PEACE

ASSESSMENT REPORT

On The

‘Conflict Triangle’

Of Jonglei State

GUNPI

Implemented by: Greater Upper Nile Peace Initiative (GUNPI)
Funded by: GEBU-Forum & CRS
Supervised by: Jonglei State Peace Commission
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Acronyms and Abbreviations

The following acronyms and abbreviations are for organizations, individuals, places and sources involved in one way or another in this report.

H.E.: His/Her Excellency
GUNPI: Greater Upper Nile Peace Initiative
GEBU: Greater Equatoria, Bahr-el-Ghazal and Upper Nile Union
USTASS: United Scribes, Teachers & Artists of South Sudan
SSBCSSAC: South Sudan Bureau for Community Security and Small Arms Control
SSTV: South Sudan Television
JPC: Jonglei Peace Commission
UNYMPDA: Upper Nile Youth Mobilization for Peace and Development Agency
CRS: Catholic Relief Services
UNMIS: United Nations Mission in Sudan
GOSS: Government of Southern Sudan
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Happy Birthday to the Republic of South Sudan.

Abraham Makur Duot
Team Coordinator & GUNPI Project Coordinator

John Penn de Ngong
Team Secretary and USTASS Director
Abstract

Jonglei State, the largest of the 10 states of South Sudan, comprising 11 counties, 18 Payams and 88 bomas, has been the epicentre of the Sudan Civil War since 1983. It is the state that released the first bullet that ignited the over two-decade war, and is again the one that is still releasing the last bullets despite the six-year old peace that is prevailing and resulting – in a month’s time – into a new state in the name of the Republic of South Sudan.

Geographically, the state spreads out over the world’s biggest swamp, the Sudd, and straddles the most productive part of the longest river on the face of the Earth, the Nile. Economically, Jonglei is host to one of the biggest wild life migrations in the world today (Wildlife Conservation Society’s survey, 2008), and owns the lion’s share of oil and arable land of South Sudan, still lying idle.

Ethnically, the region boasts of having the biggest population of the most distinct peoples, the Nilotes, of all the states. In fact, Jonglei is biblically alluded to as one of the constituencies of the imaginary Garden of Eden in the Sudan. The region hosts the majority of the Southern tribes, halving the two biggest tribes of the greater region. Its inhabitants, by human design and geographical influences, have spilled over other states like Upper Nile State and other countries like Ethiopia.

However, they are still cohesive to their origins and cultures despite such strategically dividing factors they are exposed to. Historically, Jongleyans are believed to fit the biblical description of the “tall, smooth-skinned (black) people whose land is divided by rivers”. These people include the Nuer, the Dinka of Bor sub-tribe, the Anyuak, the Murle, the Kachipo, and the Jie.

However, all these historical and geographical blessings have primitively or politically been turned into a curse. Jonglei State is one of the African regions suffering from their own resource curse. These ethnic and geographical endowments have been turned into factors of division rather than of unity. The region, which is peopled by tall and smooth-skinned, black human race who are (supposed to be) feared all over the world for their potentialities, is now being feared for their hostilities.

It is a region that has churned out generations of leaders after leaders, some of whom have achieved the status of prophets (like Ngundeng) and saviours that resembles the biblical Moses who delivered his people out of slavery in Egypt. Despite all these historical, geographical and ethnic wealth in the region that is supposed to be the breadbasket of not only South Sudan as an entity but Africa at its entirety, Jonglei is the least among all the regions of South Sudan in particular, and of the Sudan in general. In the advent of peace and the birth of the new nation, it is known to be the land of death and misery as seen in the facts and figures shown on Table 2 (a,b,c).

The finger of blame does not squarely rests on the colonialists or other ill-will powers that plant weeds of discord in the region, the problem lies on the inhabitants of the land themselves. In terms of land size, population size, education and the competence of its people, Jonglei is among the leading. However, the question that needs to be answered by every native of this land, young and old alike is ‘But Why the death, the suffering? In other words, why the gun instead of the hoe? Why the rustling instead of the wrestling? Why the campaign for fights instead of campaigns for rights?
Quick facts on Jonglei

Table 1

a) State (miscellaneous)

- Land Size: 122,497 Sq.KMs
- Population size: 1,358,602
- Administrative Division: 11 counties, 18 payams, 88 bomas
- Capital: Bor
- Governor: H.E. Kuol Manyang Juuk

b) Counties (by names and population size)

- Bor 221,106
- Uror 178,519
- Pibor 148,475
- Ayod 138,282
- Akobo 136,210
- Fangak 110,130
- Nyiro108,674
- Pigi 99,068
- Twic East 85,349
- Pochalla 66,201
- Duk 65,588

Sudan 5th Population and Housing Census, 2008
SSCSC, Jonglei State.

Map of Jonglei State (with County Boundaries)
OBJECTIVES of the Fact-finding Mission:

The peace caravan team, comprising members of civil society and Jonglei state government, toured all the 3 tribal counties of Greater Akobo (Akobo, Uror, Nyirol), Greater Pibor (Pibor, Pochalla and Boma) and Greater Bor (Bor, Twic East and Duk):

1. To establish the truth and ascertain the root causes of the tribal bloodbath, child abduction and cattle rustling in Jonglei State.
2. To assess the extent of the impact of Jonglei’s perennial tribal conflict among the communities.
3. To interact with the people (victims and aggressors) with the intent of finding and defining the direct causes and solutions to the conflict in the state.
4. To acquaint themselves with the communities, leaders and their geographical location in order to equip them for the consequent phase of the peace mission.
5. To collect facts through direct recordings from the concerned groups of each tribe affected by the conflict in the state.
6. To file and final report and suggest solutions and way forward to find the last or at least mitigate the extent of the suffering among the communities of Jonglei State.

Methodology

The peace team visits used simple and common forms of facts and information gathering from the communities of Jonglei State in the following manner:

1. Community meetings
2. Question and answer
3. Phone Calls: The visiting team called the county authorities in advance to invite all the community group representatives to gather in one place and pass their views.
4. Short Speeches: Each of the group representatives presented their views to the team in a short speech on both their actual experiences on the ground and the solutions
5. Electronic Recording: The peace study group were accompanied by media personnel, especially from SSTV, Ebony TV and the Presidential Press who made video, audio and photographic recordings of the presentations and localtions.
6. Note-taking: The team had a special secretary who used both camera and notebook to capture the sessions in every place visited.
7. Plane charter: Since most of the places in Jonglei State are inaccessible by land, the group used chartered planes for direct flights to the specific locations.
8. Group Representation and Presentation: one of the methodologies used by the team was selection of representatives from the main community groupings, namely: Chiefs, elders, youths, women and local government/county authorities (commissioner, executive director and Payam administrators).
EXECUTIVE SUMMARY

In order to answer those questions, members of the Coalition of Civil Society Organizations of South Sudan, especially those that originate from Jonglei State or Upper Nile region as a whole, in collaboration with Jonglei State Peace Commission in coordination with other stakeholders, put their hands and heads together to find the solution to the historical source of death in this region. The first solution lies in peace talks, reconciliation and the realization that they are more powerful and even richer than thought to be.

In order to find out the problem and answer all the ‘whys’ asked above and being asked everywhere by everyone, there must be a broad-based consultation and peace caravans, which will bring together all the groups ranging from youth to elders, women to men, traditional and national authorities in the state’s communities and counties.

The first phase of the hunt for peace before the celebration of the new state kicked off in April through May, 2011. The peace caravan covered the three greater regions of the state, now referred to as the “Conflict Triangle of Jonglei State” in this report. The peace team held direct talks with the top leaders of traditional elders, chiefs, youths, women and the local government, besides representatives of armed forces in each county.

