

OUR PEACE, OUR FUTURE

**EXPERIENCES FROM COMMUNITY MANAGED DISASTER
RISK REDUCTION APPROACHES IN SOUTH SUDAN**

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LIST OF ACRONYMS

CDOW	Catholic Diocese of Wau
CDOTY	Catholic Diocese of Tombura-Yambio
CMDRR	Community Managed Disaster Risk Reduction
CORDAID	Catholic Organisation for Relief and Development Aid
CPA	Comprehensive Peace Agreement
DRR	Disaster Risk Reduction
FAO	Food and Agriculture Organisation
FYF	Fashoda Youth Forum
HARD	Hope Agency for Relief and Development
HIV/AIDS	Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome
ICRC	International Committee of the Red Cross
IDPs	Internally Displaced Persons
IIRR	International Institute of Rural Reconstruction
Kgs	Kilogrammes
Kms	Kilometres
LRA	Lord's Resistance Army
NGO	Non-governmental organisation
NYAD	Ndaziduduwa Youth Development Association
PDRA	Participatory Disaster Risk Assessment
PHC	Primary Health Care
RAAH	Rural Action Against Hunger
SHG	Self Help Group
SPLA	Sudan People's Liberation Army
SSP	South Sudanese Pounds
TOT	Trainer of trainers
UN	United Nations
WASH	Water, Sanitation and Hygiene
WDC	Women Development Group
WFP	World Food Programme

FOREWORD

Worldwide, the number of disasters and their severity – caused by both natural and manmade hazards – has been increasing. When these disasters strike it is always the poorest people who are hit the hardest. This is because the poor often live in the most dangerous locations, and are therefore most vulnerable to the effects of natural hazards. In the case of manmade hazards, such as armed conflict, the poor are also the first to leave behind their homes, jobs and farmlands in order to flee from acts of war. Such disasters can suddenly destroy years of investments and stand in the way of further development.

Cordaid (Catholic Organization for Relief and Development Aid) is a large organization for development cooperation and humanitarian aid, based in the Netherlands. Our vision is a world where we share our global common goods, where we make space for diversity and where we create flourishing communities that can reach out to and work with the most vulnerable people around the world. Our mission is to bring about transformation in societies around the world so that they become more just, more inclusive and more sustainable. That is why we work on locally-based development and cooperation to build flourishing communities in fragile and (post-) conflict areas.

Cordaid has been implementing and supporting programs in Sudan and South Sudan for more than 20 years. Ongoing projects and programs include emergency preparedness and response, community managed disaster risk reduction (CMDRR), health care, food security, security and justice, women leadership for peace, extractives, and investments. Our interest is to create a space for effective citizen participation in finding lasting solution to the challenges faced by the South Sudanese people.

In this publication, we will discuss the best practices, the lessons learned and the recommendations taken from our current CMDRR program in South Sudan. This is a country where it is especially important to address both natural hazards (i.e. floods and droughts) as well as manmade hazards (conflict within and between communities).

Our local partner organizations, which we support in terms of funding and capacity building, have been working at precisely this intersection: addressing the disaster risks from conflicts and natural hazards in a single approach. A good example of this is the project implemented by the Catholic Diocese of Wau in Western Bahr el Ghazal, described on page X. Here the involvement of both pastoralist and farmer groups helped to reduce conflict between the communities.

We hope this book will inspire you to join us in building flourishing, disaster-resilient communities in South Sudan. The title 'Our Peace, Our Future' was formulated by representatives from local communities and partner organizations in South Sudan during the 'writeshop' in November 2014 in Juba, which led to this publication. As can be seen from the case studies in this publication, many disasters (except for the major crises) are a local affair. Evidence shows that communities and other local actors can often prevent or reduce the impact of disasters. At all stages of a possible disaster – before, during and after – it's the people in the communities who know what needs to be done. Therefore, if we enable communities and other local actors to improve their capacity for Disaster Risk Reduction, this will save lives and livelihoods, and contribute to a future of peace and prosperity for the people of South Sudan.



Simone Filippini
CEO Cordaid



Margot Loof
programme manager DRR &
Disaster Response Cordaid

ACKNOWLEDGEMENTS

The program began sometime in 2012 when Cordaid partnered with a few National NGOs and Catholic dioceses to implement community managed disaster risk reduction projects in various states in South Sudan. The partnership also included the International Institute of Rural Reconstruction (IIRR) whose responsibility was to train, mentor and coach these partners in collaboration with the Cordaid program manager based in Juba. Cordaid in partnership with IIRR began the work of documenting the progress, experiences and challenges of these projects.

