***Report***

***Greater Kapoeta Conflict and Gender Assessment***

Field Research Dates: 04 -11 November 2020

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**Acronyms:**

|  |  |
| --- | --- |
| ADRA | Adventist Development and Relief Agency |
| COTALCSO | Council of Traditional Authorities and LeadersCivil Society Organisation |
| FAOFGDICC | Food and Agriculture OrganisationFocused Group DiscussionInter Church Committee |
| IDIISPDOKII | Innovative Development InitiativeIntegrated Community for Peace and Development OrganizationKey Informant Interview |
| NGOOPRD | Non-Governmental OrganisationOrganization for Peace, Relief and Development |
| PaCC | Peace and Community Cohesion |
| UN  | United Nations |
| UNDP  | United Nations Development Programme |
| UNMISSWEDISS  | United Nations Mission in South Sudan Women Empowerment and Development Initiative for South Sudan |

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# **Scope of the Greater Kapoeta Assessment**

While Greater Kapoeta is within the Eastern Equatoria state, UNDP’s Peace and Community Cohesion Project (PaCC) work realizes that conflict and insecurity always have spatial expression, meaning that progress in peace and community cohesion will come by adopting an area-based approach, which allows efforts to be concentrated on specific conflict systems or clusters. In this regard, the Greater Kapoeta falls under the Eastern Plain cluster which covers: Pibor, Bor, Twic East, Duk, Ayod, Lopa/Lafon and Kapoeta. The cluster system looks at the interconnectedness of the conflict actors, causes and issues.

Thus, the assessment of the Greater Kapoeta was done as part of the Eastern Plain cluster, against the background that no recent PaCC assessment had been in done in the three counties of Kapoeta (East, South and North). The geographical focus of the assessment was Kapoeta North, South and East, based on the current administrative structure. The team conducted interviews and held meetings in Kapoeta South and Kapoeta East. Due to heavy rains, the Team could not access Kapoeta North, however, the Team interviewed government representatives from Kapoeta North and Non-Governmental Organizations (NGOs) working in Kapoeta North.

# **Methodology Approach and Objective**

A team of UNDP staff conducted an assessment in the Greater Kapoeta from 04 - 11 November 2020 in an inclusive, participatory and gender-focused manner with the following objectives:

* To capture the major socio-economic characteristics of the selected locations and to understand their interaction with communal conflict.
* To identify the major factors that fuel conflict (conflict drivers) and the factors that build peace (peace engines) including the ways in which gender and age interact with conflict.
* To discover entry-points for PaCC conflict prevention and peacebuilding work.

The data collection techniques involved key informant interviews, focused group discussions and observation of ongoing dialogues in the community as well as document review**.**

Prior to being deployed into the field, the UNDP team consulted with its local partner Organization for Peace, Relief and Development (OPRD) operating in Kapoeta on the categories of the stakeholders to be engaged as key informant interviews and during the focused group discussions. The team also discussed the dialogues that the team will sit in and observe. This list discussed (and below) then set the pace for the snowball sampling technique used to select other respondents who took part in the assessment.

|  |  |  |
| --- | --- | --- |
| **Stakeholders** | **Date** | **Time (tentative)** |
| a) County Executive Director (KII) | 5 Nov 2020 | 10:00 |
| b) County peacebuilding Officer (KII) – if this exists | 5 Nov 2020 | 02:00 – 02:30 |
| c) Paramount Chief (KII) | 5 Nov 2020 | 02:30-05:00 |
| c) Representatives of community/ traditional leaders, CSOs/ NGOS and INGOs involved in peacebuilding – KII | 6 Nov 2020 | 10:00-03:30 |
| d) Peace committee members - FGD | 6 Nov 2020 | 03:30 – 04:15 |
| e) Representatives of youth and Women - FGDs | 7-10 Nov 2020 | 10:15 – 05:00 |

Some of the interviews were conducted in local languages and translated to English for data analysis. The team spoke English, Arabic and Madi and the Team also worked with the local NGO partner in translating from other languages, which helped to engage the community who spoke the different languages. A female member of the Team also held discussions with the women, in cases where it was noted that the women response was low when the whole Team was involved in the focused group discussions.

The findings of the research are aimed at informing how UNDP can contribute to the stabilization of community situation through sustainable recovery and development effort in the community. The methodology and approach involved consultations and meetings with communities, including women and youth to understands the situation on the ground in terms of the peace and security issues, gaps and needs, actors and political dynamics.

The UNDP team further held consultations with various stakeholders, including government representatives, the UN agencies, chiefs and NGOs working in the Greater Kapoeta. The team also corroborated the findings with information from previous assessments and consultations held in the Greater Kapoeta.

# **General Context/ Conflict Analysis**

## ***3.1. General context and profile in Greater Kapoeta***

Greater Kapoeta is in Eastern Equatoria state and borders Ethiopia to the North, Kenya to the East, Uganda to the South-East, Pibor Administrative area to the West and Ikwoto, Torit and Lopa counties of Eastern Equatoria to the South. It is composed of 4 counties, namely: Kapoeta East, Kapoeta South, Kapoeta North and Budi Counties. The main inhabitants of Kapoeta East, Kapoeta South and Kapoeta North Counties are the Toposa while Didinga and Buya inhabit Budi County. The total population of Greater Kapoeta is estimated at 780,443 (388,159 female)[[1]](#footnote-1). The inhabitants are agro-pastoralists and derive their income from rearing livestock and growing crops at subsistence level[[2]](#footnote-2). Cross border trade is also common in the Greater Kapoeta.[[3]](#footnote-3)

Kapoeta East County borders Kapoeta North County, Kapoeta South County and Budi County to the west and Pibor County (Pibor Administrative area) to the north. It also borders Ethiopia to the east and Kenya to the south.[[4]](#footnote-4) The Toposa people who live in Kapoeta East are primarily cattle-keepers, but also herd sheep and goats with subsistence farming (54% of households engage in agriculture)[[5]](#footnote-5) also being practiced, but on a smaller scale compared to other counties in the Eastern Equatoria state.

Kapoeta North County borders Kapoeta East County to the east, Kapoeta South County and Budi County to the south, and Lopa/Lafon County to the west. It also borders Pibor County (Pibor Administrative area) to the north. Kapoeta North is mostly arid and residents engage in animal husbandry as their primary means of livelihood, with some subsistence farming also taking place (54% of the county’s households engage in agriculture).[[6]](#footnote-6) Competition over resources drives intercommunal conflict as the county has grazing land but no water dams for the dry season-this has resulted in resident herders migrating to the flood plains of neighbouring Lafon/Lopa County during the dry season, further bringing them into conflict with local herders and farmers.[[7]](#footnote-7)

Kapoeta South County borders Kapoeta North County to the north, Kapoeta East County to the east and Budi County to the south and west. The arid land in Kapoeta South is unsuitable for large-scale agriculture therefore most residents in Kapoeta South depend on livestock rearing and trade for their livelihoods[[8]](#footnote-8) with 56% of households in the county engaging in agriculture.[[9]](#footnote-9) Cattle are a status symbol in Kapoeta South and, similar to the situation in neighbouring counties, cattle raids and conflict related to competition over resources are common. Artisanal mining is also present in Kapoeta South, although it is unclear how many people engage with it as a primary livelihood in the area.[[10]](#footnote-10)

Budi County[[11]](#footnote-11) borders Lopa/Lafon County to the north-west, Kapoeta North County to the north-east, Kapoeta South County and Kapoeta East County to the east, Ikotos County and Torit County to the west - it also shares a border with Uganda to the south-east. Agriculture (85% of households engage in agriculture) and pastoralism are the primary livelihoods in Budi, with sorghum, maize, millet, sesame and beans being the main crops grown in the area.[[12]](#footnote-12)

## ***3.2. Conflict Context in Greater Kapoeta***

### *3.2.1. Overview*

Some of the main drivers of conflict in the Greater Kapoeta highlighted by the key informants and the focused groups discussions[[13]](#footnote-13) include poverty and unemployment, especially among the youth, youth are looking for resources to support their families thus stealing or raiding cattle; revenge – youth/community may raid or kill members of a neighbouring community to avenge the death of their loved ones; food insecurity – youth steal or raid cattle to meet their basic needs like food. Killings and cattle raiding were noted by the peace committee members and women as the most common triggers of conflict in Greater Kapoeta area.

According to the key informants[[14]](#footnote-14) and the focused group discussions,[[15]](#footnote-15) there have been frequent clashes between the Toposa and Buya over cattle in Greater Kapoeta with competition over water and pasture being the primary driver of these conflicts. The KII with the Public Prosecutor's office in Kapoeta South also revealed that conflicts involving Toposa and Buya, and Toposa and Didinga are mainly over cattle rustling. In particular, water scarcity in the dry season in Greater Kapoeta has been a major factor in the movement of Toposa to neighbouring areas.[[16]](#footnote-16) OPRD a local partner conducted community consultation in October 2020 in the 3 counties of Kapoeta, which also noted that inadequate water sources remains a key challenge.[[17]](#footnote-17) According to the Former State Peace Commission chair, Kapoeta South, cattle raiding used to be a communal issue that could be resolved through traditional means, but noted that in the recent years, the cattle raiding has reduced but cattle theft by criminals remains a challenge. The community consultations conducted by OPRD a local partner, in October 2020 in the 3 counties of Kapoeta, proposed criminalization of cattle raid and theft.[[18]](#footnote-18)

Further, tension and cross-border hostility exists between Toposa of Greater Kapoeta and Turkana community of Kenya over ownership of land and access to resources along Kenya-South Sudan border.[[19]](#footnote-19)

The respondents from the focused group discussion[[20]](#footnote-20) noted that communal clashes are fuelled in part by the high presence of arms amongst community members. With firearms available in the hands of civilians[[21]](#footnote-21), cases of highway robberies and use of firearms by youth in cattle raiding and cattle theft are common[[22]](#footnote-22). The KII with local NGO[[23]](#footnote-23) noted that disarmament has never been done in Greater Kapoeta area specifically. Following the assessments conducted in 2010 and 2017 in Eastern Equatoria, no disarmament was done in the Greater Kapoeta, this was attributed to the focus and priority of the government going to formation of governance structures and on development efforts as well as to the disruption by the conflict in 2013.[[24]](#footnote-24) The local NGO interviewed recommended disarmament, noting that almost every youth has a gun which they say is for protection their families and cattle from raiders-whom they also refer to as enemies.