The consultation trips successfully recorded both the presently experienced causes, effects and suggested solutions of the conflict among the ethnic communities of the state. Some of the facts from the horse’s mouths (hosts’ mouths) are recorded in the results recorded below. Most particularly, the causes of the conflicts stump from mainly cattle raiding and counter-raiding, child abduction and trafficking, killing and maiming of the victim community members, terrorizing of the villagers and obstruction of the flow of goods and services between and among the counties, among others. Suggested solutions notwithstanding, the root causes of the conflict are more compacted in the following ideological factors aggravated by war.

Local Government officer emphases a point at Akobo (May 11, 2011)
PROBLEM STATEMENT

The Jonglei State’s diverse ethnic and geographical background is supposed to be a blessing but is now turned into a curse. The curse meanders in the communities in a triangle of tribalism/ethnocentrism, Conflict and then underdevelopment/poverty.

Ethnocentrism
Ethnocentrism is an assumption by an ethnic group (tribe) of superiority over the rests. This is backed up by our African traditional history and contemporary politics of numbers and tribal loyalties. Parochial ethnicity breeds contempt of one ethnic group over the other. This results into tribal frictions, intolerance and eventually violence, the situation more widely believed (as seen by the peace from the speeches, expressions and references) to be fuelling the conflict in Jonglei.

Insecurity
As mentioned above, violence is always the quickest resort by many ethnic groups in this and other regions of South Sudan. When, for example, one tribe is freckled over aggressions, mainly of cattle rustling, child abduction and politics, they respond with violence. Unlike in the past when they used rudimentary weapons like spears and bows/arrows, the communities today use submachine guns which they acquired from warring parties who directly or indirectly arm and re-arm the civil population. This phenomenon results into heavy casualties on both sides of the attacks and counterattacks as shown on Table 2. All this culminates to underdevelopment brought about by insecurity.

Underdevelopment
As the region is labelled insecure and believed to be a no-go zone, no developmental projects venture into such affected areas. Of course, the whole region is engulfed by fear of insecurity. When there are no roads and other public amenities, communication is hampered. The only movement and interaction that is taking place at the intra-tribal, inter-tribal and inter-state levels is by the illegally armed group whose project is destruction, not construction. This makes the state lag behind in terms of development and standard of living.

Other Causes of the Conflict

Since the cattle rustling has been embedded into the cultures and ways of life of the pastoral communities of South Sudan in general, and of Jonglei State in particular, many people and poorly analytical media have long preached that every attack is part of a cattle war. This has blurred other causes of conflict ignored, hence inflicted much damage on the communities. According to the responses of those the peace team interviewed, the tribal conflict in Jonglei is fuelled by the following factors:

1- Local and cheap politics: some politicians do take side with their communities and approve their actions in order to win their support.
2- Rebellions: it has been discovered that some rebels who are fighting to overthrow either the government of Jonglei State or that of Southern Sudan have infiltrated the local communities and influenced them to attack other communities with the aim of enlarging the size of their movement and punishing the tribes that are majority in the government
3- Government of Northern Sudan: Most of the respondents in Jonglei State point another finger of blame at the malicious activities and influence of Khartoum in the South, which has deeply been rooted in tribal politics. For instance, Khartoum government has been accused of using all means like politics of divide-and-rule, money, intelligence, guns and militias to turn one tribe against another with the intent of destabilizing the South.
4- Land Wrangles: land disputes are probably the next top cause of tribal conflict, next to cattle rustling, among the pastoral communities. The leading cause comes in form of wrangling over pastures and pastureland. This fact gives the tribal conflict a seasonal character since pastures vary seasonally.
5- **Black Marketeering:** due to break down of morals and laws, poor and redundant youths in the communities tend to turn into stealing other peoples’ livestock and barter them with others from other communities. This fact led to a new mafia of cattle rustling, and has significantly resulted into child trafficking also. Murle speakers had maintained that some Nuer and Bor criminal accomplices have sold them children, encouraging their own youth abduct more children for sale.

![Akobo raiders returning from Pibor, May 11, 2011](Photo by John Penn de Ngong)

![Murle warrior thinking otherwise during peace talks at Manyabol](Photo by Jimmy Kato)

**JUSTIFICATION**

We believed that since Sudan civil war started in Jonglei State, and is spiraling down to tribal wars, it must be brought to an end there. Since the state has the greatest population and land mass, any violence and disturbance in that state means a disturbance to the rests of the regions of South Sudan, which does not augur well with the declaration of independence and the consequent process of nation building.

“The region, having harboured the fiercest, war-seasoned ethnicities in South Sudan, must be put in order before everything goes off hand”, said Paramount Chief, Gatluak Thoar. The region houses also the most nomadic and transhumant communities of African continent, which explains why war, even the national one, always becomes their ownership. This fear is expressed because the greater counties of Jonglei have the most unsolved ethnic animosities in relation to the war of liberation. Since the South is going to be a nation state, Jonglei must be put in order first according to the unanimous demand of the chiefs and other members of the communities that were consulted by the fact-finding team between the months of April and May.

One of the tools to put this greater state in order is the people of the state themselves. That is why the Greater Upper Nile Peace Initiative (GUNPI) and its sister organizations risked the penetration into the angered villages and counties in search for the unity of our people before the birth and development of the new nation, of which they are partakers. The fact that most of the fighters are the young people means the problem can be stopped by the very youths who are used by politicians and tribal leaders to ransack their neighbours in the pretext of cattle raid, pastureland scramble, child abduction, and the like.

The region is part of the spearheading force of development of South Sudan. It is believed to have one of the most competent and educated productive youths in the country, and this workforce must be tapped and engaged in the development of the budding nation. Majority of these are not yet in the government but in the Diaspora, the private sector, armed forces; both in the regular and irregular armies of the Sudan.
Lastly, South Sudan, over the last six years of peace, has enjoyed a considerable pace of development, minus Jonglei State as seen in the inaccessibility of many counties by roads and air; worsened during rainy seasons. It should be noted that this is the region where two most essential resources of the infant nation (oil and soil) are potential. Against that background, the region needs special attention in the order of security followed by development.

Duk Women project deserted after the Duk Padiet Massacre of 2009 (Photo by John Penn de Ngong)

PROBLEM IDENTIFICATION

i) Facts and Figures showing the effects of tribal conflicts in Jonglei State

Table 2 (a): 2009 INCIDENCE REPORTS IN ALL COUNTIES OF JONGLEI STATE

<table>
<thead>
<tr>
<th>Jonglei State 2009 Incidences Report in all counties</th>
<th>People killed</th>
<th>People wounded</th>
<th>Children abducted</th>
<th>Cattle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bor</td>
<td>91</td>
<td>9</td>
<td>35</td>
<td>191</td>
</tr>
<tr>
<td>Twic</td>
<td>67</td>
<td>79</td>
<td>7</td>
<td>25035</td>
</tr>
<tr>
<td>Uror</td>
<td>462</td>
<td>169</td>
<td>0</td>
<td>10249</td>
</tr>
<tr>
<td>Pochalla</td>
<td>15</td>
<td>2</td>
<td>19</td>
<td>646</td>
</tr>
<tr>
<td>Duk</td>
<td>94</td>
<td>60</td>
<td>2</td>
<td>1464</td>
</tr>
<tr>
<td>Akobo</td>
<td>778</td>
<td>91</td>
<td>5</td>
<td>218</td>
</tr>
<tr>
<td>Nyiril</td>
<td>9</td>
<td>3</td>
<td>4</td>
<td>375</td>
</tr>
<tr>
<td>Pibor</td>
<td>506</td>
<td>30</td>
<td>281</td>
<td>808180</td>
</tr>
<tr>
<td>Fangak</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>200</td>
</tr>
<tr>
<td>Ayod</td>
<td>21</td>
<td>1</td>
<td>0</td>
<td>85</td>
</tr>
<tr>
<td>Pigi</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>165</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2043</strong></td>
<td><strong>438</strong></td>
<td><strong>346</strong></td>
<td><strong>848,339</strong></td>
</tr>
</tbody>
</table>

