Search for Common Ground

Combined Final Evaluation for "'I Love My Country': Strategic Communications for Peace Building in South Sudan" &
Baseline Evaluation for "'I Love My Country': Promoting Localized Understanding and Peaceful Coexistence in South Sudan

FORCIER

Acknowledgments

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Acronyms

ARCSS	Agreement on the Resolution of the Conflict in the Republic of South Sudan
CRN	Catholic Radio Network
EU	European Union
FGD	Focus group discussion
KAP	Knowledge, Attitude, and Practices
KII	Key informant interview
ODK	Open Data Kit
OECD-DAC	Organization for Economic Co-operation and Development-Development Assistance Committee
PLUPC	"I Love My Country": Promoting Localized Understanding and Peaceful Coexistence
PoC	Protection of Civilian
PPS	Probability proportionate to size
PSOPS	Peace and Stabilization Operations Program
SFCG	Search for Common Ground
SCPB	"I Love My Country": Strategic Communications for Peace Building
UN	United Nations
UNESCO	United Nations Educational, Scientific, and Cultural Organization
UNICEF	United Nations Children's Fund

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Executive Summary

The present report provides the findings of a combined baseline evaluation of "'I Love My Country:' Promoting Localized Understanding and Peaceful Coexistence in South Sudan" (PLUPC) funded by the Peace and Stabilization Operations Program (PSOPS) of the Canadian government, and endline evaluation of the project, "'I Love My Country': Strategic Communications for Peace Building in South Sudan" (SCPB) funded by the European Union (EU).

The goal of the "'I Love My Country:' Promoting Localized Understanding and Peaceful Coexistence in South Sudan" project is to build greater understanding and application of key concepts embodied within the Agreement on the Resolution of the Conflict in the Republic of South Sudan (ARCSS) through key stakeholder meetings, participatory theater performances, civil society engagement, small-scale peace initiatives, short media productions, and radio drama production and broadcast. The project began on December 15, 2016 is expected to end on June 15, 2018.

The purpose of the "'I Love My Country': Strategic Communications for Peace Building in South Sudan" project is "to promote social cohesion, resilience, and the peaceful resolution of conflicts among individuals and communities in South Sudan" by strengthening national platforms for diverse and constructive and promoting peace, tolerance, and reconciliation with key groups and individuals.[1] Search for Common Ground, iHub, UNESCO, and Catholic Radio Network launched the project in November 1, 2014 and it was concluded on March 1, 2017.

The objectives of the baseline evaluation for PLUPC are to update the analysis of local conflict dynamics in the targeted zones for outreach activities, collect baseline data for project indicators, to reflect upon the Objectives and Theory of Change (TOC) of the project, and to evaluate potential risks to project participants, implementing staff, and partners. The final evaluation for SCPB seeks to measure changes in key indicators after the implementation of activities, evaluate the project using OECD-DAC criteria (relevance, effectiveness, efficiency, impact, and sustainability), and provide lessons learned and recommendations to inform future peace building activities in the country.

The methodology chosen for the PLUPC baseline/SCPB endline evaluations included a desk review, a household survey with a proposed sample size of 648 measuring the knowledge, attitudes, and practices (KAP) of community members, focus group discussions, and key informant interviews. Data for the SCPB endline and PLUPC baseline evaluations were collected at the same time, using the same survey tools, but with questions that addressed the different evaluation objectives of each. The SCPB endline evaluation data is compared with data collected in 2016 for the SCPB baseline.

Limitations to the SCPB endline evaluation include somewhat restricted comparability of data collected for the SCPB baseline and the SCPB endline. In the SCPB baseline, the surveyed areas were Juba, Bor, and Wau, whereas in the SCPB endline, the surveyed areas were Juba, Bor, and Mingkaman. As such, comparisons between baseline and endline values are limited to participants in Juba and Bor. In addition, while analysis of PLUPC baseline and SCPB endline data can track progress or backsliding along project indicators, these

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[1] Annex C_IFS South Sudan Log Frame Final.

changes cannot be attributed with certainty to SFCG's activities. Aggregate changes in project indicators should be considered in the context of nationwide change and the activities of various actors.

In total, 314 SCPB baseline observations were collected from Bor, Juba and Wau.[2] 658 SCPB/PLUPC combined evaluation observations were collected from Juba, Bor, and Mingkaman, from which we can project an aggregate margin of error of 5.2% and an overall confidence rate of 95%. Twelve FGDs were conducted with theater audiences, listener clubs/potential theater beneficiaries, potential listeners, and 12 KIIs were conducted with religious leaders, civil society activists, community/camp leaders, and government officials.

PLUPC Baseline Evaluation

While Juba reported higher rates of conflict, high rates of residents reported that they had engaged in constructive peace building dialogues with others in their communities and they had the highest tendency to resolve individual conflicts peacefully. Sixty-four percent of PLUPC baseline respondents reported that they had discussed local conflicts within their community.

Of 95 respondents who reported having listened to Hiwar al Shabab, 97% could list at least one peacebuilding value, and 82% reported being aware of positive models for community peacebuilding.

Cattle raiding has increased in both Juba and in Bor, with a 22% increase in Bor and a 14% increase in Juba.

Accounting for the volatility of the national context, the risk assessment suggests that the greatest risk for the program involves the possibility that the messages put forward in program activities would be perceived as partisan – i.e. as taking sides in the conflict. Ensuring that the messages remain neutral regarding the conflict is critical, and will necessarily involve aspects of project design and monitoring.

SCPB Endline Evaluation

The endline evaluation of the "'I Love My Country': Strategic Communications for Peace Building in South Sudan" project's two signature activities, radio programs and participatory theater, reveal that these two activities continue to have relevance, positive impacts in their communities, and a growing reach. The Radio for Peace Building initiative's key component is Hiwar al Shabab, a talk show that provides a platform for youth to discuss drivers of conflict as well as unifiers across ethnic and religious lines. Participatory theater aims to promote the adoption of more inclusive and tolerant attitudes as well as address social problems such as domestic violence, sexual violence, and alcohol and drug abuse. Actors travel to different communities, research the main drivers of conflict in the area, and design a drama about those issues. The actors then publicize the play, act it out, interact with community members, and discuss the drama with the audience.

The data shows that radio and theater are key channels of media recommended by survey respondents to promote peaceful messaging: 75% of all respondents believed that radio can be used to promote peace, and 38% believed traditional forms of media, such as theater performances, are appropriate for peace promotion.

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[2]"Final Evaluation for 'Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative', Bor, Juba and Wau, South Sudan," Search for Common Ground, May 2016.

Evaluation of these interventions revealed their efficacy. Both male and female listeners praised the radio programming's diverse perspectives on subjects such as forced marriage, girls' education, helping widows and orphans, peace building, and conflict resolution. Focus group discussions with listeners of Hiwar al Shabaab say they feel confident in their ability to resolve disputes peacefully in their community as a result of Hiwar al Shabaab programming. The impact of theater performances on audience members appears to be more direct in part due to the interactive way in which topics for performances are chosen. Participants note that incidences of rape, domestic violence, forced marriages, and early marriages have decreased while more girls go to school and more women are employed. They also point to theater performances as having a positive impact on those that abuse alcohol, opium, and other drugs.

Along most measures of social cohesion and conflict trends, improvements were made between SCPB baseline and SCPB endline. Respondents in the SCPB endline have higher rates of intertribal trust, are more likely to cite South Sudanese nationality as their most important social identity, and are more accepting of neighbors and marriage partners of different ethnic groups. The project's activities are strongly correlated with Ththese positive outcomes for some of these indicators, suggesting that these changes over time may be attributed to the activities' impact. In addition, SCPB endline respondents report less frequent conflicts that made them angry than SCPB baseline respondents.

Hiwar al Shabab remains a program that promotes peace and reconciliation according to 95% of baseline respondents and 90% of endline respondents.[3] In addition, lessons learned from the program appear to be retained by listeners of the program. Eighty-one percent of Hiwar al Shabab listeners were able to list one of the values discussed in the radio program, and approximately 50% could do so for two or more key values.

Conclusions and Recommendations

Examination of the indicators that track the reach and efficacy of interventions as well as those of social cohesion, suggest that radio programming and participatory theater performances continue to be important and relevant platforms for messaging about peace, tolerance, and conflict resolution. Nevertheless, several recommendations emerged from interviews with respondents and from the data collected that may improve the capacity of the interventions to promote social cohesion.

Promoting Localized Understanding for Peaceful Coexistence (PLUPC) Baseline

- There may be a need for targeted programming in Bor to address the pervasive issue of cattle raiding. Programs in Mingkaman might benefit from a strong focus on civil-military relationships, since the plurality of recent conflicts seem to involve armed representatives of the state, and since aggregated evidence on conflict resolution suggests that respondents have become less likely (since 2016) to turn to police and the military to help them resolve conflicts.

- Juba and Bor may be deserving of more program resources and attention than Mingkaman. Programming in Juba should focus on strengthening already significant conflict-resolution capacity

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[3] While the proportion of respondents that reported that Hiwar al Shabab is a radio program that promotes peace has declined, a t-test between the values of the baseline and endline reveal that this difference is not statistically significant at the 95% confidence level.

within communities there. Programs in Bor will need to focus on fundamentally building this capacity because it is in comparatively short supply there.

- A potentially more productive way of measuring radio program uptake in the long term would be tracking the mean number of peacebuilding values that respondents can list. As of this baseline study, the mean is 2.8, and with a plurality of respondents only being able to list one peace value out of a total possible of six. Thus, there is significant potential to increase the mean and modal number of values listed by respondents, and this will be a much more sensitive indicator to change over time.

PLUPC activities should build on the tentative progress made promoting positive intertribal relations and a South Sudanese identity to tackle the more difficult issue of discouraging intertribal violence. Activities could aim to use the idea of a shared identity to oppose hate speech and dehumanizing rhetoric to be found elsewhere in the media landscape.

Strategic Communications for Peace Building (SCPB) Endline

- The reach and resonance of these theater performances can be multiplied if performances are captured on audio and/or video and re-played elsewhere. Focus group discussions demonstrated the clear ability of participatory theater to positively affect communities and individuals. This addition to programming may allow its impact to extend far beyond the initial audience of the performance.

- Informational activities that help listeners be discerning consumers of media may help counter misinformation, bias, and a medium promoting unity rather than division. The project's key radio program, Hiwar al Shabaab, continues to be viewed positively and thought to be unbiased. However, recurrent conflict and the spread of misinformation by biased media during conflict undermines trust in the media more generally.

- The subsequent study should seek to understand why those with no formal education listen to radio and attend theater performances at relatively lower rates. Thirty-seven percent of the South Sudanese population have no formal education.[4] If media programming does not reach this population, then it is not reaching a substantial portion of the country's population.

- Acceptability of intertribal violence appears to be higher among respondents of the endline than those of the baseline, a change that perhaps occurred following the political crisis of July 2016 and its aftermath. Donors and implementing partners should consider methods for promoting positive intertribal contact as part of participatory theater activities and other community outreach efforts. Theater performances can be shown to an ethnically diverse audience, followed by informal discussion groups, for example. Other public spaces where positive contact between tribes can be promoted are schools and churches, where conflict is less likely to occur.

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[4] "World Development Indicators," *World Bank*, accessed June 15, 2017, http://data.worldbank.org/data-catalog/world-development-indicators.

1. Project Overview

1.1 Background

South Sudan became the world's youngest country in 2011, following a referendum in which the population of then Southern Sudan voted overwhelmingly in favor of independence. Marred by decades of civil war against the forces of Khartoum, the fledgling nation found itself at the bottom of many of the world's development indicators. Optimism surrounding the prospects of the newly independent country was rapidly shattered when a political disagreement between President Salva Kiir and former Vice President Riek Machar erupted into conflict in December 2013. Despite a peace agreement in August 2015 leading to the subsequent formation of a Transitional Government of National Unity, fighting between government forces and forces loyal to Riek Machar once again broke out in July 2016. Two visits by the Commission on Human Rights in South Sudan since the outbreak of violence led them to report that ethnic cleansing was underway in the country and the Special Adviser on the Prevention of Genocide also warned that the indicators for genocide were in place: ongoing violence to act as a "smoke screen" to genocide, low-level and isolated acts of violence to start, dehumanization through hate speech, economic volatility and instability, deliberate starvation, bombardment of and attacks against civilians, forced displacement, and burning of villages.[5]

Journalists and media have been suppressed in South Sudan, and the country is one of the most dangerous places in the world for journalists to work with a number having been killed, attacked, or forced to exile.[6] The Commission on Human Rights on South Sudan reported that radio journalists who fled the country had been accused of conspiring against the state and propagating "Western agendas."

In parallel to the overarching conflict, other sources of localized violence continue to undermine the development potential of the struggling nation. Competition over access to resources is a major driver of conflict, exacerbated by water shortages and food insecurity. Cattle fuels further disputes, in particular due to the high bride price contributing to conflict over women and cattle raiding; destruction of crops by cattle can also escalate into violence, alongside disputes over land ownership. A culture of revenge attacks perpetuates these cycles of violence.

According estimates by UNHCR, there are 1,790,427 internally-displaced persons (IDPs) within South Sudan, and over 263,016 have become refugees.[7] Ongoing displacement and insecurity have undermined

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[5] "Report of the Commission on Human Rights in South Sudan," *Office of the High Commissioner for Human Rights*, accessed on June 14, 2017, http://www.ohchr.org/EN/HRBodies/HRC/CoHSouthSudan/Pages/Index.aspx.

[6] Arch Puddington and Tyler Roylance, "Anxious Dictators, Wavering Democracies: Global Freedom Under Pressure, Freedom in the World, 2016," *Freedom House*, https://freedomhouse.org/report/freedom-world/freedom-world-2016.

[7] "South Sudan – Global Focus," *Office of the United Nations High Commissioner of Refugees*, accessed on June 16, 2017, http://reporting.unhcr.org/node/2553?y=2017#year.

agricultural activities across the country, creating a man-made famine that put 4.9 million in need of urgent food assistance.[8]

The present report provides the findings of a combined endline evaluation of the project, "I love my country: Strategic Communications for Peace Building in South Sudan" funded by the European Union (EU) and baseline evaluation of "'I Love My Country:' Promoting Localized Understanding and Peaceful Coexistence in South Sudan" funded by the Peace and Stabilization Operations Program (PSOPS) of the Canadian government.

The goal of the "'I Love My Country:' Promoting Localized Understanding and Peaceful Coexistence in South Sudan" project is to build greater understanding and application of key concepts embodied within the Agreement on the Resolution of the Conflict in the Republic of South Sudan (ARCSS) through key stakeholder meetings, participatory theater performances, civil society engagement, small-scale peace initiatives, short media productions, and radio drama production and broadcast. The project is expected to have a duration of 18 months.

The purpose of the "'I Love My Country': Strategic Communications for Peace Building in South Sudan" project was, "to promote social cohesion, resilience, and the peaceful resolution of conflicts among individuals and communities in South Sudan" by strengthening national platforms for diverse and constructive and promoting peace, tolerance, and reconciliation with key groups and individuals.[9] Search for Common Ground, iHub, UNESCO, and Catholic Radio Network launched the project in November 1, 2014 and concluded it on March 1, 2017.

A summary of the specific objectives, expected results, and geographical scope of the project is presented in the table below.[10]

Table 1 Summary of PLUPC and SCPB Projects

PLUPC Baseline Project	SCPB Endline Project
Overall Goals	
1000: Greater understanding and application of key concepts and themes embodied within the Agreement on the Resolution of Conflict in South Sudan (ARCSS)[11]	O: Promote social cohesion, resilience, and the peaceful resolution of conflicts among individuals and communities in South Sudan
Specific objectives	

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[8] Siobhan O'Grady, "South Sudan's Man-Made Famine: The country's warring leaders have left their citizens with two options–flee or starve," *Foreign Policy*, February 27, 2017, http://foreignpolicy.com/2017/02/27/south-sudans-man-made-famine/.

[9] Annex C_IFS South Sudan Log Frame Final.

[10] Unless otherwise specified, the project activities come from the Terms of Reference Combined Final Evaluation for "I love my country": Strategic Communications for Peace building in South Sudan and Baseline Evaluation for "I Love my Country": Promoting Localized Understanding and Peaceful Coexistence in South Sudan

[11] Peace and Stabilization Operations Program (PSOPS) Project Proposal – Application Form

1100: Communities engage in constructive dialogue and action around key peacebuilding concepts that promote localized strategies for stabilization, reconciliation, and trust building.[12]	SO1: Communication channels in South Sudan become a stronger national platform for diverse, constructive, and non-violent dialogue that promotes tolerance and lays the groundwork for reconciliation
1200: Media programming with a national reach amplifies and reinforces community-level peace processes to build mutual trust, inspire community confidence, and promote replication.	SO2: Key groups and individuals in targeted areas are better prepared and equipped to adopt more tolerant, positive attitudes that promote diversity and social cohesion.
Expected results	
1110: Increased engagement among targeted local leaders to promote localized strategies for peacebuilding and conflict transformation.[13]	R1.1: CRN and community radios have enhanced institutional capacity as a national platform for diverse South Sudanese voices.
1120: Increased opportunities for targeted communities to engage in constructive dialogue and peace initiatives.	R1.2: Drivers of violence in the online media space are mapped, identified, monitored and propositions are made for addressing the issues.
1210: Key peacebuilding concepts, such as tolerance, reconciliation, dialogue, conflict resolution, and localized peace, are disseminated and discussed.	R2.1: South Sudanese radio listeners and the public have increased access to diverse perspectives from different parts of the country and messages empowering constructive non-violent voices.
1220: Role models promoting peaceful conflict transformation are promoted in targeted communities.	R2.2: IDPs are enabled to address tensions caused by violence and new temporary living conditions
	R2.3: Youth and children in war-affected areas participate in a dialogue-to-collective action process.
Activities	
Act. 1.1: Key Stakeholder Meetings: SFCG will meet with key stakeholders in each target area to identify and discuss peacebuilding concepts and their relevance at the local level.	A1: Analysis and participatory design
Act. 1.2: Participatory Theater Performances: SFCG will work with local theater actors trained in participatory theater and conflict transformation to implement a participatory theater campaign in Bor, Mingkaman and Juba.	A2: "Common Ground" trainings for CRN radio stations

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[12] Peace and Stabilization Operations Program (PSOPS) Project Proposal – Application Form
[13] Ibid.

Act. 1.3: Civil Society Engagement: SFCG will engage civil society, young people, women, and religious leaders to catalyze their increased participation as peace actors in their communities.	A5: Production and broadcast of 360 programs (60 weekly radio programs per station, with a total of 6 stations); 4 Heroes Campaign Media Production
Act 1.4: Small-scale Peace Initiatives: SFCG will work with local leaders to support six small local groups in target communities (Bor, Juba) to support their peacebuilding efforts as developed in Activity 1.3.	A9: Community Engagement for Peace (30 participatory theatre performances; listener clubs established and active in 4 sites; 15 youth-led activities, 10 heroes campaigns)
Act. 2.1: Short Media Productions: SFCG will produce 25 short media productions that will highlight voices for peace and strengthen understanding of the key peacebuilding concepts identified, such as tolerance, reconciliation, dialogue, conflict resolution, and localized peace.	
Act. 2.2: Radio Drama Production and Broadcast: SFCG, in collaboration with local scriptwriters and CRN, the South Sudan Theater Organization, and Radio Bakhita, will produce and broadcast a new season of its popular radio drama Sergeant Esther.	
Target Groups	
The project will target local leaders and civil society groups, with intentional inclusion of women's groups, in violence-affected communities and UN Protection of Civilian (POC) sites in Juba, Bor and Mingkaman.	The project is a multi-layered initiative, aimed at supporting the communications sector and institutions at a structural level, as well as community-based and individual-focused actions aimed at engaging local leaders, youth, displaced and non-displaced communities and women's groups. Final beneficiaries include approximately 2 million radio listeners, as well as 20,000 residents in local communities in targeted states who participated in project activities.
Geographical Scope	
The project will target local leaders and civil society groups, with intentional inclusion of women's groups, in violence-affected communities and UN Protection of Civilian (POC) sites in Juba, Bor and Mingkaman (now Eastern Lake State). Media programming will target Magwi County (Eastern Equatoria) and locations where Catholic Radio Network (CRN) stations are operational: Gidel, Malakal, Wau, Tonj, Rumbek, Yambio, Yei, Juba, Torit, and Juba.	The geographical scope of the project includes the 10 cities reached by the Catholic Radio Network: Gidel, Malakal, Wau, Tonj, Rumbek, Yambio, Yei, Juba, Torit, and Juba. Outreach activities that included training and participatory theater were held in five states: Jonglei, Western Bahr el-Ghazal, Eastern Equatoria, Central Equatoria (Juba), and Western Equatoria.

While the geographic scope of the project spanned South Sudan, the PLUPC baseline/SCPB endline evaluation was limited to Juba, Bor, and Mingkaman. The table below provides greater detail of the project activities implemented in each of the research locations.

Table 2 PLUPC Project Interventions by Research Locations

Activity	Juba	Bor	Mingkaman
Act. 1.2: Participatory Theater Performances	Yes	Yes	Yes
Act. 1.3: Civil Society Engagement	Yes	Yes	Yes
Act. 1.4: Small-scale Peace Initiatives	Yes	Yes	No
Act. 2.1: Short Media Productions	Yes	Yes	Yes
Act. 2.2: Radio Drama Production and Broadcast	Yes	Yes	Yes

Table 3 SCPB Project Interventions by Research Locations

Activity	Juba	Juba POC	Bor	Mingkaman
Radio program	Yes	Yes	No	No
Listener clubs	Yes	No	No	No
Theater	Yes	Yes	Yes	Yes
Heroes campaigns	Yes	No	No	No
Youth-led activities	No	No	No	No
CRN Capacity building	Yes	No	Yes	No

The effects of radio programming and outreach activities on promoting knowledge, attitudes, and practices (KAP) towards conflict resolution were expected to be different from the baseline and endline of the SCPB project, and as such, the survey tools were designed to detect and distinguish changes in KAP as a function of radio campaigns and changes due to direct outreach interventions. The study allows for tentative conclusions to be made about the effects of radio programming and direct outreach activities on KAP considered as separate interventions and considered jointly, disaggregated across baseline and endline, locations, gender, and educational levels.