In an interview with a local government official,[[25]](#footnote-25) the official also mentioned that Inter-ethnic tension, for instance between Toposa in Kapoeta South and Didinga of Budi County resulted in burning of 4 Didinga in a vehicle along Kapoeta – Budi road in May 2020; in 2014, 50 Didinga farmers were killed in Budi County by suspected Toposa men, adding that traditionally, Toposa do not kill each other. KII with the Public Prosecutor's office in Kapoeta South also revealed that highway robberies are common along Kapoeta South – Kapoeta East road and Kapoeta South – Torit road.

According to the peace committee members interviewed, the 2013 and 2016 conflicts that started in Juba did not have a major impact on the population in Greater Kapoeta and so there were no major internally displaced persons presence reported in in Greater Kapoeta linked to the two conflicts. In Eastern Equatoria State, the proportion of assessed settlements reporting the presence of IDPs remained low in March 2020 (12%), and similar to December 2019 (5%).[[26]](#footnote-26) In March 2020 in Greater Torit, the proportion of assessed settlements reporting the presence of IDPs was high compared to Greater Kapoeta (64% versus 2%), however, intercommunal violence and inadequate access to food and services in county of origin were likely a driving factor for IDP movement during the first quarter of 2020.[[27]](#footnote-27)

Further, South Sudan has the seventh highest prevalence rate of child marriage in the world[[28]](#footnote-28). Despite several national and international agreements that call for the elimination of child marriage, the practice remains prevalent in South Sudan with 4 out of 10 girls married off before the age of 18.[[29]](#footnote-29) Child marriage[[30]](#footnote-30) is common both in Kapoeta North and South Counties, especially among girls where they are married off at an early age of about 12-15 years.[[31]](#footnote-31) This was attributed to the reason that most parents do not know the rights of children while other parents view child marriage as a source of income, where they perceive dowry as a source of income to sustain their livelihoods or as a sign of wealth and pride in the community.[[32]](#footnote-32) In some cases, due to food insecurity, parents send off their girls into early marriage as a way to cope, one less mouth to feed plus receipt of a dowry they claim may increase their chances of survival[[33]](#footnote-33). The women, peace committees, the youth and local NGO interviewed in Kapoeta South and Kapoeta East noted that because of the high bride price, intensified cattle raids in quest for dowry, often lead to increased communal violence, revenge attacks, killings and abduction, where young girls become victims. This was corraborated by a study conducted by UNDP in 2020 on youth subclures which found out that bride wealth/dowry is increasing substantially, which has fed the instances of cattle raiding.[[34]](#footnote-34) The women interviewed in Kapoeta East and South noted that, when a girl is forced into marriage at an early age and they escape from that marriage, the mother of the girl is beaten and blamed for not teaching the girls to stay with their husbands.

The women, the youth and local NGO interviewed noted that young men also tend to marry at a young adult age, for the men, if they are not married, they are not given a seat in community discussions, so this encourages them to marry early[[35]](#footnote-35). The focused group discussions also noted that men who have more than one wife get more respect than the men with one wife, so the young men are motivated by this to marry more women, leading to their search for more cows for dowry. The local NGOs interviewed in Kapoeta North and South as well as the interviews with the CSOs working in Kapoeta North noted that there seems to be very limited capacity of partners to support child protection and SGBV cases in greater Kapoeta (See annexes 1 and 2 on list of local and international partners in Greater Kapoeta area); and that most of the actors have focused on agriculture and peacebuilding, with limited resources going to issues of protection. Further, the local NGOs interviewed noted that coordination seems to be a key challenge among the actors working on aspects around child protection.

### *Conflict Context in Kapoeta South County*

Further, a local civil society organization[[36]](#footnote-36) revealed that conflicts occur between Toposa and Didinga and Toposa and Buya. For instance, In 2019, Didinga of Budi County raided Toposa of Kapoeta South County and killed 4 men and raided 6 herds of cattle while they lost 2 men; In July 2020, Toposa of Kapoeta South County raided Didinga of Budi County that resulted in death of 6 Toposa men and 1 Didinga man; In 2020, Buya of Kimatong Payam (Budi County) killed 1 Toposa man.

In an interview with a local government official, it emerged that in the more urban Kapoeta South County, cases of burglary/ banditry are common[[37]](#footnote-37) and the measures taken by the government resulted in arrest of 4 out of 9 youth suspected of involvement in night banditry in Kapoeta South.

Further, the office of Police commissioner in Kapoeta South indicated that common incidents like banditry along Nadapal Payam (Kapoeta East County) – Kapoeta South highway and Kapoeta South – Camp 15 (Kimatong Payam, Budi County) road are on the rise, for instance two incidents reported in October 2020 and one in Nov 2020. The Police Commissioner also mentioned security issues affecting women and girls like: child marriage – 3 cases of girls aged 13-17 years being married off were reported to the police in October 2020 only; rape of girls (although rare)-for instance only one case reported in October 2020; 5-7 cases of physical violence reported to police per month mostly perpetrated by men against their spouses; physical assaults of women and elderly are common in Kapoeta South, often perpetrated by youth after visiting night clubs in Kapoeta Town.

Kapoeta South has been a site for IDPs transiting on their way to and from refugee camps in Kenya since 2013, in December 2019, 68% of those entering the country and transiting through Kapoeta South were coming from Kakuma Refugee Camp, and 99% self-identified as refugees.[[38]](#footnote-38) There have been however some residents of Kapoeta South that have left their homes to go to Kenya, this was attributed to proximity to family/home (77%) and perceived availability of food (23%) in the country they are moving to.[[39]](#footnote-39)

### *Conflict Context in Kapoeta North*

The communities in Kapoeta North over the years continue to experience security challenges linked to water, with challenges highlighted by the community in 2012[[40]](#footnote-40) still prevalent, for instance: cattle raiding taking place because of migration linked to water; child abduction occurring when groups of people travel with the cattle close to Murle communities; Kapoeta North has grazing areas but has no water dams for the dry season; thus causing migration into other counties and often trigger violence over the use of the water.

Clashes, cattle raids and revenge killings between the Toposa and Didinga (mostly from Budi County) in the area as late as December 2019 were noted as security challenges by the government representatives interviewed. A local NGO (OPRD) operating in part of Kapoeta North noted that that the more rural parts of the county experience difficulty in accessing humanitarian aid due to the poor road network and ongoing insecurity in the area.

### *Conflict Context in Kapoeta East*

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The focused group discussions with women, local NGO and government representative in Kapoeta East noted that cattle raids between the Toposa and the Turkana across the border shared with Kenya continue to remain a source of conflict between the two communities. OPRD a local partner conducted community consultations in October 2020 in Kapoeta East, the communities in Kapoeta East complained of cattle raid and theft from the Turkana of Kenya, Didinga and Jie of South Sudan and Surma of Ethiopia.[[41]](#footnote-41) The focused group discussions with women also noted longstanding tension between the Toposa and Murle in Jonglei to the north associated with accusations of child abductions reportedly by the Murle. The issue of child abduction was a concern raised by the community living in Kapoeta East during the community consultations in 2012,[[42]](#footnote-42) and this issue was also raised by the community members interviewed by the team.

According to a local NGO, Kuron Peace Village in Kapoeta East, founded in 2005 by Bishop Taban has played a key role in promoting peacebuilding and in addressing the needs of local communities through education, agriculture and other services. The representative of the NGO however noted that Kapoeta East is vast and more of such efforts are needed in the county to be able to reach more people. A local NGO interviewed noted that institutions at the Boma and village level should be the direct beneficiaries as they are closest to community members and the most effective in resolving community and household conflicts.

# **Conflict factors: Causal analysis of conflict drivers**

### *4.1. Toposa against Turkana conflict dynamics in Kapoeta East County*

Kapoeta East County is bordering 3 countries – Ethiopia to the north, Kenya to the East and Uganda to South East and the Toposa of Kapoeta East County and Turkana of Kenya are agro-pastoralists.[[43]](#footnote-43) During dry season, they share pasture and water for their livestock. According to the government representatives and chief interviewed in Kapoeta East, land along Nadapal area between Kapoeta East and Kenya is causing tension as Toposa and Turkana claim ownership. The government representatives and chief also noted that sharing of water point in area called Naparlanga[[44]](#footnote-44) along the border is further causing conflict between the communities. Kapoeta East County Administration during the KII noted that 20,000 cattle and 500 households of Turkana community moved and settled into the contested Nadapal border area which resulted in displacement of 28 Kraals and over 1,000 people (including women and children) from the border areas to Nichipo Payam of Kapoeta East County. In addition, during KII, the traditional leaders in Kapoeta East indicated they were scared by Kenya army helicopters conducting weekly flights over the disputed areas including Nadapal and Naparlanga. Kapoeta East County Administration noted that in September 2020, 4 Toposa men were killed by suspected security forces of Kenya. As a result of the tensions, conflict and displacements, the Turkana pastoralists cannot easily access water and pasture in Kapoeta East County. The County authorities in Kapoeta East recommended support for peaceful resolution of intercommunal tensions/ conflict through engaging Toposa and Turkana communities in dialogues to find local sustainable solutions. The traditional leader noted that Toposa and Turkana used to share water points and pasture in Kapoeta East County, however, due to tension over the border areas (Nadapal and Naparlanga), the two communities have become suspicious of each other and so the Turkana cannot easily access the natural resources in Kapoeta East County, the main entry point to Greater Kapoeta area. In addition, the traditional leader noted that there is also tension between Toposa and community in Ethiopia, for instance, in October 2020, tension occurred between Toposa in Lotimore Payam of Kapoeta East and Ethiopian government over theft of 45 cows and the death of 1 Ethiopian police officer, allegedly killed by Toposa, this resulted in displacement of about 500 households of Toposa from Ethiopia into Kapoeta East County.

