

**ROLE OF MEN IN PROTECTION MONITORING AND
COMMUNITY RISK ANALYSIS REPORT
DECEMBER 2020**

LONGECHUK COUNTY UPPER NILE STATE, SOUTH SUDAN
July 2020 - November 2020 FINDINGS



ABOUT THIS REPORT

Coalition for Humanity is a National NGO (NNGO) with its headquarters in Juba. Coalition for Humanity's mission is to save lives, alleviate suffering, built resilience of the vulnerable people, through programmes in Peacebuilding and Conflict Transformation, Protection/GBV, WASH, Food Security and Livelihoods, Health and Nutrition through strategies like community capacity building, Social Behavior Change Communication, market linkages, advocacy and governance to enhance contextualized innovative solutions for service delivery in Emergency Response and Sustainable development in South Sudan. Coalition for Humanity is currently implementing a protection project funded by South Sudan Humanitarian Fund (SSHF). The project seeks to assess the general protection concerns in Upper Nile Longechuk County. A meeting was held with Men between the age of 20 and 50 years, the discussion sort to asses any protection concerns. The men were asked questions about cattle raiding, revenge killings, communal conflict, housing, land and property, domestic violence, children access to education, forced marriages, and community-based protection mechanisms. This report consolidates findings form 60 male participants of randomly sampled across different Payams in Longechuk County, Upper Nile State, South Sudan A total of 5 focus group discussions were held, and the findings consolidated.

The findings of this report are necessary in raising awareness about challenges the community is facing, coming up with redress mechanisms and various interventions. This report is important for humanitarian workers, Protection and GBV sub cluster, WASH cluster, NFI clusters, South Sudan government, ministry of Gender, Child and Social Welfare and global GBV call to action, the Call to Action on Protection from Gender-Based Violence in Emergencies.

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EXECUTIVE SUMMARY

Cattle raiding is the most common source of community violence. Young men impregnating young girls is also another source of conflict which can lead to killing. Women also fight at water points because of scarcity of water, this type of conflict can erupt to be communal. The desire for cows for dowry payments, purchasing guns and bullets and for prestige is a key motivation for cattle raiding.

Unmarried women or mature girls are not allowed to own lands or property. Local laws governing lands, property and housing ownership existed though such laws were said to be discriminatory, did not allow unmarried woman to own land or housing. If the host community received IDPS, returnees or refugees, they are taken to the local authority and accommodated by the community members.

Domestic violence or intimate violence is very common. Violence is caused by; alcoholism, poverty, failure of women to respond to sexual demands by the husband, laziness and suspected cases of adultery. There were no police posts in the whole of Jangok Payam. Among the group of police in Mathiang, there were no female officers who could help handle investigations related to GBV.

Both boys and girls have an equal opportunity to go to school. The community recommended providing school feeding programs in schools, buying uniforms for children going to school, motivating girls through cash programming in schools. Forced child marriage is very common in this community; Parents' desire for cows and property within the family are the key factors that force parents to marry off their daughters at a young age. Some girls end up committing suicide, others disappear in the man's homes.

The men suggested possible ways to resolve cattle raiding by inter communal dialogue, disarmament of youth who are involved in cattle raiding. Creating employment opportunities for youth who might be idle by engaging them in income generating activities. Further, perpetrators of cattle raiding should be punished. The alternative ways to resolving revenge killings, is through peacefully community dialogue. The other way to resolve such conflict is to identify criminals from both communities and punish them through fine or imprisonment and to compensate the relatives of the deceased. If the perpetrators are identified, they should be taken to local courts for judgement.

Recommendations

1. There is a need for peacebuilding and governance project in the area.
2. Provide a WASH project focusing on hardware, to increase number of boreholes in the county
3. Integrate emergency response with long term social behaviour change communication strategies, with specific focus on sensitization of men, community leaders and local authority on human rights.
4. Initiate a policy against any form of GBV, follow through policy implementation at grassroot level.
5. Initiate a policy that allows women to own land

1.0 FINDINGS

1.1 General Security

The community had cases of cattle raiding between Gajaak Nuer of Longechuk County and Gaguang Nuer of Nasir County within Upper Nile State. Men aged 25 years and above are the ones who get involved in cattle raiding due to their desire for cows for dowry payments, purchasing guns and bullets and for prestige. When a man owns a good number of cows in the community, people highly respect and value him. Some would just want to have a lot of them for wealth and for starting business such as buying guns and ammunitions which would then be sold out to fellow community members or to other communities nearby who need them for self- protection. Cattle raiding brings a lot of destruction to the communities; it brings loss of lives and property, limit mobility, causes inter communal violence which then result into lack of peace, creates disharmony and mistrust between neighbouring communities, and due to cattle raiding, communities cannot move freely within their borders nor have joint trading or do any other business together. Now the communities in Longechuk cannot interact freely with the communities in Ulang County. The other source of communal violence is caused by girls being impregnated by boys aged 19 years and above. There are fights over crowded water points mostly among elderly women and girls aged 17 years and above. The community believed that people opt for revenge killings if; they experience delays from local authorities in taking action against the culprits, failure by the culprit to compensate the family of the deceased 100 cows, and unfair court judgement, if no reconciliation has taken place, and finally desire by the relative of the victim to seek justice which has been delayed or denied due to unfair case settlement in the local courts. The cycle of revenge killings would stop if quick actions were taken to arrest and prosecute culprits in the court of law in accordance with relevant laws.

1.2 Housing Land and Property

Unmarried women or mature girls are not allowed to own lands or property. Unmarried women are believed to become immoral if allowed to own lands and stay alone. Local laws governing lands, property and housing ownership existed though such laws were said to be discriminatory in the sense that they did not allow unmarried woman to own land or housing due to traditional beliefs that denied women independence. Disputes over land are resolved in customary courts, and most serious ones are resolved by the county Commissioner who is also the highest authority at the county level. there was no provision in the law that allowed unmarried women to own lands or property. If the host community received IDPS, returnees or refugees, they are taken to the local authority and accommodated by the community members when asked to do so and if they need land, community elders are asked to allocate the land for them. Community members also mobilized to support on this through small contributions of food and non-food items.

1.3 Gender Based Violence

Domestic violence or intimate violence is very common in all Bomas and payams in Longechuk County because it is a cultural practice starting from grandfathers up to date and it is not considered as a big problem when one is seen or heard beating or slapping his wife while they are at their homes. Violence would be caused by; alcoholism, poverty, failure of women to respond to sexual demands by the husband, laziness and suspected cases of adultery. The men admitted that there were indeed so many incidences of domestic violence which involved close family members in the community. Unfortunately, nothing much would be done about it because family issues were treated as private affairs which neither the local authorities, chiefs, nor community elders had a hand on because such matters were culturally acceptable and treated as normal. There were no police posts in the whole of Jangok Payam and Police services would only be sourced from Mathiang Payam. It was further reported that among the group of police in Mathiang, there were no female officers who could help handle investigations related to GBV or women and girls issues.