1.2 Purpose

SFCG commissioned a combined endline evaluation of its project "'I Love My Country': Strategic Communications for Peace Building in South Sudan (SCPB)" and baseline evaluation of its new project, "'I Love My Country': Promoting Localized Understanding and Peaceful Coexistence in South Sudan (PLUPC)." The evaluation seeks to identify the approaches and activities that have promoted the overall goal of the

projects, "to promote social cohesion, resilience, and the peaceful resolution of conflicts among individuals and communities in South Sudan."[14]

The general objectives of the **SCPB endline evaluation** are:

1. Measure the state of the project's indicators after implementation of the activities;

2. Analyze the project in terms of the following evaluation criteria: relevance, effectiveness, efficiency, impact and sustainability;

3. Extract critical lessons learned and make recommendations from this experience to inform future peacebuilding programming in South Sudan

The evaluation criteria for the SCPB endline study are drawn from the OECD-DAC criteria for evaluating development assistance: relevance, effectiveness, efficiency, impact, and sustainability.[15] The specific questions that the study seeks to answer under each specific criterion are outlined in the following table.

Table 4 SCPB Endline OECD-DAC Criteria Evaluation Questions

Relevance	I. Did the project identify target populations appropriately, given the aim of building peace and social cohesion in South Sudan?
	II. Are the activities relevant to the needs of the target populations?
	    a. Are the mediums of communication accessible to the target population?
	    b. Are the communication messages and strategies relevant to the target populations?

Effectiveness	I. To what extent have the intended results been achieved?
	    a. To what extent did SFCG media-based programming achieve "Reach, Resonance, and Response" (3Rs) in the target population? By whom is the media content seen as:
	        i. Relevant (that's they are promoting tolerance and reconciliation).
	        ii. Reliable or Credible
	        iii. Neutral
	        iv. Inclusive of different identity groups
	II. What challenges arose during implementation? How did SFCG respond to these challenges, and to what effect?
	    a. What could have been done differently?

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[14] SFCG Public TOR

[15] "DAC Criteria for Evaluating Development Assistance," Organization for Economic Co-operation and Development. http://www.oecd.org/dac/evaluation/daccriteriaforevaluatingdevelopmentassistance.htm.

Efficiency	I. How effective was cooperation among supporting and implementing partners?
	II. Were any capacity issues across supporting and implementing partnerships identified during the program?
	III. Were there opportunities to link media programming with real-world engagement? If so, did the partnership capitalize upon these opportunities?
	IV. Where there any missed opportunities by any partners for more effective program implementation?
Impact	I. What changes, intended and unintended, have occurred in the target population?
Sustainability	II. To what extent are the achieved results likely to be sustained absent engagement by SFCG?
	a. What are the characteristics of the project or context dynamics that enable or impede the sustainability of results?
	b. Assess what activities can be sustained and outline modalities in detail.

The overall objectives of the **PLUPC baseline evaluation** are:

1. To update current analysis of the local conflict dynamics in the areas targeted by the project activities;

2. To collect baseline data information reflective for the new project's indicators and objectives; and

3. Evaluate potential threats and risks to project participants and implementing staff or partners.

The specific evaluation questions that the PLUPC baseline study seeks to answer are outlined in the table below:

<p align="center">Table 5 PLUPC Baseline Evaluation Questions</p>

Contextual Assessment	I. How has the context changed in the areas of implementation recently?
	II. Have recent developments affected conflict dynamics?
	III. Have key drivers and triggers of conflict changed recently?
Theory of Change and Program Design	I. What is the current status of the project indicators?
	II. Considering the current status of project indicators, objectives and theory of change, are there recommendations for adaptations to improve the potential impact of the project?

| Risk Assessment | I. | What are the contextual and project-related risks that require monitoring? |
| | II. | What can the project do to assure it is conflict sensitive and respects "Do No Harm" principles? |

1.3 Methodology

The methodology chosen for the SCPB endline/PLUPC baseline evaluations included a desk review, a household survey with a proposed sample size of 648 measuring the knowledge, attitudes, and practices (KAP) of community members, focus group discussions, and key informant interviews. Data for the SCPB endline and PLUPC baseline evaluations were collected at the same time using the same survey tools but with questions that addressed the different evaluation objectives of each. The SCPB endline evaluation compares data collected in 2016 for the SCPB baseline.

All told, 314 SCPB baseline observations were collected from Bor, Juba and Wau.[16] 658 SCPB endline observations were collected from Juba, Bor, and Mingkaman. Twelve FGDs were conducted with theater audiences, listener clubs/potential theater beneficiaries, potential listeners, and 14 KIIs were conducted with religious leaders, civil society activists, community/camp leaders, partner radio staff, and government officials.

1.4 Desk Review

A thorough review of all procedures was conducted prior to and during the combined SCPB endline and PLUPC baseline evaluation. Reviewed documents included all available project documentation, the SCPB baseline report conducted by Forcier in 2016, and other relevant secondary literature. The desk review informed the design of the tools as well as the authoring of the present report.

1.5 Quantitative Interviews

The KAP survey provided quantitative measures of the household and community level social cohesion and conflicts targeted by SFCG interventions. Quantitative research sampled respondents in Juba, Mingkaman, and Bor. The quantitative household survey was comprised of two modules. The first module aimed to determine the interviewees' media preferences and perception of the radio progam "Hiwar al Shabab," and an analysis of the theater performances. The second module aimed to answers questions about tolerance, cohesion, and dispute resolution.

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[16]"Final Evaluation for 'Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative', Bor, Juba and Wau, South Sudan," Search for Common Ground, May 2016.

Forcier researchers designed the household KAP survey using Open Data Kit (ODK), an open-source mobile data collection solution that allows surveys to be authored, fielded, managed, and collected.[17] Enumerators used these surveys on Android phones to interview a minimum of 648 people at their homes.[18] The respondents were equally divided over the three target areas: Bor, Juba, and Mingkaman. The data collection was conducted by 12 enumerators, and Forcier researchers supervised their work. One team completed the surveys in Juba and Bor while the second team completed the household surveys in Mingkaman. The sample size provides 95% confidence with a margin of error of 5.2%.

Forcier researchers led the enumeration teams in a training of the survey, sampling methodology, respondent selection, and reviewed smartphone data collection practices. After the completion of the presentation on the survey and practices, the survey was pre-tested on location to ensure that enumerators were familiar with the survey and to troubleshoot any technical issues that might arise.

1.5.1 Enumeration Areas and Sample Allocation

In keeping with the SCPB baseline evaluation's strategy, the quantitative sample of the SCPB endline/PLUPC baseline used disproportionate stratification at the county level, with a minimum of 216 respondents each in Juba, Bor, and Mingkaman. The quantitative survey conducted included the questionnaire for both the SCPB endline and the PLUPC baseline. This strategy allows for the disaggregation of data at the county level of indicator changes and to draw comparison between counties.

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.

The total sample size for the endline evaluation was 658 observations collected across 3 counties, as detailed in the table below.

Table 6 SCPB Baseline and SCPB Endline/PLUPC Baseline
Observations Collected Per County

County	SCPB Baseline	SCPB Endline/PLUPC Baseline
Juba	103	219
Bor	102	222
Mingkaman	0	217
Wau	109	0
Total	314	658

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[17] "Open Data Kit: Magnifying Human Resources Through Technology." https://opendatakit.org/.
[18] 658 were sampled in the survey due to slight oversampling in all counties. For more detail, please see Table 4.

Since the sample design was consistent across with the SCPB baseline evaluation, the 658 observations collected for the SCPB endline evaluation/PLUPC baseline evaluation are directly comparable to the observations collected in the SCPB baseline with the exception of the 109 observations collected in Wau. Respondents were not sampled from Wau during the SCPB endline/PLUPC baseline, and respondents were not sampled from Mingkaman in the baseline, making comparisons between baseline and endline for these two cities impossible. As such, comparisons between baseline and endline for SCPB only consider observations from Juba and Bor.

1.5.2 Household and Respondent Selection

As in the baseline, the KAP 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 chose a random starting point as well as a random starting direction, and then employed a "skip pattern" (choosing every third household on their right) to ensure that household selection was random, hence representative. Depending on the population density of the boma, the Forcier 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 endline 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 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 standardized across enumerators.

1.6 Qualitative Interviews

The qualitative data collected from focus group discussions and key informant interviews not only provides SFCG with current data, but also contextualizes the data by collecting "human" stories from those directly affected by the project and permits for the triangulation of data. The qualitative research was conducted with beneficiaries and implementers identified and brought for interviews with support from SFCG. Focus group discussions (FGDs) included participants from participatory theater audiences, role model campaign participants, listener groups/potential theater beneficiaries, and potential listeners. With the exception of the role models campaign participants, which had only male participants, all focus group discussions were completed with groups of male and female participants separated. The separation by gender allows for differences in the program on men and women are recognized and to ensure that women feel comfortable in sharing their experiences to the group.

Researchers also conducted key informant interviews (KIIs) with religious, civil society activists, community/camp leaders, partner radio staff, and government officials. All KII participants were selected through purposive sampling, based on existing lists and beneficiaries provided by SFCG.

Forcier researchers conducted the qualitative survey in person and were accompanied by an interpreter during FGDS in order to facilitate note-taking. For the entire combined evaluation, researchers conducted 12 FGDs and 14 KIIs, totaling 26 qualitative observations. The exact breakdown of the qualitative surveys in each location as well as the gender of the respondents is provided in the table below.

Table 7 FGDs and KIIs by County

Participants	Juba town	Juba POC	Bor	Ming-kaman	Total
Focus Group Discussions					
Theater audience	0	1	2	2	5
	n/a	4M 4F	8M 8F	8M 8F	20M 20F
Role models (heroes campaign & theater)	1	0	0	0	1
	8M	n/a	n/a	n/a	8M
Listener clubs/potential theater beneficiaries	1	0	0	0	1
	4M 4F	n/a	n/a	n/a	4M 4F
Potential listeners (PSOP baseline FGD)	1	0	2	2	5
	4M 4F	n/a	8M 8F	8M 8F	20M 20F
Key Individual Interviews					
Religious Leader	1	0	1	1	3
	1M	n/a	1M	1M	3M
Civil Society Activist	1	0	1	1	3
	1F	n/a	1M	1F	1M 2F
Community/Camp Leader	0	1	1	1	3
	n/a	1M	1M	1M	3M
Gov't official	1	0	1	1	3
	1M	n/a	1M	1M	3M
Partner radio staff	1	0	1	0	2
	1M	n/a	1M	n/a	2M
Total	7	2	9	8	26
	19M 9F	5M 4F	21M 16F	19M 17F	64M 46F

1.7 Data Quality Control

Data integrity is of the utmost importance at Forcier. Forcier ensures that data can sustain further reliability and verification checks during data processing. As the questionnaires were administered using ODK Collect,

the open source mobile data collection software, skip patterns and response constraints were programmed as part of the questionnaire.

The survey observations were sent to the ONA 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 cloud and the ONA 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 analyzed 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.

1.8 Limitations

Counties Surveyed in SCPB Baseline and SCPB Endline

Progress in communities along specified indicators in the SCPB baseline and SCPB endline can be compared in Juba and Bor since observations were collected there during both periods of data collection, but survey observations were not collected for Wau in the endline and Mingkaman at the baseline and as such are not comparable. All aggregate analyses between baseline and endline indicators of social cohesion and conflict trends then necessarily must exclude observations from Wau and Mingkaman. Some dynamics between baseline and endline for Wau and Mingkaman are then not captured by the study.

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 are instead based on other types of identity dynamics. This issue was resolved in the qualitative tools utilized in the endline evaluation; however, for the sake of comparability, it remained in the endline evaluation's quantitative survey.

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 is able to track progress and backsliding along indicators of social cohesion and conflict trends, these changes cannot be unequivocally attributed to SFCG's activities. Rather, aggregate changes in social cohesion and other indicators should be considered within a broader context of nationwide change and localized 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, Mingkaman, and Juba against nationwide trends is not possible, because no data on social cohesion and conflict attitudes exist from a nationwide sample. In addition, since the study is cross-sectional, migration may have occurred into program locations and the overall knowledge, attitudes, and

practices of that location observed may not reflect the impact of the intervention for its duration. 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.

2. Baseline Evaluation of "'I Love My Country': Promoting Localized Understanding and Peaceful Coexistence in South Sudan"

This section presents a summary of baseline findings for the PLUPC project. The first sub-section presents the conflict context, including both an analysis of conflict trends (from 2016 to 2017) as well as establishing baseline values for present indicators of conflict context. Having established the conflict context with reference to the recent past and the present, the second sub-section addresses key PLUPC project indicators. Indicators are organized by theme – conflict resolution, peacebuilding dialogue, and Hiwar al Shabab Listenership – and summarized in terms of their baseline values along with a description of what these baseline findings imply about implementation and evaluation design moving forward.

2.1 Conflict Context

This sub-section contextualizes PLUPC baseline findings in light of ongoing tensions and periodic conflict in South Sudan. While the focus of this section is on PLUPC, the first part of this analysis establishes conflict trends using a comparison of baseline and endline data from the recently concluded SCPB project (with the first wave in April and May of 2016 and the second wave in April and May of 2017).

2.1.1 Conflict Trends

The period from May of 2016 to May of 2017 saw significant upheaval in South Sudan, with conflict erupting in Juba in July 2016 and spreading to parts of the country that had previously been relatively peaceful. Since July, conflict has continued at varying levels of intensity in most of South Sudan's states. To be clear, within this sub-section, the terms baseline and endline refer to the SCPB baseline and endline.

A comparison of 2016 and 2017 data shows a clear shift in public opinion, suggesting that South Sudan, by a number of subjective measures, is becoming less peaceful in the eyes of people living in the areas surveyed. As the figure below shows, respondents in 2017 were much more likely to describe South Sudan as being "at war," compared to the baseline in 2016. In the baseline period, the most common response indicated that South Sudan's status was unclear, teetering between war and peace. However, in the baseline only 14 percent of respondents believed South Sudan was at war, compared to 55 percent in the endline. This change in perceptions from the baseline to endline is dramatic, and is statistically significant.[19]

[19] A chi^2 test produces a test statistic of 115.9, with $p < 0.001$.

Country Perceptions by Wave
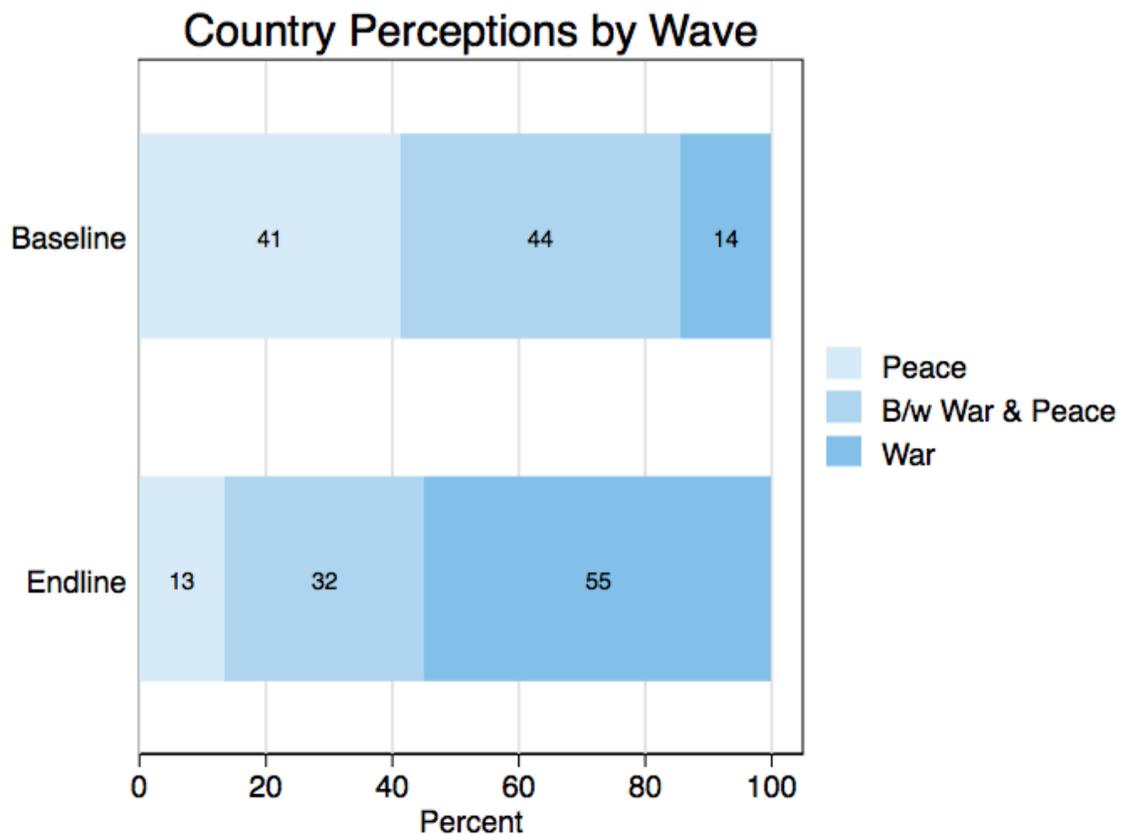
Figure 1: Perceptions of Country's Conflict Status by Wave

Mirroring the trends in perceptions at the country level, individuals have also become more likely to perceive their communities as being at war in the endline. At the time of the baseline, the majority (59 percent) of respondents described their communities as being "at peace"; while this remains the plurality viewpoint, with 44 percent of respondents, an increased share of respondents now feel their communities are either somewhere between war and peace or in an outright conflict.

The figure below illustrates the shift in opinions regarding community-level conflict. This analysis focuses on respondents from Juba and Bor exclusively, because Mingkaman was not included in the 2016 evaluation. Individuals' perceptions of conflict in their communities are driven by location-specific factors—for instance, Juba and Bor have both been at the center of fighting since the renewal of hostilities in July 2016.

Community Perceptions by Wave
Bor and Juba Respondents Only
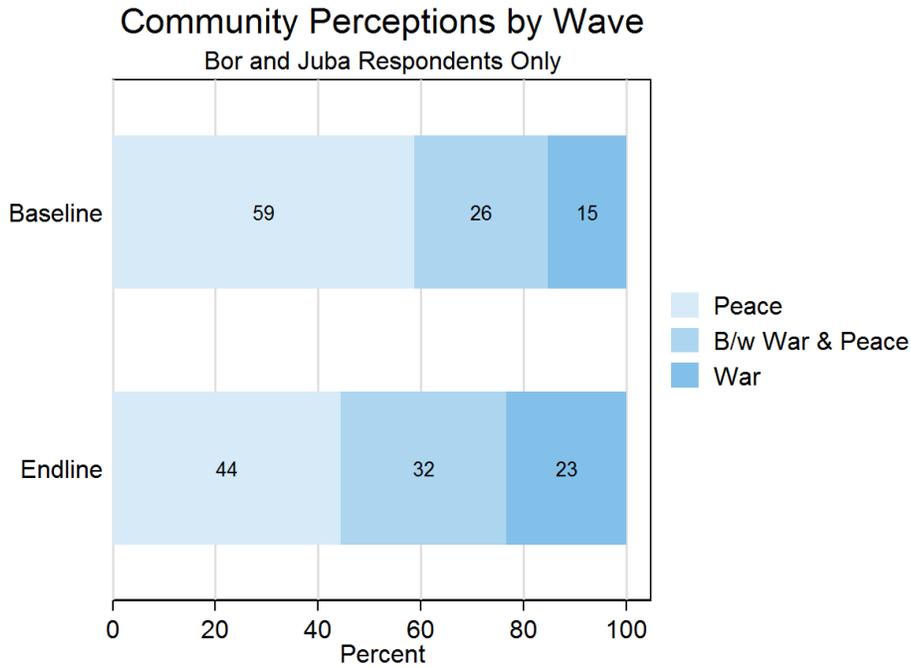
Figure 2: Perceptions of Community's Conflict Status by Wave

While respondents increasingly describe both their communities and the country as "at war," this shift is much less pronounced in the case of community-level conflict. Only 13 percent of respondents in the endline believed that the country as a whole is at peace, while 44 percent believed that their communities are at peace. This is particularly notable because of the study locations—sites that have been at the heart of the recent conflict.

Moving from the community level to the individual level, people's responses suggested a somewhat more positive trend over time. Respondents were asked about the last conflict they had which made them angry, and when it occurred. The table below describes the time since respondents' last conflicts, disaggregated by the wave of the survey. Across the baseline and endline, most respondents last had a conflict that made them angry over a year prior. But far fewer respondents—23 percent, compared to 41 percent—had experienced such a conflict within the previous week or month.

Table 8: Last Time You Had a Conflict that Made You Angry by Wave

	Baseline	Endline	Total
Last week	22%	15%	17%
Last month	19%	8%	10%
Last three months	11%	10%	10%
Last six months	9%	17%	16%
Last year or longer	38%	43%	42%
Don't know	0%	6%	5%
Refused to answer	0%	0%	0%

Total	100%	100%	100%

Questions about general conflicts that individuals experience may capture a number of different conflict types. For instance, when respondents are asked about the last time a conflict made them angry, they may be thinking about interpersonal problems they have experienced with their friends, or domestic disputes, or altercations that cross communal lines. They may also have in mind broader conflicts that include the military, police, or militias.