 Another conflict trigger in Kapoeta East County according to the traditional leader, the government representative and the women interviewed is the status of Nadapal Payam that is being claimed by the Turkana community in Kenya. The traditional leader noted that Nadapal is one of the Payams in Kapoeta East County and it is the main entry point at the border between Kenya and South Sudan. However, Turkana of Kenya and Toposa of South Sudan claim ownership of the area, an issue the national governments of the two countries have not resolved, according to the the traditional leader. There have also been tensions in Nadapal resulting from Kenyan soldiers deployed in the area. This tension has also been caused by the Turkana who crossed the border to Narus and killed a soldier.[[45]](#footnote-45) Traditional leaders (chiefs) in Kapoeta East indicated that Toposa community who inhabited areas along the border with Kenya have been displaced by the government of Kenya making it difficult for the Toposa community to access forest resources like poles for construction and pasture for livestock. They also noted that suspected Kenya planes hover over the Toposa community thus making them feel insecure. They also noted that in September 2020, 4 Toposa men were killed around Nadapal border area by suspected security forces of Kenya.

Further, communal conflicts between the Toposa and the Turkana continue to impact on food security[[46]](#footnote-46). For instance, in August 2020, the Turkana invaded the territory of the Toposa trying to extend their territory, and the Toposa were afraid to go out and tend to their farms, so they did not plant anything, for the fear of being attached in the farms. This reduced the amount of food harvested by the Toposa, which have forced them to depend on small income from activities like charcoal selling. In some communities, early child marriage increased as communities opt to get dowry to support their families. Some of the young girls interviewed during the focused group discussions indicated that they agreed to be married off since there was no food at home. Food insecurity coupled with the intrusion by the Turkana increased tensions between the two communities. In Kapoeta East, the chiefs said that the Toposa community are agro-pastoralists, growing crops and rearing cattle, goats and sheep while others do formal jobs including teaching in schools while the Turkana own shops and do petty businesses. However, they said hunger is looming due to low harvest in 2020 and that unresolved status of Nadapal Payam remains a potential trigger of conflict between the Toposa and Turkana[[47]](#footnote-47).

### *4.2. Toposa against Buya conflict dynamics*

Toposa in Kapoeta South and Kapoeta North Counties interact with Buya community in Kimatong Payam, Budi County through sharing pasture and water points in Kidepo valley (Kimatong Payam) during dry season. However, cases of cattle raiding due to poverty and premeditated killing[[48]](#footnote-48) remain common and cause conflict among the two communities. For instance, the police in Kapoeta South mentioned that common incidents including banditry along Nadapal – Kapoeta South highway and Kapoeta South – Camp 15 road are on the rise[[49]](#footnote-49). Efforts made by police include establishing a police station along Nadapal -Kapoeta South highway and providing armed escorts to NGOs and commercial vehicles along Kapoeta South-Camp 15 road on request; night clubs are banned in Kapoeta Town. The peace committee members composed of 25 people (9 women in Kapoeta South County)[[50]](#footnote-50) observed that key conflict between Toposa and Buya occurs during access to pasture and water for livestock in Kimatong Payam of Budi county– the Toposa cattle keepers who drive their livestock to Kimantong area (Budi County) are often confronted by the Buya who think the pasture and water in their area should not be shared with neighboring community. Traditional leaders noted that cattle rustling often involving Toposa and Buya youths are common[[51]](#footnote-51). The County authorities in Kapoeta North mentioned that although they intermarry, Toposa and Buya youths have low confidence in each other as they are involved in cattle theft[[52]](#footnote-52). This resulted in limited interactions between the two communities as the road linking Kapoeta North and Kimatong became impassable due to lack of maintenance. For instance, trading (mainly in livestock) between the two communities ceased (Toposa fear going to Kimatong to purpose cattle and Buya cannot access market in Kapoeta North or South), affecting their livelihoods. In 2019, following the death of 1 Toposa businessman (dealing in cattle) who the Toposa alleged to have been killed by Buya in Kimatong Payam, Budi County. The Toposa community in Kapoeta North interact more with Toposa in Kapoeta South while Buya in Kimatong Payam also now interact more with Toposa in Kapoeta South County. However, despite the collapse of previous county government led dialogue in 2017 (initiated by county commissioners), there is hope of resolving tension between the two communities. For instance, in October 2020, Buya youths of Kimatong Payam (Budi County) initiated a dialogue with Toposa youth in Machi Boma, Katiko Payam (Kapoeta North County) to minimize misunderstanding between the two communities, focusing on reconciliation. The next step (being planned) is for the Toposa youth to visit Buya youth in Kimatong Payam to finalise reconciliation between the two communities. The two communities resolved to form a youth committee on each side to arrest any person involved in cattle theft.

### *4.3. Toposa against Didinga conflict dynamics*

There is inter-ethnic tension between Toposa of Kapoeta South and Didinga of Budi County[[53]](#footnote-53). Common incidents and triggers of conflict between the Toposa and Didinga include cattle rustling, road ambushes and internal boundaries between Kapoeta South and Budi County. In Kapoeta North, inter-ethnic conflicts are also rampant amongst the two communities[[54]](#footnote-54). Another area of concern is resource related tensions where they graze their cattle in the Didinga lands during the dry season, this has led to tensions.

Cattle rustling often happens during dry season (Jan -April) when herders from Kapoeta South and Northern move to Budi County in search for water and pasture, however, cattle theft occurs any time of the year mainly conducted by youth in cattle camps, with most weddings occurring in dry season (Dec-April).[[55]](#footnote-55) Toposa are agro-pastoralists, growing food crops and rearing livestock (goats, sheep, cattle). Although their area is fertile, the Toposa grow less food crops and rely more on supplies on the market from Didinga and imported food and so food security remains a challenge – as most youth are focusing on protection of livestock in the cattle camps. Women grow food crops but on small/ subsistence scale. [[56]](#footnote-56)

### *4.4. Toposa against Toposa conflict dynamics*

There is intra-communal conflict in Kapoeta South with youth fighting for control of a community hall and a business centre. This has just started recently (at time of assessment the fighting has been going on for three weeks). The youth in Kapoeta South are accusing some individuals working for the local government of illegally allotting plots for themselves within Kapoeta Town. The youth also said the local administration does not involve them in making decisions on issues of land in Kapoeta South. This has caused tension within the community as land is a key resource for traders and inhabitants in Kapoeta South County[[57]](#footnote-57).

Large number of illegal firearms in the hands of civilians. Police are not in control of guns in the hands of civilians. This poses safety concerns to humanitarian and development agencies operating in greater Kapoeta. Highway robberies[[58]](#footnote-58) are common along Kapoeta East -Kapoeta South – Kimatong Payam (Budi County).[[59]](#footnote-59)

High number of unaccompanied children who have been blamed for petty crimes involving stealing goods of traders that causes tension with the traders in Kapoeta Market area, these children live on streets; spending nights in verandahs and collecting anything of value they come across and they also beg for food and money in Kapoeta Town.[[60]](#footnote-60) The children are mainly from rural areas of Kapoeta South, North and East Counties, some of the children are orphans while others say they lack parental support at home[[61]](#footnote-61). This can pose safety concern to staff of humanitarian and development agencies operating in the area.

### *4.5. Alcohol abuse*

The focused group discussion with women and the KII with government representative noted that rampant alcohol abuse was noted and indicated as a hindrance to peacebuilding efforts. The focused group discussion with women noted that women also abuse alcohol, which often leads them to forget to take care of their families and often leads to gender based violence.

The government representative noted that alcohol abuse is rampant in Greater Kapoeta due to the mixed traditions and different backgrounds in the area. With cross border trade, alcohol is brought in from surrounding countries and at a low cost. With limited livelihoods options, people tend to resort to alcohol for solace. At times courage comes after taking alcohol for conducting some of the crimes such as highway robberies.[[62]](#footnote-62)

### *4.6. Revenge killings*

Revenge killings was noted as one of the reasons that perpetrate the cycle of conflict.[[63]](#footnote-63) OPRD a local partner conducted community consultations in October 2020 in the 3 counties of Kapoeta, which also noted that revenge killings between the conflicting tribes fuels the cycle of conflicts.[[64]](#footnote-64) They explained that if a member of one community is killed, the family that lost someone will try to repay by also killing the members of the conflicting community. They further explained that the communities consider the other communities who killed their kin as enemies and someone who kills the ‘enemy’ is praised by the community. The traditional leader noted that this encourages more revenge killings. The peace committees noted that the revenge killings affects both men and women, and often happens to hit back at a community who has attacked them.

### *4.7. Climate change related challenges*

Approximately 80 percent of South Sudanese are rural subsistence farmers[[65]](#footnote-65) and as a result of the reliance on subsistence farming, most communities in the country are highly vulnerable to climate variability and change, which will likely impact on their economic situation. The women, chiefs and local government representatives interviewed noted that increasing delays and early finishes of the rainy season, resulting in overall shortening of the season and making predictions of the onset and cessation of the rainy season extremely difficult. It was noted that there will be low harvest in 2020 due to longer dry seasons on one hand and on the other, increased floods during the rainy season[[66]](#footnote-66). This came out strongly in the recommendation from community consultations in October 2020 in Kapoeta East conducted by OPRD a local partner[[67]](#footnote-67) that noted that the expected shortage of food in 2020 is due to low yields resulting from the effect of heavy rain, influx of wild birds, insects and weeds.

The community members interviewed noted that will affect the food security and eventually affect the social cohesion among the communities. They noted that because of hunger some people have been forced to steal from others(their tribe or other tribes) to feed their families. They also noted that there have been frequent droughts in recent years. In Kapoeta North, the discussants noted that the county experiences chronic food insecurity primarily due to poor food production systems, which was noted as a driver to increased crime rate, like theft.

### *4.8. Proliferation of small arms*

The availability of small arms in the hands of the civilians contributed to insecurity in the communities. These arms have been used to commit criminal acts in the urban areas and along highways and also during cattle raiding. The estimated rate of private gun ownership (both licit and illicit) is 28.23 firearms per 100 people, and 55.3 per cent of deaths in South Sudan have been attributed to firearms.[[68]](#footnote-68) Development partners including UNDP should advocate for the protection of people’s lives and property- most communities feel the government is not doing enough to protect them and their property[[69]](#footnote-69). So, government should enforce law and order by strengthening law enforcement institutions. Provide alternative livelihoods to youth especially in cattle camps. Civilian disarmament should also be conducted.