1.4 Children access to education

Both boys and girls have an equal opportunity to go to school. The community recommended providing school feeding programs in schools, buying uniforms for children going to school, motivating girls through cash programming in schools.

1.5 Forced marriages

This is very common in this community; most parents force their girls into marriage at a tender age. As per the men, marriage was a very private family affair and would rarely be disclosed to the public. Parents' desire for cows and property within the family are the key factors that force parents to marry off their daughters at a young age. Some girls end up committing suicide, others disappear in the man's homes and this sometimes leads to stress, trauma and unhappiness in the marriage. Daughters marriage was valued because the cows that the father received in form of bride price were a sign of wealth and would be used to get him other wives and also support his elder sons to marry their own wives. Parents with single sons would therefore tend to force their sons into marriage so as to escape giving a helping hand (cows) to the relatives marrying sons.

1.6 Community Based Protection Mechanisms

Cattle raiding conflicts could be resolved through; deployment of police or other organized forces at intercommunal borders to patrol, disarmament of youth, creating employment for idle youth in the community, engaging youth in indoors and outdoors sporting activities. Local authorities and NGOs partners to come up with recreational activities that could engaged the youth such as creating more employment opportunities for the youth to reduce idleness and promoting intercommunal dialogue between communities where cattle raiding take place. Traditional authorities should punish parents who force their children into marriage against their will. Some chiefs settle disputes fairly while others are unfair. Some tend to favor others even when they are on the wrong. They need to be trained on how to resolve disputes fairly in accordance to available customary laws. There is a functional police post in Mathiang with both male and female police officers. The community also recommended a training for Chiefs, police or judicial officers on the rule of law, peacebuilding and conflict resolution, land and property rights policy according to South Sudan laws and awareness on respect of human rights.

1.7 Conclusions

Cattle raining is the main source of conflict in Longechuk County. Men impregnating girls is another source conflict. Possible ways to resolve cattle raiding is by inter communal dialogue, disarmament of youth who are involved in cattle raiding. Creating employment opportunities for youth who might be idle by engaging them in income generating activities. Further, perpetrators of cattle raiding should be punished. The alternative ways to resolving revenge killings, is through peacefully community dialogue. The other way to resolve such conflict is to identify criminals from both communities and punish them through fine or imprisonment and to compensate the relatives of the deceased. If the perpetrators are identified, they should be taken to local courts for judgement.

1.8 Recommendations

- 1 There is a need for peacebuilding and governance project in the area.
- 2 Provide a WASH project focusing on hardware, to increase number of boreholes in the county
- 3 Integrate emergency response with long term social behaviour change communication strategies, with specific focus on sensitization of men, community leaders and local authority on human rights.
- 4 Initiate a policy against any form of GBV, follow through policy implementation at grassroot level.
- 5 Initiate a policy that allows women to own land, including widows who do not have an elder son

ANNEXES MONTHLY MEN FGDs JULY 2020 TO NOVEMBER 2020

Findings from Men FGD July



**Protection Assessment, Analysis and Rights Violation:
Upper Nile State Report**

Date: 15/7/2020

State: Upper Nile County: Longechuk

Payam: Mathiang

Background

Coalition for Humanity is a National NGO (NNGO) with its headquarters in Juba. Coalition for Humanity's mission is to save lives, alleviate suffering, built resilience of the vulnerable people, through programmes in Peacebuilding and Conflict Transformation, Protection/GBV, WASH, Food Security and Livelihoods, Health and Nutrition through strategies like community capacity building, Social Behavior Change Communication, market linkages, advocacy and governance to enhance contextualized innovative solutions for service delivery in Emergency Response and Sustainable development in South Sudan. Coalition for Humanity is currently implementing a protection project funded by South Sudan Humanitarian Fund (SSHF). The project seeks to assess the general protection concerns in Upper Nile Longechuk County. A meeting was held with Men between the age of 20 and 50 years, the discussion sort to asses any protection concerns. The men were asked questions about cattle raiding, revenge killings, communal conflict, housing, land and property, domestic violence, children access to education, forced marriages, and community-based protection mechanisms.

Cattle Raiding

There are cattle raiding cases in Mathiang payam. Cattle raiding is commonly carried out by the youth who are motivated by the desire to acquire cows for dowry payments, selling them to get money for purchasing guns and bullets for defending their communities or for raiding other nearby communities. Youth of both Longechuk and Ulang Counties of Upper Nile State are involved in this practice. In June 2020, youths from Ulang County attempted to carry out a cattle raid at Warweng Boma Cattle camp in Mathiang payam located at Southern part of Longechuk County, but those cattle raiders were repulsed by youth from Longechuk after discovering their plan. Men aged 25 years and above are the ones who get involved in cattle raiding due to their desire for cows for dowry payments, purchasing guns and bullets and for prestige. When a man owns a good number of cows in the community, people highly respect and value him. Poverty and prestige are the contributing factors or motivation for communities to get involved in cattle raiding especially youth who come from poor families.

Cattle raiding brings a lot of destruction to the communities; it brings loss of lives and property, limit mobility, causes inter communal violence which then result into lack of peace, creates disharmony and mistrust between neighboring communities, and due to cattle raiding, communities cannot move freely within their borders nor have joint trading or do any other business together. Now the communities in Longechuk cannot interact freely with the communities in Ulang County. The men suggested possible ways to resolve cattle raiding by inter communal dialogue, disarmament of youth who are involved in cattle raiding and creating employment opportunities for youth who might be idle by engaging them in income generating activities. Further, perpetrators of cattle raiding should be punished and raising awareness among youth and train them on the dangers of cattle raiding to change their attitudes and become responsible community members.

Revenge Killing

Unknown people innocently killed two students from Longechuk County. The students were trekking to Ethiopia for their studies since there is no high school in Longechuk. The incident took place in June 2020, in Koor, a border between Longechuk and Nasir County. When the youth from Longechuk learned of this incident, they suspected people from Ulang County to have been involved in the evil act. They then organized themselves to take revenge against a community in Nasir County since nobody claimed responsibility of these killings from that side. The angry youth were advised by community elders and local authorities from Longechuk not to take law into their hands, and persuaded them that community elders from both sides, should discuss the matter and they complied. The community suggested alternative ways to resolving revenge killings, for example, the incidence of the two boys who were killed by criminal people suspected to be from Nasir County was resolved peacefully by community elders through communal dialogue. The other way to resolve such conflict is to identify criminals from both communities and punish them through fine or imprisonment and to compensate the relatives of the deceased. If the perpetrators are identified, they should be taken to local courts for judgement. The community believed that people opt for revenge killings if; they experience delays from local authorities in taking action against the culprits, failure by the culprit to compensate the family of the deceased, if no reconciliation has taken place, and finally desire by the relative of the victim to seek justice which has been delayed or denied due to unfair case settlement in the local courts. They recommended that the best way to stop the cycle of revenge killings is quick action by local authorities i.e the chiefs and elders to arrest, imprison and fine the offenders if revenge killings occurs. The relatives of the deceased should be compensated immediately, promotion of communal dialogues in case of revenge killing incidences, and also punishing thoroughly culprits/perpetrators to serve as example to other people not to do the same in the community.