In fact, as the table below shows, respondents do experience widely varying types of conflict in their own lives. The most common type of conflict experienced across both waves was cattle raiding. But the second and third most common types illustrate the degree of variation in individuals' conflict experiences: the second most common type of conflict was attacks by military or police (14 percent) and the third most common type of conflict was violence in the home (14 percent).[20] As in the analysis of community conflict perceptions above, the table below focuses on respondents from Bor and Juba exclusively, to ensure comparability between the baseline and endline samples. The results show that the most notable change from baseline to endline is the increase in cattle raiding. No decreases are similarly dramatic, though violence in the home did decline significantly in the endline.[21]

Table 9: Nature of Previous Conflict by Wave

	Baseline	Endline	Total
Cattle Raiding	36%	53%	48%
Attack by Military or Police	13%	15%	14%
Violence in Home	19%	12%	14%
Access to Resources (water, etc.)	6%	8%	8%
Theft	8%	5%	6%
Land Dispute	7%	3%	4%
Don't Know or Refused	1%	1%	1%
Total	100%	100%	100%

Note that in the section on present context below, the 2017 findings on each of these conflict-related indicators will be further disaggregated (by gender and location) in order to establish clear baseline values for the PLUPC project.

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[20] These response rates include several responses of "other," with open-ended responses. In cases where open-ended responses clearly fit into one of the primary categories, responses were recoded as such. Attacks involving rebels or organized ethnic militias are included as attacks by the military or police, as they reflect broader conflicts between armed combatants.

[21] The differences in cattle raiding, violence in the home, and land disputes, from baseline to endline, are all statistically significant at the 5 percent level.

Conflict Trends among Subgroups

Conflict in South Sudan is not spread uniformly across the country, nor are the impacts of conflict felt uniformly among the population. Women's experiences of conflict are generally different from those of men, and women and civilian populations often endure a disproportionate share of the violence inflicted by armed groups. Similarly, individuals of different ages or education levels may have very different experiences with conflict—for instance, youth make up the majority of those engaged in cattle raiding and inter-communal conflict. Even more importantly, the conflict in South Sudan has been defined by regional variation, with the most sustained fighting occurring in Greater Upper Nile and, in the recent conflict, Equatoria.

While many of these patterns are borne out in the quantitative data, others are not. Age does not appear to be a significant predictor of conflict experiences, for example: youth (ages 15-24) are no more likely than older respondents to have experienced a conflict that made them angry in the previous month. Contrary to expectations, given the role of youth in cattle-raiding, the type of conflict that last made respondents angry is also no different for youth than older respondents. Specifically, approximately the same share of youth and older respondents cited cattle raiding as the last conflict in which they became angry.[22]
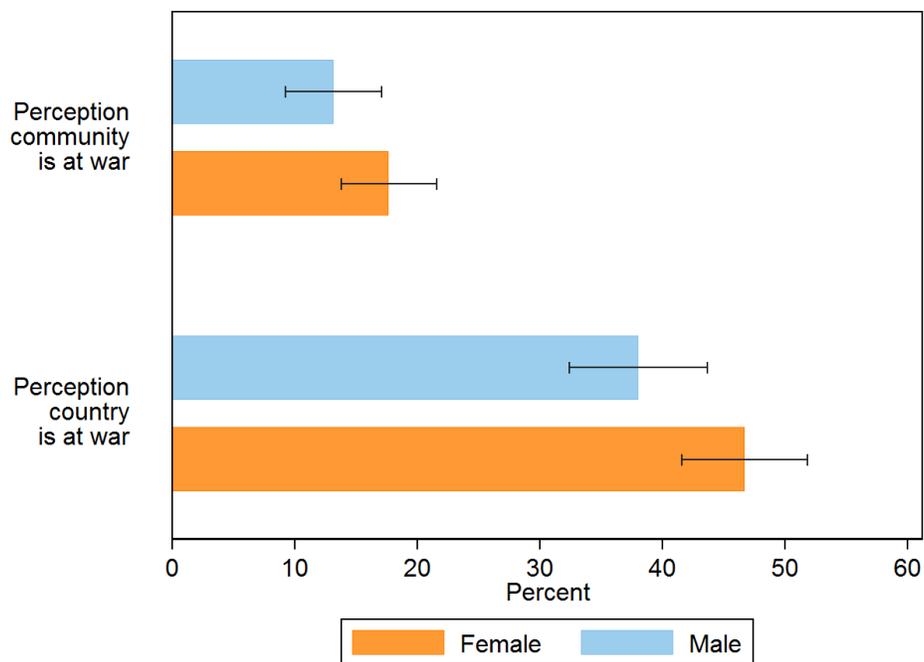

Figure 3: Perceptions of Conflict Status by Gender

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[22] For respondents aged 15-24, 39 percent cited cattle raiding as their last conflict, while the same was true of 38 percent of older (25 years or over) respondents (p = 0.71). This difference is not statistically significant, even if the analysis is limited to male respondents.

Differences between male and female respondents are also not statistically significant, but the differences are marginally larger than those between age groups, and the overall pattern provides suggestive evidence of gender-based differences in conflict perceptions. The graph above shows that women are somewhat more likely to perceive both their communities and their countries as being at war than men, although neither difference is statistically significant. Women are also less likely (65 percent, compared to 70 percent) than men to believe that their communities have become somewhat or much more peaceful over the previous year. Again, this difference is not statistically significant, but it is suggestive of a pattern in which women are marginally less optimistic regarding conflict trends than men.[23]

2.1.2 Dispute Resolution Trends

In even the most peaceful communities, some level of conflict is inevitable. Residents will always face disputes over access to limited resources, or experience conflicts in the market or in their homes. But in communities that are more peaceful, disputes will be resolved in constructive ways, such as seeking the help of the police or talking through interpersonal disagreements, rather than fighting. This subsection investigates whether the approach citizens use to resolve conflicts has changed over the last year.

Overall, most respondents use "constructive" approaches to conflict resolution in their own lives. Across the full endline sample, 62 percent of respondents indicated that—in the context of the last conflict they faced that made them angry—they either sought out the police, sought out the military, or talked with the other party to resolve their conflict.[24] The most common response was to talk through the issue with the other individual, with 39 percent of respondents in the endline indicating that this was their chosen solution.

Approaches to dispute resolution have generally improved in both sample locations in which data is available for both the baseline and endline, though the improvements have been small overall. Using the classification described above, the ideal approach is to seek out a constructive solution, either through official channels or by discussing the issue with the other party. Fighting with or yelling at the other party is unambiguously the worst approach. The merits of one approach—reporting no response to the conflict— are less clear. On one hand, no response might reflect a willingness to "let things go" and move on, which could be considered a positive response to minor conflicts. More likely in the South Sudanese context, however, no response indicates a lack of confidence in official channels, or a sense of hopelessness, with respondents believing that nothing can be done to resolve their problem.

The table below describes the approach taken to dispute resolution by respondents across locations as captured in the baseline and endline. The table illustrates that, in both Juba and Bor, respondents in the endline were more likely to seek constructive solutions to their conflict than in the baseline. Aggregating

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[23] These results may also understate the extent to which women are less optimistic, because women make up a higher share of the sample in the least-conflictual sample location, Mingkaman, than they do in either Bor or Juba. When comparing men and women within sample locations, this gender gap is even more pronounced in both Bor and Juba.

[24] While approaching the military may not be the most desirable solution, it may be the only official channel available to respondents under some circumstances. This response is considered constructive, but it comprises a very small share of overall responses, at just 2 percent of responses in the endline.

across these two sample locations, 71 percent of respondents sought out constructive solutions in the endline, compared to 62 percent in the baseline, a difference that is statistically significant at the 5 percent level.[25]

Table 10: Responses to Last Conflict by Location and Wave

Juba			
	Baseline	Endline	Total
Fight or Yell	18%	11%	13%
No Response to Conflict	8%	6%	7%
Seek Constructive Solution	74%	82%	80%
Bor			
	Baseline	Endline	Total
Fight or Yell	28%	34%	32%
No Response to Conflict	20%	6%	10%
Seek Constructive Solution	52%	60%	58%
Mingkaman			
	Baseline	Endline	Total
Fight or Yell	NA	25%	25%
No Response to Conflict	NA	33%	33%
Seek Constructive Solution	NA	42%	42%

When faced with a conflict, the majority of respondents indicated that they sought out some form of constructive solution. How do they react to a hypothetical conflict? To evaluate this, respondents were asked who they would consult in order to resolve a conflict with a member of either their own community or another community. When faced with this scenario, respondents were given the choice of consulting with a wide range of individuals, including friends and family, the police or military, religious leaders, traditional leaders, and the UN or NGOs.

In the context of intra-community disputes, trusted sources of dispute resolution shifted significantly from the baseline to the endline, as shown in Table 11. In both the baseline and endline community elders or leaders were the individuals cited most frequently, but their relative importance declined somewhat over time. In contrast, three groups or individuals became much more important for dispute resolution in the endline than they had been in the baseline: religious leaders, government officials, and international or non-governmental organizations. The single biggest gain was in the importance placed on government officials—only 14 percent of respondents in the baseline indicated that they would seek the help of a

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[25] In contrast to Mingkaman's generally peaceful nature, as described in the previous section, it is worth noting that respondents in Mingkaman were least likely to seek out constructive solutions to their problems. They were far more likely (33 percent, compared to 6 percent) than respondents in other locations to indicate that they did not actively seek a solution to the conflict.

government official, while 52 percent indicated the same in the endline. Generally, these changes are positive: if respondents are more likely to seek the assistance of government officials, it may indicate an increased faith in official channels and an institutionalization of justice at local levels of government. Reliance on religious leaders and NGOs may also be useful—indeed, any source of resolution is likely helpful in the South Sudanese context—but reliance on these external, non-official sources of resolution may also indicate a lack of faith in official channels. Reliance on the UN or NGOs, especially, could undermine official sources of justice and dispute resolution in the longer term.

Table 11: Who would you Consult to Resolve a Conflict within Your Community

	Baseline	Endline	Total
Friends	12%	17%	16%
Relatives	38%	30%	32%
Police	26%	24%	25%
Military	9%	4%	6%
Community Elder or Leader	78%	69%	72%
Religious Leader	26%	46%	40%
Government Official	14%	52%	40%
UN or NGO	6%	20%	16%

Relative to intra-community conflicts, disputes that occur across community lines are far more complicated and fraught with risk, given South Sudan's history of intra-communal fighting. Disputes that cross communal lines therefore require more robust dispute resolution mechanisms; they are also more difficult to resolve because local leaders may have authority in one community but not the other. As a result, how respondents seek resolution in these cases is of special interest.

As the table below shows, respondents generally approach inter-communal disputes in the same way that they approach disputes within their own communities: respondents look to community elders, religious leaders and government officials to help them rectify the situation. Consistent with the results reported above, religious leaders, government officials and the UN and NGOs gained most in prominence in inter-communal disputes from the baseline to the endline. In the baseline, 32 and 39 percent of respondents said they would seek the assistance of religious leaders or government officials, respectively. These figures jumped to 57 and 56 percent in the endline. Respondents were similarly more likely to cite the UN or NGOs; in the baseline, only 6 percent of respondents indicated they would seek out the assistance of these organizations, compared to 29 percent in the endline. These higher levels of appeals to religious leaders, government officials, and international organizations go hand in hand with a reduction in utilization of the police and military, which may be a result of the fact that both the police and military were to some extent discredited by their alleged complicity in looting and disorder that came in the wake of the July 2016 crisis.

The other notable shift in terms of dispute resolution across communal boundaries was in the role of the police—in the baseline, 46 percent of respondents would consult the police for help, but only 25 percent of respondents in the endline would do the same. This latter trend does not suggest a clear conclusion. It

could reflect an institutionalization of dispute resolution powers in local officials and community leaders outside the police—a positive trend in communities where the reach of the police will be limited by a lack of capacity for the foreseeable future—or it could reflect declining trust in the police among the broader citizenry.

Table 12: Who would you Consult to Resolve a Conflict with Another Community

	Baseline	Endline	Total
Friends	9%	15%	13%
Relatives	23%	20%	21%
Police	46%	25%	32%
Military	13%	5%	8%
Community Elder or Leader	66%	72%	70%
Religious Leader	32%	57%	49%
Government Official	39%	56%	51%
UN or NGO	6%	29%	22%

2.1.3 Present Context

This subsection builds on the analysis above to present specific baseline values for the PLUPC project in Juba, Bor, and Mingkaman, based on the 2017 PLUPC baseline study that recently concluded there. This analysis examines people's perceptions of the level of conflict in their communities and in the country writ-large. The results are mixed, as a majority of respondents (67%) believe that their community is becoming more peaceful, while only a small minority of respondents (11%) believe that their country as a whole is at peace. The plurality of respondents (44%) believe that the country is teetering between war and peace.

The graphs below examine perceptions of the country and perceptions of the community, disaggregated by gender and by location. In keeping with many of the findings above, the indicators to be described in this subsection have no significant differences by gender.

Country Perceptions by Gender
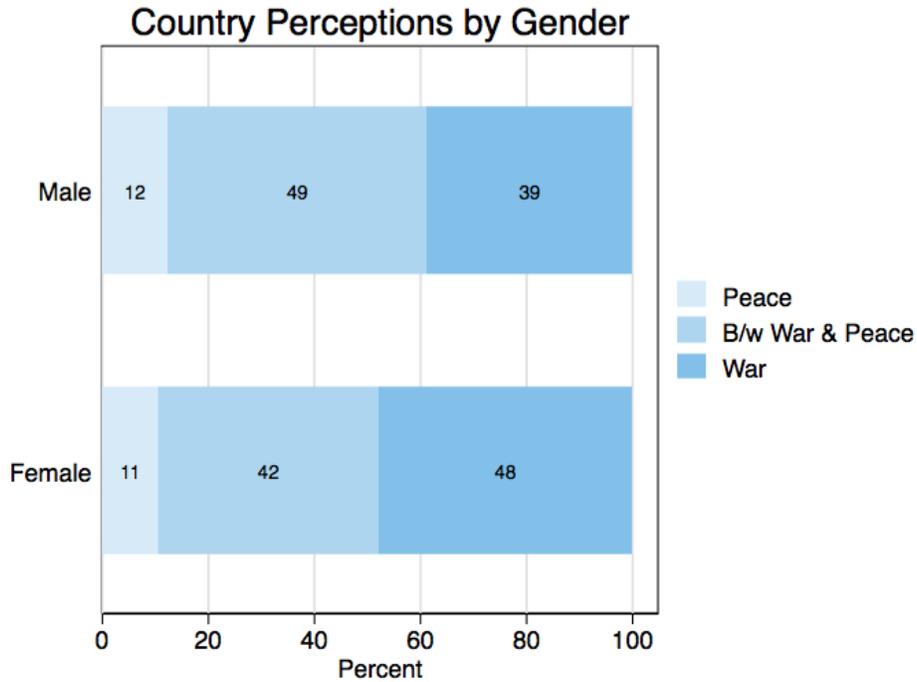
Figure 4: Perceptions of whether Country is at War by Gender

Perceptions of Community Change by Gender
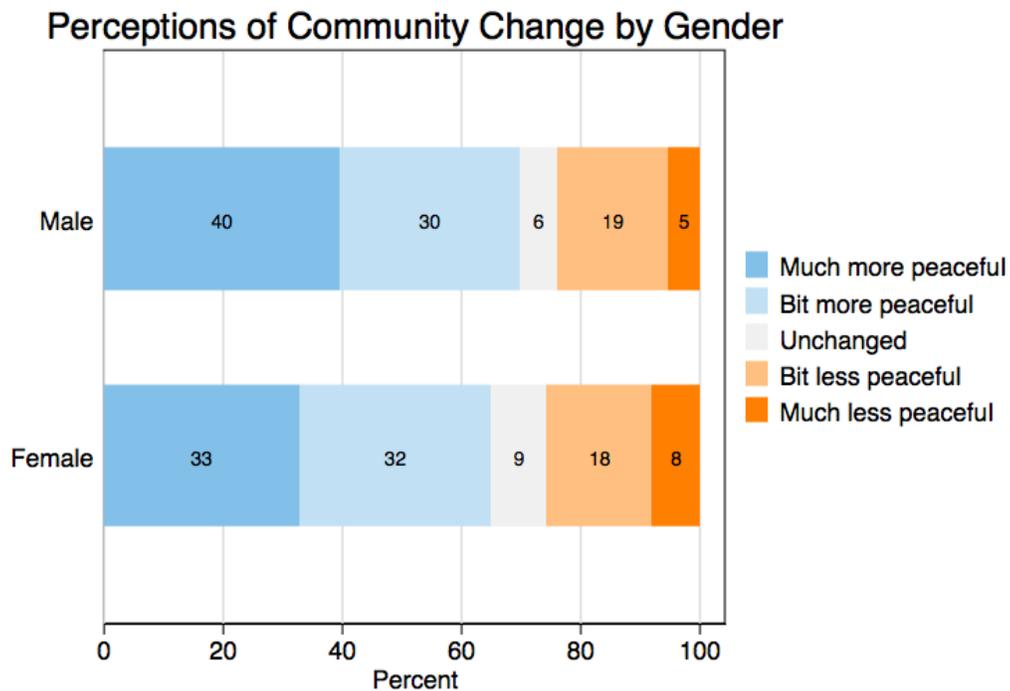
Figure 5: Perceptions of whether Community is Becoming More or Less Peaceful, by Location

When disaggregated by location, a clear trend emerges, with respondents from Juba putting forward the most pessimistic assessment of levels of conflict in the country as well as in their community. In Juba, 55%

of respondents believe that the country is currently at war, and another 39% believe that the country is somewhere between war and peace. Only 5% of respondents in Juba reported believing that the country is at peace. The graph below facilitates a comparison of respondents in Juba with respondents in other areas, showing that respondents in Bor were also comparatively pessimistic, although somewhat less so than respondents in Juba, while respondents in Mingkaman tended to believe that the country is in limbo between war and peace.

Country Perceptions by Location

Location	Peace	B/w War & Peace	War
Juba	5	39	55
Bor	21	25	54
Mingkaman	7	71	22

Percent (0 – 100)
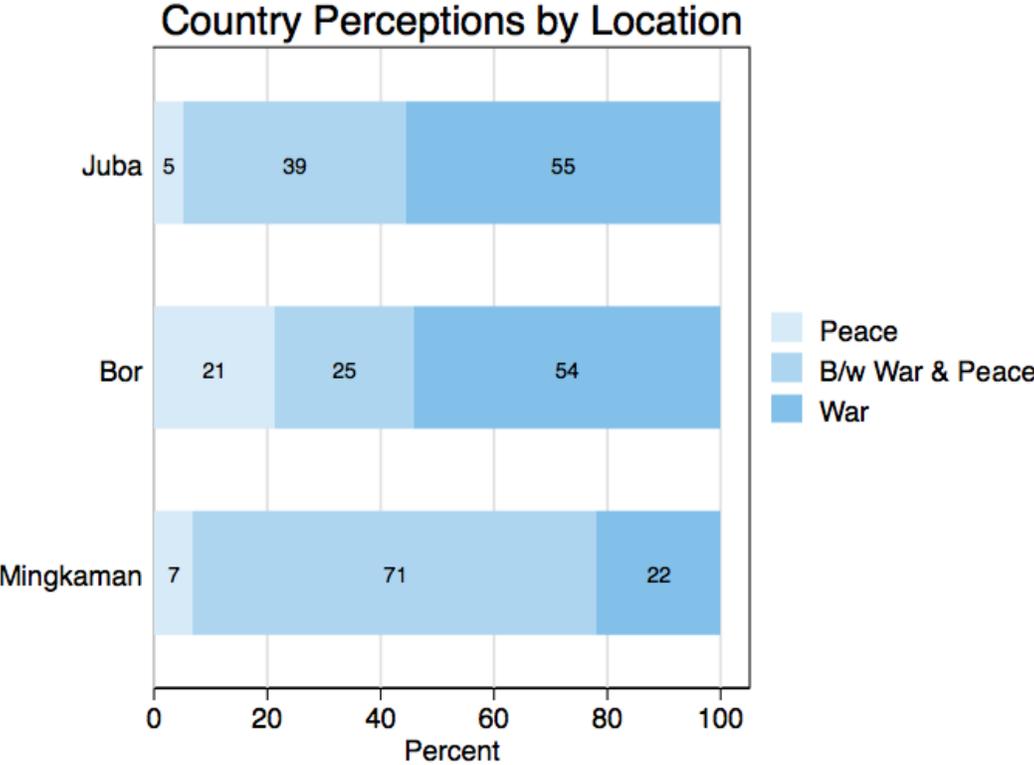
Figure 6: Perceptions of whether Country is at War by Location

None of these distributions of responses above could be construed as particularly optimistic, but respondents in Mingkaman have a perspective that is notably unique and which suggests that they believe the country is at a pivotal point from which it may either fall back into war, or climb towards peace.