NOTE: THESE 2009 INCIDENCES OCCURRED BEFORE THE DISARMEMENT AUTHORIZED BY THE GOVERNMENT OF SOUTHERN SUDAN. SO INCIDENCES WERE SO HIGHER.
Families fleeing as casualties are buried in a mass grave after the Wernyol Massacre, August 28, 2009

Table 2 (b): 2010 INCIDENCE REPORTS

| Year 2010 Summarized Incidence Report in All Counties of Jonglei State |  |
|---|---|---|---|---|
| Akobo | People killed | People Wounded | Children Abducted | Cattle Raided |
| 16 | 7 | 0 | 0 | 0 |
| Ayod | 4 | 1 | 0 | 3015 |
| Bor | 45 | 19 | 23 | 1535 |
| Duk | 7 | 4 | 3 | 935 |
| Fangak | 34 | 26 | 0 | 0 |
| Nyirol | 2 | 0 | 0 | 173 |
| Pibor | 54 | 54 | 22 | 2573 |
| Pigi | 21 | 30 | 0 | 0 |
| Pachalla | 4 | 0 | 0 | 115 |
| Twic | 14 | 32 | 7 | 2306 |
| Uror | 5 | 3 | 0 | 200 |
| total | 220 | 176 | 55 | 11863 |

NOTE: THIS REPORT WAS AFTER THE DISARMEMENT. A NUMBER OF INCIDENCES REDUCED TO THE LOWEST.
Table 2 (c): YEAR 2011 FOUR MONTHS REPORTS SUMMARIZED JANUARY, FEBRUARY, MARCH & REPORT IN ALL COUNTIES OF JONGLEI STATE

<table>
<thead>
<tr>
<th>Months:</th>
<th>People killed</th>
<th>People wounded:</th>
<th>Children Abducted:</th>
<th>Cattle/goat raided:</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>54</td>
<td>44</td>
<td>3</td>
<td>5,962 cows &amp; 400 Goats</td>
</tr>
<tr>
<td>February</td>
<td>253</td>
<td>199</td>
<td>3</td>
<td>14,969 cows &amp; 33 goats</td>
</tr>
<tr>
<td>March</td>
<td>673</td>
<td>101</td>
<td>2</td>
<td>1,628 cows &amp; 412 goats</td>
</tr>
<tr>
<td>April</td>
<td>273</td>
<td>247</td>
<td>2</td>
<td>18,443 cows &amp; 1,334 goats</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,257 people killed</strong></td>
<td><strong>592 People wounded</strong></td>
<td><strong>10 children abducted</strong></td>
<td><strong>41,002 cows &amp; 2,179 goats raided</strong></td>
</tr>
</tbody>
</table>

Note: This 2011, Four Months Report have higher number of Incidences due to rebellions of Gen. George Athor, Gen. Tanginya & Yaw Yaw. Gen. Athor & Tanginya & Yaw Yaw’s defection cost so many lives in Fangak & Pigi County most because they built their stronghold in those two counties & resisted the SPLA organized forces there before they were displaced. Furthermore, recent Lou cattle raiders attack on two Payams of Pibor county: Pibor Payam & Lekuangolei lead to lives lost & a huge number of cattle raided. This contributes to the increases of incidences in Jonglei State this year. All this happen because they civil population has been rearmed by Athor & Tanginya with weapons they get from Sudan Government to destabilize the upcoming Independence day.

© South South Bureau for Small Arms Control and Community Security (SSBCSSAC), Jonglei State
ii) Presentations and Recommendations from various county leaders
(chiefs, youths, women, local gov’t)
Throughout the fact-finding tour around Jonglei State, the team, headed by the state’s chairperson of Peace Commission, asked the representatives of the community to tell them their experiences from the tribal attacks from their neighbouring communities. Below are the sample points from the minutes of the various meetings held among the communities. The statements are made in a direct-speech format for purposes of accuracy and clarity, and as requested by most speakers. It should also be noted that this report is presented in the second language of the research. This means majority of the speakers used their vernaculars; therefore, any errors in form of misquotation, misconstruction, misspelling, etc. might be attributed to translators and note-takers of the fact-finding team.

1- GREATER AKOBO

The aerial view of Akobo County (May 15, 2011) Peace Team being received at Yuai, Uror County.

a) Uror County

Speakers

i- H.E. Tut Puk: Commissioner

- The Lou did not go there for nothing, we have been attacked several times, so our people retaliated (in reference to the April’s killing in Lekuangolei Payam in Pibor County)
- The youth went after their cattle and children to recover them from Murle raiders
- Appeal for more police force along Gadiang road and other roads connecting the county with other counties and communities
- People have been cut off from essential supplies, hence looming starvation
- The only solution is to change the lifestyle of our people, possibly through providing infrastructure, services and education.

ii- Gatluak Thoar: Paramount Chief of Lou Nuer

We are the only survivors of the war of liberation and then this tribal war, so listen to us and implement whatever we are going to tell you. Actually, if the late Dr. Garang was not serious in the CPA, the Arabs would not listen; therefore if Jonglei government is not serious for peace, the Murle will not listen.
- We all here in Uror want peace.
- If Murle could stop for even these few days of the spring and let our women and men cultivate their land, we will go for peace with them.
- But if they kill another woman or child, we will all go to their land and be killed there.
- Our gardens have gone fallow for all these years because the Murle kill our men, fishermen and
women and take away our cattle and children.
- This time, if they do it again, our youths will go after them as they have been doing in retaliation and bring back our cattle and children. And of course, you know the consequences.
- If the government does not want us to respond in self-defence, then we will ask the government to relocate us to another land like Malakal or Renk, where nobody will aggress us into violence.

iii- Chief Kun Char Lual:
- Four people were killed in the nearby village the day before, and some wounded are in the health centre here, after the peace talks of Manyabol signed by Murle chiefs
- All the roads leading to our county are closed as people are shot once they get out of town to the villages for cultivation or business.
- Still waiting for the promise of Minister of Interior, Gier Chuang that he would send 4,000 police/army forces to create a buffer zone in the Jonglei Conflict Triangle.
- First let Murle stop aggression and let us all convince an all-inclusive conference at Gadiang to put an end to this suffering before independence.
- We demand that politicians like Gier Chuang get back to us and solve the problem by providing security that they promised before we settle the issues by peace talks.
- Too many peace conferences and tours but nothing has stopped death, so let us try it ourselves with new ways.
- If Murle attack again, we will go with our pangas (machetes) and slash their heads.

iv- Chief Simon Duop:

Requesting only three things from Pibor:
- Murle through the government mediation should compensate our 13 chiefs killed in their raids so far.
- Murle should leave us and our cattle alone and they keep theirs if they want us to live in peace and do business with such cattle instead of robbing them by force.
- Let the government intervene with security and peace talks among the fighting communities of Jonglei State.

v- Riei (Elder & Disabled)
- People with disabilities are all killed every time there is an attack on the village
- The yesterday’s attack killed one person, leaving one in the health centre here. And that one may be killed again should the attackers come again.
- Food security caused by raids is now the most demanding threat since people have not cultivated
anything as they fear attacks in their gardens.
- When you arrive Pibor later, please control them, and then pass my greetings to them with my message, “I greet you Pibor, but please accept peace.”