Communal Conflict

There was communal violence, which took place in Makuei Boma of Mathiang payam involving two clans because of a girl being impregnated. It was later stopped and resolved by local authorities after the elders reported the matter, and the boy who impregnated the girl was asked to marry the girl whom he accepted and his parents paid dowry to the girls' parents; that matter was peacefully settled. Most communal violence is caused by girls being impregnated by boys aged 19 years and above, excessive consumption of alcohol by some married men who end up being violent to their wives, fights over crowded water points mostly among elderly women and girls aged 17 years and above. Another cause is some men singing provocative songs which tend to target some individual members in the community who are angered and cause violence. Communal violence is both internal and external. Internal issues include the earlier mentioned causes such as girls being impregnated, excessive consumption of alcohol, fighting over crowded water points and some men singing provocative songs targeting individuals in the community. The external issues include cattle raiding and revenge killing which is sometimes internal and external issue at the intercommunity borders. Community elders, local authorities, chiefs, opinion leaders, police, and religious leaders take lead in resolving the issues. The community suggested some workable solutions which include punishing offenders according to the local laws when found guilty. Compensating those who lost their loved ones because of revenge killings, conduct capacity building trainings for elders, chiefs, and local authorities on peaceful co-existence and peaceful resolution of conflicts and also promoting intercommunal dialogues within the communities. They also suggested a way forward to prevent communal violence includes; Imprisonment and punishing offenders, creating awareness in the community on issues that caused communal violence, training youth and elders on peaceful co-existence across different clans and communities.

Housing Land and Property

The community members mostly by married people, both men and women, owns the land. Unmarried women or mature girls are not allowed to own lands or property. The community rarely experiences conflict over land because there is enough land which is available for any family who might ask for one from community elders. In case of disputes over land, it is resolved in community in customary courts, and serious ones if emerges are resolved by paramount chiefs, chiefs, community elders and Commissioner. The leaders apply local laws governing land; women who are not married are not allowed to own land according to the community traditional practice. Unmarried women are believed to become immoral if allowed to own lands and stay alone. If the host community received IDPS, returnees or refugees, they are taken to the local authority and accommodated by the community members when asked to do so and if they need land, community elders are asked to allocate the land for them.

Domestic/Intimate Partner Violence

Domestic violence or intimate violence is very common in all Bomas and payams in Longechuk County because it is a cultural practice starting from grandfathers up to date and it is not considered as a big problem when one is seen or heard beating or slapping his wife while they are at their homes. The leading causes of domestic violence in families includes; Lack of parental care for the children and poverty; due to the man's failure to provide food in the family. Another cause is excessive consumption of alcohol by irresponsible husbands who later turn violent against their wives. Women who side with their girls when they get pregnant and others who fail to perform their household duties also causes domestic violence. Additionally, when a woman commits adultery, it leads to domestic violence. The community suggested ways in which domestic violence can be minimized. There are many ways to minimize domestic violence such as providing parental care for the children, being faithful marriage partners, avoiding taking alcohol or drink responsibly and providing food for the family.

Children Access to Education

It is the responsibility of the parents to ensure that their children go to school and are properly looked after and their educational needs are provided for. Both boys and girls have an equal opportunity to go to school in this community because many parents have known the importance of education for their children. The community recommended providing school feeding programs in schools, buying uniforms for children going to school, motivating girls through cash programming in schools and catering for other needs of the school going children by their parents and protecting the children from abuse, exploitation and child labour.

Child Forced Marriages

This is very common in this community; most parents force their girls into marriage at a tender age, sometimes, 16 and below. This is very common in the Bomas and villages where parents are ignorant of child rights and the importance of an educated child. In Mathiang, Malual Boma a 15-year-old boy was forced to get married to a 19-year-old girl simply because the parent said that they liked the girl and their boy should marry her although the girl is older than the boy, and such marriage was done without any objection from local authority and community elders because it has something to do with the community culture. Parents' desire for cows and property within the family are the key factors that force parents to marry off their daughters even if they are young or are not willing to marry the man who is not their choice. Some girls end up committing suicide, others disappear in the man's homes and this sometimes leads to stress, trauma and unhappiness in the marriage. The community also recommended Creating awareness in the community targeting parents on child rights violations especially child or early marriage and importance of respecting the decision of their children when it comes to choosing a marriage partner when one is grown up and interested in marriage

Community Based Protection Mechanisms

The community recommended some solutions to the challenges, that traditional authorities should punish parents who force their children into marriage against their will. Some chiefs settle disputes fairly while others are unfair. Some tend to favor others even when they are on the wrong. They need to be trained on how to resolve disputes fairly in accordance to available customary laws. The failure to handle disputes fairly leads to communal violence or clans breaking away from the same community. Unfair judgments result into communal violence and breaking away of some clan members. There is a functional police post with both male and female police officers. The community also recommended a training for Chiefs, police or judicial officers on the rule of law, peacebuilding and conflict resolution, land and property rights and human rights. Judgement is based on who is on the wrong according to the community laws, only in some limited cases, such unfair settlement of such issues happens.

Summary of Findings

- 1 There were cases of forced and child marriage almost in all the Bomas and payams as reported by men FGD participants.
- 2 Revenge killings, which are intercommunal between Longechuk Youth and Nasir youth, which happens mostly at the borders of these communities.
- 3 Lack of respecting womens' right to own lands: unmarried women or ladies are not allowed to own land in the community.
- 4 Cattle raiding: this is common between youth of Longechuk and Nasir Counties due to desire for cows which when sold for buying guns, bullets, and for dowry.
- 5 Domestic violence: FGD participants and KIIs reported that this is a common practice within the community because it has something to do with the culture received from grandfathers and ancestors.
- 6 Communal violence: this is caused by so many factors such as failure to compensate a deceased parent or relatives when there is revenge killing, adultery, impregnating of girl

Conclusions and recommendations

- 1 Need for capacity building training on human rights targeting parents, local leaders police personnel, chiefs, paramount chiefs and customary courts officers.
- 2 Conduct awareness raising sessions targeting men, opinion leaders, chiefs and local leaders on rights violations and challenge negative cultural practices, behaviours and social norms that discriminates women and girls on land ownership.
- 3 Youth need to be trained on negative impacts of cattle raiding and peaceful co-existence with their neighbouring Counties.
- 4 Engaging youth on income generating activities so that they are not idle and think of going out for cattle raids.
- 5 Men need to be trained on the importance of respecting their wives, consulting them in family affairs and resolving family issues peacefully without quarrelling or beating their wives.
- 6 Need for capacity building trainings on peaceful co-existence and conflict resolutions on issues that caused communal violence such as adultery, impregnating of girls, unfair resolution of cases in local courts, failure to compensate a relatives or family whose person was killed as result of revenge killing, etc, this should target youth, men, chiefs, paramount chiefs and elders.