Just as respondents in Juba were most pessimistic about the situation in the country, 50% of respondents in Juba reported believing that their community was becoming *less* rather than more peaceful. This is in marked contrast to both Bor and Mingkaman, where the majority of respondents believe that their communities are becoming more peaceful. The graph below visualizes these differences by county.
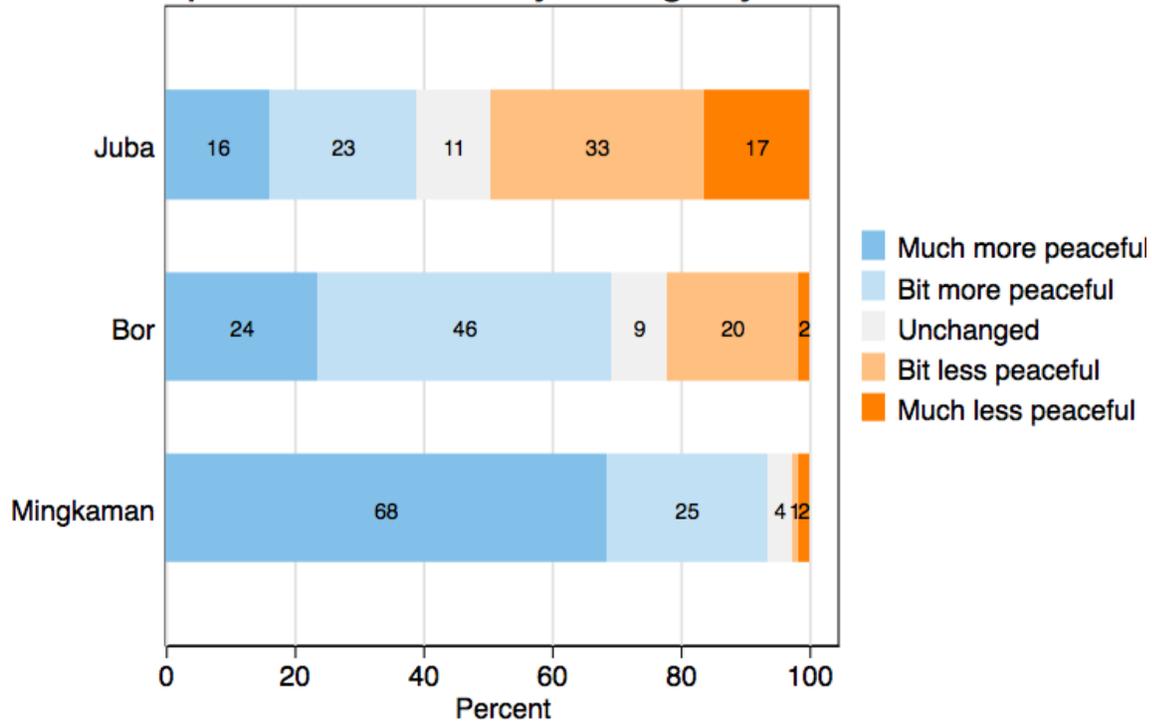
Figure 7: Perceptions of whether Community is Becoming More or Less Peaceful, by Location

Finally, an additional finding regarding perceptions of conflict in the aggregate holds very clearly across locations: the gap between respondents' perceptions of their communities and their country. Averaging across all locations, 23 percent of all respondents believe that their community is at war, while 44 percent believe the country, more broadly, is at war. This gap is present in every location and implicit in the graphs above, but it is made explicit in the graph below. Even in the communities where respondents cite the highest levels of local violence, Juba, far more respondents (42 percent versus 28 percent) perceive the country to be at war than believe the same about their communities.

Perceptions of Conflict by Location
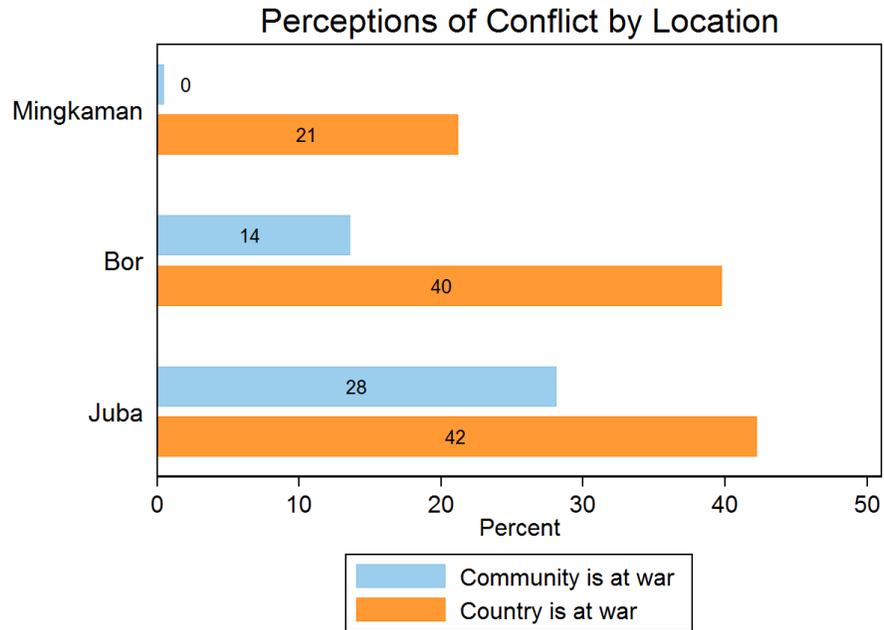
Figure 8: Divergence in Perceptions of Conflict at the Community and Country Level by Location

2.2 Establishing Baseline Indicators

In light of the conflict context, past and present, this section summarizes the main indicators for the PLUPC project covering Juba, Bor, and Mingkaman, with disaggregation of indicators by location and gender. Indicators are grouped thematically, under the topics of dispute resolution, peacebuilding dialogue, and Hiwar al Shabab listenership.

2.2.1 Dispute Resolution

Indicator: *Percent of population surveyed who report they used peaceful means to resolve their last conflict (disaggregated by location, gender, and type of conflict).*

This indicator on peaceful conflict resolution is addressed through a series of questions, the first of which established a base level of conflict frequency experienced by the respondent. Respondents were asked to report the last time they remembered getting angry about a conflict in which they were involved. The graphs below summarize the responses to this question by gender and by location.

Last Time Angry by Gender
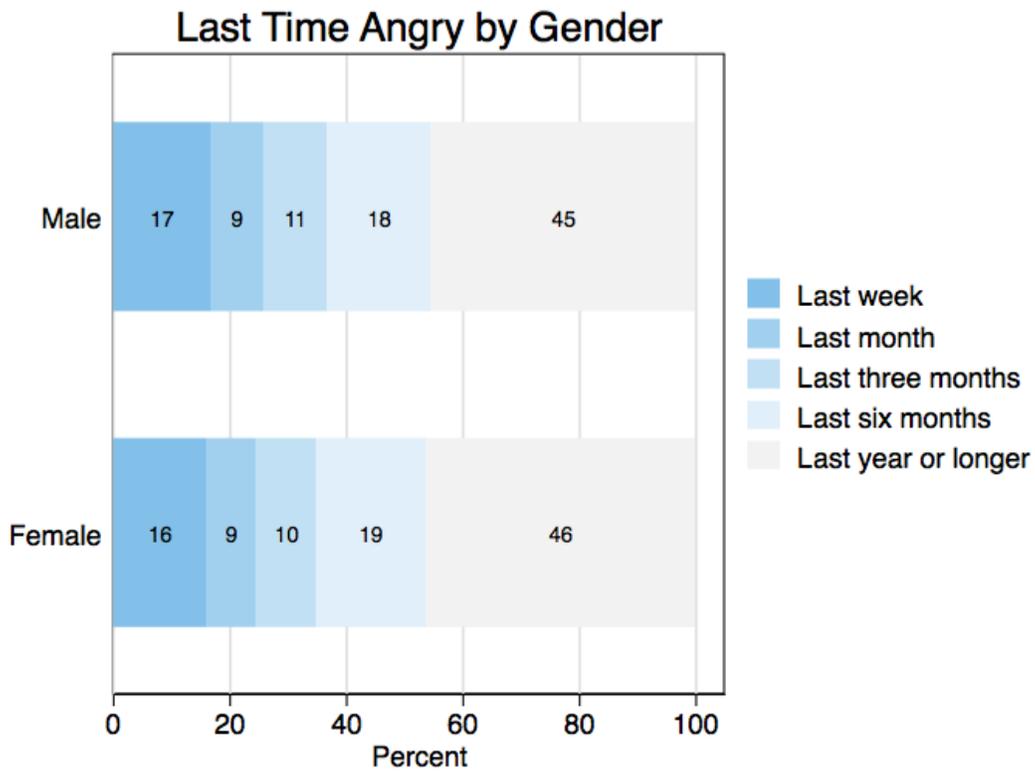
Figure 9: Last Time Angered by a Conflict, by Gender

The graph above shows that there are no significant differences by gender in terms of the reported recentness of a conflict-experience that made the respondent feel angry. However, the graph below shows that there are significant differences in the recentness of anger-inducing conflict by location, with the average respondent in Juba and Bor having experienced an anger-inducing conflict far more recently than the average respondent in Mingkaman.
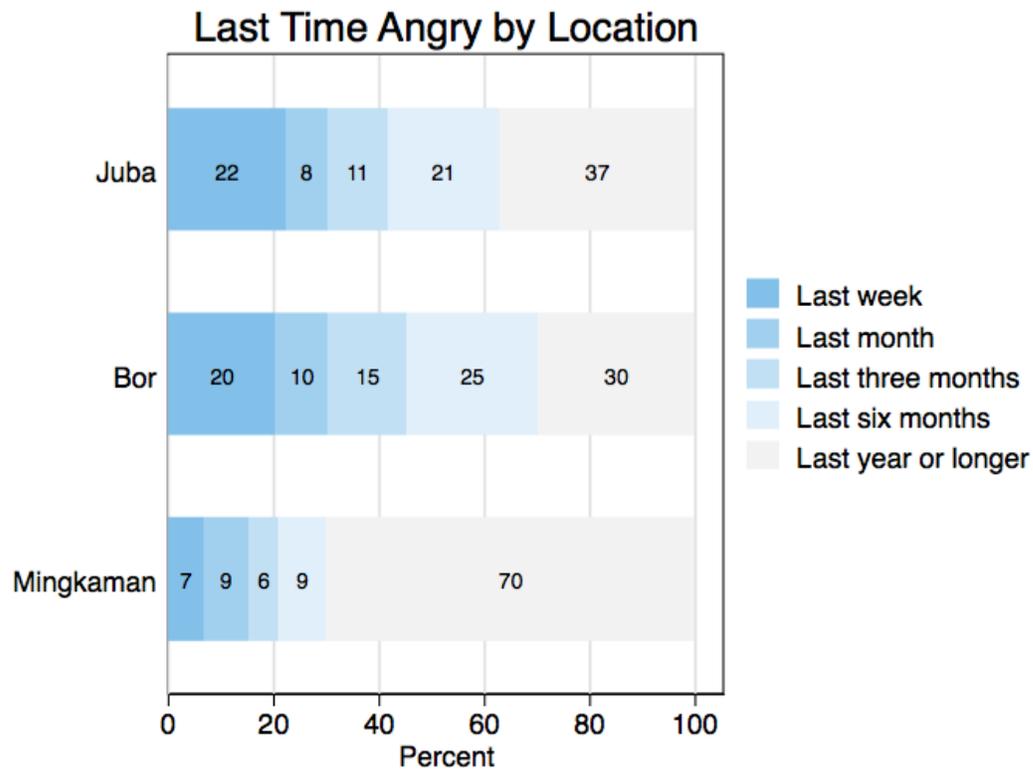
Figure 10: Last Time Angered by a Conflict, by Location

In order to understand the nature of the conflict being described, respondents were asked to report the type of the most recent conflict. In the aggregate, the most common type of conflict reported was cattle raiding, with 40% of respondents reporting that cattle raiding was a problem. Because there were noted differences in recentness of conflict by location, conflict type is also disaggregated by location. The graph below presents the results of this disaggregation. In most cases, there are not discernable trends in conflict type by location, but the notable exception is that 86% of the anger-inducing conflicts reported in Bor were said to involve cattle raiding. In contrast, the plurality of conflicts reported in Juba (at 22%) involved violence in the home, while the plurality of conflicts in Mingkaman (at 25%) involved an attack by the military or the police.
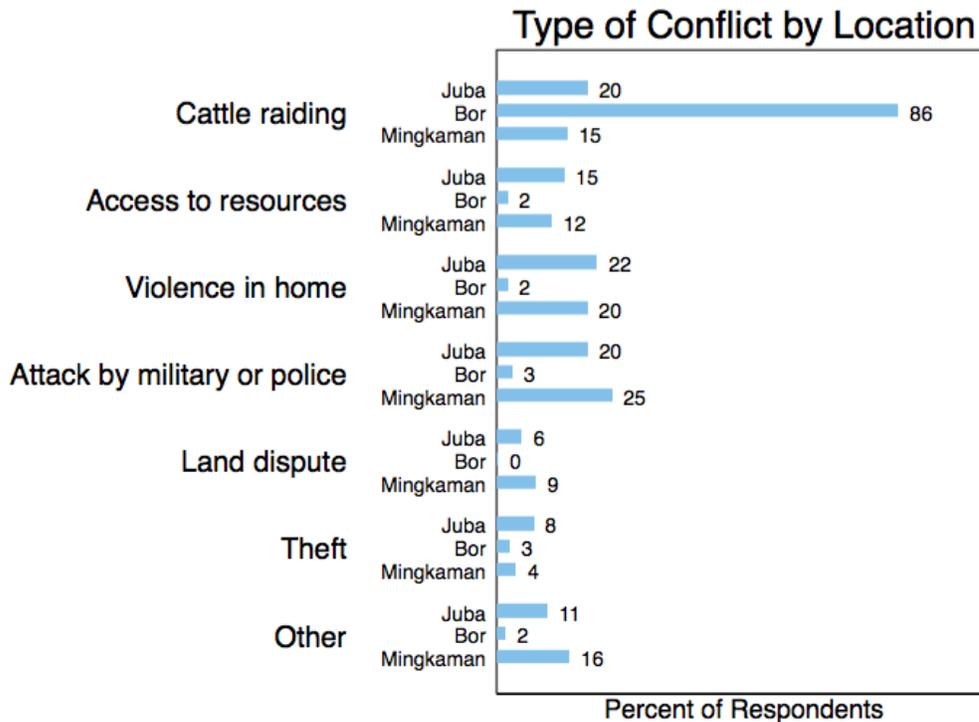
Figure 11: Type of Conflict by Location

These location-wise differences provide important context for future programming. Clearly, there is a need for targeted programming in Bor to address the pervasive issue of cattle raiding. In Juba and Mingkaman counties, cattle raiding is less of an issue (partly because the degree of urbanization in Juba simply means that fewer people are pastoralists), but programs in Mingkaman might need to focus on civil-military relationships, since the plurality of conflicts seem to involve armed representatives of the state.

At the heart of the relevant indicator is the question of how the conflicts analyzed thus far were resolved. In the aggregate, 77% of respondents took a non-violent approach to resolving the conflict, including going to the police or military, or talking to the other parties in the conflict, or merely doing nothing. Only 23% of respondents reported that they responded through counterproductive means such as yelling or fighting.

The graphs below present reported responses to each conflict by location and by gender. In keeping with the findings above, there are significant differences in conflict-resolution strategies utilized by location. The highest proportion of respondents who reported resolving conflicts peacefully is in Juba, with 89% of respondents in Juba reporting that they resolved their most recent anger-inducing conflict in a peaceful way (i.e. without fighting or yelling). The lowest proportion of respondents who found a peaceful resolution to their conflict was in Bor, with only 66% of respondents reporting that they did not fight or yell.[26]

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[26] These location-wise differences are statistically significant at P=0.000 in a chi-squared test.

Response to Conflict by Location

Juba
- Fight or yell — 11
- Go to police or military — 16
- Talk or don't respond — 73

Bor
- Fight or yell — 34
- Go to police or military — 27
- Talk or don't respond — 39

Mingkaman
- Fight or yell — 25
- Go to police or military — 13
- Talk or don't respond — 63

Percent of Respondents
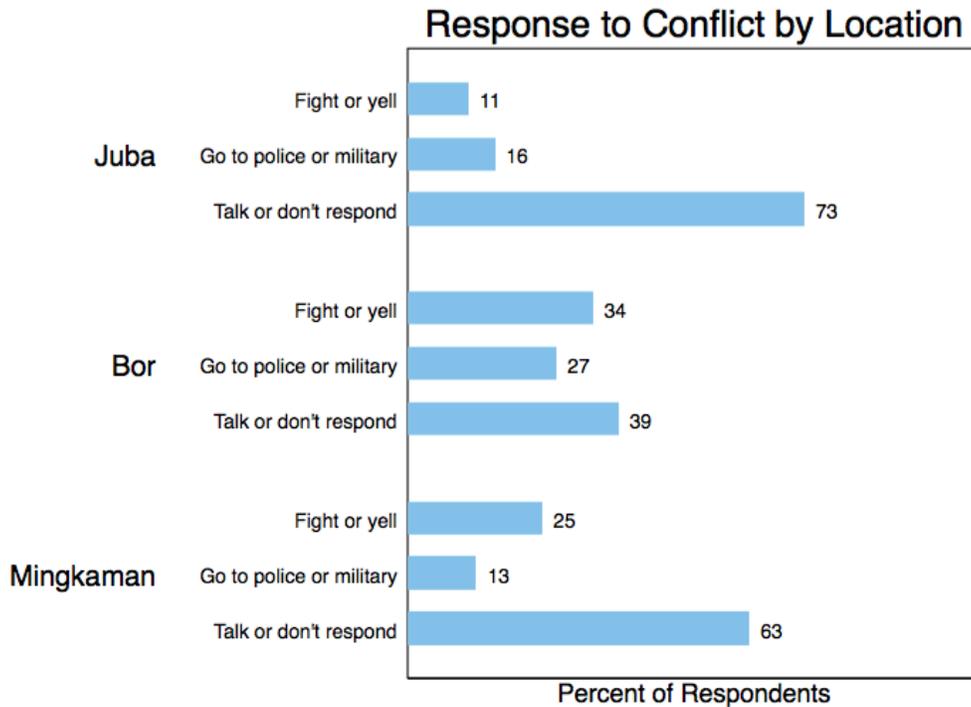
Figure 12: Response to Conflict by Location

The comparatively high level of peaceful conflict resolution in Juba is somewhat at odds with the fact that respondents in Juba have also reported the highest levels of recentness of anger-inducing conflict, which suggests that such conflicts occur more often on aver in Juba than in the other two counties. This is in contrast to Bor, which also had a relatively high level of recentness of conflict, but where respondents suggested that they were far less likely to resolve the conflict in a non-violent fashion. One possible explanation for this finding is the noted differences in conflict type between Bor and the other two locations considered. It may be the case that conflict arising from cattle raiding is more likely than other conflict types to be resolved through violence. This is in keeping with qualitative data and with what general knowledge of the situation in South Sudan would suggest – namely, that pastoralist people tend to be armed and ready to fight in order to defend their cattle, and thus any dispute over cattle will tend to escalate quickly to violence.

Given gender dynamics in South Sudan – especially the fact that cattle raiding is a predominantly masculine form of conflict – one might expect there to be significant differences in reported responses to conflict by gender. The graph below disaggregates responses to conflict by gender and reveals that there are not significant differences in reported levels of violent conflict resolution by gender.

Response to Conflict by Gender

Male	Fight or yell	26
	Go to police or military	18
	Talk or don't respond	56
Female	Fight or yell	21
	Go to police or military	20
	Talk or don't respond	59

Percent of Respondents
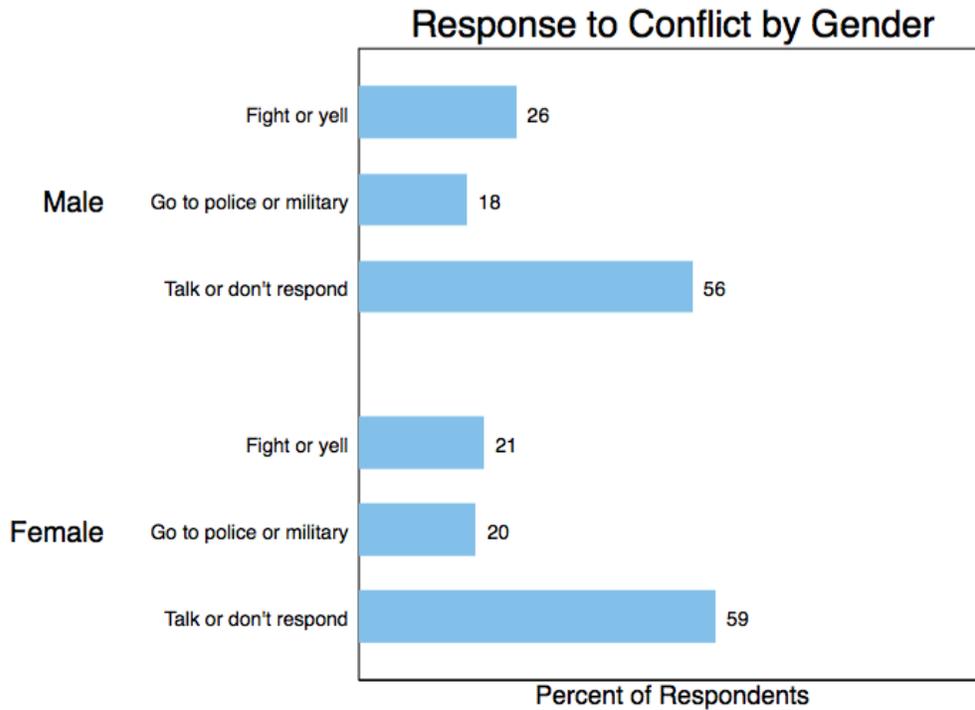
Figure 13: Response to Conflict by Gender

2.2.2 Peacebuilding Dialogue

Indicator: *Percent of project participants who report engaging in constructive dialogue on a topic related to peacebuilding with an "out-group" member in the last year (disaggregated by location and gender).*

In the aggregate 40% (N=265/658) of respondents reported having engaged in constructive peacebuilding dialogue with an out-group member during the past year. When this finding is disaggregated by gender and location, there are significant differences in levels of peacebuilding dialogue with out-group members. The tables below summarize this variation, showing the percent of respondents who reported having engaged in dialogue, disaggregated by gender and by location.

Table 13: Do you sometimes discuss the local conflicts and peace with others outside of your community? (by Gender)

Gender[27]	Percent
Male	47%
Female	35%

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[27] Differences by gender are significant at P=0.001 in a chi-squared test.

Men were found to be significantly more likely than women to have engaged in peacebuilding dialogue with an out-group member. This finding runs counter to the intuition that women tend to be peace-makers, but this finding is most likely a result of the fact that, other things being equal, men are more likely to travel away from the home than women and thus are fundamentally more likely to interact with members of out-groups. This interpretation will be supported by the results below, which show that there is no difference by gender in terms of within-community dialogue.

Disaggregated by location, respondents in Bor were most likely to report having engaged in constructive dialogue with a member of another community. This finding is counterintuitive in light of the previous finding that respondents in Bor were more likely than respondents in other locations to have resolved conflicts in a violent fashion.