It is for this reason that representatives of partner organisations whose stories are captured in this book had to leave the comfort and convenience of their homes and work to travel hundreds of kilometers, to a hotel in the city of Juba, South Sudan, to write this booklet.

We sincerely thank the 8 project leaders, the 5 DRR committee members and one community mobilizer from the project areas who sacrificed their time to participate in the writeshop during which they wrote, critiqued, revised, and produced drafts for this booklet. For the many individual members of the communities in which these projects took place, DRR committees, partners, staff of collaborating institutions

and the county authorities in the respective states whose participation, contribution and experiences are reflected in this booklet, we feel greatly indebted to you.

Also, it would have been a very different booklet if it was not for the commitment and contribution of Cordaid staff in South Sudan and IIRR, whose technical contribution and overall programme management guided the successful implementation of these projects and the realisation of this booklet.

Cordaid sincerely thanks the IIRR's country manager for South Sudan, Zerihun Lemman, for his leadership and coordination of the process that led to the development of the cases; Tervil Okoko, our chief editor, who was quite instrumental in facilitating the writeshop and in editing this booklet; and Rose Kipyego for providing editorial support and guidance to the case writers. We also feel greatly indebted to Mahteme Mikre-Cordaid South Sudan's DRR & FS Programme Manager who besides coordinating the documentation process also worked closely with Margot Loof- Cordaid's DRR & DR Programme Manager in The Netherlands, in providing technical guidance and editing the content.

Cordaid

INTRODUCTION

The context of South Sudan

South Sudan is Africa's youngest state. It obtained its independence on 9 July 2011, following a referendum in January 2011 in which an overwhelming majority of southerners opted for separation. The independence marked the end of the Comprehensive Peace Agreement (CPA) between the Government of Sudan and the Sudan People's Liberation Movement/Army that was signed in 2005. The signing of the CPA also marked the end of a protracted civil war which claimed the lives of about 2 million people, displaced approximately 4 million people and which lasted between 1983 and 2005.

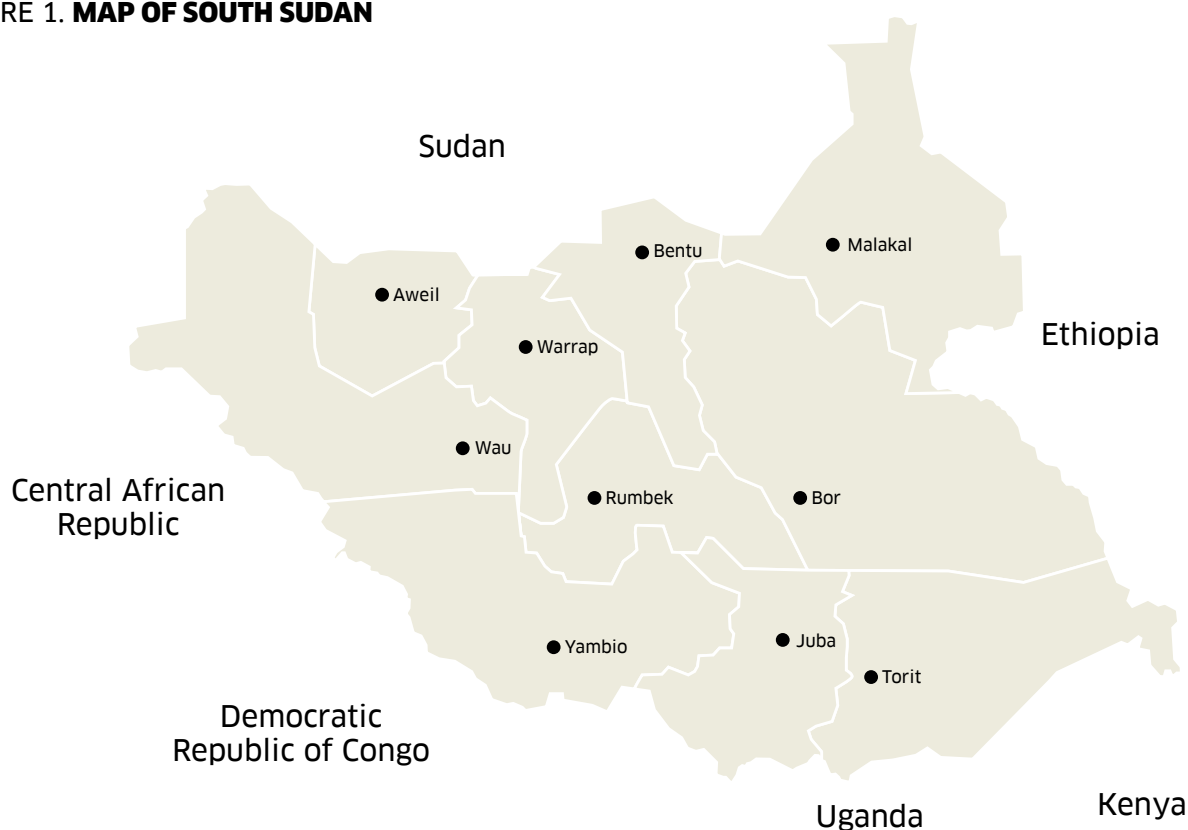
The new government is trying to put in place structures and systems to deliver services to its citizens. However, many challenges abound. A big number of citizens who had fled the war are returning to the country after calm returned and they require means of livelihood. About 2 million people returned in 2008 alone. Also, every year, localized floods and drought affect crops and settlements. This results in food insecurity. The Food and Agriculture Organisation and the World Food Programme, in their February 2014 Special Report on Crop & Food Security Assessment for South Sudan, estimated a cereal deficit of about 408,500 tonnes for the year 2014. The two UN agencies indicate that food insecurity affected 33.4 percent (3.7 million) of the population, which, according to the 2008 Population and Housing Census, was estimated at 8.26 million.