Findings from Men FGD August



**Protection Assessment, Analysis and Rights Violation:
Upper Nile State Report**

**Date: 25th August, 2020
Payam: Mathiang
State: Upper Nile**

Introduction

The focus group discussion (FGD) was conducted in Mathiang Payam on 25th August, 2020 from 4.00pm to 4.55pm. Twelve men attended the meeting with all of them coming from the host community. The discussions were facilitated by Coalition for Humanity Field Staff based in Longechuk County.

Cattle Raiding

The community had cases of cattle raiding between Gajaak Nuer of Longechuk County and Gaguang Nuer of Nasir County within Upper Nile State. Male youth aged 19 years and above were largely involved in the cattle raiding. They did this to get cows for marriage, sell some out to buy guns and bullets and keep some of the cows to be a source of wealth. The negative effects of cattle raiding were stated as; deaths due to gunshots, loss of property, displacement, poverty especially among those whose cattle are taken by raiders, destruction, creates mistrust, derails peace initiatives between communities, causes communal violence and general insecurity including breaking trade ties among communities. A number of ways could be used to resolve the issues of cattle raiding. The recommendations were disarmament of the youth, creating more job opportunities for them, promoting intercommunal dialogue, engaging the youth in sporting activities, punishing perpetrators of cattle raiding, raising awareness in the community on the negative effects of cattle raiding and providing intercommunal borders security or protection by deploying police or other organized forces to patrol the community borders.

Revenge Killing

There was revenge killing in Mading Payam in July, 2019. One person was killed by someone from Udier Payam and the criminal escaped. Those of Mading payam planned for a revenge killing in November, 2019 and killed two innocent school boys who were trekking on foot from Longechuk county to Ethiopia for studies. The boys killing happened around Nyawiech Boma between Longechuk and Ethiopia border. The innocent boys were killed by gun shots. There were however better ways of resolving conflicts other than revenge killing. The participants proposed; intercommunal dialogues, intervention of local authority to settle such case through local courts, disarmament of the locals, compensation of the family of the deceased and punishing of revenge killings perpetrators through heavy fines and long-time imprisonment.

People opted for revenge killings due to the pain of losing loved ones, slow action to compensate the family of the deceased (100 cows) and unfair court judgement. To stop the cycle of revenge killings, the following were also recommended; promotion of intercommunal dialogue, immediate action by local authorities to arrest and imprison those who would have committed revenge killings, encouraging local chiefs and community elders to always advise the youth in their communities to live peacefully among themselves and raising awareness among the youth through community meetings.

Communal conflict

Of late there had been no cases of communal violence. The common causes of the violence were: revenge killings, cattle raiding, singing bad songs against others, men or women committing adultery, land disputes if not fairly settled in local courts, excessive consumption of local brews, impregnating of girls, rape or attempted rapes, and living a life of poverty and overcrowded water points that lead to disagreement among women. The male youth aged 19 years and above were the perpetrators and always took lead in all these forms of violence. The working solutions to restore peaceful co-existence would include; Punishing offenders, immediate Compensation of those who lost their loved ones as a result of revenge killings, conducting capacity building trainings for local courts and local elders, chiefs, and local authorities on fair judgements of community issues, conflict resolutions and mediation and importance of promoting peaceful co-existence and promoting intercommunal dialogues across counties. The way to prevent communal violence would include; peaceful settlement of cases such as revenge killings, cattle raids, immediate action of punishing committed crimes, raising awareness in the community on issues that caused communal violence, training youth and elders on peaceful co-existence across different communities and counties.

Housing land and property

The land is owned by the community, and those allowed to own land were mature people who were married and had families. However, unmarried women or mature girls were not allowed to own land or property because it was believed they would fall into the temptation of prostitution when they are on their own. Recently, in August 2020, a piece of land had a dispute in Mathiang market. The matter was referred to the local court who intervened and resolved the dispute peacefully by returning the piece of land to the rightful owner. Disputes over land are resolved in customary courts, and most serious ones are resolved by the county Commissioner who is also the highest authority at the county level. Local laws that govern lands, property and housing also existed though there was no provision in the law that allowed unmarried women to own lands or property. All land and settlement arrangements relating to the IDPS, returnees or refugees were handled by the local authority. They have always been given temporary places to stay. However, village elders would be instructed to allocate permanent settlement when the local authority gets convinced that the IDPs, Returnees and refugees had stayed longer than enough because they simply become part and parcel of the community.

Domestic/intimate partner violence

Intimate partner violence was part of the society and would be caused by; alcoholism, poverty, failure of women to respond to sexual demands by the husband, laziness and suspected cases of adultery. These issues could be minimized when; partners embrace faithfulness, men reduce their levels of alcoholism, women become responsible and take good care of the family and when men embrace conversation when it comes to sexual matters.

Children access to education

All children had equal rights to schooling and parents facilitated. This was the case because most parents had started knowing the importance of education. The case was different before when boys were more provided the opportunity compared to girls. To sustain the gains, there would be need for the local authority to develop policies that would protect the right of children to education. Basic provision of needs will also be made compulsory e.g. provision of school uniforms, motivation of girls through cash programming and provision of school feeding program to children.

Forced marriages

A 17-year-old girl was forced to get married to a 32-year-old man in May, 2020 in Relbek Boma in Mathiang Payam. The local authority did not have anything to do about it because it was a family matter. This cultural practice had a lot of negative impact but the victims received less attention from the society. The men however believed that traditional authorities had roles in creating protective environment (Community based protection mechanisms). Traditional authorities or community elders should punish parents who force their children into marriage at tender age or found violating their rights. However, some chiefs settled disputes fairly while others made wrong judgements. Some were biased when settling cases while others settled the cases fairly. The unfair judgement resulted into communal violence and rejection of those judging cases in local courts. Men therefore recommended on the need for training of authorities on the rule of law, peace building and conflict resolution, land and property rights policy according to South Sudan laws and awareness on respect of human right.

Summary of the findings

- 1 Presence of forced marriage was common in almost all Bomas and payams as reported by men FGD participants and no one could interfere with it because it was culturally acceptable.
- 2 Revenge killings were active which is intercommunal across nearing in Udier Payam of Longechuk and Mading Payam of Nasir County
- 3 There is violation of unmarried women rights to own lands, housing and property in the community.
- 4 Cattle raiding is common between Gajaak Nuer and Gajiook Nuer within the same state.
- 5 Domestic violence: FGD participants and KII reported that this is a common practice and culture supported i.e. nothing could be done despite being unfair.

Conclusions and recommendations

- 1 Need to conduct capacity building training on respect for human rights including forced marriage targeting married men, community elders and local courts.
- 2 Conduct awareness raising sessions against revenge killings.
- 3 Raise awareness among youth on negative impacts of cattle raiding
- 4 Engage the youth on sporting activities such as outdoor games and indoor games to divert their attention on cattle raiding and avoiding idleness.
- 5 Raise awareness among married men on the importance of respecting their wives.