Table 14: Do you sometimes discuss the local conflicts and peace with others outside of your community? (by Location)

Location[28]	Percent
Juba	43%
Bor	46%
Mingkaman	31%

As with the finding related to gender, it may be the case the respondents in Bor were simply more likely than respondents from other locations to come into contact with people whom they consider to be from a different community. It is important to consider that this question relies on the respondent's definition of the breadth of their "community." Because Juba is a more urban and cosmopolitan space than Bor or Mingkaman, it is possible that people in Juba define their community more expansively (embracing more types of people in a greater geographic space), meaning that it is comparatively rare for respondents in Juba to come into contact with others from outside of their communities, primarily because of how expansively they define their communities, rather than because of their underlying tendency to engage constructively with outsiders.

This definitional issue surrounding *community* will be important to future attempts to monitor and evaluate programs. As people's definitions of the scope of their community change, these indicators will change as well, but (as noted) it will be difficult to know whether observed changes are a product of changes in levels of productive engagement with "out-group" members or with how the out-group is defined. Thus, it will be important in future monitoring and evaluation efforts to use qualitative data to establish how different people in different locations define insiders and outsiders.

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[28] Differences by gender are significant at P=0.004 in a chi-squared test.

Indicator: *Percent of people in targeted communities who report having had at least one opportunity in the last year to engage in constructive dialogue and/or a peace initiative within their community (disaggregated by gender and location)*

In the aggregate, 54% (N=352/658) of respondents reported having engaged in constructive dialogue with someone from within their community, which is significantly higher than the proportion of respondents who reported similar dialogues with outsiders (at 40%).

When these results are disaggregated by gender, there is no significant difference between women and men in terms of the likelihood that they had a constructive discussion about peacebuilding with a member of their community. This finding contrasts with the finding presented above that women were significantly less likely to have engaged in constructive dialogue with someone from *outside* their community.

Table 15: Do you sometimes discuss the local conflicts and peace with others within your community? (by Gender)

Gender	Percent
Male	56%
Female	51%

As above, disaggregating the findings by location reveals significant differences among locations. However, the nature in those differences is the opposite of the relationship described above. When looking at *within-community* dialogue, respondents from Bor are the least likely to have engaged in productive dialogue, whereas respondents from Bor had been the most likely to report having engaged in productive dialogue with people *outside* their communities.

Table 16: Do you sometimes discuss the local conflicts and peace with others within your community? (by Location)

Location[29]	Percent
Juba	64%
Bor	35%
Mingkaman	62%

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[29] Differences by location are significant at P=0.000 in a chi-squared test.

The same definitional problem related to the term *community* arises here, making these findings difficult to interpret. Strategies for addressing this problem qualitatively have already been discussed. Future attempts to measure this indicator quantitatively might benefit from a question about the general frequency of interaction with people from outside the community, followed by a more specific question about constructive peace-related dialogue. The question about general frequency will allow responses to the peace-related dialogue question to be weighted and analyzed in accordance with the base frequency of interaction, and individuals who never interact with people from outside their community can be excluded from the base of the calculation, thus deriving a more accurate estimation of the desired indicator despite the definitional issues mentioned.

2.2.3 Hiwar al Shabab Listenership

Indicator: Percent of Hiwar al Shabab listeners who can give at least one example of a peacebuilding value (disaggregated by gender and location)

A total of 68 respondents from Juba reported having listened to Hiwar al Shabab. Among those respondents who had heard the program, 81% (N=55/68)[30] could list at least one peacebuilding value. The table below presents these findings disaggregated by gender. There were no significant differences found by gender.

Table 17 Percent of Hiwar al Shabab listeners who can give at least one example of a peacebuilding value (by Gender and Location)[31]

Location	Male	Female	Total
Juba	78%	83%	81%
Mingkaman	0%	0%	0%
Bor	0%	0%	0%

These proportions are already exceptionally high for a baseline study, leaving little room for progress over time. A more productive way of measuring radio program uptake in the long term would be tracking the mean number of peacebuilding values that respondents can list. As of this baseline study, the mean is 2.8, and with a plurality of respondents only being able to list one peace value out of a total possible of six. Thus, there is significant potential to increase the mean and modal number of values listed by respondents, and this will be a much more sensitive indicator to change over time.

The values that PLUPC baseline respondents recalled are presented in the table below. Of those respondents who listened to Hiwar al Shabab and were able to recall a peacebuilding value in the program, reconciliation was the value that most frequently cited value among both men and women, 100% and 83%,

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[30] Respondents were excluded from the denominator of this calculation due to item non-response.
[31] Hiwar al Shabab was only broadcast in Juba. As such, only the responses of those from Juba are reported here. There were however 12 respondents from Bor and 15 from Mingkaman counties who indicated they have heard Hiwar al Shabab, likely because of travel to or origin from Juba.

respectively, followed closely conflict resolution, which 92% of men and 85% of women cited. There were no significant differences observed by gender.

Table 18 Do you know any peacebuilding values that were discussed in Hiwar al Shabab? (by Gender)

	Male		Female		Total	
Value	Freq.	Perc.	Freq.	Perc.	Freq.	Perc.
Reconciliation	25	100%	25	83%	50	91%
Conflict resolution	23	92%	24	80%	47	85%
Tolerance	17	68%	20	67%	37	67%
Dialogue	20	80%	17	57%	37	67%
Other	1	4%	7	23%	8	15%
Total cases	25	100%	30	100%	55	100%

Indicator: *Percent of Hiwar al Shabab listeners who report being aware of positive models for community peacebuilding.*

In the aggregate, 82% (N=56/68) of respondents who had listened to Hiwar al Shabab in Juba said that they were aware of positive models for community peacebuilding.

Table 19: Percent of Hiwar al Shabab listeners who report being aware of positive models (by Location)[32]

Location	Percent
Juba	82%
Bor	n/a
Mingkaman	n/a

As the table below shows, there are no significant differences when this indicator is disaggregated by gender.

Table 20: Percent of Hiwar al Shabab listeners who report being aware of positive models (by Gender)

Gender	Percent
Male	83%
Female	82%

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[32] As noted previously, Hiwar al Shabab was only broadcast in Juba. As such, only the responses of those from Juba are reported here. There were however 12 respondents from Bor and 15 from Mingkaman counties who indicated they have heard Hiwar al Shabab, likely because of travel to or origin from Juba.

Overall, these findings suggest that Hiwar al Shabab listeners are already highly likely to be aware of positive models, irrespective of their gender4. Because this indicator does not permit significant room for progress in the future, it may be useful to choose another indicator that will be more sensitive to change. On the other hand, if there is a concerted effort made to expand listenership, it may be instructive to monitor this indicator and see if these proportions change significantly over time as the overall proportion of Hiwar al Shabab listeners in the population increases.

The specific roles of each positive model in the community was not collected in the quantitative survey, and qualitative interviews revealed few details about the community members who were positive models. The civil society activist in Juba believed there were positive role models for peace but was unable to cite specific community members. Nevertheless, religious leaders in Juba were interviewed, because they will receive training to become positive role models. These religious leaders appear to be good candidates as positive role models, because they are able to bring people of various communities together through their religion, their efforts to help the sick, children, prisoners, and others who are suffering.[33] The civil society activist in Bor did not believe there were positive models in the community, and the civil society activist in Mingkaman cited the Awerial county commissioner as a role model.[34]

To summarize, the foregoing analysis has shown Juba to be a location in which respondents reported high levels of recent personal conflict and suggested that their community as a whole is tending away from peace and toward greater conflict. At the same time, findings also suggested that Juba is the location where people are most likely to find non-violent ways of resolving conflicts, and where people are more likely than average to engage their neighbors in constructive dialogue. It is clear that some of these findings may still reflect people's experiences during the violent crisis in July of 2016 involving several days of fighting in the streets of Juba, followed by a period of looting and insecurity.

However, the potentially contradictory nature of some of these findings is difficult to understand. It may be plausible for people to believe that their community is becoming less peaceful, while still having a higher than average underlying capacity to resolve conflicts peacefully. If this is indeed the case, an appropriate approach to programming would be one that attempts to capitalize on and reinforce already extant conflict-resolution capacity and social capital in Juba, while (in contrast) needing to fundamentally build such capacity in places like Bor which are also conflict-prone but have far lower conflict-resolution capacity. Mingkaman sits in a middle-ground between these two contrasts, and may generally require less programming and fewer resources in order to maintain a relatively favorable state of affairs in terms of local conflict.

2.3 Risk Assessment

Aid in the midst of conflict is frequently not neutral, because it involves the transfer of resources into a resource-scarce environment.[35] In such an environment, resources represent power, and their distribution can inadvertently become part of the conflict. The activities of "'I Love My Country': Promoting Localized

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[33] FGD with role models in Juba, 3 May 2017.
[34] KII with civil society activist in Bor and KII with civil society activist in Mingkaman.
[35] "Do No Harm – Conflict Sensitivity," *Conflict Sensitivity Consortium*, accessed June 16, 2017, http://www.conflictsensitivity.org/do-no-harm-local-capacities-for-peace-project/

Understanding and Peaceful Coexistence in South Sudan" do not distribute resources, but instead aim to educate beneficiaries about peace and conflict resolution through participatory theater performances, radio dramas, media productions. In addition, by their nature, most of the activities of PLUPC, community theater and radio, are public, and their distribution is unrestricted.

While there is little risk of participatory theater performances, radio dramas, and media productions becoming involved in a conflict over resources, there is a risk that the messaging of these activities is shaped to support a side in the conflict and/or accuse a side of wrongdoing in South Sudan. In the context of the ongoing conflict, taking political stances is dangerous and potentially lethal. The Transitional Constitution of South Sudan protects the freedom of expression and freedom of the press, but the National Security Service Law, which took effect in early 2015, gives the National Security Service "virtually unfettered powers to arrest and detain suspects, monitor communications, conduct searches and seize property without any clear judicial oversight."[36] These powers have been used to harass, censor, and intimidate journalists and media outlets to censor any negative criticism about the South Sudan government. Relevant to the radio component of the project, radio journalists told the UN Commission on Human Rights in South Sudan that National Security Service officers accused them of conspiring against the state and had been threatened with arrest.

Ensuring that the messages remain neutral regarding the conflict is a matter of project design and monitoring. The design and development of theater performances, radio dramas, and media production should be pilot tested with focus groups from members of several different communities to confirm that messaging is not influenced by biases concerning the conflict. Future monitoring and evaluation efforts should gather the opinions of the audience members and listeners of theater, radio, and media productions on whether the activities were biased in their implementation.

The efficacy and conflict-neutrality of other PLUPC activities such as collaboration with key stakeholders, civil society engagement, and small-scale peace initiatives will depend on the community members selected to take part. These activities employ a participatory design that engages community members to provide input on the program design. To develop initiatives that will reflect the concerns of peace to all groups within a community, careful attention should be paid that local leaders that will be involved also represent marginal groups.[37]

The saliency within local communities of those engaged in the project's activities also present a risk. Participation in the project's efforts to promote peace and reconciliation raises the profile of the project's theater performers and radio broadcasters. Should an outbreak of violence occur, their relatively higher profile in the local community may make them a target. Efforts should be taken to inform these members of the project team of the risks that are involved in their participation and the measures they should take in case violence breaks out in their community

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[36] "Report of the Commission on Human Rights in South Sudan," *Office of the High Commissioner for Human Rights*, accessed 14 June 2017, http://www.ohchr.org/EN/HRBodies/HRC/CoHSouthSudan/Pages/Index.aspx.
[37] PLUPC already has measures from its project proposal to include marginal groups with "intentional inclusion of women's groups, in violence-affected communities and UN Protection of Civilian (POC) sites in Juba, Bor, and Mingkaman."

2.4 PLUPC Baseline Conclusions and Recommendations:

The analysis of PLUPC baseline findings suggests an important set of preliminary conclusions and corresponding recommendations in terms of program design and approaches to ongoing monitoring and evaluation. The most important conclusions are summarized below:

- **In the eyes of most beneficiaries, South Sudan is becoming less peaceful.** There are only minor differences by gender in terms of the perception that a respondent's country and their community are at war. There are major differences by location, with respondents in Juba having the most pessimistic outlook on peace in their communities and in the country, and with respondents in Mingkaman having a comparatively optimistic outlook.

- **From the national to the individual level, there are major and systematic differences in perceptions of conflict by location, but not by gender.** Respondents in Juba and Bor reported having personally experienced a conflict with far greater recentness than respondents in Mingkaman. Respondents reported widely varying types of conflict with little discernable trend, excepting that the majority of respondents in Bor cited cattle raiding as the source of the most recent conflict that they had experienced, and trend analysis suggests that cattle raiding is on the rise since 2016.

- **Respondents in Juba reported the highest risk and recentness of conflict, but also reported the highest tendency to resolve individual conflicts peacefully.** Similarly, respondents in Juba also reported the highest rates of having engaged in constructive peacebuilding dialogues with others in their communities.

- **Hiwar al Shabab listeners are already highly likely to be able to list at least one peacebuilding value and to be aware of positive models for community peacebuilding.** These findings do not vary significantly by gender or by location. Given the already highly positive results on these baseline indicators, it may be advisable to revise indicators or shift expectations upward when planning future monitoring and evaluation of the Hiwar al Shabab intervention.

The conclusions listed above have potentially important implications for both program and evaluation design moving forward. Derivative recommendations are summarized below:

- The significant, location-wise differences noted above provide important context for future programming:

  - In terms of programming to directly address conflict and conflict-proneness, Juba and Bor may be deserving of more program resources and attention than Mingkaman. Programming in Juba should focus on strengthening already significant conflict-resolution capacity within communities there. Programs in Bor will need to focus on fundamentally building this capacity because it is in comparatively short supply there.

  - In terms of sources of conflict, there may be a need for targeted programming in Bor to address the pervasive issue of cattle raiding. Programs in Mingkaman might benefit from a strong focus on civil-military relationships, since the plurality of recent conflicts seem to

involve armed representatives of the state, and since aggregated evidence on conflict resolution suggests that respondents have become less likely (since 2016) to turn to police and the military to help them resolve conflicts.

- In light of high baseline values for indicators related to Hiwar al Shabab, some revision of goals and indicators may be advisable:

  o A potentially more productive way of measuring radio program uptake in the long term would be tracking the mean number of peacebuilding values that respondents can list. As of this baseline study, the mean is 2.8, and with a plurality of respondents only being able to list one peace value out of a total possible of six. Thus, there is significant potential to increase the mean and modal number of values listed by respondents, and this will be a much more sensitive indicator to change over time.

  o Because the *awareness of positive models for peacebuilding* indicator does not permit significant room for progress in the future, it may be useful to choose another indicator that will be more sensitive to change. Analogous to the question on values, it may be productive to ask respondents to cite as many models as they can remember, allowing for the tracking of the mean number of models cited, which will be a more sensitive indicator for tracking change over time. Alternatively, or in addition, if there is a concerted effort made to expand listenership, it may be instructive to monitor the fundamental awareness indicator and see if these proportions change significantly over time as the overall proportion of Hiwar al Shabab listeners in the population increases.

For ease of reference, the following is a tabular summary of key indicators and their baseline values:

Table 21 Summary of PLUPC Baseline Findings

Indicator	Baseline Value
Conflict Context	
Percent of population surveyed who believe country is at war or at peace.	11% believe that country is at peace; 44% believe that country is between war and peace. (Significant differences noted by location, but not by gender.) 55% of respondents in Juba believe country is at war.
Percent of population surveyed who believe community is becoming more or less peaceful.	67% believe that their community is becoming more peaceful. (Significant differences noted by location,

	but not by gender.) 50% of respondents in Juba believe that their community is becoming less peaceful.
Dispute Resolution	
Percent of population surveyed who report they used peaceful means to resolve their last conflict.	77% reported using peaceful means to resolve last conflict. (Significant differences noted by location, but not by gender.) 89% of respondents in Juba resolved conflict peacefully, in contrast with 66% of respondents in Bor.
Peacebuilding Dialogue	
Percent of project participants who report engaging in constructive dialogue on a topic related to peacebuilding with an "out-group" member in the last year.	40% reported engaging in constructive peacebuilding dialogue with out-group. (disaggregated: 47% male, 35% female; 43% Juba, 46% Bor, 31% Mingkaman.)
Percent of people in targeted communities who report having had at least one opportunity in the last year to engage in constructive dialogue and/or a peace initiative within their community.	54% reported engaging in constructive dialogue within community. (Significant differences noted by location, but not by gender.) 64% of respondents in Juba; 35% of respondents in Bor; 62% of respondents in Mingkaman
Hiwar al Shabab Listenership	
Percent of Hiwar al Shabab listeners who can give at least one example of a peacebuilding value.	97% listed at least one peacebuilding value (No significant differences by location or gender.)
Percent of Hiwar al Shabab listeners who report being aware of positive models for community peacebuilding.	82% of respondents reported being aware of positive models (No significant differences by location or gender.)

3. Endline Evaluation of "'I Love My Country': Strategic Communications for Peacebuilding in South Sudan"

This section provides an evaluation of the two main project activities of the "'I Love My Country': Strategic Communications for Peace Building in South Sudan" project: Radio for Peace Building (Hiwar al Shabab) and Participatory Theater Performances. Each project activity will be evaluated by the OECD-DAC criteria of relevance, effectiveness, efficiency, impact, and sustainability.

3.1 Relevance

3.1.1 Radio for Peace Building

The Radio for Peace Building initiative aims to strengthen radio as a national platform for diverse voices that promote tolerance and reconciliation in order to produce change in both key groups and individual community members. As such, it targets Specific Outcomes 1, 2, and 3 of the EU-SFCG partnership. Hiwar al Shabab is a talk show that provides a platform for youth to discuss drivers of conflict as well as unifiers between ethnic and religious lines. The show presents stories and opinions from different groups that call in to participate and teaches approaches to conflict resolution.

Given the popularity of the use of radio in South Sudan, as in the SCPB baseline, radio remains an appropriate means to promote peace and an important medium through which to promote social cohesion and conflict resolution methods. Radios are owned by 70% of SCPB endline respondents in Juba, 43% of those in Bor, and 38% of those in Mingkaman.

All focus group discussions in Juba, the only community to have received Hiwar al Shabab radio programming, agreed that radio was among the best mediums through which to promote peace. In Juba, focus group participants of listener groups/potential theater beneficiaries described the tense community relations: "In the community where we are, we lost trust because of insecurity…. There is nothing that shows good relationships and trust among people in South Sudan."

Nevertheless, the same participants in Juba believed that media not only had the potential to promote peace and open discussion, but that it remains as the sole way they hear messages about peace and reconciliation: "In radio there are a lot of programs that talk about peace and reconciliation where people [can] give their ideas.[38] It is the only way to get information about peace and reconciliation, and it is where people learn about solving issues and having peace." The same views about the significance of radio programming to reconciliation were held in Mingkaman, in which all participants seconded the notion that, "radio is the most important way of getting information in Awerial," and that it was, "extremely vital for the media to include diverse perspectives on the issues of South Sudan, since we are one people and one nation and need to know different cultures and different communities."[39]

The data collected from the household surveys supports the appropriateness of using radio to promote social cohesion. Seventy-five percent of all respondents in the SCPB baseline and SCPB endline surveys believed that radio can be used to promote peace, the most of any form of media available to South Sudan and far surpassing the 38% of respondents who cited traditional forms of media such as dramas and music. These views of the importance of radio as a platform for messaging on peace and reconciliation suggest that the continuation of radio programming will prove important to the promotion of social cohesion as South Sudan continues to have conflict across ethnic and tribal lines.

The radio is not only widely owned and listened to, it was frequently cited as an important source of information on peace and conflict. During the SCPB baseline study, most respondents (72%) stated that

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[38] FGD of listener group, Juba, Jubek State, 5 May 2017.
[39] FGD of potential female listeners, Mingkaman, Eastern Lake State, 2 May 2017.

radio was an important source of information for them about peace and conflict. In the SCPB endline sample, 69% of respondents stated that radio was an important source of information for them. There is a slight difference between the SCPB baseline and SCPB endline values, but this difference is not statistically significant. To allow for a comparison of SCPB baseline versus SCPB endline responses, the graph below presents a summary of all potential media-based information sources.
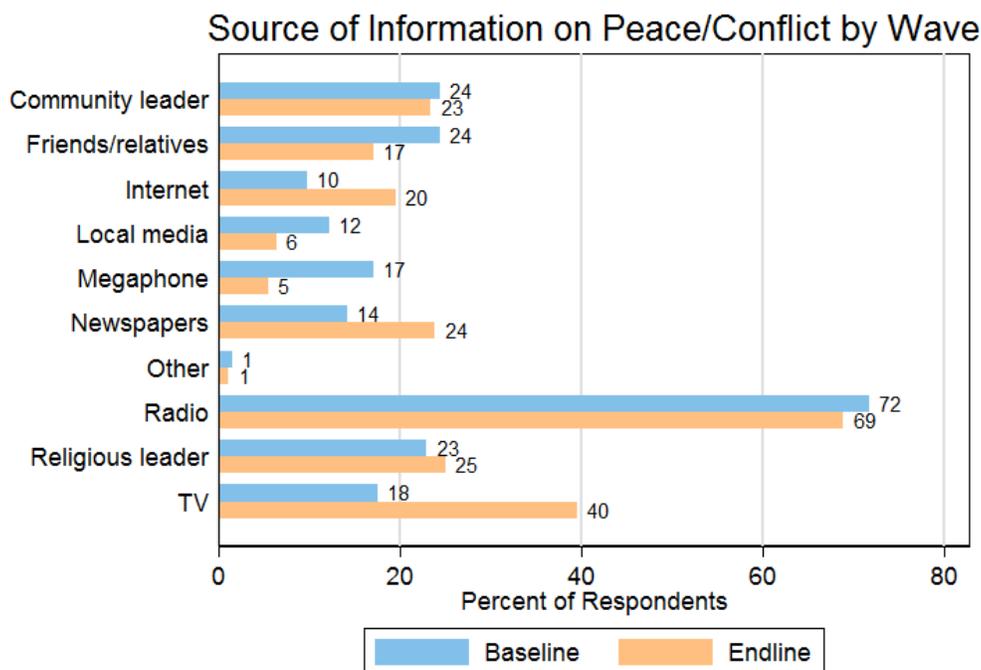
Figure 14: Sources of Information on Peace and Conflict

In most cases, we do not observe significant changes between the SCPB baseline and SCPB endline. The notable exception is that the proportion of respondents citing television as an important source of information has increased by 22%.[40] As might be expected, given differences in infrastructure and urbanization, the greatest share of this increase in television being cited as an information source came from respondents in Juba.