***Conflict Triggers Analysis – from the FGDs and KIIs***

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Structural/Root Factors** Long term, deep rooted factors underlying violent conflict | **Intermediate/Proxy Causes** Accelerators of the conflict/visible manifestations | **Triggers**Actions that contribute to further escalation of the conflict |
| **Political** | Political marginalization of minority communities by the state governments  | Lack of political representation of some communities in the state government  | No engagement of the communities by the state government to hear issues affecting them.  |
| **Security** |  Militarization of the communities  | Weapons proliferation |  Quest for criminal activities such as cattle raids and highway robberies |
| **Economic** | Underdevelopment Lack of alternative livelihood opportunities Disruption and depletion of livelihood due constant violence  | Competition over land ownership and use  |  Cattle raids and child abduction  |
| **Social** | High demands for dowries.Acceptance the cattle raid and violence that come with it as normal  | Quest for quick wealth  |  cattle raids |
| **Cultural** | Undermining of minority group by the majority ethnic groups  | Low intermarriages between rival ethnic groups that would build interrelations  |  Stereotyping amongst ethnic groups that dehumanized each community.  |
| **Environmental** | No effective formal legislation on land use | Seizure of water resources by one community during dry season and prevent others to access.  | Scarcity of water and pastures during the dry season |

# **Peace Engines: Actors and Structures**

**Traditional approaches -** Communities have devised their own ways of resolving conflicts. For some, they resort to revenge killings, but some have also devised compensation mechanism, often through cows of cash money to the aggrieved community. The compensation is designed to prevent revenge killings and ease the tension among the conflicting communities. In some cases, the compensation results from community dialogue.The 2018 peace conference for the Toposa, Didinga, Buya, Lotuko and Lango resolved that perpetrators of revenge killing should compensate the deceased according to the customary laws. This was through paramount chiefs and other chiefs for conflict resolution including their roles in negotiations with the conflicting communities.

**Civil society organizations** - In Kapoeta East, South and North Counties, UNDP is collaborating with one national organization (Organisation for Peace, Relief and Development) to implement peace and community cohesion project. Integrated Community for Peace and Development Organization (ICPDO), a national NGO supporting peacebuilding, including formation of peace committees in Kapoeta North and South Counties. See detailed lists of international and national actors and services they render in Annexes 1 and 2. The Peace Commission and other government entities provide a good understanding of the local context; reach hard to access areas with support to local community consultations and dialogues; contribute to sustainability of local peace initiatives, building on previous UNDP and the state peace commission efforts.

In Kapoeta South County, there are 25 members (9 women) of a peace committee formed and trained by UNDP. Although UNDP provided bicycles to the peace committee members facilitate mobility, they requested for more support to be more engaged. UNDP and the state peace commission are planning to form and train County level peace committees in Kapoeta East, Kapoeta North and Budi Counties as requested by the communities.

**Religious groups** – Inter-Church Committee. In Kapoeta south, the religious institutions (e.g. Salt and light Outreach Church) perform the following: Preach peace and love to promote peaceful co-existence; through the Inter Church Committee (ICC), Salt and Light Outreach Church supported a dialogue for the Toposa, Buya and Didinga communities; collaborate with United Nations Mission in South Sudan (UNMISS), UNDP and Nyakirikete (a consortium of 9 CBOs) to support local peace initiatives in Greater Kapoeta area. The communities in Greater Kapoeta have confidence in peace initiatives facilitated by religious groups. They collaborate to forge/ realise synergy in supporting local peace initiatives[[70]](#footnote-70).

**Youth** - The *Ingiratom* (brave youths)[[71]](#footnote-71) are used in raiding or revenge attacks and defend the community and protect its resources. The community called for alternative livelihoods for the youth to draw then away from engaging in cattle theft, raining and from engaging in criminal activities like road ambushes. youth should be engaged in the inter border peace forums. Most of the cattle camp youth are often engaged in cattle raiding but hardly in peace talks. A local NGO interviewed noted that community dialogues in cattle camps should be intensified since most of the youth engaged in cattle raiding have linkages to the cattle camps.

**The women** – In addition to domestic chores, women prevent conflict by advising youth not to go for raiding, while in other contexts like in Kapoeta East, women have been known on some occasions to incite their sons to join the raids, insulting them their sons and telling them they will not marry without the cattle from the riads.[[72]](#footnote-72) Young women in Kapoeta East were also accused of provoking the youth to join the raids through songs and in celebrating the youth once they come back with the cattle from the raids.[[73]](#footnote-73) The women also engage in community peace dialogues.[[74]](#footnote-74) The women interviewed mentioned that there is a women association- the RADA women Association that have also been involved in community dialogue processes.

**Traditional leaders** (chiefs) – their mandate is to implement customary law of South Sudan. However, it was noted that the chiefs are longer powerful to stop revenge killings. Given the role of armed cattle camp youth to protect their community and property, in most cases they take the law into their own hands before consulting with the community chiefs and elders. The chiefs are highly respected persons in the Toposa community and their decisions in resolving local disputes are in most cases respected by the community[[75]](#footnote-75).

**County authorities** - Coordinating activities in the county, the coordination is mainly with local, national and international partners operating in the county through meetings, sharing information in meetings with other counties (Kapoeta South, East and Budi) and the EES authorities in Torit, the state capital. This includes sharing information on violent incidents; Mediation – the County Executive Director can invite community leaders (mainly chief) to de-escalate tension between communities; Participate in intercommunal dialogues, for instance, in October 2020 in Riwoto (County headquarters) between the Toposa and Buya youths.

**Women and youth centres** - Women centres have been built by ARC in Kapoeta South which runs GBV programmes, it was however recommended that the programmes should also reach the women in the villages and cattle camps. This was corroborated by the study done by UNDP which also found out that institutions for both peace-building and combating gender violence lack training, resources and clear actionable outcomes measures; the study further noted that training is over-saturated larger towns, while the same training is not being cascaded to rural areas and villages where it is most needed.[[76]](#footnote-76) Another women centre in Kapoeta East was constructed before the conflict in 2013, but this has since been partially destroyed by the conflict-and therefore not being used by the women.[[77]](#footnote-77) A youth centre in Kapoeta South was constructed, which is still in good condition, it is being used for meetings by the youth, recommendations were made for support to enable the youth to benefit more from the centre in terms of economic empowerment.[[78]](#footnote-78)

**Summary of conflict triggers and peace engines – from the FGDs and KIIs**

|  |  |
| --- | --- |
| ***Conflict Drivers*** Processes contributing to, or exacerbating destructive conflict | **Peace engines**Elements to reduce conflict and build peace  |
| Competition over pastures and water  | * Formation of peace committees in communities that have none to strengthen local dialogue for creation of natural resources sharing mechanism.
* Mapping out the local natural resources and chart sharing mechanism for neighboring communities who have been involved in competition.
 |
| Lack of economic opportunities  | * Provides Vocational Training to pastoralist communities to create alternative livelihood sources by creating income generations activities.
* Encouraging diversification of local economic activities to alleviate food security.
 |
| Political interest | * Empower state government with basic peacebuilding skill to hence strategy of handling political interest/dissent without resorting to use of communities for leverage
 |
| Land use and ownership  | * Inter-communal dialogues that tackle land use
* Legislate the land ownership and use
 |
| Negative cultures | * High rate of bride price has encouraged cattle raids amongst youths - the Council of Traditional Authorities and Leaders (COTAL) should regulate the bride price
* Cattle raids and violence that come with it has been accepted as a normal practice by both communities. The COTAL should come up with mechanism of discouraging the practice.
* Support to be provided to local structures and institutions to prevent and address the negative cultures.
* Inter-communal women to women dialogues.
* Inter-communal youth to youth dialogues.
 |

# **The Role of women and youth in peacebuilding**

Most of the communities in the greater communities are both pastoralists and farmers, and 60% of the cultivation is done by women.[[79]](#footnote-79) The women take care of the farms when their husband move to search for pasture and water for their cattle. In some instances, women are caught up in revenge killing in the gardens. In some cases, women are killed when collecting the firewood[[80]](#footnote-80), because they have to go to the forests which are often isolated. Women also go out to look for house thatching materials and also thatch the houses. Women going out to look for thatching materials expose the women to dangers like rape by armed youth from another community seeking revenge[[81]](#footnote-81). This was corroborated by the study done by UNDP which also found out that women continue to be the bearers of violence and abuse at the community levels, the study revealed that when collecting firewood, women are the target of sexual assault and for the most part, accept this as necessary in order to provide for their families and prevent men from being killed. [[82]](#footnote-82)

Some of the women engage in brewing local alcohol and move around long distances selling them, and some have been subjected to robbery and fear of being attacked.[[83]](#footnote-83) This, according to the youth, happens when two neighbouring communities are in conflict and is committed when seeking revenge. Brewing alcohol is seen as an alternative livelihoods strategy, although some consumers abuse it[[84]](#footnote-84). The women also burn charcoal to feed their families. Cultural practices and masculinities have had an impact on the women’s lives. Polygamy has frustrated the potential of women to engage in community processes, in that a man with one wife does not have a voice, so they end up marrying many wives to be heard in the rural Toposa community. However, taking care of these families becomes hard because the husbands do not have a lot of resources, therefore forcing the women to work harder and do more to support their activities. In cases where the husbands are killed during the cattle raining or revenge killings, the wives turn to being heads of their households. Women traders also fear to go on with their businesses especially due to the insecurities in the roads. In some cases, husband go drinking alcohol without money, and in the end of the day, they come home demanding the women to clear the bill of the drinks.