Findings from Men FGD September



**Protection Assessment, Analysis and Rights Violation:
Upper Nile State Report**

**Date: 10th September, 2020
Payam: Warweng
State: Upper Nile**

Introduction

The focus group discussion (FGD) was conducted in Warweng Payam on 10th September, 2020 from 4.00 pm to 4.55pm. Twelve men attended the meeting and discussions were facilitated by Coalition for Humanity Field Staff based in Longechuk County.

Cattle Raiding

There were cattle raiding cases between Gaguang Nuer of Mading Payam of Nasir County and the Gajaak Nuer of Warweng payam of Longechuk County. In April 28th 2020, youth from Mading Payam came at dawn to attack one of the cattle camps called Lang, and went with over 370 cows. Warweng youth had no intelligence about the attack and they lost all the cows. Males aged 28 years and above are most involved in the raids. The motivation is for them to get more cows used during marriage to pay dowry, buy guns and bullets by selling them and others would use them for prestige/ to show wealth. Cattle raiding was dangerous according to the men because it brought; death, destruction of property, displacement of people, lack of intercommunal peace and insecurity, contributed to poverty especially when one lost his cattle which could have been the only source of livelihoods. However, cattle raiding conflicts could be resolved through; deployment of police or other organized forces at intercommunal borders to patrol, disarmament of youth, creating employment for idle youth in the community, engaging youth in indoors and outdoors sporting activities and promoting intercommunal dialogue between communities where cattle raiding take place.

Revenge Killing

The men reiterated that they had witnessed one case of revenge killing in the month of July, 2019 in Mading payam of Nasir County. One person was killed by someone from Udier Payam and the criminal left and was not found hence those of Mading payam planned for a revenge killing on July, 2020 and killed 2 innocent people at Kuryiith Boma of Warweng and the criminal sneaked away before they were caught by the police who had been informed at Payam headquarters about the incidence 30 minutes after the killing. A number of alternative ways for resolving revenge killings were mentioned such as intercommunal dialogues and intervention of local chiefs to settle the cases through customary courts. For example, a revenge killing attack which led to death of two innocent school children in Koor, a border between Mading Payam and Warweng Payam was resolved peacefully by elders from both sides of the community. People opted for revenge killings due to anger for loss of loved ones, failure of criminal to show up and compensate the relatives/parents of the deceased and the desire to seek justice when courts settle the revenge killing cases unfairly. The best way to stop the cycle of revenge killings would however be to promote; intercommunal dialogue, immediate arrest and imprisonment of people who would have committed capital crimes such as the revenge killings and rapes, and recommending community elders to always encourage youth and entire community to live peacefully among themselves, and raising awareness about the consequences in community meetings.

Communal conflict

Communal conflicts and violence had not been witnessed. The common causes were however; revenge killings, cattle raids, men or women caught committing adultery, land disputes if they were not fairly settled in local courts, excessive consumption of local breweries, impregnating of girls, rape or attempted rapes, and poverty which led people into crimes. Internal forms of conflicts would be said to have been as a result of; when girls get impregnated and when some men sing bad songs against other men with an intention to hurt their feelings. On the other hand, external causes would include; cattle raiding and revenge killings.

The working solutions to restore peaceful co-existence would include; Punishing offenders, immediate compensation of those who lost their loved ones as a result of revenge killings and conducting capacity building trainings that would target local authorities, local elders, youth, chiefs, and local courts on fair judgement of community issues.

Housing land and property

The land was owned by the community and mature people (men) who were married and had families were the specific owners. Unmarried women were however not allowed to own land due to the believe that they would easily become prostitutes when they stayed alone.

Land disputes were settled by respected elders and the customary courts with serious ones being handled by the county commissioner. Land, housing and property were governed by written local laws which did not include unmarried women ownership.

IDPs, Refugees and returnees were allocated temporary land through the local authority who also gave permanent residence to them depending on the duration they would have stayed and wished to continue.

Domestic/intimate partner violence

All Bomas had cases of domestic/intimate partner violence almost on a weekly basis. Practically nothing is done because domestic violence issues were culturally considered as family affair that were normal and needed not interference from outsiders, except, the extended family members from both the side of husband and wife. Local authority only came in when the issues led into possible divorce of the couples and needed the court of law intervention. The leading causes of domestic violence were said to include; drunkenness of the men, failure of women to corporate on sexual matters especially when demanded by the husbands, when women were presumed to be lazy by the husbands to taking good care of the kids and when the women were suspected to having committed adultery.

To minimize cases of domestic violence, the men suggested the need for husbands to treat their wives with love and respect, faithfulness among the partners, provision of household basic needs by men, women taking good care of children and men considering matters of sex especially when the wives were not in the mood.

Children access to education

As per the men, all children had been given equal rights to go to school and were facilitated by their parents to stay in school with young children often being escorted to school by their parents. Both boys and girls had been given equal opportunity to go to school unlike in the past when boys had more preference over girls though the men, confirmed that this mentality had greatly changed. They however recommended parents to buy uniforms for their children and girls to be motivated through cash programming and school feeding program.

Forced marriages

The men claimed not having heard about forced marriages in the community though, they hinted that they would be happening secretly at household level only that marriage issues were a family affair and the public would mostly not hear about them. Daughters marriage was valued because the cows that the father received in form of bride price were a sign of wealth and would be used to get him other wives and also support his elder sons to marry their own wives.

Forced marriages were not welcome by every child. Some committed suicide, others would disappear from their homes while others would seek refuge from their maternal and paternal uncles. Those who chose to continue the arrangement were described as people who lived unhappily in their marriage lives.

They however recommended awareness raising among the parents and community elders on the importance of respecting children marriage rights to choose whom and when they wanted to marry. They also suggested on the need for the local authority to establish a protective environment (community based protection mechanism) for the children and punish parents who violated the rights by marrying off their children at an early age.

According to the men, some chiefs settled cases fairly while others did it unfairly which contributed to a lot of communal conflicts. They hence recommended on the need for extra training of chiefs, local authority and community leaders on the rule of law, peace building and conflict resolution strategies and establishment of proper land, housing and property rights policies

Summary of the findings

- 1 Forced marriage; the men FGD participants acknowledged the existence of forced marriages in the community only that they were less reported to community leaders. Culturally, marriage is considered a family affair and no one outside the family is allowed to know or interfere with it including the local authority or local courts even if parents disagreed with their children whom they would be marrying off against their will.
- 2 Revenge killings; Revenge killings happen almost on a yearly basis between Gaguang Nuer of Mading Payam in Nasir County and Gajaak Nuer of Warweng Payam in Longechuk County. This has caused fear, mistrust, and lack of intercommunal peace between these two communities until today.
- 3 Denial of rights: unmarried women are denied rights to own land, housing and property in the community simply because of the negative cultural believes that unmarried women would become prostitutes when they stayed on their own. Children are also denied rights to marry when and whom they wanted and parents still arrange marriage for them without their consent.
- 4 Cattle raiding: this is a common practice between Gajaak Nuer and Majiok Nuer youth and it happens almost on quarterly basis. When it happens, it results into loss of lives and property and causes poverty.
- 5 Domestic violence: FGD participants reported that this is a common cultural practice and nothing is done about it because it is culturally normal.