The community leaders that SFCG chose to spread messages pertaining to peace and conflict resolution appear to be highly trusted, and trusted consistently from SCPB baseline to SCPB endline. Among those, religious leaders remain the most trusted. Among SCPB endline respondents who listed religious leaders as sources of information, 93% (N=244/261) stated that they trust information from religious leaders, as compared with a similar 92% at the SCPB baseline. Among those who cited television as a source of information, 71% (N=137/194) said that they trust television, as compared with 84% at the SCPB baseline. The proportion trusting radio was 75% (N=334/444) at the SCPB endline, as compared with 80% at the SCPB

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[40] This difference between SCPB baseline and SCPB endline is statistically significant in a two-tailed t-test with P=0.000.

baseline. While each of these percentages have shifted slightly between the SCPB baseline and the SCPB endline, these shifts are small and not statistically significant.

3.1.2 Participatory Theater Programs

The advantage of the participatory theater approach is that, because community members select the topics the play will cover, the subjects of plays are highly relevant to the community. In Bor, participants saw theater performances that addressed, "peace, reconciliation, obedience, trust, and harmony," while participants in Mingkaman saw performances about girl's education, the importance of women in the community, and sexual harassment of girls in school and the workplace.[41] In Juba PoC, participants saw performances about treatment of women around water points and latrines.[42] The diverse topics gathered from discussions with the community allowed for the creation and performance of plays that captured the rapt attention of theater audience members. Focus group participants highlighted how, "the people learn very fast when they see themselves reflected in the drama of the day."[43]

The KAP household surveys of the SCPB endline suggest that the theater attendance of Juba has increased while that of Bor has stayed largely the same, as shown in the figure below. At the SCPB baseline, 32% of respondents in Juba and 37% of respondents in Bor said that they had attended at least one theater performance, while at the SCPB endline, 53% of respondents in Juba and 26% of those in Bor had attended at least one theater performance. The increase in theater attendance in Juba from SCPB baseline to SCPB endline is statistically significant, but the shifts in proportions between the SCPB baseline and SCPB endline in Bor were not significant.

Theater Attendance by County
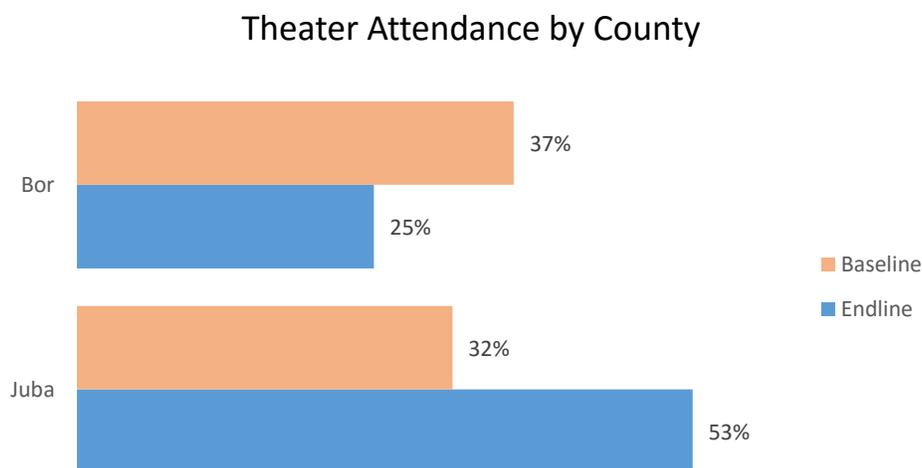
Figure 15: Theater Attendance by County

When theater attendance is disaggregated by age, there are negligible differences in terms of SCPB endline attendance by different age groups. However, in the SCPB baseline there was a statistically significant

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[41] FGD of male theater audience, Mingkaman, Eastern Lake State, 3 May 2017.
[42] FGD of theater audience, Juba PoC, Central Equatoria, 28 April 2017.
[43] Ibid.

difference in attendance by different age groups. The figure below compares SCPB baseline and SCPB endline attendance rates, disaggregated by age.

Theater Attendance by Age and Wave
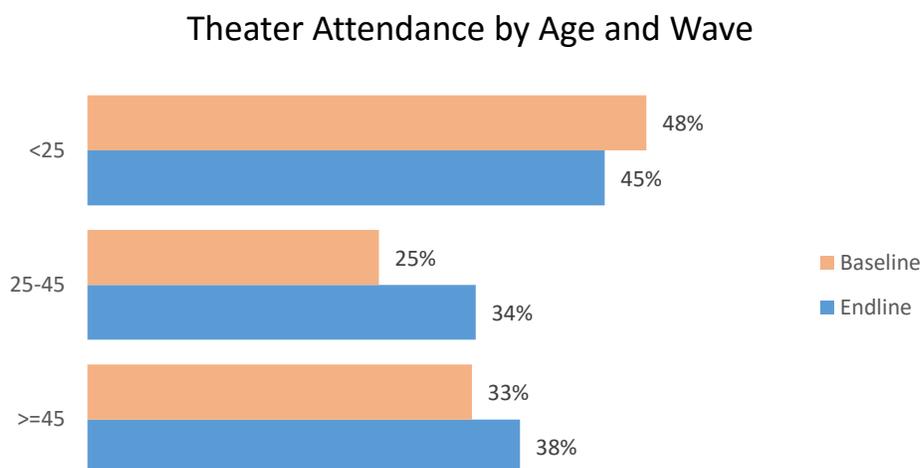
Figure 16: Theater Attendance by Age and Wave

As a result of observed age-based differences in attendance at the SCPB baseline, the SCPB baseline report called for the theater performances to be better adapted to older subgroups.[44] Perhaps as a result of changes in the marketing of the performances or in how theater companies chose topics in consultation with the community, in the SCPB endline, attendance among the older subgroups increased and there was no longer a statistically significant difference in the attendance levels of different age groups.

Participatory theater was chosen as a medium for peacebuilding because, like radio, it can be understood by community members who are unable to read and write. UNICEF reports that just 27% of the population can read and write in South Sudan.[45] The hope of using an intervention such as participatory theater performances is to reach broad audiences, irrespective of their education level.

When theater attendance is disaggregated by education-level, there were minimal differences in SCPB baseline attendance as a function of education, but there were substantial differences by education-level in the SCPB endline study, as shown in the figure and table below.[46]

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[44] "Final Evaluation for 'Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative', Bor, Juba and Wau, South Sudan," Search for Common Ground, May 2016.
[45] "UNICEF – Basic education," UNICEF, accessed on June 14, 2017, https://www.unicef.org/southsudan/education.html.
[46] Ibid.

Theater Attendance by Education and Wave
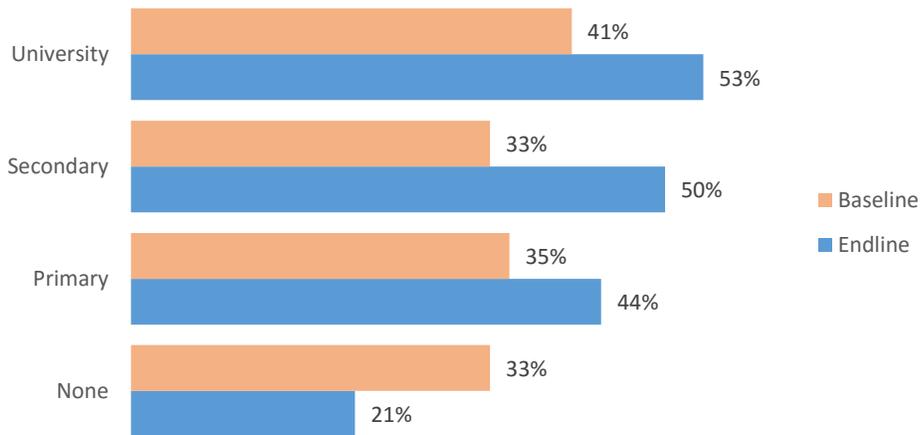
Figure 17 Theater Attendance by Education and Wave

A person's education level was found to be a statistically significant predictor for the likelihood that person would attend a participatory theater performance. This finding would suggest that perhaps the topics covered by the performances and/or the marketing of the theater performances are not as appealing to those without education or that information about performances is not making its way to the less educated, or there may be other barriers – that are correlated with education but have emerged since the time of the SCPB baseline – to learning about planned performances or to attending those performances. Theater attendance was also disaggregated by gender, but differences lacked statistical significance. Further research will be required to understand why attendance was correlated with education among SCPB endline respondents, but not among SCPB baseline respondents.

Table 22 Theater Attendance by Education and Wave

	Baseline		Endline	
Education	Freq.	Perc.	Freq.	Perc.
None	23	32%	21	20%
Primary	26	35%	55	43%
Secondary	11	33%	58	49%
University	9	41%	34	53%
Religious/Technical	0	0%	3	43%
Don't know	2	50%	0	0%
Total	71	35%	171	39%

3.2 Effectiveness

3.2.1 Radio for Peace Building

Despite the overall confidence in radio as an appropriate platform, some participants noted a few important limits to radio's scope. In Bor, participants noted that limited radio ownership restricts access to messaging on peace and reconciliation: "many people in the village don't have radio, and it is through church announcements where they mostly get their information. It is only in urban areas that there is access to radio and television."[47]

According to some participants, language also imposes important limits to radio programming's reach: "Radio needs to include local dialects so that information can reach everyone."[48] These limitations highlight the relevance of the "I Love My Country" programs' multi-pronged approach to promoting social cohesion. Where radio programming does not reach and/or cannot be understood, religious leaders and local theater actors can communicate messages on resolving conflict between individuals and groups.

Quantitative data collected from the KAP survey showed that significantly more respondents in the SCPB endline study (45%) had ever listened to Hiwar al Shabab than those of the SCPB baseline study (22%). The data also revealed several significant differences in listenership along differing levels of education. The SCPB baseline study completed in 2016 found that those with less education tended not to be listeners of Hiwar al Shabab.[49] That tendency persisted among the respondents of the SCPB endline study, but to a lesser degree, as illustrated in the figure below.

Listenership of Hiwar al Shabab by Wave
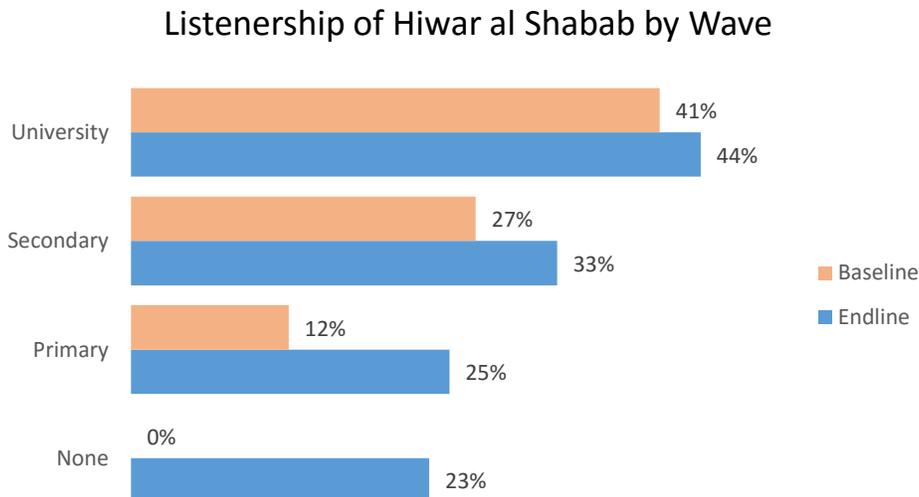
Figure 18 Listenership of Hiwar al Shabab by Wave

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[47] FGD of potential female listeners, Bor, Jonglei State, 1 May 2017.
[48] FGD of potential female listeners, Mingkaman, Eastern Lake State, 2 May 2017.
[49] "Final Evaluation for 'Communicating for Peace in South Sudan: A Social and Behaviour Change Communication Initiative', Bor, Juba and Wau, South Sudan," Search for Common Ground, May 2016.

Listenership increased among all levels of education, but the increase in listenership was most striking between SCPB baseline respondents and SCPB endline respondents with no education, increasing from 0% of SCPB baseline respondents to 23% of SCPB endline respondents.

While there were limitations to the reach of radio programming, many listeners and listener groups noted that it was effective as a platform for diverse and constructive dialogue, acting as an outlet for expressions of perspectives as well as for hearing from different perspectives. A participant in Juba described how, "he had his own view he wanted to send to the community, and through Hiwar al Shabab he was able to send his views."[50] A female participant in Mingkaman praised the media's diverse perspectives on subject such as forced marriage, girls' education, helping widows and orphans, peace building, and conflict resolution.[51]

Despite the effectiveness of radio programming to influence conflict resolution within the community, the household KAP survey data reveal that perceptions of the community regarding inter-tribe violence has changed substantially since the SCPB baseline as seen in the figure below. SCPB endline respondents were far more likely than SCPB baseline respondents to agree that their communities find it acceptable to use violence against other tribes.
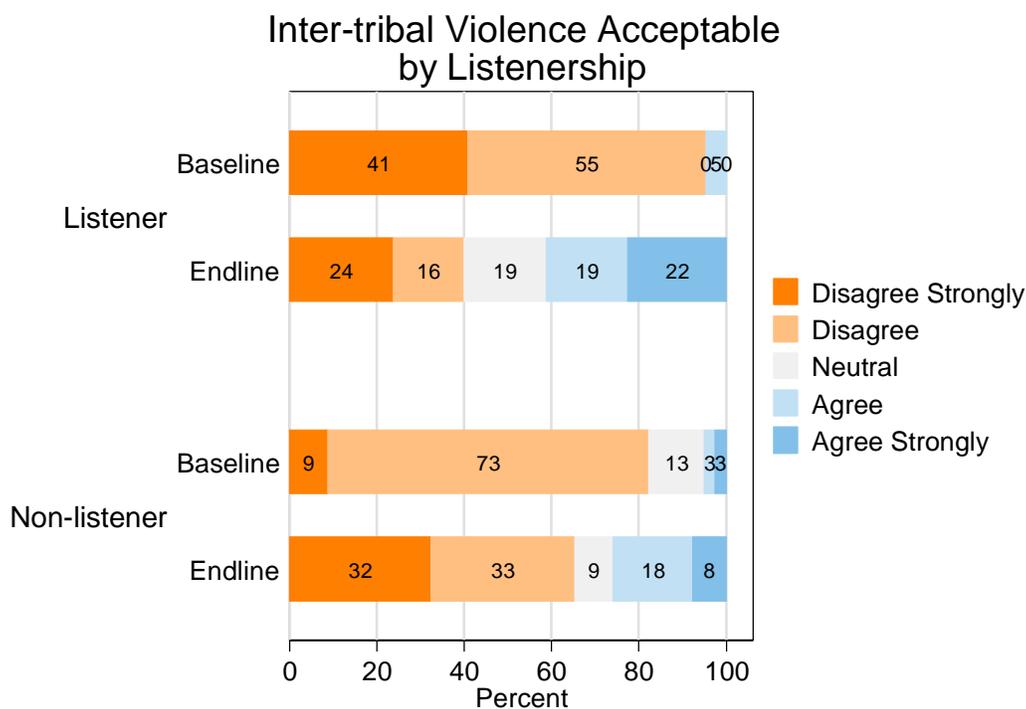
Figure 19 Intertribal Violence Acceptable by Listenership

Whereas in the SCPB baseline, only 5% of listeners of Hiwar al Shabab believed their community found intertribal violence acceptable compared with 6% of non-listeners, in the SCPB endline, 41% of listeners

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[50] FGD of listener group, Juba, Jubek State, 5 May 2017.
[51] FGD of potential female listeners, Mingkaman, Eastern Lake State, 2 May 2017.

thought that their community found intertribal violence acceptable compared with 26% of non-listeners. This finding of backsliding on the perceptions about the community's acceptability of violence is not wholly unexpected given the ethnic violence that has occurred and which led a UN human rights commission to make warnings of ethnic cleansing after a visit to the country in December 2016.[52]

The violence does not appear to have led to tribes withdrawing into their own enclaves. SCPB endline respondents who were also listeners of Hiwar al Shabab had significantly more interactions in the week before they were interviewed than did SCPB baseline respondents who were listeners of Hiwar al Shabab. A similar relationship was observed among non-listeners of the program, albeit not a statistically significant one. Regardless, both findings show that intertribal interactions have at a minimum stayed approximately the same despite the ethnic violence in Juba and elsewhere in the country.
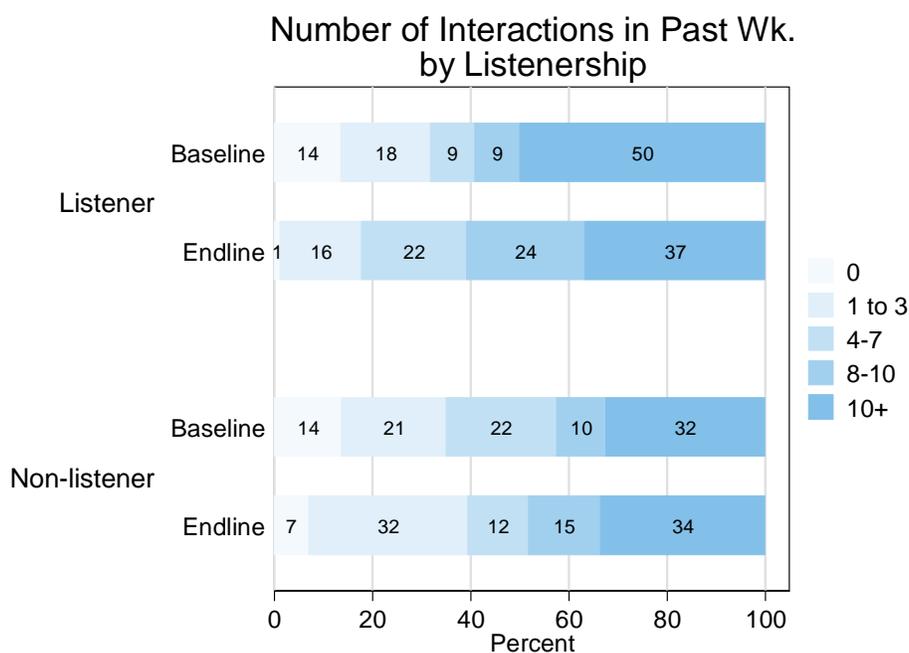
Figure 20 Number of Interactions in Past Week by Listenership

Intertribal Neighbors

People's neighbors rank high on the list of individuals that they interact with frequently. If there are high levels of animosity between neighbors due to their tribal classification frequent intertribal clashes could develop. The survey respondents were given the statement, "It's okay to have a neighbor from another tribe" and asked their level of agreeability with it. The figure below depicts how perceived acceptability of having neighbors from other tribes changed between the SCPB baseline and SCPB endline surveys.

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[52] "South Sudan conflict: UN warns of 'ethnic cleansing,' BBC News, 1 December 2016.
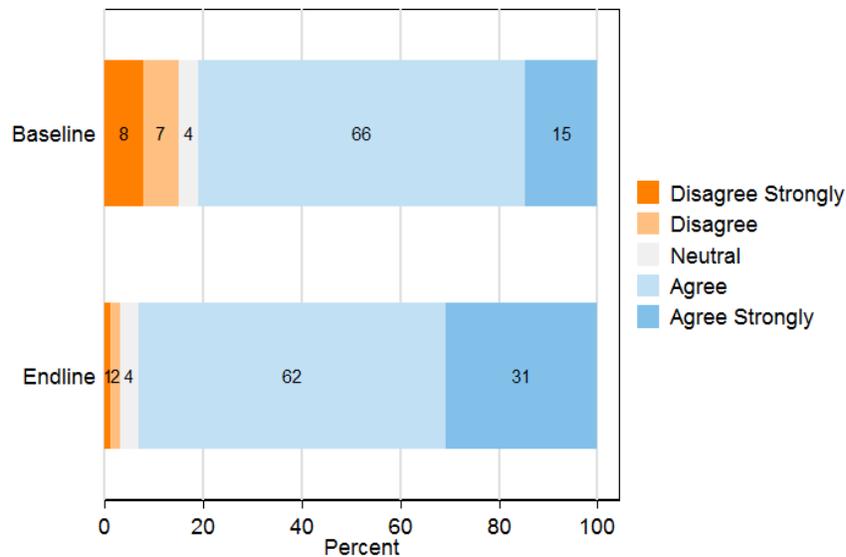
Figure 21: Acceptance of Intertribal Neighbors by Wave

From the SCPB baseline to the SCPB endline, there was a significant increase in the proportion of respondents who stated that it was acceptable to have a neighbor from a different tribe.

As with intertribal trust, education was a strong predictor of differences in sentiment regarding inter-tribe neighbors at the SCPB baseline, with individuals who had lower levels of education tending to disagree with the statement that having neighbors from other clans is acceptable. Individuals in the SCPB endline sample were much more likely to agree that having neighbors from other tribes is acceptable, irrespective of their education level.

Table 23: Acceptance of Intertribal Neighbors by Education

	None	Primary	Secondary	University
SCPB Baseline	68%	84%	91%	95%
SCPB Endline	93%	91%	95%	97%
Change	+25%	+7%	+4%	+2%

Further statistical analysis of the results above suggests that exposure to Hiwar al Shabab may have contributed to the fact that individuals with low education in the SCPB baseline were originally less accepting of intertribal neighbors, but individuals with low education in the SCPB endline were nearly as accepting as those with higher levels of education. Because this was a cross-sectional, non-randomized study, there are limitations to the conclusions that can be drawn about the impact of Hiwar al Shabab programs. Notwithstanding those limitations, individuals in the SCPB endline who listened to Hiwar al Shabab are far more likely to have said that inter-tribe neighbors are acceptable, even when controlling for

different levels of education.[53] This correlation presents important evidence that Hiwar al Shabab potentially had a positive impact on attitudes regarding intertribal relations.