vi- **Chief Reath:**

- Tell the people of Pibor and Uror that they are both members of Jonglei State, so let the killing be only from Jallaba and other foreigners.
- Try to find out why Pibor people take cattle, take children, kill women, kill men, and burn houses, which was not the case in the past.
- Try to find out why only Pibor people are attacking Uror, Nyirol, Akobo, Ayod, Duk, Twic, Bor, Mundari, Jie, Kacipo, Anyuak and other people in Jonglei.
- Tell me, are those people in Pibor not represented in the government and parliaments? If so, then what are the representatives saying in Bor and Juba?

vii- **Gatkuoth Majak: Youth Leader**

- Pleased to see this delegation, though not for the first time.
- All our homes and villages are destroyed and displaced to town as you see here.
- If we are attacked, no delegation but if we retaliate, we are sent delegation from government and other peace makers.
- I won’t give you the solutions to these problems today, just go in peace.

viii- **Nyamuon Lam Koryom: Women Representative**

- No means of communication to the government due to lack of network
- Our messengers are killed on the way before reaching the state headquarters
- Our children and women are killed when they go fishing, hence facing starvation
- We are like animals living in a trap, so let the government come to our rescue.

**b) Nyirol County**

Team arrives at Lanken, Nyirol County

Hon. James Apay, Peace Commission explains The mission to H.E. Kuach Chuol of Nyirol
Speakers:

The team arrived at Nyirol County in the afternoon, and having experienced difficulties in contacting the county authorities in advance, it was impossible to get all the representatives, so the following authorities spoke on behalf of the rest.

i- **H.E. Kuach Chuol: Commissioner**
- This tribal conflict is uniform to all the counties of the state.
- The government of Jonglei and of South Sudan seem too busy on other engagements, hence have failed to disarm the civilians and deploy enough security forces.
- The Dinka rarely go for attacks. They only report when attacks, so problem rotates between the Nuer and the Murle.
- More frequent attacks continued after the murdering of the chiefs of Lou
- The youth ran after their cattle and carried out more atrocious revenge on Murle, especially after four attacks following a series of raids after the killing of the chiefs in Uror, Akobo, Nyirol, Ayod West and East, etc.
- The youth left on their own after the attacks by the Murle
- Our hands are tied because we don’t have enough security personnel and guns.
- We are being reduced into mere reporters of bad news every day. We sit, compiling the list of the dead and the wounded only to report them to the government.
- Reporting news is the same mechanism that seems to have been adapted also by other stakeholders like NGOs and the Ministry of Peace (GOSS).

ii- **Nyirol Chief:**
- Always surprised by Murle attacks because Nyirol shares only a narrow border with Pibor, yet they manage to go round Akobo and Uror to attack us and Ayod from behind.
- Last year, we showed sign of peace by surrendering our guns to the government during disarmament, not knowing that was our downfall.
- The only solution lies on the government to deploy security force along the porous counties and tribes borders in order to reduce and stop this bloodshed.

iii- **Maj. Marial: Police Commander**
- Asking about the whereabouts of the security forces promised last time by GOSS ministers during the 2009 massacre?
- Why the government fail to stop this Jonglei tribal wars which kill our people like during the civil war.
- My few soldiers and I tried to go after the cattle but were overpowered as 13,000 heads of cattle were taken to Pibor area. No more cattle here, yet the killing continues.
- Calling upon the government and other stakeholders to define the real problem and find the permanent solution to Jonglei problem in order to join others in development.
c)  **Akobo County**

Akobo is the first county visited by the team and the following concerns were raised by the representatives of the community there in the county headquarters.

![Peace Team is ushered into the meeting by Goi Jooyul, Commissioner of Akobo County (May 11, 2011)](image)

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i- **H.E. Goi Jooyul Yol: Commissioner**
- My security lies in the hand of the community around my office. Some gunshots were just being heard behind his office by the time the team entered.
- People have lost hope over frequent attacks by cattle raiders
- Army overpowered by youths e.g. at the ratio of 1:20 (1 soldier to 20 youths), only 50 policemen guarding the whole county, including the commissioner.
- Daily raids closed off Gadiang roads.
- 45,000 villagers displaced from their homes, hence no farming this year (2011).
- No food for two-thirds of the population in Akobo County.
- Similar attacks and counter-attacks all over the state.
- Just staying here by faith, otherwise am not secured enough to stay here.
- Retaliators returning from Murle, coinciding with the peace team at the airstrip.

ii- **Yen Chol: Akobo Paramount Chief**
- “If Murle need peace, we will give them; if war, we will also give them”
- I went myself with Gen. Bol Kong to recover our stolen cattle by peace but failed, so the Lou youths (Akobo, Uror and Nyirol counties) had to go after their cattle and bring them back since the government failed to protect us.
- We have managed to discipline our youths so they bring back only their cattle, no children or women.
- Since you are going to Pibor, ask their youths to accept peace. Even if I and my fellow chiefs accept peace in front of you here but the youths are there in the bush, there will be no peace. So talk to the youths.

iii- **Rebecca Nyiwich Puk: Chairlady, women union**
- We want peace in Akobo if the Murle come here for business and not for killing.
- The government of Jonglei and GOSS cause the problem to us because militias such as Yau-Yau come to kill our children and women as a tool to give pressure to the government so that they are given position in exchange for our children and property.
- This is no longer a tribal or cattle conflict. The Murle seem to be fighting us because we give more support to Kuol Manyang and his state government, which those rebel and militia leaders want to overthrow.
- There is tribal game among the army commanders who pretend to protect us here. They play double game as seen in the attack of Nyandit or Burmath when the SPLA commander of Murle origin is alleged to have ordered the soldiers not to counter-attack the Murle raiders who were butchering our people around the army garrison.
Rebecca Nyiwich of Women Union complains that the road to Pibor and Bor is closed.

iv- **Mary Nyakong: Vice Chairperson**
- Our puzzle is that by the time you are talking peace with us and Murle, they attack while the peace negotiations are ongoing.
- Each community claims to have failed to control their so-called thieves but that is a lie.
- Your coming here is a waste of money because the Murle youths will not honour it as they mobilize and rearm even in the name of SPLM youths.

v- **Mai Gatkuoth: Youth Leader**
- Many leaders have come here in the name of peace but our cattle and children have not come back as a result.
- Let the government disarm the Murle first and you will see peace.
- Youths demand buffer zones to be created between the tribes and counties in order to control the suffering of the innocent people of Jonglei State.
- Government should deploy enough police within the counties now before independence if really they want us to celebrate the independence together with them.
- Make use of the media to inform the government and security organs to help us.