Conclusions and recommendations

- 1 Conduct capacity building trainings on respect for human rights including marriage rights by targeting married men, community elders, local courts and local authority.
- 2 There is need for awareness raising in both Mading payam and Warweng payam to stop the cycle of revenge killings between the 2 communities.
- 3 There is need for awareness among the youth on the negative impacts of cattle raids; this should target both Mading payam in Nasir County and Longechuk Youth in Warweng payam.
- 4 There is need to engage youth on sporting activities such as outdoor and indoor games to divert their attention on cattle raiding by avoiding idleness.
- 5 Need to raise awareness among married men on the importance of respecting their wives.
- 6 Need to re-establish functional police post in Warweng to provide protection for the community against criminals of revenge killings and those who committed capital crimes such as rape.

Findings from Men FGD October



**Protection Assessment, Analysis and Rights Violation:
Upper Nile State Report**

Date: 16th October, 2020

Payam: Jangok

State: Upper Nile

Introduction

The men Focus Group Discussion took place on 16th October 2020 from 10.00am to 11.00am in Jangok Payam with a total of 12 participants. All the participants were Host community members and facilitations were conducted by Coalition for Humanity field staff based in Longechuk County.

Cattle Raiding

From the discussions, it was quite evident that cattle raiding frequently happened. To justify this, the men gave an example of a recent cattle raiding case that had been witnessed in the first weeks of June, 2020 where youth from Ngueny Payam of Kieckuon County of greater Nasir came to raid Jangok. This was something that was mentioned to have been happening on a yearly basis. The cattle raiding in Kamel Boma of Jangok Payam happened at dawn around 5:00am but the youths managed to repulse the invaders. The local authorities had never addressed the issue. Communities were motivated to raid cattle due to the desire to have more cows which would mostly be used to pay dowry. Some would just want to have a lot of them for wealth and for starting business such as buying guns and ammunitions which would then be sold out to fellow community members or to other communities nearby who need them for self- protection.

This practice had a lot of negative effect which were mentioned to include; general insecurity, intercommunal violence, displacement of communities, infliction of suffering on innocent community members, lack of peace and stability, loss of lives and property and poverty and vulnerability especially when one lost all the livestock that they depended on for survival.

Possible ways to resolve this habit were suggested as; disarmament of the youths, deployment of police at intercommunal borders for border patrols, encouraging community elders to always advise their youth on negative impacts of cattle raids, local authorities and NGOS partners to come up with recreational activities that could engaged the youth such as sporting activities and creating more employment opportunities for the youth to reduce idleness.

Revenge Killing

Revenge killings had not been witnessed in the recent past. According to them, they had other alternative ways of conflict resolution other than revenge killings e.g. taking up the matter with the police who would then follow up and prosecute the suspects. Guilty suspects are fined 100 cows to compensate the family members of the deceased or sometimes put into life imprisonment if they failed to provide the cows. Highly respected community elders would also initiate a dialogue for peaceful resolution of conflict rather than revenge killing. However, communities resorted to revenge killings due to weak rule of law, unfair ruling in the courts of law, failure of police or local authority to arrest and fine the culprits with immediate effect.

It was believed that the cycle of revenge killings would stop if quick actions were taken to arrest and prosecute culprits in the court of law in accordance with relevant laws. Awareness creation in the community on the importance of peaceful co-existence and educating community members on the negative impacts of revenge killings would also contribute towards stopping the habit.

Communal conflict

From the discussions, communal violence had not been witnessed again in the community since the war that broke in 2013 and 2018 which stopped after a peace agreement was signed by warring parties. The most common causes of communal violence were however said to be as a result of; cattle raids which were mostly instigated by neighboring youth mostly aged 17 years and above from Ngueny Payam of Kieckuon County of greater Nasir, Women or men aged 25 years and above caught committing adultery, Drug abuse amongst the youth e.g. use of Bhang which lead them into causing disturbances in the community, unfairly settled land disputes by the local courts, unfair distribution of resources by leaders including leadership positions, impregnating of girls by adolescent boys and raping of girls or women when they go for firewood, fetching water or gathering wild fruits in the forest by men and youth.

Therefore, internal causes of violence according to the men include; impregnating girls, drug abuse, unfair judgement of cases and committing of adultery by women and men. External causes on the other hand would include cattle raids by neighbouring youth which mostly resulted into intercommunal violence.

The issues surrounding communal violence were however being resolved by community elders, local authorities, local chiefs, religious leaders, police, and youth leaders though the working solutions to restore peaceful co-existence would only include punishing offenders who would have committed the crimes. Conducting capacity building trainings for local authorities, local elders, youth, chiefs and local courts on peace building and conflict resolutions would also promote a lasting solution. Above all, they recommended promotion of peaceful co-existence through community dialogues and fair court judgements to be the best way forward towards prevention of communal violence.

Housing land and property

Land is communally owned by mature people who were married and had families. Unmarried women were however not allowed to own land according to the culture. Women who owned land and houses and stayed alone were believed to be prostitutes. Conflicts arising out of land dispute, housing or property had not been witnessed simply because the land was enough for everyone in the community. In case of disputes that would arise over land, housing or property issues, respected community elders and local chiefs would be involved to amicably resolve the disagreement though serious disputes would be forwarded to the county Commissioner office for final verdicts. Therefore, local laws governing lands, property and housing ownership existed though such laws were said to be discriminatory in the sense that they did not allow unmarried woman to own land or housing due to traditional beliefs that denied women independence.

In cases where IDPS, returnees or refugees came into the community, the local authority or community elders were made aware who then take step by arranging for them temporary accommodation, food and other NFIs (community members are mobilized to support on this through small contributions). Those who stay longer than expected are allocated land for settlement.

Domestic/intimate partner violence

The men admitted that there were indeed so many incidences of domestic violence which involved close family members in the community. Unfortunately, nothing much would be done about it because family issues were treated as private affairs which neither the local authorities, chiefs, nor community elders had a hand on because such matters were culturally acceptable and treated as normal. The leading causes of domestic violence among close family members were however said to include; excessive consumption of alcohol by men leading to misunderstanding with family members, failure of women to give husbands their conjugal rights, failure of the man to provide food to his family members, failure of women to take good care of the kids and finally if the women were suspected to have affairs with other men. They recommended though that families could adapt to minimize domestic violence through; husbands learning how to respect their wives and children, couples being faithful to each other, men taking up responsibility for their family basic needs, and women taking good care of their family members and also preparing food for them on time.