Further, early marriage is very common among the Toposa community, young girls as early as 12-14 years are married off.[[85]](#footnote-85) The women noted that this hinders them from going or continuing to go on with their schooling, noting that some girls married off early have been rescued from the their marriages by different community leaders, and some taken to school, however, the lack of safe houses make it hard to keep the young girls from being taken back by their parents and re-married off. Some of the rescued girls were taken to Bakhita primary schools.[[86]](#footnote-86) The girls in the cattle camps hardly go to schools.[[87]](#footnote-87)

It was recommended that there is need to strengthen the GBV offices in the government offices to be able to address GBV issues. It was also recommended that women in the villages and cattle camps need to be empowered and engaged in socio-economic activities. The customary court that implements customary laws collaborate with the judiciary that implements the statutory law in South Sudan. This can be effective as seen in Juba where GBV court has been established that handles cases of GBV. Some of the social economic activities include traditional bead making, traditional dress making (*tandura*), and using traditional dances and songs for peace. It was noted that most of the interventions only revolved around the urban areas. The women also expressed that they would like to engage in cross community women dialogues, but they have been limited by resources. The women noted that they will need resources like facilitation costs, transport, and other costs related to supporting community dialogues. UNDP’s local partners/ grantees, peer to peer communication can be supported to support community dialogue. Further, the women at the community level are not connected to the state and national level, yet there are opportunities for partnership and collaborations.[[88]](#footnote-88) Another recommendation is advocacy on the rights of women and girls, when the women and girls don’t understand their rights, they will not engage effectively.

The youth have been accused of engaging in cattle theft and they have also been accused of engaging in criminal activities[[89]](#footnote-89). Bride price was considered high, driving youth to engage in cattle raiding to get the dowry to pay for them to marry. Although there is a functioning youth centre in Kapoeta South supported by Whitaker, the youth mentioned lack of support to keep them busy. One of the things blamed on for the cattle raining by the youth is poverty. Most youth also lack jobs and face challenges in providing for their families, this has drove some of the youth to engage in criminal activities. Employment in government offices and NGOs is very limited. Some youth have created their own self-employment, for instance in brick making and in land cultivation. The youth have also used sports to bring peace among the youth from the conflicting communities[[90]](#footnote-90) which was recommended as an approach that should continue. In Kapoeta North, a youth centre has been built by Whitaker, but it is not fully functional. Recommendations were made to operationalise the centre through equipping the centre with ICT equipment and other income generating activities.

Young women noted that where both parents abuse alcohol, the burden of taking care of the family rests on the shoulder of the young women.[[91]](#footnote-91) The young women noted that sometimes the parents who abuse alcohol also mistreats them, and some girls opt to get married early to avoid this brutality at home. They also noted that they don’t have a lot of relatives with education, and thus they don’t have role models in the community. For the young women who want to start their businesses, they mentioned that they don’t have the capital to start their own businesses. Young women also indicated that they are often not consulted in community processes. Girls/young women do not have much say especially in rural areas, however, educated girls in urban centres are gradually beginning to choose who to marry.[[92]](#footnote-92) In other situations where families are very poor, young girls give in to early marriages to help themselves and their families to come out of poverty-given that their families get cows as dowry. A reason brought out by the young women that leads to them discontinuing education is lack of sustained support-in that girls who manage to be taken to school by their parents end up dropping out because of lack of school fees to continue keeping the girls in school. The girls noted that once they drop out, they remain around the school-often in the town centres, afraid to go home for the fear of being married off. Young women noted that most of their kind lack the basic needs like sanitary towels, which also keeps them out of school, in some cases, they explained some girls have been forced to get into relationships so that these basic needs are supported.

The discussion with young women noted the need to equip young women with advocacy and leadership skills for effective engagement in local governance and peace processes. Other recommendations made include supporting more inclusive community peace initiatives, supporting specific initiatives for girls and women such as economic empowerment activities.

A recent study conducted by UNDP found out that in Eastern Equatoria state where Kapoeta belongs to, some youth in the towns are engaging in “more lucrative” jobs (as Boda-Bodas), laying bricks, working in hotels and restaurants; but those that find no job end up being part of local gangs.[[93]](#footnote-93) The focused group discussions with the women noted that youth, mostly idle with no job should be discouraged from engaging in criminal activities and gangs or to leave such groups by being supported with initiatives that empower them. The UN-wide Peacebuilding Plan (2018-2021) in South Sudan recommends provision of livelihood opportunities including technical and vocational training to youth who have voluntarily left militia.

While the youth have also been involved in peacebuilding efforts, a recommendation was made to include more youth in community dialogues and resolutions. They pointed out that the R-ARCSS has given them opportunities which they are yet to fully benefit from, these opportunities can be seen in the R-ARCSS Article 1.4.5. which states that …*..Having in mind that more than 70 percent of the population in the Republic of South Sudan is under the age of thirty and that youth are the most affected by the war and represent high percentage of refugees and IDPs, the Parties shall strive to include people of young age in their quotas at different levels….* All Parties to the Agreement will observe this level of participation as they nominate candidates to the Council of Ministers, and the youth of South Sudan will also be included in decision–making positions.[[94]](#footnote-94)

It was also recommended that a college or University should be constructed for the youth of greater Kapoeta to benefit from. The women leaders noted that was noted that the youth respect the elders, and intergenerational dialogues was recommended. The youth and other community members recommended income generating activities like training on crop production.

# **Gaps and opportunities in peacebuilding interventions**

## ***7.1 Gaps***

* Although peace committees exist in some locations like Kapoeta East and South, to a large extent they appear to be ineffective, since they were formed and not trained. The peace committee in Kapoeta East is not trained. There is one trained peace committee in Kapoeta South County composed of 25 people (9 women). Further, the change from 32 states to 10 states affected the functionality of the peace committees, since peace committees created at the state level (when states were 32) were dissolved. The peace committees noted that the dissolution affected the access to state resources that would normally facilitate their movements to the communities. FGD with some members of peace committee in Kapoeta South could not identify concrete incidents documented and supported by the peace committee members because they were not operating under the state level structures which they were originally formed under. For instance, the existence of many unresolved conflict issues and use of revenge attacks to resolve intercommunal issues illustrate a gap in the work of the peace committees. The peace committees are “accepted”/trusted by the community because they are chosen by the community. Greater Kapoeta should have both county and Payam level peace committees who can be trained in leadership and conflict resolution skills and provided with mobility (bicycles) and phones to communicate and report incidents as early warning and response mechanism.
* Although youth and women groups exist in Greater Kapoeta, their participation building local peace appears to be minimal. Youth leaders in Kapoeta South said they are sometimes invited to attend intercommunal dialogues. Most of the youth in rural areas especially in cattle camps are involved in defending their communities and protecting their livestock but not involved in peaceful resolution of community disputes. Women, based on their role that includes taking care of children, building houses and growing crops, have minimal role in resolution of local conflicts.
* The youth mentioned that most of the decisions on local peace and development processes are made by the local and state governments with minimal involvement of women and youth. Facilitate dialogue between youth, women and local authorities for inclusive participation in local peace and governance processes. This aligns with the UN-wide Peacebuilding Plan (2018-2021) in South Sudan which notes that strategies geared towards achieving longer term impact -which is sustainable- is achieved by meaningful participation of women and youth, building, building local capacity and empowering communities to sustain peace and prevent conflict without relying on extensive outside assistance.
* Although community-based organisations with mandate to support community peace initiatives exist, most of them including faith-based groups require strong partnership with international agencies to enhance their capacity to effectively work with communities. Funding and provision of skills on conflict management; leadership and resource mobilization skills are some of the recommendations emphasised.
* Dialogues supported/ led by the state and local governments and politicians seem to have low level of sustainability. Communities have expressed low confidence in the government effort to bring lasting peace between the Toposa, Didinga and Buya. Most of the government-led peace initiatives have collapsed as mentioned by the youth and religious group. This is because the local and national politicians who play key role in organizing the dialogues are not trusted by the communities. They are seen as merely serving their own interests which include financial resources and maintaining their positions but not community interests.
* No much effort is being made to resolve cross-border incidents between the Toposa and Turkana communities.[[95]](#footnote-95) The Toposa community is showing signs of frustration with the state and national governments on resolving the status of border areas between Kenya and South Sudan. County authority in Kapoeta East mentioned that they consulted with the state authority but were told to be patient and the national government would dialogue with the Kenyan government.
* At community level, there are few community psychosocial support groups.[[96]](#footnote-96) This reflects the need for community structure to provide basic counselling services to survivors of SGBV cases. A more comprehensive mapping on the psychosocial support structures was recommended by the women and by the local NGOs.
* Unexpected heavy rain disrupted the mission to Kapoeta North. However, effort was to made to interview the Executive Director and planning officer for Kapoeta North while in Kapoeta South County. CSOs based in Kapoeta South and-working in Kapoeta North were also interviewed. The consultations were done in collaboration with a local partner in Kapoeta South County – meetings were scheduled in advance and confirmed while the assessment team was on the ground.