2- **GREATER PIBOR**

Pibor County (especially the Murle) is the place whereby many counties and communities have pointed a finger of blame, including the communities of Greater Pibor themselves. Here, they respond:
a) Pibor County

Speakers:

i- Nakure Kelega: Executive Director
- The traditional cattle war in Jonglei state has taken a political dimension
- Army commanders who are sent by the government to disarm the civilians always take a tribal line, as seen in the recent disarmament of people of Lekuangolei who were left defenceless to such a horrible massacre from the same Nuer community whose sons control the army in Murle land.
- Not all the innocent and responsible Murle are doing those atrocities. We are working hard to see the war that began in Jonglei stop here also.
- For instance, Akim Thok Reath, a boy abducted from Akobo was recovered and we are now in the process of transferring the child to the state headquarters for reunionification with his family. We have identified and taken many children who are now in Bor and other places.
- Now, we have just received some information that the youth of Duk County are preparing to come and attack us like Lou (Akobo) did in Lekuangolei, the reason why the commissioner has left you arriving and is going there to see the people.

ii- Ngantho Kobula: Paramount Chief of Murle
- I just bumped into you now without knowing the topic of your visit.
- Now that you are talking of peace, how many tribes of Jonglei are here among you, and where are my counterparts?
- We made series of serious peace in Akobo, Pibor and Bor last time, celebrated and signed and sworn that it was the end of suffering, now what happened!
- Thugs and thieves are there everywhere. They are there at Nanam, just as on both sides of our Jonglei communities.
- We fight them and celebrate their demise because they are bad seeds amongst us.
- Why the Nuer leave the real thieves in their hideouts even in their villages and come to kill innocent-ly sleeping women and children as you see now in Lekuangolei?
- Rumours are circulating in town here that the state governor, H.E. Kuol Manyang, made a statement in his previous visit in March that made Murle vulnerable, that they should protect themselves alone.
- Somebody must be supplying the Nuer with new guns as they used them against our disarmed communities of Lekuangolei this week.
- The case seems to be defined now between the Lou and us the Murle, so nobody should interfere and make themselves as if they are out target.
- Now, you my people of Murle have one option, either you surrender to peace now or die all, as you saw the Nuer came all with their wives as if to collect the children.

iii- Netelina Apul: Women Desk
- We are tired of this peace, why are we being deceived?
- The media is biased against us. They report in details the lies other people fabricate but not from the other side of Murle who are just prejudged as bad guys.
- We the women are the ones dying at last with our children while the men who initiate the war run for their lives. We are used as a tool of revenge to anger the perpetrators of the raids by our neighbouring communities. They leave behind the real culprits.
- You have come to talk peace to the mourners, so go back and come back later.

iv- Wowo Abraham: Elder
- My boys, let me ask: do you have any of my age mate among you here? Makur, you come to talk of peace but later we hear of war!
- Why do we talk of peace after somebody is dead?
- When Kuol Manyang, the governor came here, he talked like other ordinary people, pointing a finger of blame to us as the ones who started the problem last time.

20
- The disarmament is not fair as handled by Gen. Bol Kong and Adongo. It is a disarmament followed immediately by attacks from Akobo.
- We are old people, so do not involve us in your today’s generation mess. As if you have come to tell your fellow youth to bend their heads down and be shot by the youths now coming from Bor and Nuer, according to the rumours.
- We need to sort it out before independence, before the state is divided into two and before the Nuer get away with it.

Aerial view of Lekuangole Payam of Pibor
Just a few days after Lou attacks on it.
(Photo by John Penn de Ngong)

The first point of the Murle group discussion
In the Manyabol Talks reads, “Stealing of Awowo child by Bor people…

v- **Ali: Youth Member**
- Let us not deceive ourselves. The town-based youth you have come to bother here have not problems. Problem is in the villages.
- We are not for peace with you Nuer youth representatives who have come here.
- We will sort it out for some months, then peace later. We have no problem, but these two people, Bor and Nuer, let’s first finish it with them by force.
- This is all deception. Today you are here to tie our hands onto that tree called peace so that you come back later to shoot us all down.

vi- **Nyany Korok: Murle Youth Chairman**
- First let us know from where comes the peace you are talking to us about now: from your own hearts or from the government?
- There is no way a man can let his blood, children, wives and wealth just go with another man like that. No, never!
- There is politics in this killing. We have been reporting this problem while it was still on the way but nobody paid attention to us, till now you come when our people have been killed on our own faces.
- There is all deception in this thing you call peace. You can’t talk of peace now in the morning and then war later in the evening.
- The very person who is wounded and weakened is now being asked to keep peace. Akobo is now celebrating.

- I admit the fact that there are a few thieves like for our case in Nanam and Gumuruk villages, but that does not amount to the whole attack and massacre on innocent people of Lekuangole who did not go to provoke anybody there.
- If you want peace really, let the youths and not you, say it.
b) Pochalla

Whereas the Conflict Triangle is defined to be mainly covering the three tribes of Murle, Nuer and Bor, other minority tribes like Anyuak, Jie and Kacipo are not greatly affected. However, they get the spillover of the conflict, hence are also considered victims and must be included in the general peace plan for the state. Among the three minority tribes of Jonglei, Anyuak seems to have a unique position in that it is a kingdom. So under a monarchy, only the king is the official voice of the people. While the Anyuak had impeached their commissioner, so the Rwot speaks:

i- **King Odongo Agata**
- We have problem with two tribes of Murle and Lou Nuer.
- When Murle was attacked at Jam by Nuer near Odong Payam, the Nuer entered the kingdom and disarmed all the 26 policemen guarding the kingdom and the king, and took away 26 rifles which were officially assigned by the government.
- In the same raid, the Nuer looted 250 houses and displaced 370 people from the palace at Odong Payam.
- The Murle killed one person and took away 16 heads of cattle.
- The solution is to called all the tribes of Jonglei, gather them at Gadiang and negotiate a permanent peace as soon as possible.

ii- **Luate: Jie Chief**
- We have no historical problem with the SPLA, hence the incident was an accident after the Taposa attack.
- Immediately, we sat down on a round table with the SPLA and our elders and the problem was solved and relationship brought to normal.

c) Boma

i- **John Luk: Executive Director**
- We had no problem with any tribe
- The Lou Nuer displaced 2,500 by the time they attacked Jam at Anyuak swarms of Anyuak Land. The displaced are now located at Raprap Boma under Boma Payam.
- In another incident, Taposa attacked Jie and took away their cattle
- When the Jie tried to run after their cattle, they were countered by the SPLA and dispersed
- 8,000 Jie people were displaced by this counter-attack from Boma to Kor Agereb.
- Food security is now a threat after people were displaced. Food not being given on time, no water, health problem over long distances.
- Children are not in school as they have been displaced.

Locals direct the Peace Team at Boma Payam airstrip after a risky landing during the rain (May 21, 2011)

3- Greater Bor

As heard from the previous chiefs of Akobo and Uror, the Dinka do not go to raid and abduct children, but they also have a number of youths also dealing with the so-called ‘thieves’ among the communities of Jonglei State. There was also an internal conflict of clan versus clan in Twic East County that also let to death of many people. This results due to land ownership wrangles among themselves.

a) Twic East

i- H.E. Madol Anyuat: Acting Commissioner
- Provide intensive security backed up by the government in Juba
- Carry out intensive disarmament of the aggressive communities, beginning with Nuer and Murle.
- Laws should be imposed upon some more stubborn tribes.
- Boys from Nyirol confessed that they acquired new guns from Athor and Murle from Yau-Yau, meaning there is evidence leading to disarmament again.

ii- Duot Ajang Duot: Twic Paramount Chief
- Let me know if we are all represented here as tribes
- The conflict also takes the dimension of economic war among the people of the same county and state.
- Land conflicts have been the source of problem among our own people of Twic County.
- Non-implementation of the information you have been gathering (as NGOs and Government) from us about the war is another cause of conflict in Jonglei
- If peace is to be achieved, then involved everybody affected to come campaign against killing of innocent people.
iii- Awai Ajang Awai: Chief of Lith Community
- The problem is the youth who are both in the bush and in town.
- Our politicians are the cause of the problems in this state e.g. George Athor
- Clan conflicts like between Dachuek and Ayuaal have the political leaning, especially with those fuelling it in urban areas.
- This conflict happened twice with 2 people and 21 people dying respectively, besides the other killing by Murle and Nuer.
- They kill children, women and men alike, besides taking property
- The so-called educated people are to blame for all our confusion in this state
- Ngantho, the Paramount Chief of Murle, always tells us lies which are signed but not implemented.