Intertribal Marriages

The findings on the perceived acceptability of intertribal marriages parallel the findings on intertribal neighbors, with a significant increase from SCPB baseline to SCPB endline in terms of the perceived acceptability of intertribal marriage.
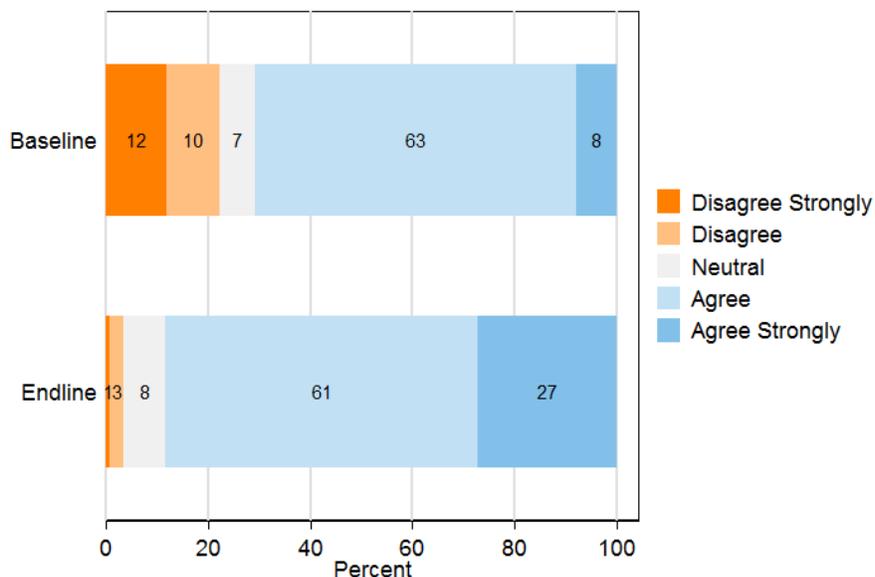
Figure 22: Acceptance of Intertribal Marriage by Wave

When disaggregated by education level, the findings for intertribal marriage are correlated with education in the SCPB baseline, and are far less correlated with education in the SCPB endline. This parallels the findings for intertribal neighbors above.

Table 24: Acceptance of Intertribal Marriage by Educational Attainment

	None	Primary	Secondary	University
SCPB Baseline	56%	73%	90%	91%
SCPB Endline	86%	84%	92%	94%
Change	+30%	+11%	+2%	+3%

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[53] This correlation of SCPB endline-listeners with higher levels of approval is significant at p=0.001 in a linear regression interacting SCPB baseline/endline and listener/non-listener categories, while also controlling for education level.

3.2.2 CRN Capacity Building

The eighttrainings offered to staff of the Catholic Radio Network's radio stations[54] supports Specific Objective 1, the development of communication channels in South Sudan that promote tolerance and reconciliation. According to the evaluation completed after the workshop, participants left the training with "a greater level of confidence in the positive role they can play in establishing platforms for transformative change, community engagement, mutual trust and dialogue, and effective peacebuilding in South Sudan."[55] After the training, the SFCG's media coordinator observed at Good News Radio a significant improvement in the ability of staff to broadcast high-quality, conflict sensitive programs.[56]

These observations were affirmed in the key informant interviews conducted with staff working in the CRN Network. When asked about how they have used the skills and knowledge they gained from the training, one staff member in Bor said that he used his knowledge about how to handle or talk about conflict to come up with a strategy about how to talk about the cattle raiding and killing of innocent civilians that is occurring in the six communities that are reached by his radio program.[57] A staff member in Juba said that he used his training to cover stories on civic issues such as the right to education and access to justice, producing a program that talked the reasons why some people are detained and not taken to court to be tried.[58]

3.2.3 Participatory Theater Programs

Participatory theater performances (PTPs), in addressing of the sources of conflict in the audience's everyday lives as well as nationally, address SO1, SO2, and SO3 of the EU-SFCG partnership. Participants in FGDs credited participatory theater with concrete changes that lead audience members to adopt more tolerant, positive attitudes that promote diversity. This appears to be particularly true of attitudes toward, and the treatment of, women. Participants say that after the theater performances, more families allowed their girls to go to school and allowed women to go to work.[59] In addition, participants say that, "stories about forced marriages, early marriage, and divorce help the community in that they have changed the lifestyle of some within the community."

However, participatory theater performances' viewership, and change in viewership, was not uniform across counties. As depicted in Table 8, PTPs became more pervasive in Juba while viewership declined in Bor. SCPB Baseline data was not available for Mingkaman but PTP viewership was even lower there. Relative to Juba, Mingkaman and Bor have low levels of radio access (69%, 39%, and 46% respectively) so low viewership levels in those areas is highly detrimental to the reach of SFCG's message.

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[54] The trainings were held in Juba, Rumbek, Bor Jonglei, and Torit, ultimately reaching 97 trainees (72M/25F).
[55] "Results of The Trainings of Journalists and CRN In-Situ--Capacity Development Trainings," *Search for Common Ground*.
[56] Ibid.
[57] KII of CRN staff, Bor, Jonglei State, 2 August 2017.
[58] KII of CRN staff, Juba, Central Equatoria State, 3 August 2017.
[59] FGD of male theater audience, Mingkaman, Eastern Lake State, 3 May 2017.

Table 25 Participatory Theater Attendance by Location and Wave

	Juba	Bor	Mingkaman
SCPB Baseline	32%	38%	N/A
SCPB Endline	53%	26%	20%
Change	+21%	-12%	N/A

3.3 Efficiency

The Hiwar al Shabab program has proven highly efficient in the production of programs and instilling more tolerant attitudes and knowledge of conflict resolution practices. Listeners did not criticize any of the content in Hiwar al Shabab programming. Nevertheless, participants had recommendations for how the program may be improved, mostly revolving around the quantity of content delivered. Participants of listener groups in Juba noted that the programs were too short and are frequently much shorter than the subsequent group discussion: "The programs often last 15 to 30 minutes, and discussion is 1 and half hours." Others said that they would like to hear Hiwar al Shabab more frequently: "It's once a week, but it's supposed to be three times a week."[60] These perspectives suggest that there is an appetite and an interest among Hiwar al Shabab's listenership for more content, more frequently delivered.

This is further exhibited by Hiwar al Shabab listener's tendency to also attend participatory theater performances. As depicted in Figure 8, there is significant overlap between those who listen to Hiwar al Shabab programs and those who watch the PTPs. This is good for increasing the frequency of times that individuals hear SFCGs message, and therefore increasing their retention of the material, but inefficient if the objective is to maximize the number of individuals who hear their message at least one time.

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[60] FGD of listener group, Juba, Jubek State, 5 May 2017.
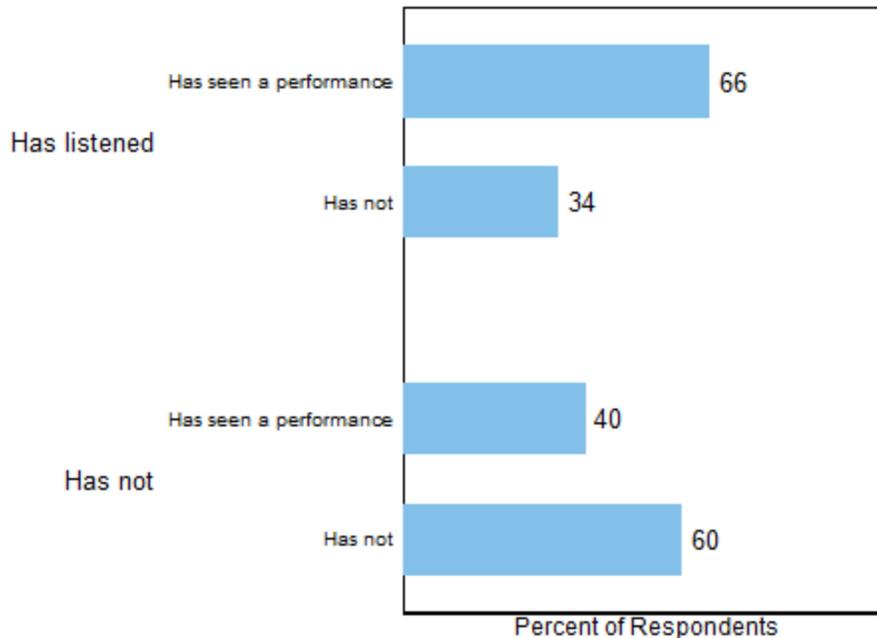
Figure 23 Seen a Theater Performance by Hiwar al Shabab Viewership

While the effectiveness of participatory theater programs was agreed upon by FGD participants, several believed that the messaging from the theater performances could have greater impact if the performances were captured on audio or videos (or both). All of the male FGD participants in Mingkaman agreed that, "the performances should be improved by giving performers capacity-building having all of their performances recorded as both videos and audio."[61] In Mingkaman, some audio recordings of plays have already been made and are played on Mingkaman FM every Saturday.[62] Others noted the expense required to buy radios, which portions of the population may not be able to afford, and recommended distributing radios so that people will be able to listen to these programs.[63] Diversifying the methods by which the message is delivered may assist in spreading the message to listeners/viewers who do not listen/have access to radios or do not attend PTPs.

These recommendations suggest that, with a few additional resources and media to capture and preserve performances, both the reach and resonance of these programs could be multiplied within and beyond communities in which theater performances are completed.

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[61] FGD of male theater audience, Mingkaman, Eastern Lake State, 3 May 2017.
[62] FGD of male theater audience, Mingkaman, Eastern Lake State, 3 May 2017.
[63] FGD of male theater audience, Mingkaman, Eastern Lake State, 3 May 2017.

3.4 Impact

3.4.1 Radio for Peace Building

The values and messaging of Hiwar al Shabab appear to have substantial influence on the knowledge, attitudes, and practices of listeners. Listeners feel as if they learn a great deal, and feel confident in their ability to resolve disputes peacefully in their community as a result of Hiwar al Shabab programming.[64] Hiwar al Shabab seems to have a particularly positive effect on youths, noting one youth who used what he learned to resolve conflicts among students, family members, and members of community associations in his town.[65] As demonstrated by this young man, participants say that the youth feel a responsibility for resolving conflict, "As youths, they learned they have a great role in promoting peace in South Sudan."

3.4.2 CRN Capacity Building

The key impact of the capacity building of CRN staff was to promote awareness of how to conduct conflict sensitive journalism and how to communicate messages about their civil rights. In tests that were given before and after the one-day workshop, participants showed a 37% improvement in 1) defining conflict and violence, 2) listing principles of "common ground" media, and 3) understanding guidelines of conflict sensitive journalism.

The CRN staff member interviewed in Bor said that the training on conflict sensitive journalism gave lessons on how to be empirical and independent from bias. He also noted that the training imparted on him the importance of their work: "Media can be also tools to bring peace to our community. One of the examples in the training was the Rwanda 1994 genocide, after which media played a big role in bringing peace in Rwanda."[66] The CRN staff member in Juba noted the positive role the training had in promoting civil rights, a key component for a more inclusive and diverse national dialogue. The staff member said, "The most important things I learned from this training was how can the media preach to the community how they can have access to justice, freedom of expression, and the right to marriage."[67]

In addition, attesting to the CRN staff satisfaction with the training provided, 100% of participants and both KII respondents, indicated they were satisfied with the training in respondent evaluations completed after the end of the workshop.[68]

3.4.3 Participatory Theater Programs

Because theater performances, by their participatory nature, have such a high degree of relevance to community members, the performances have strong potential to influence the knowledge, attitudes, and practices of audience members. Theater actors leverage their knowledge of the communities' problems to

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[64] FGD of listener group, Juba, Jubek State, 5 May 2017.
[65] FGD of listener group, Juba, Jubek State, 5 May 2017.
[66] KII of CRN staff, Bor, Jonglei State, 2 August 2017.
[67] KII of CRN staff, Juba, Central Equatoria State, 3 August 2017.
[68] "Results of The Trainings of Journalists and CRN In-Situ--Capacity Development Trainings," *Search for Common Ground*.

engender change in how audience members interact with their family and their community. As mentioned above, after seeing theater performances, participants in Mingkaman reported that more girls were allowed to go to school and more women were allowed to be employed. Incidences of forced marriage, early marriages, and divorce reportedly decreased where they had previously been commonplace.[69] Female participants said that "the rate of rape and domestic violence have been reduced in the community, and now women are considered when decisions affecting the whole community are being made."[70]

Participatory theater performances were also said to have had a beneficial effect on public health issues such as alcohol and drug abuse. One participant who had problems with alcohol shared how a performance affected him and his attitude toward alcohol. He learned in the performance, "how alcohol brought disagreement and mistrust in the family, and from that day on he became a person who advised people to not drink wine or any other alcohol." Performances in Juba PoC were reported to have had similarly positive effects on youths who had problems with alcohol, opium, and other drugs. While some of these pieces of qualitative evidence may overstate the immediate benefits of attending a theater production, it is clear from the qualitative evidence reviewed that beneficiaries appreciate these productions and realize the value of the messages being conveyed. It is further possible that people who attend theater productions may be internalizing these values in the ways described above and behaving in ways that are consistent with those values.

Intertribal Trust

Levels of intertribal trust have increased by 11% from the SCPB baseline to the SCPB endline. In the SCPB baseline, 43% of respondents agreed with the statement that "Members of other tribes can be trusted," whereas in the SCPB endline 54% of respondents agreed with that same statement.[71] The figure below summarizes the relationship between SCPB baseline and SCPB endline responses in terms of whether other tribes can be trusted.

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[69] FGD of male theater audience, Mingkaman, Eastern Lake State, 3 May 2017.
[70] FGD of female theater audience, Mingkaman, Eastern Lake State, 3 May 2017.
[71] This increase is statistically significant at p=0.01 in a two-tailed t-test.
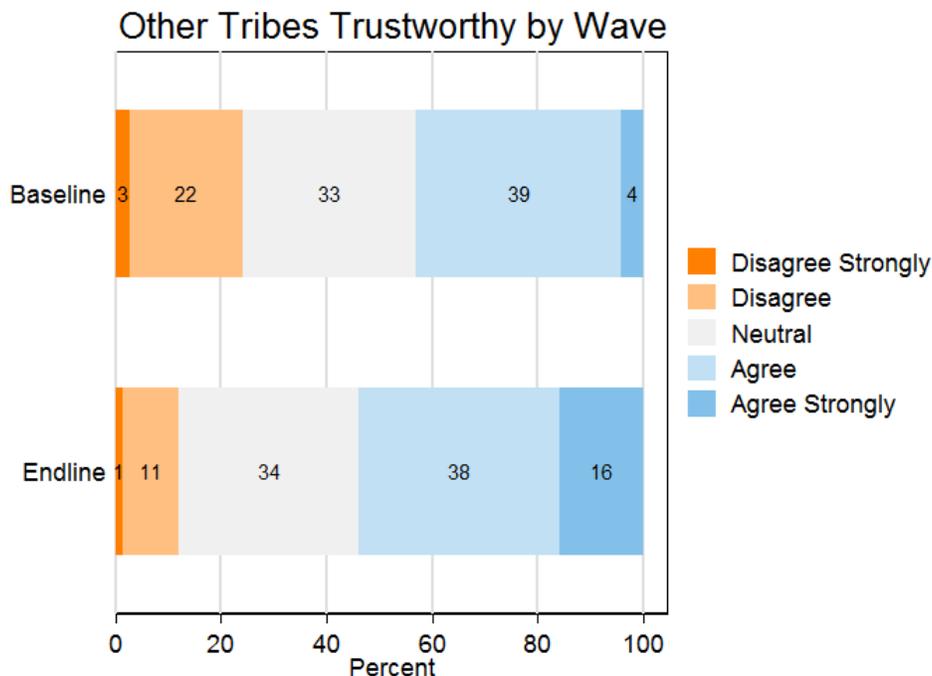
Figure 24: Whether Other Tribes are Viewed as Trustworthy by Wave

This shift between SCPB baseline and SCPB endline is due in large part to increases in trust in both Juba and Bor, whose surveyed individuals indicating that they agree or strongly agree increased by 9% and 13% respectively. This increase in Juba and Bor between SCPB baseline and SCPB endline is statistically significant. There were, however, not statistically significant findings when disaggregating by age or gender.

One might expect that more educated individuals would be less likely to harbor negative stereotypes of others and thus be more trusting of those from other tribes. Table 22 describes how reported levels of intertribal trust (i.e. the proportion of respondents who said that they trust people from other tribes) vary as a function of educational attainment. SCPB Baseline values suggest that University-educated individuals were significantly more trusting than those with lower levels of education. However, at the SCPB endline, these differences have been evened out as respondents with no or little education have shown higher levels of trust in the SCPB endline, while levels of trust have not changed significantly for respondents with university-level education.

Table 26: Intertribal Trust by Level of Educational Attainment

	None	Primary	Secondary	University
SCPB Baseline	42%	40%	41%	59%
SCPB Endline	54%	54%	56%	58%
Change	+12%	+14%	+15%	-1%

Further quantitative analysis of the correlation among Hiwar al Shabab listenership, education, and survey wave (SCPB baseline versus SCPB endline) suggests that Hiwar al Shabab programming contributed to rising trust among respondents with lower education levels. Respondents who had listened to Hiwar al Shabab were significantly more likely to say that they trusted people from other tribes. That result holds true, even when controlling for the education level of respondents and whether they were part of the SCPB baseline or SCPB endline sample.[72]

Importance of a Unified National Identity

Problems arising from intertribal mistrust range from an unwillingness to trade with other communities to physical violence against others who are believed to be dangerous or who are believed to have taken resources to which they are not entitled. The effects of intertribal mistrust can be diminished through approaches teaching better conflict resolution techniques; but also through the development of a unified national identity that can lessen the severity of perceived intertribal differences.

Figure 24 shows how surveyed individuals reported their most important identity, emphasizing how levels of "National" identification have changed over time, vis-à-vis other possible identities. Between the SCPB baseline and the SCPB endline, there was a 28% increase in individuals reporting national identity as having the greatest salience to them. This shift in identity is not strongly correlated with demographics or Hiwar al Shabab listenership, but it indicates a positive overall shift in sentiment away from emphasis on local or parochial identities, and toward greater national unity.

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[72] Hiwar al Shabab listeners at the SCPB endline were 78% more likely to trust people from other tribes than SCPB baseline non-listeners. This result is significant at $p=0.03$ in a logistic regression, controlling for education level and interacting listener/non-listener with SCPB baseline/endline to estimate levels of trust for each of the possible combinations of those two variables.
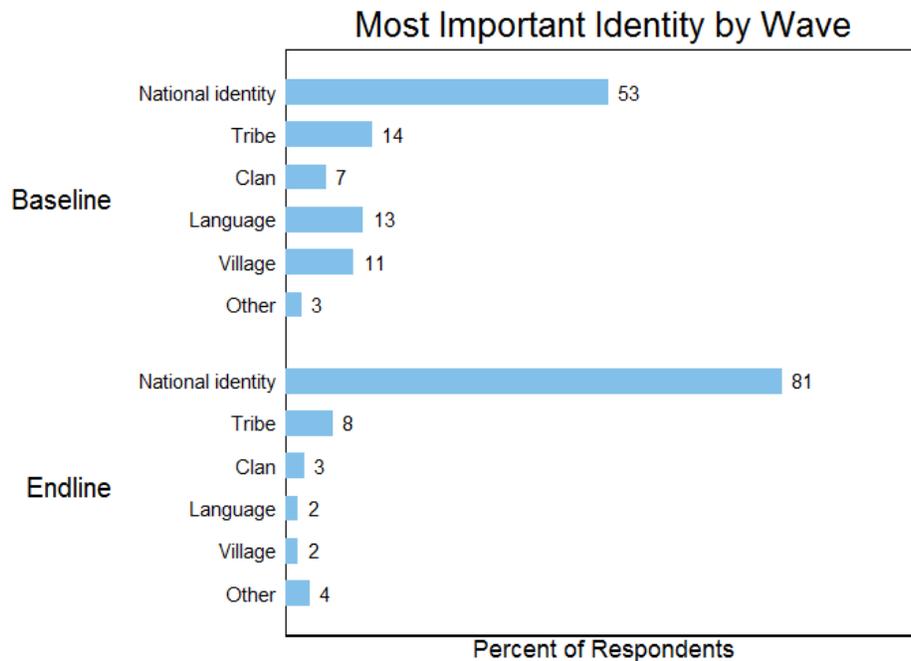
Figure 25: Most Important Identity by Wave

From SCPB baseline to SCPB endline, the largest reductions in ascription to local identities were in terms of people's language or their village. While it is a potentially positive result that national identity is increasing in salience, it would be more desirable if the salience of tribes and clans were also being correspondingly reduced.