## ***7.2 Opportunities and Recommendations***

* Stakeholders in Greater Kapoeta recommended that peacebuilding initiatives should focus on promoting dialogues between communities (Toposa, Didinga and Buya) in Greater Kapoeta. Youth in cattle camps should be made to lead local peace initiatives. This requires strengthening partnerships with CSOs/ CBOs to support sustainable local peace initiatives. It was recommended that partners like UNDP, local and international partners and well as the County government should support the local peace initiatives. Wider consultations should precede an inclusive dialogue that is community-led.
* Strengthen the existing County peace committees and form others in areas like Budi and even at Payam level (especially in Kimatong Payam) where there are no peace committees, with more efforts and resources to be directed to the payam and boma levels.[[97]](#footnote-97) More focus should be on enhancing participation of youth and women on the peace committees.[[98]](#footnote-98) Training on conflict resolution and management could enhance skills of the peace committee members. This came out strongly in the recommendation from community consultations in October 2020 in Kapoeta East conducted by OPRD a local partner.[[99]](#footnote-99)
* Support establishment of effective joint border peace committee for the Toposa in Kapoeta East and Turkana in Kenya was emphasized[[100]](#footnote-100) which also involve formation of peace committee and enhancing their conflict management skills as well as involve community-community approach, focusing on improving intercommunal relationship between the Toposa and Turkana.
* Provide alternative livelihoods opportunities to youth (especially in cattle camps) who conduct cattle raiding to earn a living, such alternatives may include more focus on entrepreneurial skills and start-up capital or kits to enable youth set up alternative livelihoods.[[101]](#footnote-101) More focus on value addition initiatives was emphasized, like crop growing and milk preservation and sales, with the aim of focusing the positive energy of the youth-taking them away from crime-oriented activities, and empowering them to be agents of peace, a role the youth interviewed mentioned that a majority of the youth have started to embrace, noting some of the members of the peace committees are youth. This is also corroborated by an independent evaluation on the PaCC project done in 2019/2020 which emphasized that capacity building and use of the youth and women peace committees in dispute resolution and dialogue mechanisms is effective especially when combined with issues that are of broad concern to communities like social and economic empowerment activities and SGBV and psychosocial support.
* Strengthen capacity of law enforcement agencies and chiefs and organise dialogues between the authorities and the community to strengthen their collaboration to collaborate in creating awareness on child marriage, SGBV, human rights and strengthen the existing referral pathways and establish news pathways for survivors of SGBV and address issues of premeditated killings.[[102]](#footnote-102) Organisations, for instance the Steward Women[[103]](#footnote-103) operating in the Greater Kapoeta have established referral pathways, but more actors need to be involved to reach more survivors.
* A recommendation was made to form and train community psychosocial support groups to provide basic services to survivors of SGBV in the community[[104]](#footnote-104). This was also corroborated by an independent evaluation on the PaCC project done in 2019/2020 which noted that to effectively deal with SGBV, trauma and other psychosocial issue, there is need for ongoing capacity building for SGBV and psychosocial support groups through refresher programmes for existing mechanisms. According to a local NGO, there is a GBV cluster which shares information among the actors working on protection issues.
* Another recommendation made the government official in Kapoeta South is the need to strengthen the GBV and Peacebuilding offices at the county level, as well as strengthening the capacity of local government official on conflict prevention and prevention and response to SGBV.
* The women interviewed and the public prosecutor’s office in Kapoeta South recommended construction of safe houses, so that the young girls at risk of early marriage can be sheltered in these safe spaces. These safe houses were recommended by women that should include economic opportunities for the young girls who are not going to school.
* A recommendation was made by the girls and young women interviewed that regular meetings should be held to bring together young women to start engaging and empowering them to learn their rights and to speak for their rights. Young women also recommended that scholarships should be organised for the young women finishing senior four to motivate them to go to continue with their studies. The young women noted that the women centre have project aimed at older women, and recommended that projects should be introduced that will target the young women-either individually or in groups, like bead-making, tailoring and making traditional garments, goat ang chicken keeping, opening shops, running restaurants, among others.
* Initiate promotion of shared resources (community schools/ youth centres at borders of conflicting communities as interdependency projects to bring them together.Normally community consultations are done before the projects, and continue even after the projects are constructed to ensure sustainability. A recommendation to establish a university in the Greater Kapoeta was mentioned by government officials in Kapoeta North, noting that there is no University in the area.
* The communities have cultural events that they use to bring communities together, one such activity is the ‘praising the bull’ among the Toposa.[[105]](#footnote-105) The activity involves the age-sets of the person owning the oldest bull come to celebrate the slaughter of the bull, and keep the horns for remembrance. Communities from Jie, Nyakatong and Didinga come to witness the cultural event, putting their differences aside. All social groups, including (unmarried) girls and women attend these events.
* A recommendation was made to install more border police posts to reduce cross border insecurities. Establishment of border posts will need to be linked with dialogues with communities.
* More grassroots based interventions, moving from the towns to the rural areas, for instance small scale activities (farming, value addition to the products of their cattle), bead-making for the women and youth in cattle camps. A recent study on youth subculture indicates that there is need to have a long-term approach towards interventions with youth (and in general) in rural areas.[[106]](#footnote-106)
* Peace conference between the three bordering countries should be organised by peace actors, communities and the local authorities.[[107]](#footnote-107) The official noted that peace dialogue conferences should include all the different stakeholders involved in the conflicts, especially the youth who go to raid the cattle from other communities.
* Increased social economic empowerment of women and the community in general was emphasized by women interviewed in Kapoeta East and South. In Kapoeta East the *Nakwa Kile* women Association representatives noted that they have a women centre that is not in good condition-it was destroyed during the 2013 conflict, and therefore the women are not using it, the women also noted that the economic hardships have made it hard for the women to revive the centre. The women requested support in renovating the centre coupled with financial support to kickstart economic empowerment activities. The women also requested for adult education, business skills training, tailoring skills among others which will be linked to the use of the centre once renovated.
* Provision of alternative livelihoods for youth to prevent them from engaging in cattle theft, cattle raiding, and criminal activities was recommended by the traditional leaders, women and government representatives. They also noted that the youth should be involved in identifying the kind of livelihoods that they want to be engaged in through an assessment, this will increase the level of ownership and sustainability.
* Women to women exchange visits and peace conferences between the communities of Toposa, Budi and Didinga.[[108]](#footnote-108) The women noted that resources will be required to facilitate the dialogues. The women indicated that they want to take lead in facilitating the dialogues amongst themselves and with their communities.
* Government support to the police stationed in areas outside of towns, police stations will need to be linked with dialogues and collaboration with the community around the posts and the police stations need to be equipped to enhance functionality.[[109]](#footnote-109)
* Addressing resource-based conflicts through increasing access to water through construction of *hafirs*/shallow dams to reduce movement of communities looking for pasture and water for their cattle. Dams were recommended in the border areas to be shared by the communities along the border. During the rainy season, enough water is available to construct dams, which can hold water for a few more months after the rain stops.

# **Annexes**

## ***Annex 1: List of International partners in Kapoeta South County***

**(Data source – RRC Kapoeta South County).**

|  |  |  |  |
| --- | --- | --- | --- |
| **S/N** | **Partners** | **Focus**  | **Interviewed** |
|  | World Food Programme | Humanitarian | Yes |
|  | Plan International | Livelihoods/ Agriculture/ Nutrition/ Child Protection | Yes |
|  | Save the Children | Nutrition/ Health/ Livelihoods and Education | Yes |
|  | Adventist Development and Relief Agency (ADRA) | Education/ General Food Distribution | Yes |
|  | AVSI | Food Security and Livelihoods | No |
|  | ACROSS | Food Security/ Peace/ Education | No |
|  | Carter Centre | Health | No |
|  | VNG | WASH | No |
|  | CCM (Medical Collaboration Committee) | Health | No |
|  | American Refugee Committee | Gender-Based Violence | Yes |
|  | FAO | Food Security and Livelihoods | No |
|  | UNICEF | Nutrition | Yes |

## ***Annex 2: List of National Partners in Kapoeta South County***

**(Data source – RRC Kapoeta South County.**

|  |  |  |  |
| --- | --- | --- | --- |
| **S/N** | **Partner** | **Focus** | **Interviewed** |
|  | Organization for Peace Relief and Development (OPRD) | Peacebuilding | Yes |
|  | Integrated Community Peace and Development Organization (ICPDO) | Peacebuilding and Development | Yes |
|  | Women Empowerment and Development Initiative South Sudan (WEDISS) | Capacity Building of Women | Yes |
|  | Mother and Child Development Agency (MACDA) | Nutrition | Yes |
|  | South Sudan Red Cross | Emergency Response | No |

## ***Annex 3: KIIs conducted with the following actors in Kapoeta:***

* County Executive Directors for Kapoeta South, North and East, Secretary General Kapoeta South, Relief and Rehabilitation Commission Secretary in Kapoeta East and South; International Organisations (Plan International, Save the Children and American Refugee Committee), UNICEF, WFP, civil society organizations (Organization for Peace, Relief and Development (OPRD), MADA, Root of Generations, Women Empowerment and Development Initiative for South Sudan (WEDISS), Innovative Development Initiative (IDI), Ateker Foundation, Integrated Community for Peace and Development Organization (ISPDO) and Religious leader in Kapoeta South); Police Commissioner in Kapoeta South, and Public Prosecutor in Kapoeta South and traditional leaders (Chiefs) in Kapoeta South and East Counties.
* FGDs conducted with women, peace committee members, youth in Kapoeta South and East.

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| **Key Informant Interviews** |  |
| **Name** | **Position** | **Gender** | **Location** | **Date**  |
| Angelo Lomole Loroto | Paramount Chief | Male | Kapoeta South | 05 November 2021 |
|  | Public Prosecutor | Male | Kapoeta South  | 05 November 2021 |
| Adeb Sulei | Commissioner General | Male | Kapoeta South | 05 November 2020 |
| George Lojore | Executive Director | Male | Kapoeta South  | 05 November 2020 |
| David Karega | Secretary General | Male | Kapoeta South  | 05 November 2020 |
| Michael Obwoya | RRC | Male | Kapoeta East | 08 November 2020 |
| David Koream | KDI (ISPDO) | Male | Kapoeta South | 05 November 2020 |
| Juma Justin | Executive Director | Male | Kapoeta East | 06 November 2020 |
| Fernane | Field Coordinator- Plan International | Male | Kapoeta South  | 09 November 2020 |
| Joyce Laker | ARC | Female | Kapoeta South  | 09 November 2020 |
| Josephine  | ARC | Female | Kapoeta South  | 09 November 2020 |
| James Lokula | Pastor- Salt and Light Outreach Church | Male | Kapoeta South  | 10 November 2020 |
| Locheria Narubu Icarus | Ateker Foundation | Male | Kapoeta South  | 10 November 2020 |
| James Karanja | Save a Life International | Male | Kapoeta South | 11 November 2020 |
| Lokang Wilsor | UNICEF | Male | Kapoeta South | 04 November 2020 |
| Aboda Davidson | MADA | Male | Kapoeta East | 08 November 2020 |
| Achila Nathan Lokol | MADA | Male | Kapoeta East | 08 November 2020 |
| Betty Lodinga | MADA | Female | Kapoeta East | 08 November 2020 |
| Christine Namana | WEDISS | Female | Kapoeta South  | 09 November 2020 |
| Clement Loboya Joseph | Roots of Generations | Male | Kapoeta South  | 09 November 2020 |
| Didako Johnson Lokoju | IDI | Male  | Kapoeta South  | 09 November 2020 |
| Lomiyang Jacob Luka | IDI | Male  | Kapoeta South  | 09 November 2020 |
| Mark Lojale | OPRD | Male  | Kapoeta South  | 09 November 2020 |
| Ajeo Magaret | OPRD | Female  | Kapoeta South  | 09 November 2020 |
| Amoni Sylvia | OPRD | Female | Kapoeta South  | 09 November 2020 |
| Ken | OPRD | Male  | Kapoeta South  | 09 November 2020 |
| Ido James Mogga | Islamic Relief | Male  | Kapoeta South and East  | 08 November 2020 |
| Tombe Emmanuel | Islamic Relief | Male  | Kapoeta South and East | 08 November 2020 |