iv- Deng Awe Ajang: member of chiefs court
- Cattle are the cause of death in Jonglei state
- Lack of media and information/communication system is another source of conflict e.g. the recent clashes between Kongor youth and the Murle raiders was not reported.
- Recently, the raids that took place at Lith Payam where one man was identified to be from a known Nuer clan but no action was taken.
- Militias of Yau-Yau and George Athor had drawn youths from Akobo, Duk, Twic and Pibor who got armed yet their chiefs have not been identified.

v- Rachael Athok Ajang: Women Desk
- War started in Jonglei here and is still lingering among us here.
- Our youths went round last few months and found a fenced cattle camp in which both sides clashed and lost lives but no investigation was carried out.

vi- Bul Ajak Gak: Youth Leader
- Will you not be like a certain Murle man called John Bolloch who came with his peace team last year, made a lot of promises and never return nor implemented anything?
- Also Deng Makuach from Nuer youth came here for the same peace and the situation worsened thereafter.
- Gen. Bol Kong disarmed us last time and consequently the Murle and Nuer rained on us as if they were told, leading to high loss of lives.
- Our political leaders do not visit us whenever we are in dire need for help.
- If any attack happens again, we Twic youth will react accordingly.

vii- Samuel Abuoi Machar: Urban Youth Representative
- Land and water are the major point of conflict in our communities
- The main solutions should be signing local migration treaties with chiefs and community leaders. This will answer the Nuer question:
- why do you allow Tiang, which are wild antelopes, to pass through your land to the river and you block our cattle?
- Partial disarmament is another cause of conflict in our state.
- Hate speeches from our leaders who speak with tribal affiliation incite the local people to join the tribal wars.

viii- Col. Ruben Bol Wal
- To many peace meetings but no action is another cause of suffering in Jonglei State.
- Solutions: roads linking many counties and communities will is necessary.
- Dig water reservoirs to the drier communities for their animals during dry spells
- Sensitize communities to prepare for independence and to run their own developmental services that will engage them.
- Not only the illiterate youth are in the bush, even one Kaka wrote a leaflet and pinned it on the tree last time, warning Dinka against intentional marginalization of Murle.
ix- **Ajang Lual: SPLM Representative**  
- We in Twic East belong to the peace community in Jonglei  
- We are worried of the warning of retaliation by the youth leader  
- Lack of accountability e.g. one raider was killed in Twic here and identified as from Pajut but nobody took the responsibility yet the government knows such people and their communities.

b) **Duk (Padiet)**

Chief Lual Atungtil prays for a peaceful departure of the peace team as an elder preaches peace to the gathering in Duk Padiet (Photo by John Penn de Ngong, June 1, 2011)

i- **Lual Atungtil Ajak: Chief of Dongchak Payam**  
- Murle frequently come and carry a lot of damages to us but we do not go.  
- The neighbouring Nuer also do the same on us.  
- I am tired of peace talks with Government and NGOs.  
- If our cows return from ‘Toa’ (Nile swarms) now, that means the return of war and death.  
- Those you see here are students, but the whole strong youthful men have been killed.  
- Come July and there is no change, we will take action on whoever is keeping the war in our homeland again.

ii- **Daniel Atem Majak: Youth Representative**  
- We youth are the problem of Jonglei State.  
- But these youth here do not go anywhere for raiding but are always raided by others.  
- Murle attack us, Lou attack us, yet we stay. Come July without action to stop bloodbath in this state, we will take revenge.

c) **Bor**  
Since the Bor County chiefs and elders had just concluded their Bor-Murle Peace Conference at Manyabol on April 10, 2011, the requested the team use those resolutions they made so that they do not repeat themselves. Hence below is a cross section of the resolutions made by Bor and Murle chiefs, which will hereby complement the rests of their counterparts in other affected counties.

i- **H.E. Maker Lual Kuol: Commissioner**  
- Over 300 children abducted in Bor among others since last year.  
- I am still keeping some unidentified recovered children in my house now. Some of them cannot even speak or remember their clans and villagers vividly.  
- I am one of the peace makers, so let’s make it.

ii- **Deng Mach Deng: Chief Makuach Payam**  
- Why we went to Manyabol and sign peace with Chief Nyalang of Gumuruk Payam was not because we were afraid but because we wanted peace with our brothers.
- You peace boys should design and go ahead with mobilization and we will support you.

iii- Chief Anyang Koryom of Anyidi Payam
- After the peace talks at Manyabol in March, 2011, did not know that the Murle would follow us with cattle raiders instead of cattle traders.
- So I need to go back to Chief Nyalang and ask whether it was a joke or a real peace.
- Now what will become of the people killed, children and cattle taken after Manyabol peace conference?
- If the peace team goes, I will be among them to find out what happened after Manyabol.

Bor chiefs concentrates on peace session as Bishop Nathaniel Garang preaches peace in Manyabol, Gumuruk Payam, Pibor County on April 8, 2011 (Photo by Jimmy Kato)

Below is the excerpt of the Bor/Murle Peace Resolutions at Manyabol on April 10, 2011.

a) **DINKA BOR**

Resolutions
- We have granted free movement to Murle
- We have committed ourselves to observe Human Rights especially in protection of women and children.
- We have commited ourselves to stop any criminal act
- Cease-fire has been put in place with immediate effect from today.
- Therefore, as a result peace and forgiveness should prevail
- We call for an immediate inclusive peace conference among the Tribes of Murle, Dinka Bor, Anywak, Nuer, Kachipo, and Jie. In Jonglei State.

**RECOMMANDATIONS.**

- Return our children as a sign of this peace agreement.
- Compensate our brothers who were killed with 50 heads of cattle according to our tradition.
- Return our cows that are already identified as a sign of peace.
- Any criminal caught should be sent to court of law and be jailed when found guilty
- Any traders should move with document signed by Payam administrators e.g. Manyabol-Anyidi road to Bor town.
MURLE TO BOR

Resolutions
- We Murle will not accept any child sold to us illegally
- We will request Dinka to allow us to take our cattle during dry seasons peacefully to their grazing lands and water points.
- We will not stop their traders to come to our areas and let them move safely.
- We shall use legal/lawful means to solve the outstanding problems of our wives who were taken back by their parents.
- We will not attack Dinka Bor again as the critical issues have been resolved today.

Recommendations
- As we have resolved the conflict Dinka should not attack us if our people came to their villages, towns and on roads.
- Dinka must not bring their children for sale/exchange for cows to us.
- Dinkashould stops taking our children claiming to be theirs by force.
- The Dinka Bor should freedom for our traders and not to mistreat them.
- The youth of Dinka Bor should not abuse Murle youth as they see them anywhere since we have already resolved conflict between us.
4- Jonglei State Government Representatives

After the team tour of the counties, they came back to brief the state government about the facts found out and gathered on the mission. The briefing was done to the cabinet members in the Secretariat Headquarters in May in the presence of the deputy governor, after the team briefed the governor.

i- H.E. Kuol Manyang Juuk: Governor
“Let all the members of the communities unite and join this peace team in order to stop the bloodshed that is localized in the state.

- I myself do not have enough armed forces to stop you from killing one another. Juba has not sent the forces you heard about, so the only way is to stop it yourself before you call someone to stop you from doing it.

- I will also try my best with the government to support you by whatever means necessary.” (As quoted from his various speeches to the people during the 28th Anniversary of the Liberation Struggle celebrated in Bor in May 2011).