Intertribal Violence

Several of the previously discussed indicators can be thought of as indirectly assessing underlying tensions among communities and tribes. A potentially more direct measure of this construct is presented here. Respondents were asked to agree or disagree with the statement that "Your community thinks it is acceptable for you to use violence against a member of another community." Respondents in the SCPB baseline registered significantly higher levels of disagreement with this statement than respondents in the SCPB endline, which suggests back-sliding or negative progress on this indicator.[73]

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[73] This correlation is significant at p=0.007 in a two-tailed t-test.
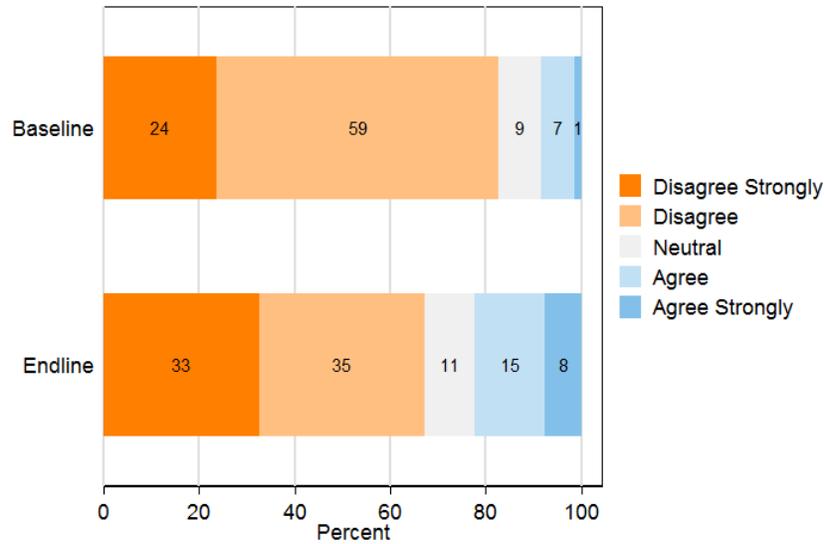
Figure 26: Acceptability of Intertribal Violence by Wave

Disaggregating this finding by location reveals that both comparable locations moved from higher to lower levels of disagreement with the statement considered above, thus there is observable negative progress in both areas.
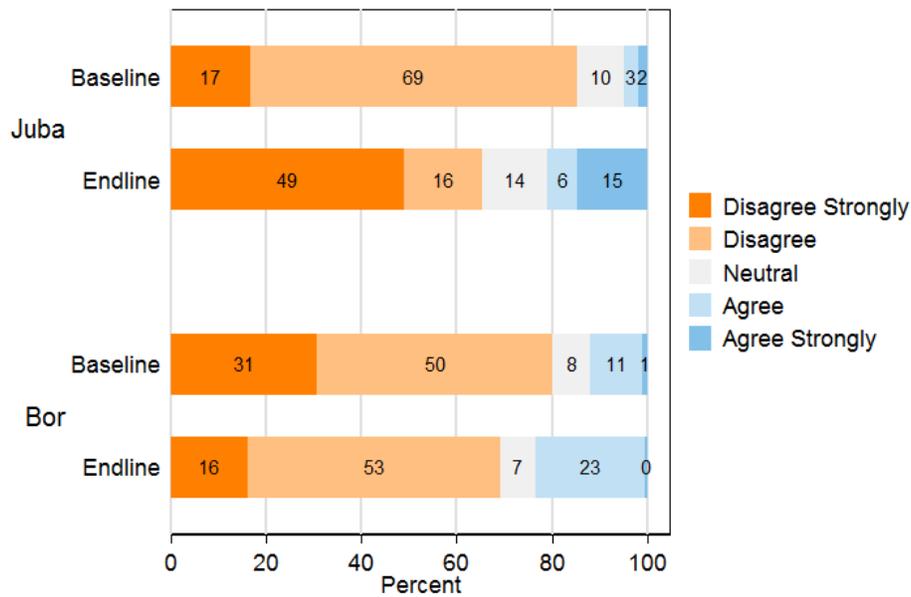
Figure 27: Acceptability of Intertribal Violence by Area

This finding may be attributable to the violent crisis of July 2016 and its aftermath, during which many people witnessed soldiers and neighbors being polarized along tribal lines.

Taken as a whole, the findings in this section suggest that respondents in the SCPB endline sample were more trusting and accepting of people from other tribes as compared with those from the SCPB baseline, and there is some evidence suggesting that increases in trust and acceptance can be cautiously attributed

to program interventions. However, those positive findings must be balanced with the fact that respondents in the SCPB endline appear more likely to believe that their fellow community members view intertribal violence as acceptable.

3.5 Sustainability

3.5.1 Radio for Peace Building

The sustainability of programming such as Hiwar al Shabab is subject to the maintenance and expansion of the freedom of journalists to report and write about peace and conflict in the country.[74] Censorship and violence against journalists would severely hinder the sustainability of the project. Regardless, participants believe that the radio program will continue to have positive effects on the capacity of listeners to resolve conflict: "In the future you will find the same conflicts which you have learned about, so it will be easy for you to solve. In the past, we were not able to solve disputes in the community. Now with Hiwar al Shabab, there will be an example for the kids to learn how to solve at issues at home."

Among the 90 endline respondents who listened to Hiwar al Shabab, 81% could cite at least one value discussed in the program, and 58% could cite two or more of the key values discussed. This finding suggests that listeners are remembering or retaining what they hear on the Hiwar al Shabab program and thus it is possible that they are also internalizing and practicing these values that they are learning about.

3.5.2 CRN Capacity Building

The equipment provided to the CRN radio stations as part of their capacity building comprise an important part of the way that the impact of the intervention can be sustained. The KII respondent in Juba who received equipment from SFCG, including a laptop, a desktop, microphones, etc., felt that he and his team now had the equipment to run their program effectively into the foreseeable future. Nevertheless, KII respondents expressed a need for additional equipment. The respondent in Juba said they needed a 5 kW FM transmitter to complement their current transmitter and reach a wider audience.[75] The KII respondent in Bor did not detail the specific equipment he and his team required, but said that they have not received all of the equipment they wanted in order to do their work.[76]

Both of the KII respondents also noted that while they were satisfied with the training, periodic training on these topics would be useful for CRN staff to serve as a refresher course on conflict-sensitive journalism and promoting a diverse, inclusive national dialogue.

3.5.3 Participatory Theater Performances

The relevance and effectiveness of the theater performances appear to have left a strong impression in the minds of the audience members such that they feel confident in their ability to recall the lessons of the theater performances. When asked whether they believe they will remember the lessons learned from the performances, all focus group participants said that they believed that they would remember these lessons

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[74] FGD of listener group, Juba, Jubek State, 5 May 2017.
[75] KII of CRN staff, Juba, Central Equatoria State, 3 August 2017.
[76] KII of CRN staff, Bor, Jonglei State, 2 August 2017.

far into the future, suggesting that the messaging on peace, reconciliation, social cohesion, and public health will persist in the community should the donor funding cease. A few other participants were more skeptical of how enduring the performance's lessons would be: "When drama is not being practiced, people can easily forget what they learned a long time ago."[77]

Regardless, the nature of the conflicts and relevant social problems afflicting any one community will be subject to change, and therefore, even if they are remembered, lessons from past participatory theater performances may no longer be applicable to the shifting circumstances. As suggested in the SCPB baseline study of this project, theater companies with local community members comprising the troupe could help the program continue to be relevant and effective should donor funding end.

3.6 SCPB Endline Conclusions and Recommendations:

The analysis of SCPB endline data lends itself to a number of conclusions on the changes that have occurred in the year between the SCPB baseline and SCPB endline data. The most substantial conclusions from the analysis presented above are summarized below:

- **Radio and theater continue to be viable national platforms for diverse, constructive, and non-violent dialogue.** Seventy-five percent of all respondents believed that radio can promote peace, the most of any form of media available and 38% of all respondents believed theater and music are appropriate for peace promotion. Focus group discussions in Juba, Bor, and Mingkaman also affirm the capacity for radio and theater to promote social cohesion and reconciliation. Even while radio and theater performances enjoy wide appeal, significant differences appeared in listenership and attendance between people with varying levels of education. Those with less education tended to listen to Hiwar al Shabab and attend participatory theater performances at lower rates.

- **Listeners praised radio programming's diverse perspectives on subjects such as forced marriage, girls' education, helping widows and orphans, peace building, and conflict resolution.** Hiwar al Shabab also acted as an outlet to express and hear different perspectives.

- **The values and messaging of Hiwar al Shabab have influenced the knowledge, attitudes, and practices of listeners, with listeners feeling confident in their ability to resolve disputes peacefully in their community as a result of Hiwar al Shabab programming.** The impact of theater performances on audience members appears to be more direct in part due to the interactive way in which topics for performances are chosen. Participants note that incidences of rape, domestic violence, forced marriages, and early marriages have decreased while more girls go to school and more women are employed. They also point to theater performances as having a positive impact on those that abuse alcohol, opium, and other drugs.

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[77] FGD of theater audience, Juba PoC, Central Equatoria, 28 April 2017.

- There has been a significant reduction in the percentage of community members who believe that media is promoting tolerance and peace in South Sudan (from 80% at baseline to 61% at endline). Notwithstanding this result, there was no significant reduction in the degree to which respondents believe that Hiwar al Shabab promotes tolerance and reconciliation (with 95% at the baseline and 90% at the endline).

- 81% of Hiwar al Shabab listeners were able to list at least one value discussed in the program, and approximately 50% could cite two or more key values discussed – suggesting acquisition of new knowledge through programming. That new knowledge has the potential to be incorporated into daily behavior/practice.

There have not been substantial changes in the types of media that are important information sources, or the degree to which different information sources are trusted. For example, radio is still the most widely cited source of information on peace and conflict in South Sudan, with 69% of endline respondents stating that radio as an important source of information for them.The above conclusions have potentially important implications for both program and evaluation design moving forward. Recommendations based on these conclusions are described below:

- The reach and resonance of theater performances can be multiplied in a community if the performances are captured on audio and/or video. In some counties surveyed, performances are already being recorded on audio and played back on the local radio station. This addition to the programming has the potential to extend the impact of participatory theater performance to an audience beyond the initial audience members who saw it performed. For those that saw the performance live, hearing the performance on radio could help reinforce the lessons of the performance.

- The next study should seek to understand the reason why those with no formal education listen to radio and attend theater performances at relatively lower rates. Is the programming not relevant to their needs? Are there barriers to entry? Are there language differences? These are questions that should be asked of program implementers, theater performers, listeners, and audience members in the next round.

- To the extent possible, seek to extend the reach of Hiwar al Shabab within the country by establishing partnerships with other local radio stations. Respondents in Bor and Mingkaman, counties that do not receive Hiwar al Shabab programming, affirm that radio is one of the most effective, if not the most effective medium for the promotion of peace and reconciliation.

- In light of the overall drop in the proportion of respondents who believe that media is supporting peace in South Sudan, and corresponding (marginal) reductions in levels of trust of different media sources, there may be a need to reaffirm the legitimacy and trustworthiness of important media sources in the eyes of people in targeted areas. Hiwar al Shabab is still viewed positively and thought to be unbiased, but recurrent conflict and the profusion of misinformation (and often biased media reporting) during conflict may tend to undermine people's opinions of, and trust in, the media. Informational programming, perhaps focusing on helping people to be more discerning consumers of media, may help to counter this trend.

- **Assess and prioritize the equipment needs of CRN radio stations and perform cost-benefit analysis to determine which stations, if any, should receive additional equipment in order to reach a wider audience.** Supporting the adequate provision of equipment for the radio stations will help to ensure the sustainability of the project's impact. Both KII respondents interviewed in Juba and Bor expressed a need for more equipment, and there may be other radio stations in the Catholic Radio Network whose staff members were not interviewed but also have equipment needs.

- **Future evaluations may need to adopt additional measures of listener uptake or learning**, possibly by asking questions that test respondent knowledge of specific program content in order to derive a more accurate measure of the degree to which listeners retain what they hear.

Table 27 Summary of SCPB Endline Findings

Indicator	Endline Value[78]	Target
Relevance		
Percent of population surveyed who get their information of peace and conflict from radio.	66% of all respondents; (Significant differences noted by gender and location) 76% of men and 59% of women; 78% of Juba respondents, 60% of Bor respondents, and 61% of Mingkaman respondents.	
Number of South Sudanese listening to SBCC radio programs[79]	249,081 people in Juba and Bor listen to SBCC radio, 211,961 in Juba and 78,692 in Bor; 118,960 females and 131,122 males; 99,969 15-24 year-olds, 77,884 25-34 year-olds, 40,479 35-44 year-olds, 20,891 45-54 year-olds, 7,772 55-64 year-olds, 2,804 65+ year-olds	
Percent of population surveyed who report that Hiwar al Shabab promotes peace	90% of all respondents who have heard Hiwar al Shabab (n=68) agreed that the radio program promotes peace (Significant differences were not noted neither by gender nor location because only Juba received Hiwar al Shabab programming.	Target: 50% community members who believe that project's media are promoting tolerance and reconciliation Evaluation: A preponderance of all respondents, across gender and county, thought Hiwar al Shabab promoted peace.
Percent of population surveyed who have attended a participatory theater performance	33% of all respondents; (Significant differences noted by county, but not noted by gender) 53% of Juba respondents, 25% of Bor respondents, and 20% of Mingkaman respondents.	
Percent of population surveyed who report that participatory theater promotes peace	84% of all respondents who have attended a participatory theater performance (n=214) agreed that participatory theater promotes peace. (Significant differences were found by location, but not by	

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[78] For the overall calculations, unless otherwise specified, n is equal to the total number of endline respondents, 658.

[79] These numbers are estimates based on multiplying the proportion gathered from the sample Population estimates are based on the census data collected in 2008 in which there were 368,436 counted in Juba and 221,106 in Bor. Mingkaman is not included, because no population estimates exist for it.

	gender). 79% of Juba respondents, 86% of Bor respondents, 95% of Mingkaman respondents	
Effectiveness		
Percent of population surveyed who report that their community finds it acceptable to use violence against other tribes.	15% of all respondents agreed that their community finds it acceptable to use violence against other tribes. (Significant differences between gender and town are not noted)	
Percent of population surveyed who reported that it is okay for a member of their family to marry someone from another tribe.	85% of all respondents agreed that it is okay for a family member to marry someone from another tribe. (Significant differences noted by location noted, but not by gender) 92% of Juba respondents, 84% of Bor respondents, 79% of Mingkaman respondents.	
Percent of population surveyed who report that it's okay to have a neighbor from a different tribe.	88% of all respondents agreed that it is okay to have a neighbor from another tribe. (Significant differences noted by location, but not by gender) 95% of Juba respondents, 91% of Bor respondents, and 86% of Mingkaman respondents.	
Percent of population surveyed who report that they sometimes discuss local conflicts and peace with others within their community	69% of all respondents said that they have discussed local conflicts and peace with others within their community. (Significant differences noted by gender and location) 74% of male respondents, 65% of female respondents, 71% of Juba respondents, 58% of Bor respondents, and 78% of Mingkaman respondents.	
Percent of population surveyed who report that they sometimes discuss local conflicts and peace with others outside their community	55% of all respondents said that they sometimes discuss local conflicts and peace with others outside their community. (Significant differences noted by gender and location). 64% of male respondents, 48% of female respondents, 49% of Juba respondents, 64% of Bor respondents, and 52% of Mingkaman respondents.	Target: 33% of public in targeted states who state they are currently engaged in inclusive dialogue on key issues relating to ongoing local conflicts. Evaluation: Target was met in all three locations and among men and women.

Percent of population surveyed who report they used peaceful means to resolve their last conflict.	77% of all respondents who said they had a conflict (n=606) reported using peaceful means to resolve the conflict. (Significant differences noted by location, but not by gender.) 89% of respondents in Juba resolved conflict peacefully, in contrast with 66% of respondents in Bor and 76% of respondents in Mingkaman.	Target: 33% of community members, who cite non-violent means when asked about how they manage conflicts. Evaluation: The population proportion that said they had resolved their last conflict through non-violent means was double that of the targeted proportion.
Impact		
Percent of population surveyed who say that members of other tribes can be trusted.	60% of all respondents agreed that members of other tribes can be trusted. (Significant differences were noted by location, but not by gender) 56% of Juba respondents, 52% of Bor respondents, and 71% of Bor respondents.	
Percent of population surveyed who say that their most important identity is their national identity.	74% of all respondents cited national identity as their most important identity (Significant differences were noted by gender and location) 81% of male respondents, 69% of female respondents, 76% of Juba respondents, 67% of Bor respondents, 80% of Mingkaman respondents.	

4. Annex – Regression Results

Testing Impact of Participatory Theater Attendance (drama):

```
Logistic regression                      Number of obs   =        598
                                         LR chi2(6)      =      17.84
                                         Prob > chi2     =     0.0066
Log likelihood = -405.36629              Pseudo R2       =     0.0215
```

trust	Coef.	Std. Err.	z	P>|z|	[95% Conf.	Interval]
drama#endline						
0#Endline	.7654021	.2293951	3.34	0.001	.315796	1.215008
1#Baseline	.9251059	.3112317	2.97	0.003	.315103	1.535109
1#Endline	.7802433	.2484995	3.14	0.002	.2931932	1.267294
education						
2	-.0278893	.2175938	-0.13	0.898	-.4543654	.3985867
3	.0852662	.2353317	0.36	0.717	-.3759753	.5465078
4	.2924935	.2714867	1.08	0.281	-.2396107	.8245977
_cons	-.634298	.2269347	-2.80	0.005	-1.079082	-.1895142

Source	SS	df	MS		Number of obs	=	612
					F(6, 605)	=	14.84
Model	58.2134336	6	9.70223893		Prob > F	=	0.0000
Residual	395.59539	605	.653876678		R-squared	=	0.1283
					Adj R-squared	=	0.1196
Total	453.808824	611	.742731299		Root MSE	=	.80863

sc_neigh	Coef.	Std. Err.	t	P>|t|	[95% Conf.	Interval]
drama#endline						
0#Endline	.4650853	.088432	5.26	0.000	.2914143	.6387563
1#Baseline	-.0297437	.1206415	-0.25	0.805	-.2666707	.2071834
1#Endline	.4156044	.0967426	4.30	0.000	.2256123	.6055966
education						
2	.1902413	.0852745	2.23	0.026	.0227714	.3577113
3	.3876518	.0930032	4.17	0.000	.2050035	.5703001
4	.5611199	.1065127	5.27	0.000	.3519403	.7702995
_cons	3.504229	.0861107	40.69	0.000	3.335117	3.673341

Source	SS	df	MS		Number of obs	=	609
					F(6, 602)	=	20.62
Model	91.4547456	6	15.2424576		Prob > F	=	0.0000
Residual	444.932775	602	.739090988		R-squared	=	0.1705
					Adj R-squared	=	0.1622
Total	536.387521	608	.882216317		Root MSE	=	.8597

sc_intermarr	Coef.	Std. Err.	t	P>|t|	[95% Conf. Interval]	
drama#endline						
0#Endline	.5357751	.0941016	5.69	0.000	.3509678	.7205824
1#Baseline	-.1642123	.1295294	-1.27	0.205	-.4185967	.0901722
1#Endline	.5364494	.1028688	5.21	0.000	.334424	.7384748
education						
2	.2287525	.0907847	2.52	0.012	.0504593	.4070457
3	.4294285	.0993651	4.32	0.000	.2342842	.6245728
4	.6763097	.1132468	5.97	0.000	.453903	.8987165
_cons	3.28512	.091588	35.87	0.000	3.105249	3.46499

Testing Impact of Hiwar al Shabab listening (alshabab)

Logistic regression

				Number of obs	=	346
				LR chi2(6)	=	7.33
				Prob > chi2	=	0.2916
Log likelihood = -235.33177				Pseudo R2	=	0.0153

trust	Coef.	Std. Err.	z	P>|z|	[95% Conf. Interval]	
alshabab#endline						
0#Endline	.4682167	.27938	1.68	0.094	-.0793579	1.015791
1#Baseline	.6274689	.4980975	1.26	0.208	-.3487843	1.603722
1#Endline	.7256364	.3309208	2.19	0.028	.0770434	1.374229
education						
2	-.1664058	.3937467	-0.42	0.673	-.9381352	.6053236
3	-.1425903	.3905881	-0.37	0.715	-.908129	.6229484
4	.1217957	.4160384	0.29	0.770	-.6936246	.9372159
_cons	-.2181805	.3950091	-0.55	0.581	-.9923841	.5560232

```
     Source |       SS           df       MS      Number of obs   =        350
------------+----------------------------------   F(6, 343)       =       7.06
      Model |  22.2299964         6   3.7049994   Prob > F        =     0.0000
   Residual |  180.044289       343  .524910464   R-squared       =     0.1099
------------+----------------------------------   Adj R-squared   =     0.0943
      Total |  202.274286       349  .579582481   Root MSE        =     .72451
```

```
        sc_neigh |      Coef.   Std. Err.      t    P>|t|     [95% Conf. Interval]
-----------------+----------------------------------------------------------------
alshabab#endline |
       0#Endline |   .2594458   .0991604     2.62   0.009     .0644068    .4544848
      1#Baseline |   .2733883   .1769373     1.55   0.123    -.0746304     .621407
       1#Endline |   .3753447   .1169431     3.21   0.001     .1453289    .6053605
                 |
       education |
               2 |  -.0700925   .1410113    -0.50   0.619    -.3474482    .2072632
               3 |   .2554384   .1397825     1.83   0.069    -.0195003    .5303772
               4 |   .3997971   .1477783     2.71   0.007     .1091314    .6904628
                 |
           _cons |   3.758829   .1412291    26.62   0.000     3.481045    4.036613
```

```
     Source |       SS           df       MS      Number of obs   =        348
------------+----------------------------------   F(6, 341)       =       5.38
      Model |  14.7670703         6  2.46117838   Prob > F        =     0.0000
   Residual |  155.885229       341  .457141433   R-squared       =     0.0865
------------+----------------------------------   Adj R-squared   =     0.0705
      Total |  170.652299       347  .491793368   Root MSE        =     .67612
```

```
     sc_intermarr |      Coef.   Std. Err.      t    P>|t|     [95% Conf. Interval]
-----------------+----------------------------------------------------------------
alshabab#endline |
       0#Endline |   .2065466   .0934733     2.21   0.028     .0226897    .3904035
      1#Baseline |  -.1418518   .1656767    -0.86   0.392    -.4677288    .1840252
       1#Endline |   .2746461   .1099741     2.50   0.013     .0583332    .4909591
                 |
       education |
               2 |  -.0139834   .1315973    -0.11   0.915    -.2728281    .2448613
               3 |    .167597    .130765     1.28   0.201    -.0896106    .4248045
               4 |   .3869194   .1379168     2.81   0.005     .1156446    .6581942
                 |
           _cons |   3.834891   .1321659    29.02   0.000     3.574928    4.094854
```

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