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| **Focus Group discussions (Youth) in Kapoeta East – Age Bracket 18-35 years** |
| Name | **Gender** | Location | Date  |
| Abraham Lopil | Male | Kapoeta East | 07 November 2020 |
| Janel Nanukurur | Female | Kapoeta East | 07 November 2020 |
| Nagie Samuel Lonnria | Female | Kapoeta East | 07 November 2020 |
| Kon Sixtus | Male | Kapoeta East | 07 November 2020 |
| Maison Loitei | Male | Kapoeta East | 07 November 2020 |
| Nalemsekon Nakali | Male | Kapoeta East | 07 November 2020 |
| Kapello Mark | Male | Kapoeta East | 07 November 2020 |
| Lopeyok Joseph | Male | Kapoeta East | 07 November 2020 |
| Simon Longolio | Male | Kapoeta East | 07 November 2020 |
| Kevin Lomanat | Male | Kapoeta East | 07 November 2020 |
| Macleivis Lotabo | Male | Kapoeta East | 07 November 2020 |
| Lomor Sylvester Meri | Male | Kapoeta East | 07 November 2020 |
| Simon Lowi | Male | Kapoeta East | 07 November 2020 |
| Lokuuta Peter | Male | Kapoeta East | 07 November 2020 |
| Lotabo Deco | Male | Kapoeta East | 07 November 2020 |
| Ramcy Lowei | Male | Kapoeta East | 07 November 2020 |
| Nelson Lotalia | Male | Kapoeta East | 07 November 2020 |
| Emmanuel Lobei | Male | Kapoeta East | 07 November 2020 |
| Mark Lokwaar | Male | Kapoeta East | 07 November 2020 |
| Martin Nyesie | Male | Kapoeta East | 07 November 2020 |
| Korimana Denis | Male | Kapoeta East | 07 November 2020 |
| Paul Lotor | Male | Kapoeta East | 07 November 2020 |

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| **Focus Group discussions (Youth) – Age Bracket 18-35 years in Kapoeta South** |
| **Name** | **Gender** | **Location** | **Date**  |
| Simon Lokai | Male | Kapoeta South | 06 November 2020 |
| Aduigo Luipa | Male | Kapoeta South | 06 November 2020 |
| Manuela Marko Lokito  | Female | Kapoeta South | 06 November 2020 |
| Jimmy Longolio Andrea | Male | Kapoeta South | 06 November 2020 |
| Haggai Loyonai Lochebe  | Female | Kapoeta South | 06 November 2020 |
| Simon Lopeta Logie | Male | Kapoeta South | 06 November 2020 |
| Simon Peter Loiteng | Male | Kapoeta South | 06 November 2020 |
| Andrew Nafae Lokai | Male | Kapoeta South | 06 November 2020 |
| Tereza Lydia Simon | Female | Kapoeta South | 06 November 2020 |
| Jeff longovia Lokipi | Male | Kapoeta South | 06 November 2020 |
| Denis Lokuaar | Male | Kapoeta South | 06 November 2020 |
| Obed Loluba Lowasi | Male | Kapoeta South | 06 November 2020 |
| Simon Lowi | Male | Kapoeta South | 06 November 2020 |
| Joel Naye | Male | Kapoeta South | 06 November 2020 |
| Moses Marko Lokitoe | Male | Kapoeta South | 06 November 2020 |
| Joseph Albert Lodochi | Male | Kapoeta South | 06 November 2020 |
| Docha Cosmas | Male | Kapoeta South | 06 November 2020 |
| Marbin Lockoro Lore | Male | Kapoeta South | 06 November 2020 |

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| **Focus Group discussions (women) in Kapoeta South**  |
| **Name** | **Gender** | **Location** | **Date**  |
| Cecilia Namwayi - ARC | Female | Kapoeta South | 09 November 2020 |
| Madalena – Works in a hospital | Female | Kapoeta South | 09 November 2020 |
| Farida – Business woman | Female | Kapoeta South | 09 November 2020 |
| Venronica Lokopir | Female | Kapoeta South | 09 November 2020 |
| Josephine – Steward Women | Female | Kapoeta South | 09 November 2020 |