H.E. Kuol Manyang dances with Mundari girls and congratulates their leader Agut-yom for bringing their wrestlers to share in the May 16th Celebration in Bor, (May 29, 2011, Photo by J. Penn de Ngong)

ii- H.E. Mar Nyuot: Dep. Governor (Addressing the peace team in Bor)
- The reaction you received at Pibor today is not the way they do it but due to the trauma from the attacks on their people and property.
- Challenges are:
  - Children being dispersed to different villages, making it difficult to trace and recover them.
  - Limited mobility of security forces due to poor infrastructure.
  - Government to deploy 1,500 policemen along the roads with full logistics from Juba, but this was not implemented due to reasons beyond our capacity.
  - No real instant peace but a process of engaging people to talk and exchange ideas towards the solution.
  - Some people among the humanitarian circles are circulating divisive messages that the Murle are not being assisted when attacked whereas the Dinka are.

- Watch against any peace spoilers among the communities.

iii- H.E. Diing Akol Diing: Minister of Local Government (Jonglei State)
- This is an angry state whereby all sides are angry in turn.
- We admit there is political interference in the issue.
- GOSS should reinforce the state in all these issues causing conflict.
- Government and civil society to raise the level of awareness and peace.
- We have gone up too far, so let’s come down from our international assumption to solve our local issues by ourselves.
iv- H.E. Minister of Internal Affairs
- We paid a visit recently with the governor to Pibor to open some projects there, where the governor was misquoted by Murle people.
- News of cattle raiding and people’s killing has lost meaning as it is a daily routine among the communities.

LAST-MINUTE REPORTS FROM THE FIELD
- It is noteworthy that when the team concluded their fact-finding tour in Duk Padie in on June 1, there were warnings that resembles the threats made by Uror and Akobo chiefs, “Come July and there is no change, we will take action on whoever is keeping the war in our homeland again,” said Lual Atungtil, Chief of Dongchak Payam of Duk County. The team during the briefing of the state’s authority had repeatedly echoed the same sentiments from the affected people. All their attempts to meet the concerned peoples’ representatives in both state and federal parliaments were frustrated, and the threats were being turned into fatal actions as seen from the following reports recorded from the team’s sources by the time this document was sent to the printer (Tuesday, 21 June, 2011).

Pibor County
This morning, Nyany Korok, Murle youth leader, called Abraham Makur and outlined the extent of the weeklong fighting between the Lou Nuer and the Murle who have been attacked at the villages of Nanam, Lokuchar, Amuor, Manyabol and Gumuruk in Gumuruk Payam. Details of the casualties were not reliable enough to be published in this report.

Akobo County
Wuol Makuach, Akobo youth leader, called the team while printing this document in Juba and reported that 4 people were killed, 2 wounded and 500 heads of cattle taken in Korthom village of Akobo by attackers alleged to be Murle on Saturday, 18 June, 2011.

Bor County
Mr. Thokluel, the GUNPI representative at Kat-thok of Awerial County (Lakes State) called the team on Monday 20 June, 2011 and reported that some suspected young men from Kolnyang Payam of Bor County, who had crossed for pastures in Aliap ‘toc’ had stolen 15 heads of cattle from Chief Aguto Renk (from Adut Clan of Aliap). Thokluel later confirmed that the thieves had been arrested, so our team reported the case to MPs of both counties to arrange the return of Chief Aguto’s cattle.

Aliap youth (Awerial, Lakes State) celebrate the 16th May Anniversary in Bor, May 25, 2011 (Photo by John Penn)             This Aliap cattle camp dancer was singing, ‘This soil is my colour…”

COMMENTS FROM OTHER STATES
Besides the community representatives of chiefs, elders, local government, women, youths and organizations, there are individual voices from the rest of the country that add to the peace bundle for the good of Jonglei State.
CALLERS ON MIRAYA FM

LUAL LUAL FROM GOKMACHAR. MY MESSAGE IS GOING TO MY BROTHERS IN THE STUDIO. CONGRATULATIONS FOR THEIR GREAT COMMITMENT OF MAKING PEACE BETWEEN TWO BROTHERS WHO HAVE CONFLICT AMONG THEMSELVES. ONLY THE YOUTH WILL STOP THAT WAR.

LET THE SOUTHERNERS KNOW THAT GONE ARE THE DAYS OF KILLING EACH OTHER ON THE BASELESS ISSUES. WHY INOCENT PEOPLE ARE STILL BEING KILLED BY THOSE WHO HATE PEACEFUL CO-EXISTENCE AMONG THE COMMUNITIES. SO IN MY OPINION AS SOUTHERNER, LET THE TRIBAL WAR-PROMOTERS BE BROUGHT TO BOOK, AND DECAMPAIGNED FROM INFLUENCING THE YOUTHS INTO BLIND ACTION.

Concerned Southerner From Kampala, Uganda.

I honestly wish to request my fellow Southern Sudan youth to unify their efforts on rapid development of our long awaited new born nation. I am Peter Kuom Mayen in Nyamlel, Aweil West.

From Jogo in Maridi. Hi Maal Maker, how are u there? So am very sorry 2 hear that people are still killing themselves in Jonglei State. So my message 2 all South Sudanese is that, why are we keeping the devil spirit of killing a black person like u?

GOOD NIGHT MAAL MAKER I AM NOT HAPPY TO HEAR PEOPLE BEING KILLED IN UPPER NILE & JONGLEI STATES. YOUTH SHOULD ISOLATE THEMSELVES FROM SUCH MALPRACTICES & INHUMAN ACT. I AM ALBINO MADUT NYOK FROM KUAJOK -WARRAP.

It is very bad to hear that people of Jonglei are still killing themselves when the rest are enjoying peace. This is from Mawa in Maridi.

I give thanks to our youth if they keep making peace among the community, I am sure we will go ahead. Thanks. I am Osoufia from Yambio.

PAULINO UGUAK AKOT from Wau. To those guys in Miraya FM room, come one come all for new country with one heart to avoid propaganda and killing ourselves. That one is not ok because our people who are outside will be afraid to come back.

Wow! Maal Makeer, thank God if Murle refrain from child abduction, cattle raiding and causing insecurity in Jonglei, hence may cows enjoy livelihood. By Sir Awango in Kapoeta.

Allow me to remind the people who take up arms against the Government of South Sudan that any authority
of state is God’s permission, and people who oppose the government bring judgment up on themselves and carry the burden of guilt conscience forever. **Akot Majongapiok.**

**TO THE GUESTS IN THE STUDIO: PEACE CONSULTATION WAS ON BUT KILLING, RAIDING, ABDUCTION OF CHILDREN IN JONGLEI CONTINUES. WHO ARE RESPONSIBLE FOR THE ABOVE ATROCITIES? MAKOL PETER YUOR IN BOR**

Charles Jaffar from Hai Jarangala in Mundri. My fellow Southerners, let us not give room to our enemies to laugh at us. Stop killing each other. Instead be prepared to celebrate the Nineth July Twenty Eleven. 5995

To the visitors in the studio, action is louder than word. Airing in the studio will not beckon in the harmony among those notorious communities. It is better if the gvt can disarm the communities equally. I am **Anyar Chuty in Kapoeta.**

Hi Maal Maker, I give thanks to God for the decision made by the Makur’s team to meet the leaders of Murle and Dinka Bor. Instead of development they still have a spirit of killing themselves. Why not them to leave such chance to disease alone. Because, disease is not man-made, hence can come anytime. **Gatkuot from Malakal.**

Hello Mal Maker, thank u for the program. I would like to say all our leaders are not peace makers because some chiefs are the cause of all the problems in the community and between tribes, which is not good completely among ourselves as Southern Sudanese, because we are one and have just been fighting our common enemy. Please, stop it once and for all and join the rest in real business. **J.M**

**WAY FORWARD (Action points) for the Phase II of Jonglei Peace Caravan**

After the complete fact-finding tour of the counties and communities, especially in the ‘Conflict Triangle’, the peace team drew the following resolutions from the recommendations of the various community representatives that have spoken earlier on.

