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| Country/entity | South Sudan |
| Region | Africa (excl MENA) |
| Agreement name | Resolutions of Mukaya County Peace and Reconciliation Conference (Yei River State) |
| Date | 16 Mar 2019 |
| Agreement status | Multiparty signed/agreed |
| Interim arrangement | Yes |

Agreement/conflict level Intrastate/local conflict

Sudan Conflicts (1955 -)

Agreements relate to several distinct dyads, and also the negotiated independence of South Sudan, and subsequent internal conflict in South Sudan. Sudan-South Sudan. The long-standing conflict between the north and the south of the country dates back to colonial times, where the British introduced a so-called 'Southern Policy', severely hampering population movements between these big regions. Immediately after gaining independence in 1956, southern movements started to fight for independence; this fight became professionalised in 1983 with the foundation of the soon internationally supported Sudan People's Liberation Army (SPLA). When the Islamic Front government introduced strict sharia laws in the south after it took over power in 1988 the war intensified. A decade later, the military situation reached a stalemate, enabling internationally facilitated peace negotiations to begin in 1997. After more fighting, a final negotiation push began in 2002, leading to the signing of the Comprehensive Peace Agreement (CPA) in January 2005.

Sudan-South Sudan post referendum. South Sudan became independent in July 2011; since then, relations between the two countries are complicated and violent conflict led by the SPLM (North) in the Sudanese Nuba mountains region has since intensified.

Darfur. Other long-standing violent conflicts are in the east and the west of the country. In the east, the Beja Congress, established in 1957, is the spearhead of a currently 'peaceful' opposition movement. In the west, the violent conflict in Darfur intensified in the early 2000s and rapidly gained international attention, even resulting in genocide charges against leading figures of the Sudanese government. The situation on the ground is complex, with over a dozen organisations (most notably the Sudanese Liberation Movement and the Justice and Equality Movement) fighting the Sudanese government and allied groups like the Janjaweed – although all parties have switched sides on numerous occasions. Several mediation attempts have not been successful, due to the shaky commitment of the Sudanese central government and the distrust among the armed opposition.

South Sudan - internal

In December 2013, after president Salva Kiir accused opposition leader Riek Machar of attempting a coup, violent conflict broke out between government forces of the SPLM/A and anti-governmental groups. In addition, several other political militias as well as communal militias have joined the conflict. In 2015 the Agreement on the Resolution of the Conflict in South Sudan (ARCSS) was signed. Due to unsuccessful implementation the agreement was revitalized in 2018. In September 2019, Kiir and Machar agreed to establish a power-sharing government after struggles on forming a unity transitional government.

Close

Sudan Conflicts (1955 -)

Stage Framework/substantive - partial

Conflict nature Territory

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| Peace process | South Sudan: Post-secession Local agreements |
| Parties | <p>Multiparty community based agreement of reconciliation signed by the following representatives from Mukaya community:</p> <p>Scopas Loduo Torujo, Paramount Chief Martin Tayak James, Head Chief Joel Bodi Doudi, Head Chief Robert Lenga Morris, Head Chief Stephen Lemi Michael, Elder Mary Tereka Paulo, Women Laiza Gila Zakayu, Youth Morgan Allan Lukudu, Intellectual Keji Joice Nelson, Chair Lady Glady Muro Simon, Pastor</p> |
| Third parties | <p>Witnessed by Evangelical Presbyterian Church (EPC) Bishop and head of EPC Peace Desk, Yei River State:</p> <p>Arch Bishop Elias Taban Parangi</p> |
| Description | A short community reconciliation agreement which attempts to resolve ongoing conflict and community disputes in the local area. Re-engagement with local fighters in Mukaya, as well as return of stolen property and resolution of local county border disputes are part of the conflict driven resolutions. The agreement also provides for clean drinking water, health infrastructure and reconstruction of roads. |
| Agreement document | SS_190316_Resolutions of Mukaya County Peace and Reconciliation Conference.pdf (opens in new tab) Download PDF |

Local agreement properties

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| Process type | Formal structured process |
| Rationale | <p>The agreement follows a pattern of signing around this time in Yei state, led by the Evangelical Presbyterian Church (EPC) and supported by community leaders and local state government representatives. A few days later there is also another similar signing nearby in the county of Kupera, following the same structure. Regarding support to end ongoing conflict issues in the area involving local armed groups and government forces, there are also clear commitments by the EPC and joint council of elders to oversee broader reconciliation efforts, notably immediately planned reconciliation conferences and also overseeing the return of robbed items. There are also provisions which set out plans for local state government to implement a further two payam, the word refers to part of local governance/administration structures. These have been involved in historic ongoing contestations over where boundaries/borders of neighbouring county areas should be drawn. It seems likely this commitment which is described as helping to solve some of the conflict, relates to the part of unrest which is highly localised and community centred.</p> |
| Is there a documented link to a national peace process? | No |
| Link to national process: articulated rationale | <p>This is a highly localised agreement where there is no clear reference in the text and the presence of local/state government led provisions does not seem clear enough. The signatories also do not clearly suggest involvement or a link to any part of another national process.</p> |
| Name of Locale | Mukaya County |
| Nature of Locale | Region |
| GPS Lat/Long (DD) | 4.239163, 30.715216 |
| Participant type | Local state actor Domestic religious organisation/leader or other elder Local community/civilian group(s)/civil society organisations |
| Mediator, facilitator or similar | Mediator or similar referred to |
| Mediator (references) | The text refers to the mediator directly describing Bishop Elias Taban Parangi of the Evangelical Presbyterian Church (EPC) as the chief mediator. |
| Type of mediator/facilitator/similar | Domestic religious organisation/leader or other elder |

Local issues

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| Ritual/prayer and process (including use of scripture) | Page 3, I appeal to you, dear brothers and sisters, by the authority of our Lord Jesus Christ, to live in harmony with each other. Let there be no divisions in the church. Rather, be of one mind, united in thought and purpose 1 Corinthians 1:10 |
| Grievance List | No specific mention. |
| Cattle rustling/ banditry | No specific mention. |
| Social cover | No specific mention. |