## **Annex: Greater Kapoeta Map (Kapoeta East, North and South)**







1. Based on the National Bureau of statistics projections (2020), the population of Kapoeta East is 286,532 (142,509 female); Kapoeta South is 139,308 (69,286 female), Kapoeta North is 180,468 (89,757 female) and Budi is 174,135 (86,607 female) [↑](#footnote-ref-1)
2. 60% of cultivation in communities done by women – information from the focused group discussions with women [↑](#footnote-ref-2)
3. Information from the focused group discussions with women and peace committees [↑](#footnote-ref-3)
4. <https://www.csrf-southsudan.org/county_profile/kapoeta-east/> [↑](#footnote-ref-4)
5. FAO & WFP. (2018). Special Report: FAO/WFP Crop and Food Security Assessment Mission to South Sudan. Retrieved from <http://www.fao.org/3/ca3643EN/ca3643en.pdf> [↑](#footnote-ref-5)
6. FAO & WFP. (2018). Special Report: FAO/WFP Crop and Food Security Assessment Mission to South Sudan. Retrieved from <http://www.fao.org/3/ca3643EN/ca3643en.pdf> [↑](#footnote-ref-6)
7. <https://www.csrf-southsudan.org/county_profile/kapoeta-north/> [↑](#footnote-ref-7)
8. https://www.csrf-southsudan.org/county\_profile/kapoeta-south/ [↑](#footnote-ref-8)
9. FAO & WFP. (2018). Special Report: FAO/WFP Crop and Food Security Assessment Mission to South Sudan. Retrieved from http://www.fao.org/3/ca3643EN/ca3643en.pdf [↑](#footnote-ref-9)
10. https://www.csrf-southsudan.org/county\_profile/kapoeta-south/ [↑](#footnote-ref-10)
11. The name of Budi County derives from the two ethnic groups that have historically resided in the area – the Buya and the Didinga [↑](#footnote-ref-11)
12. https://www.csrf-southsudan.org/county\_profile/budi/ [↑](#footnote-ref-12)
13. Information from the from women, youth, and government representative in Kapoeta East and South; and representative from [↑](#footnote-ref-13)
14. Information from the peace committees [↑](#footnote-ref-14)
15. Information from the from women, youth, and government representative in Kapoeta East and South [↑](#footnote-ref-15)
16. Saferworld (2020). ‘Like the military of the village’: Security, justice and community defence groups in south-east South Sudan. Saferworld. February 2020. Retrieved from <https://www.saferworld.org.uk/resources/publications/1245-alike-the-military-of-the-villagea-security-justice-and-community-defence-groups-in-south-east-south-sudan> [↑](#footnote-ref-16)
17. Findings from Community Consultations by OPRD in Kapoeta East, South and North in October 2020 [↑](#footnote-ref-17)
18. Findings from Community Consultations by OPRD in Kapoeta East, South and North in October 2020 [↑](#footnote-ref-18)
19. Information from the from women, youth, and government representative in Kapoeta East [↑](#footnote-ref-19)
20. Information from the from women, youth, and peace committees in Kapoeta South [↑](#footnote-ref-20)
21. Unconfirmed data during the FGDs with Youths indicated that 1 in 3 youth owns a firearm, they indicated that one firearm can cost USD 300. According to the UNDP (2017) National Small Arms Assessment in South Sudan, <https://www.ss.undp.org/content/south_sudan/en/home/library/democratic_governance/national-small-arms-assessment-in-south-sudan.html>, some 15% of households in surveyed areas reportedly had at least one firearm. If the findings for surveyed areas are extended to the entire country, this would suggest that that civilians hold between 232,000–601,000 firearms (median 397,000). There is strong reason to think that the higher figure (601,000) is more accurate, since it is believed that some areas not surveyed (such as Unity, Upper Nile, and Eastern Equatoria) may have higher proportions of arms-holding households than the median of surveyed areas. An assessment done in Eastern Equatoria state in 2010 revealed that Almost 40 per cent (38 per cent) of all surveyed households reported firearm ownership, with much higher rates in Ikotos (63 per cent) and Torit households (53 per cent) than in Magwi (15 per cent)- <http://www.smallarmssurveysudan.org/fileadmin/docs/issue-briefs/HSBA-IB-16-symptoms-causes.pdf> [↑](#footnote-ref-21)
22. FGD with youth in Kapoeta South County. [↑](#footnote-ref-22)
23. Response from Key informant interview with HUMAES [↑](#footnote-ref-23)
24. Response from Key informant interview with peace committees and local NGO-HUMAES [↑](#footnote-ref-24)
25. Acting Secretary General in Greater Kapoeta [↑](#footnote-ref-25)
26. REACH (2020) Situation Overview: Central and Eastern Equatoria States, South Sudan, January - March 2020-<https://reliefweb.int/sites/reliefweb.int/files/resources/SSD_Situation-Overview_Central-and-Eastern-Equatoria_Q1-2020.pdf> [↑](#footnote-ref-26)
27. REACH (2020) Situation Overview: Central and Eastern Equatoria States, South Sudan, January - March 2020-<https://reliefweb.int/sites/reliefweb.int/files/resources/SSD_Situation-Overview_Central-and-Eastern-Equatoria_Q1-2020.pdf> [↑](#footnote-ref-27)
28. UNICEF [↑](#footnote-ref-28)
29. <https://southsudan.unfpa.org/en/news/treating-young-girls-%E2%80%98commodities%E2%80%99-must-stop-%E2%80%93-ministry-gender-unfpa> [↑](#footnote-ref-29)
30. 3 girls aged between 12-14 years, who were subjected to forced marriage have been supported by the office of public prosecutor and sent to boarding secondary school. [↑](#footnote-ref-30)
31. Response from women groups [↑](#footnote-ref-31)
32. Focused group discussion with the women [↑](#footnote-ref-32)
33. KII with Save the Children International based in Kapoeta South and North Counties; and focused group discussion with women [↑](#footnote-ref-33)
34. UNDP. (2020) Understanding Youth Subcultures in South Sudan: Implications for peace and development [↑](#footnote-ref-34)
35. FGD with youth in Kapoeta South County. [↑](#footnote-ref-35)
36. KII with Integrated Community for Peace and Development Organization in Kapoeta South County. [↑](#footnote-ref-36)
37. Measures taken by the state government – 4 out of 9 youth suspected of involvement in night banditry have been arrested by the authorities in Kapoeta South County. (Response from Public prosecutor’s office and acting Secretary General in Greater Kapoeta) [↑](#footnote-ref-37)
38. <https://www.csrf-southsudan.org/county_profile/kapoeta-south/> [↑](#footnote-ref-38)
39. Cross-Border Population Movement, Kapoeta Road Monitoring, Kapoeta South County, Eastern Equatoria State, South Sudan, November 2020, <https://www.impact-repository.org/document/reach/52ca5169/REACH_SSD_Factsheet_Kapoeta-Road-Monitoring_November-2020.pdf> [↑](#footnote-ref-39)
40. UNDP. (2012). Community Consultation Report: Eastern Equatoria State. Retrieved from: <http://www.undp.org/content/dam/southsudan/library/Documents/CSAC%20Reports/Eastern-%20Equatoria-Consult-May-12.pdf> [↑](#footnote-ref-40)
41. Findings from Community Consultations by OPRD in Kapoeta East, South and North in October 2020 [↑](#footnote-ref-41)
42. UNDP. (2012). Community Consultation Report: Eastern Equatoria State. Retrieved from: <http://www.undp.org/content/dam/southsudan/library/Documents/CSAC%20Reports/Eastern-%20Equatoria-Consult-May-12.pdf> [↑](#footnote-ref-42)
43. <https://www.csrf-southsudan.org/county_profile/kapoeta-east/> [↑](#footnote-ref-43)
44. Naparlanga is a border area between Kapoeta East County and Kenya [↑](#footnote-ref-44)
45. Focused group discussion with women in Kapoeta East [↑](#footnote-ref-45)
46. Focused group discussion with women in Kapoeta East [↑](#footnote-ref-46)
47. KII with traditional leaders (chiefs) in Narus, Kapoeta East County. [↑](#footnote-ref-47)
48. Premeditated/ planned killing of one person by another, noted to be carried out by suspected cattle camp youth in Toposa and Buya areas according to FGD with Youth in Kapoeta South [↑](#footnote-ref-48)
49. 2 incidents reported in October 2020 and one in Nov 2020 according to police in Kapoeta South County [↑](#footnote-ref-49)
50. In May 2020, the committee provided a counselling service to a Toposa robber who was arrested and paraded by local authorities for using violence to acquire resources. [↑](#footnote-ref-50)
51. In Nov 2019, 12 cattle camps in Machi Payam (Kapoeta South) were raided by suspected Buya that resulted in deaths of 3 Toposa men. [↑](#footnote-ref-51)
52. In June 2019, 1 Toposa businessman dealing in cattle was killed in Kimatong Payam, Budi County. [↑](#footnote-ref-52)
53. Authorities in Kapoeta South said that in June 2020, a vehicle travelling from Budi to Kapoeta South was ambushed resulting in death of 6 Didinga passengers (2 girls) and 2 people (1 Ethiopian ad 1 Somali) were injured; in 2014, 50 Didinga farmers were killed in Budi County by suspected Toposa men [↑](#footnote-ref-53)
54. In July 2020, the Toposa raided the Didinka community resulting in deaths (6 Toposa and 1 Didinga) [↑](#footnote-ref-54)
55. Focused group discussions with women, youth and traditional leaders [↑](#footnote-ref-55)
56. FGD with women [↑](#footnote-ref-56)
57. FGD with Youth in Kapoeta South County. [↑](#footnote-ref-57)
58. Highway robberies/ ambushes against some NGO players (Plan International ambushed in 2019 and ARC in December 2019 and March 2020 respectively [↑](#footnote-ref-58)
59. According to traditional leaders and youth in Kapoeta South County, in February 2020, 1 passenger (NGO staff) was injured in an attack by armed men along Kapoeta South-camp 15 (Kimatong Payam, Budi County). [↑](#footnote-ref-59)
60. KII with government representative [↑](#footnote-ref-60)
61. FGD with youth in Kapoeta South County. [↑](#footnote-ref-61)
62. FGD with youth and women [↑](#footnote-ref-62)
63. Response from all KIIs and FGDs noted revenge killing as a major security challenge [↑](#footnote-ref-63)
64. Findings from Community Consultations by OPRD in Kapoeta East, South and North in October 2020 [↑](#footnote-ref-64)
65. <https://www.climatelinks.org/sites/default/files/asset/document/USAID_The%20Cadmus%20Group_South%20Sudan%20Climate%20Vulnerability%20Profile%20to%20Improve%20Resilience.pdf> [↑](#footnote-ref-65)
66. FGD with traditional leaders in Kapoeta East and South Counties. [↑](#footnote-ref-66)
67. Findings from Community Consultations by OPRD in Kapoeta East, South and North in October 2020 [↑](#footnote-ref-67)
68. South Sudan Bureau for Community Security and Small Arms and UNDP 2016 “National Small Arms Assessment in South Sudan” [↑](#footnote-ref-68)
69. FGD with youth in Kapoeta South County. [↑](#footnote-ref-69)
70. KII with Religious leader and FGD with youth in Kapoeta South County. [↑](#footnote-ref-70)
71. Ingiratom is a Toposa word for brave youth. They are the cattle camp youth in Toposa community [↑](#footnote-ref-71)
72. FGD with women in Kapoeta East [↑](#footnote-ref-72)
73. KII with local NGOs [↑](#footnote-ref-73)
74. FGD with women and peace committees [↑](#footnote-ref-74)
75. FGD with youth in Kapoeta South County and KII with County authorities in Kapoeta North County. [↑](#footnote-ref-75)
76. UNDP. (2019) Study on the Traditional and Changing Role of Gender and Women in Peacebuilding in South Sudan [↑](#footnote-ref-76)
77. FGD with women in Kapoeta East [↑](#footnote-ref-77)
78. FGD with youth in Kapoeta South [↑](#footnote-ref-78)
79. FGD with women in Kapoeta South and East. [↑](#footnote-ref-79)
80. No data on prevalence. However, during revenge attacks, women are soft targets but also to inflict pain to the killers from a suspected community. [↑](#footnote-ref-80)
81. FGD with youth in Kapoeta South. [↑](#footnote-ref-81)
82. UNDP. (2019) Study on the Traditional and Changing Role of Gender and Women in Peacebuilding in South Sudan [↑](#footnote-ref-82)
83. FGD with women in Kapoeta South. [↑](#footnote-ref-83)
84. FGD with Youth in Kapoeta South. [↑](#footnote-ref-84)
85. FGD with women in Kapoeta South and public prosecutor’s office [↑](#footnote-ref-85)
86. KII with public prosecutors office and FGD with women [↑](#footnote-ref-86)
87. KII with a gender officer working with local NGO-OPRD [↑](#footnote-ref-87)
88. KII with local NGO in Kapoeta South [↑](#footnote-ref-88)
89. KII with County officials and traditional leaders in Kapoeta South and North Counties. [↑](#footnote-ref-89)
90. FGD with youth [↑](#footnote-ref-90)
91. FGDs with young women in Kapoeta South [↑](#footnote-ref-91)
92. FGDs with young women in Kapoeta South [↑](#footnote-ref-92)
93. UNDP. (2020) Understanding Youth Subcultures in South Sudan: Implications for peace and development [↑](#footnote-ref-93)
94. Joint Monitoring and Evaluation Commission (JMEC), 2018. Summary of the Revitalized Agreement on the Resolution of the Conflict in the Republic of South Sudan (R–ARCSS) 12 September 2018. Accessed on 15 November 2020 <<https://jmecsouthsudan.org/index.php/arcss-2015/agreement-summary/130-summary-of-the-revitalized-agreement-on-the-resolution-of-the-conflict-in-the-republic-of-south-sudan-r-arcss-12-september-2018/file>> [↑](#footnote-ref-94)
95. FGD with women, youth and traditional leader in Kapoeta East [↑](#footnote-ref-95)
96. Information from UNDP local partner, peace committee, local government and women [↑](#footnote-ref-96)
97. FGD with women, youth, government officials and traditional leaders in the 3 areas [↑](#footnote-ref-97)
98. With the exception of Kapoeta South County, the rest of the counties in Greater Kapoeta do not have trained peace committees [↑](#footnote-ref-98)
99. Findings from Community Consultations by OPRD in Kapoeta East, South and North in October 2020 [↑](#footnote-ref-99)
100. Information from UNDP local partner, peace committee, local government and women [↑](#footnote-ref-100)
101. Information from youth, women, peace committees and religious groups [↑](#footnote-ref-101)
102. FGD with women, youth, government officials and traditional leaders in the 3 areas [↑](#footnote-ref-102)
103. <https://stewardwomen.org/programs/#projects1> [↑](#footnote-ref-103)
104. KII with local NGOs [↑](#footnote-ref-104)
105. KII with government official in Kapoeta South [↑](#footnote-ref-105)
106. Understanding youth subculture in South Sudan and the mechanism to transform them into peace and reconciliation actors (20 Aug 2020) commissioned by UNDP PaCC project [↑](#footnote-ref-106)
107. KII with government official in Kapoeta East [↑](#footnote-ref-107)
108. FGD with women in Kapoeta South and East and KII with local NGO [↑](#footnote-ref-108)
109. KII with Police Commissioner in Kapoeta South [↑](#footnote-ref-109)