**1- Peace Caravan**

Most leaders of the communities of Jonglei State have spoken repeatedly about the youths being the instrument of both war and peace. Therefore, there has been a unanimous recommendation that another peace team be formed from various belligerent communities in order to do the follow up. The peace caravan will comprise all representatives of youths, women, elders, chiefs, politicians, church, government, and other peace bodies in the state. They will move from place to place according to the project details to be presented in a separate proposal in the Phase III mission.

**2- Peace Consultations**

This is another methodology besides peace caravan. The consultative meetings have been and will be held with the Members of Parliament in Juba, Bor and with chiefs and other stakeholders in the communities. Throughout the research, many speakers have been pointing fingers of blame on their political representatives, who similarly point back the same accusing finger. This will be done by the peace team or organizations leaders as GUNPI has been doing.

**3- Security**

Almost all the speakers the team interacted with have recommended deployment of police and army on the community or county borders. This will create a buffer zone that will be crossed with permission from the security authorities. The youth or individuals will have to prove the reasons of their visit to that tribe or county. For instance, anybody or group of people travelling from Akobo to Pibor must inform their chiefs and the security authorities around before they set of for their journey. The same thing will happen on their arrival. By departures and arrivals notices, the security will be able to determine and distinguish between the cattle raiders and cattle traders.

**4- Peace Treaties**

For genuine peace to prevail in Jonglei State, chiefs of various tribes or communities should sign treaties (peace guidelines) before they venture into other peoples’ land. It has been reported and confirmed that wrangles over pasture lands and agriculture lands is one of the root causes of the conflict in Jonglei. Therefore, it has been resolved that for Nuer, for example, to come to the ‘toc’ (swarmy pastureland) of Duk or
Anyuak, they must agree and follow some legally agreed procedures of migration from their community to their neighbours. This will involve some paper works so that the signatories of the agreement are held accountable should either site violate the treaty.

5- Service Delivery
Communication facilities (mobile phone companies), road networks, and other services should be delivered to the rural people so that they get engaged in positive business. This will also fulfill the team’s aspiration of turning the cattle raiders into cattle traders. Lack of roads and communication facilities has been widely blamed to be hampering the security operations, and on the other hand, encouraging the raiders to continue with their business.

6- Disarmament
The team has confirmed from many community leaders visited so far that a good number of the Jonglei youths had been rearmed by Athor and Yau-Yau militias. This needs another round of disarmament as recommended by the chiefs. Also there is complaint that the disarmament exercises done earlier were not even and complete. To avoid further bloodshed, disarmament should be going concurrently with the peace conferences.

7- Gadiang Community Peace Summit
Most of the chiefs of Jonglei Communities have resolved to converge at Gadiang for a once-and-for-all peace summit. They realized that unilateral or bilateral peace talks such as the Manyabol Peace Conference between the two communities of Pibor and Bor, which was disqualified by the Lou attack on Lekuangolei Payam of Greater Pibor. The peace conference this time will be all inclusive as the chiefs demanded.

8- Use of Peace Organizations
Since there is a growing mistrust between the communities and the government, it has been resolved that local peace organizations be recognized and used in the process of implementation of the projects of peace in Jonglei State.

9- Opening up of Business Links
In order for peace to come in full to these communities, businessmen from any community should be allowed to interact with their colleagues on the other side. This should be conducted with security assistance from each community police and chiefs. In this way, delivery of basic services under private sector will necessitate the need for peace, hence the vision of turning cattle raiders into cattle traders achieved.

10- Cultural Activities
As seen in Bor during the 16 May’s 28th Anniversary of the South Sudanese struggle, the Mundari youth came and joined the Bor youths as one team in a wrestling championship against Lotuho and Nuba on one side. Such should be extended to musicians, traditional dancers, church choirs and so on. These groups could possibly be used as peace caravan to move from county to county, community to community, and so on. This has been recommended as part of the regular practice that unites the communities.
Annexes

The fact-finding team used various formats to gathering the data. Apart from the text, the data is also starred separately in the following forms:

1- Picture album
2- Audiовideo (DVDs/CDs)
3- Manyabol Peace Conference Minutes

References
1- Manyabol Peace Conference, Marcy 4 – 10, 2011, by GUNPI.
3- Monthly Reports on Community Security by SSBCSSAC, Jongle State
5- Chol Andrew Atem’s Desertation: “Causes of Intertribal Clashes in Southern Sudan, a Case Study of Bor County, Jonglei State” (Ndejje University, Uganda).
6- South Sudan Census and Statistics Commission
7- The Holy Bible (KJV. Isaiah 18).
# List of Team Members

The peace caravan comprises four major memberships namely:

- Members of Jonglei State Peace Commission
- NGOs (members of the Coalition of Civil Society Organizations)
- Media organizations (Miraya FM, SSTV, Presidential Press, etc.)
- Individual Activists

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<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Organization</th>
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<tbody>
<tr>
<td>1</td>
<td>Rev. James Apay Ochalla</td>
<td>Jonglei State Peace Commission (chairman)</td>
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<td>2</td>
<td>Aguti Adut Aguti</td>
<td>South Sudan Bureau for Community Security and Small Arms Control (SSBCSSAC)</td>
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<td>3</td>
<td>Abraham Makur Duot</td>
<td>Greater Upper Nile Peace Initiative (GUNPI)</td>
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<td>4</td>
<td>Peter Atem Ngor</td>
<td>GEBU Forum</td>
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<td>5</td>
<td>John Chuol Mamouth</td>
<td>Upper Nile Youth Mobilization for Peace and Development Agency (UNYMPDA)</td>
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<td>6</td>
<td>John Penn de Ngong</td>
<td>USTASS (United Scribes, Teachers &amp; Artists Of South Sudan.</td>
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<tr>
<td>7</td>
<td>Maal Maker Thiong</td>
<td>Miraya FM (UNMIS)</td>
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<td>8</td>
<td>*Miyong Gatuor Kuon</td>
<td>Presidential Press</td>
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<tr>
<td>9</td>
<td>Keji</td>
<td>South Sudan Television (SSTV)</td>
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<tr>
<td>10</td>
<td>Jimmy Kato</td>
<td>Freelance Cameraman</td>
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<tr>
<td>11</td>
<td>*Khan Chuol Bayek</td>
<td>Individual</td>
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<tr>
<td>12</td>
<td>Peter Kayier</td>
<td>UNYMPDA</td>
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<tr>
<td>13</td>
<td>*Ruach Gatluak Pur</td>
<td>Cameraman</td>
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<tr>
<td>14</td>
<td>*Peter Guzulu Muzu</td>
<td>Human Rights Commission, Jonglei State</td>
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<td>15</td>
<td>*Amy Truesdell</td>
<td>US Department of State</td>
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<tr>
<td>16</td>
<td>*Manyang Duany</td>
<td>SSBCSSAC</td>
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<tr>
<td>17</td>
<td>*Anyang Nyuon Anyang</td>
<td>SSBCSSAC</td>
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*A person marked with an asterisk made a single journey with the team*
Taking peace to the people
By swift messengers down the Nile
    In boats made of papyrus
To the tall and smooth-skinned people
    Who are feared far and wide
To the land divided by rivers
A nation that measures out wide

Taking peace to the people
To convert cattle raiders
    into cattle traders
    To turn rustlers
    into wrestlers
    To tame a thief
    into a chief

Text and Pictures by J. Penn de Ngong