Children access to education

According to the men, most parents had become aware about the importance of education and hence most children had been left to enjoy the right to education in the community. It was said that some parents were in fact facilitating their children to be in school while other parents would literally escort their young children to school mostly in the mornings. Both Boys and Girls were given equal chance to education unlike in the past when Boys were more considered for schooling over Girls. It was recommended that it would be good for parents to motivate their children through provision of basic school needs such as uniforms, initiation of school cash programming by NGOs for girls and school feeding Programme for all pupils.

Forced marriages

As per the men, they had not heard of incidences where parents had forced their children into marriage against their wishes. This is because marriage was a very private family affair and would rarely be disclosed to the public. Parents would however get motivated into forcing their children to get married due to their desire to own more cows as a sign of wealth, some parents would desire the bride price from their daughters and would instead use the same cows for marrying more wives and sometimes help their mature sons also get wives. Parents with single sons would therefore tend to force their sons into marriage so as to escape giving a helping hand (cows) to the relatives marrying sons.

This had a number of disadvantages according to the men; some of the girls or boys would run away from their parents or husbands' homes, others would end up committing suicide, others would disappear into unknown places though a few would seek refuge from close relatives such as paternal or maternal uncles. However, those who would accept to stay into the marriage would most of the time live stressed throughout their lives

To avoid this, it was recommended that awareness raising that would target parents would be good in ensuring that the rights of children towards getting married to spouses of their choice were advocated for. They also suggested for the traditional authorities to create a protective environment (Community based protection mechanisms) as well as punish parents who forced their children into marriage at younger age or against their will. Community disputes over resources/cattle/marriage were fairly settled by chiefs though a few cases were reported to have been unfairly decided which according to the participants were a potential trigger to communal violence.

There were no police posts in the whole of Jangok Payam and Police services would only be sourced from Mathiang Payam. It was further reported that among the group of police in Mathiang, there were no female officers who could help handle investigations related to work. A training to support the police/chiefs or judicial officers would be key to improve their understanding and expertise on the rule of law, respect for human rights, peace building and conflict resolution, land and property rights policy. However, most cases charged based on who was right and who was wrong by the courts.

Summary of the findings

Forced marriage; the FGD participants acknowledged the existence of forced marriage in the community though the cases were not being reported to community leaders /local authority because, marital matters were considered as family affairs and no one outside the family would be allowed to know or interfere with it in any way.

Denial of rights for unmarried women to own land and house: unmarried women were denied rights to own land, house and property in the community simply because of the negative cultural believes that unmarried women would practice prostitution.

Cattle raiding; this is commonly carried out on yearly basis by youth from Ngueny Payam of Kiechkuon County in greater Nasir. According to the FGD participants these youths used to come and raid their cattle almost on yearly basis and nothing had been done about it by local authority from both counties i.e. Longechuk and Kiechkuon.

Domestic violence/intimate partner violent: FGD participants reported that this was a common cultural practice and there was nothing to be done about it although one witnessed it in the community because it is acceptable even by the women themselves because community think that it is part of their communal life.

No functional police post in Jangok Payam: The men participants reported that there were no functional police post in Jangok in the past and even at present and most cases which needed police intervention were mostly referred to Mathiang Payam for settlement.

Conclusions and recommendations

- 1 There is need to conduct awareness raising sessions targeting parents on respect for child rights including forced and child marriage and respect of women rights to own land, house and property
- 2 There is need for deployment of border committee from both counties to resolve the issue of cattle raids that seem to be normal business for youth.
- 3 There is need for awareness raising among the youth on negative impacts of cattle raids.
- 4 Local courts need to be trained on the rule of law to ensure fair settlement of cases that sometimes contribute to communal violence.
- 5 There is need to raise awareness for married men on the importance of respecting their female partners and treating them fairly.
- 6 There is need for establishment of functional police post in Jangok Payam to respond to local crimes and cattle raids.

Findings from Men FGD November



**Protection Assessment, Analysis and Rights Violation:
Upper Nile State Report**

Date: 24th November, 2020

Payam: Mathiang

State: Upper Nile

Introduction

The men Focus Group Discussion was done on 24th October 2020 from 10.30am to 11.30am in Mathiang community Centre, Mathiang Payam with a total of 12 participants. All the participants were Host community members and facilitations were conducted by Coalition for Humanity field staff based in Longechuk County.

Cattle Raiding

From the discussions with men, they reported that cattle raiding frequently happened in Mathiang Payam and it was usually done by neighbouring community youth from Kieckuon Payam of Nasir County, for example, the men gave an example of a recent cattle raiding case that had been witnessed on the 26th April, 2020 where youth from Kieckuon of greater Nasir came to raid 4,000 cattle in Boyay Boma cattle camp north east of Mathang Payam. Men reported that cattle raiding used to happen on a yearly basis. The cattle raiding which took place in Boyay Boma cattle camp took place at dawn around 5:00am but the youth from Longechuk did not manage to recover those cattle from the invaders. The local authorities from both Counties had never thought of addressing such cycle of cattle raids which seemed to be business as usual for Kieckuon Youth. Men stated that communities were motivated to raid cattle due to the desire to have more cows which would mostly be used to pay dowries. Some wanted to have a lot of them for wealth and for starting business such as buying guns and ammunitions which would then be sold out to fellow community members or to other communities nearby communities who needed them for self-protection. Men reported that a cost of one gun with a cow was 50,000 Ethiopian Birr (equivalent to 1,430 USD). Men reported that such practices had a lot of negative effects which included; general insecurity, intercommunal violence, displacement of communities, infliction of suffering on innocent community members, lack of peace and stability, loss of lives and property, poverty and vulnerability especially when one lost all the livestock that they used to depend on for daily survival. The participants suggested that the possible ways to resolve this habit could be ; disarmament of the youths, deployment of police at intercommunal borders for border patrols, encouraging community elders to always advise their youth on negative impacts of cattle raids, local authorities and NGOS partners to come up with recreational activities that could engaged the youth such as sporting activities and creating more employment opportunities for the youth to reduce idleness that make youth think to go for a raid due to boredom.

Revenge Killing

Participants reported that revenge killings had not been witnessed in the recent past, and according to them they had other alternative ways of conflict resolution other than revenge killings e.g. taking up the matter with the police who would then follow up and prosecute the suspects, arrest the criminals and judge them in local courts, for example, guilty suspects were fined 100 cows to compensate the family members of the deceased or sometimes they were put into life imprisonment if they failed to provide the cows. Highly respected community elders would also initiate a dialogue for peaceful resolution of conflict rather than revenge killing. However, communities resorted to revenge killings due to weak rule of law, unfair ruling in the courts of law and failure of police or local authority to arrest and fine the culprits with immediate effect.

Participants believed that the cycle of revenge killings would stop if quick actions were taken to arrest and prosecute culprits in the court of law in accordance with relevant laws. Awareness creation in the community on the importance of peaceful co-existence and educating community members on the negative impacts of revenge killings would also contribute towards stopping the cycle of the revenge killings in the communities.

Communal conflict

During the discussions with men, they clearly said that communal violence had not been witnessed again in the community after the signing of peace agreement in 2018 which stopped the political war which began in 2013. Men said that the most common causes of communal violence were as a result of; cattle raids which were mostly instigated by neighboring youth mostly aged 20 years and above from Kieckuon County of greater Nasir, Women or men who used to be caught committing adultery, drug abuse by the youth and men e.g. use of Bhang which led them into causing disturbances in the community, unfairly settled land disputes by the local courts, unfair distribution of resources by leaders including leadership positions in the community, impregnating of girls by adolescent boys and raping of girls or women when they go for firewood, fetching water or gathering wild fruits in the forest by drunk men.

Participants said that issues surrounding communal violence were however being resolved by community elders, local authorities, local chiefs, religious leaders, police and youth leaders though the working solutions to restore peaceful co-existence would only include punishing offenders who would have committed the crimes. Conducting capacity building trainings for local authorities, local elders, youth, chiefs and local courts on peace building and conflict resolutions would also promote a lasting solution. Above all, they recommended promotion of peaceful co-existence through community dialogues and fair court judgements to be the best way forward towards prevention of communal violence.

Housing land and property

Land was said to be communally owned by mature people who were married and had families, and unmarried women were however not allowed to own land according to the culture. Women who owned land and houses and stayed alone were believed to be prostitutes. Conflicts arising out of land dispute, housing or property had not been witnessed simply because the land was enough for everyone in the community. In case of disputes that would arise over land, housing or property issues, respected community elders and local chiefs would be involved to amicably resolve the disagreement though serious disputes would be forwarded to the county Commissioner office for final verdicts. Therefore, local laws governing lands, property and housing ownership existed though such laws were said to be discriminatory in the sense that they did not allow unmarried woman to own land or housing due to traditional beliefs that denied women independence.

In cases of IDPS, returnees or refugees who come into the community, the local authority or community elders were made aware who then would take step by arranging for them temporary accommodation ask community members to contribute food and other NFIs (community members are mobilized to support on this through small contributions). Those who stayed longer than expected were allocated land for permanent settlement.

Domestic/intimate partner violence

The men acknowledged that there were indeed incidences of domestic violence which involved husbands and wives, children and parents, and sometimes close family members in the community. Unfortunately, nothing much would be done about it because family issues were treated as private affairs which neither the local authorities, chiefs, nor community elders had a hand on because such matters were culturally acceptable and treated as normal. The leading causes of domestic violence among married men and women, close family members were however said to include; excessive consumption of alcohol by men leading to misunderstanding with family members, failure of women to give husbands their conjugal rights, failure of the man to provide food to his family, failure of women to take good care of the kids and finally if the women were suspected to have had an affair with other men. They recommended though that families could adapt to minimize domestic violence through; husbands learning how to respect their wives and children, couples being faithful to each other, men taking up responsibility for their family basic needs, and women taking good care of their children, close family members and also preparing food for them on time.

Children access to education

The men participants reported that most parents had become aware about the importance of education and hence most children had been left to enjoy the right to education in the community. It was said that some parents were in fact facilitating their children to be in school while other parents would literally escort their young children to school mostly in the mornings and receive them back after school. Both Boys and Girls were given equal opportunities to education unlike in the past when Boys were more considered for schooling over Girls. It was recommended that it would be good for parents to motivate their children through provision of basic school needs such as uniforms, initiation of school cash programming by NGOs for girls and establish school feeding Programme for all pupils to boost even school attendance.

Forced marriages

Men said that they had not heard of incidences where parents had forced their children into marriage against their wishes, but in the recent past such cases used to be experienced. Marriages in the community were handled behind closed doors because they were considered as private family affair and would rarely be disclosed to the public. Parents would however get motivated into forcing their children to get married due to their desire to own more cows as a sign of wealth, pride, and some parents would desire the bride price from their daughters and would instead use the same cows for marrying more wives and sometimes help their mature sons also get wives. Parents with single sons would therefore tend to force their sons into marriage so as to escape giving a helping hand (cows) to the relatives marrying sons. Men said that forced marriage had a lot of disadvantages which included; some of the girls or boys would running away from their parents or husbands' homes, others would end up committing suicide and others would disappear into unknown places though a few would seek refuge from close relatives such as paternal or maternal uncles. However, those who would accept to stay into the marriage would most of the time live stressful throughout their lives.

To avoid this, it was recommended that awareness raising that would target parents would be good in ensuring that the rights of children towards getting married to spouses of their choice were advocated for. They also suggested for the traditional authorities to create a protective environment (Community based protection mechanisms) as well as punish parents who forced their children into marriage at younger age or against their will. Community disputes over resources/cattle/marriage were fairly settled by chiefs though a few cases were reported to have been unfairly decided which according to the participants were a potential trigger to communal violence. There is a police posts in Mathiang Payam with few female officers who could help handle investigation cases related to women. A training to support the police/chiefs or judicial officers would be key to improve their understanding and expertise on the rule of law, respect for human rights, peace building and conflict resolution, land and property rights policy. However, cases charged based on who was right and who was wrong by the courts, the participants said.

Summary of the findings

Forced marriage; the FGD participants acknowledged the existence of forced marriage in the community though the cases were not being reported to community leaders /local authority because, marital matters were considered as family affairs and no one outside the family would be allowed to know or interfere with it in any way. Denial of rights for unmarried women to own land and house: unmarried women were denied rights to own land, house and property in the community simply because of the negative cultural believes that unmarried women would practice prostitution. Cattle raiding: this is commonly carried out on yearly basis by youth from Kiechkuon County in greater Nasir and it seem not action taken by authorities on both sides, According to the FGD participants these youths used to come and raid their cattle almost on yearly basis and nothing had been done to stop it. Domestic violence/intimate partner violent: FGD participants reported that this was a common cultural practice and there was nothing to be done about it although one witnessed it in the community because it is acceptable even by the women themselves because community think that it is part of their cultural life.

Conclusions and recommendations

- 1 Need to conduct awareness raising sessions targeting parents on respect for child rights including forced and child marriage and respect of women rights to own land, house and property targeting leaders and community elders to change the cultural mind sets that discriminates against women.
- 2 There is need for deployment of border police to carry out daily patrols, and constituting of border committee from both counties to resolve the issue of cattle raids that seem to be business as usual for youth.
- 3 Need for awareness raising among the youth on negative impacts of cattle raids.
- 4 There is need to conduct capacity building for local courts to be trained on the rule of law to ensure fair settlement of cases that sometimes contribute to communal violence.
- 5 There is need to raise awareness for married men on the importance of respecting their wives and treat them fairly.

ROLE OF MEN IN PROTECTION MONITORING AND COMMUNITY RISK ANALYSIS REPORT



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