Apart from drought and floods, South Sudan has also witnessed a good measure of inter-ethnic conflict and cattle-raiding. In 2012, the young country's burden was compounded by renewed armed conflict within its borders which led to the closure of oil pipelines. Oil is South Sudan's main foreign exchange earner and the closure meant loss of up to 98 percent of revenue for the government, and reduced access to resources for community development. Such conflicts also displace populations. According to the FAO/WFP Special Report, armed conflict that began in December 2013 had displaced an estimated 863,000 people by the end of January 2014. The regions directly affected by conflict also had the worst food security conditions.

Cordaid has an office in Juba, South Sudan, with an annual budget of approximately Euro 9 million. The Juba office has the overall responsibility for programme development, implementation and monitoring over the projects being implemented in South Sudan. Ongoing projects and programmes include emergency preparedness and response, community managed disaster risk reduction, health care, food security, security and justice, women leadership for peace, extractives, and investments.

Currently, Cordaid is operating projects in Upper Nile, Unity, Western Bahr el Ghazal, Western Equatoria, Central Equatoria and Eastern Equatoria States and in Abyei Area of South Sudan.

FIGURE 1. MAP OF SOUTH SUDAN



Administrative division of South Sudan:

South Sudan is divided in 10 States. They were created out of the three historic former provinces (and contemporary regions) of Bahr el Ghazal (northwest), Equatoria (southern), and Greater Upper Nile (northeast). The states are further divided into 86 counties.

A payam is the second-lowest administrative division, below counties, in South Sudan. Payams are required to have a minimum population of 25,000 people. They are further subdivided into a variable number of bomas. As of 2009, South Sudan's 514 payams have an average of 4.2 bomas each. The equivalent unit of a payam in neighbouring Kenya and Uganda is a sub-county.

The communities in which the Cordaid CMDRR programme takes place, are villages / communities at the level of the boma's of South Sudan.

What is Community Managed Disaster Risk Reduction (CMDRR)?

Community Managed Disaster Risk Reduction (CMDRR) is a process of bringing people together within the same community or between neighbouring communities to enable them to collectively address a common disaster risk and to collectively pursue common disaster risk reduction measures.

CMDRR is a process that mobilizes a group of people in a systematic way and making them safe and resilient as a community or group in the face of disasters. Its vision is a dynamic community that equalizes power relations, binds the group cohesively in the process of making decisions, deals with conflicts, resolves disaster risk issues, and manages individual and collective tasks while addressing and bouncing back from hazard events.

As long as disaster risks are not being reduced, achieving poverty reduction, social equity improvement and sustainable development will remain a big challenge.

In the CMDRR approach, a Disaster Risk formula is normally used to assess the risks. The formula offers a simple, clear and a kind of 'mathematical' equation on how to determine the disaster risk. The disaster risk formula helps communities and groups in determining the level of disaster risk. Based on the disaster risk analysis (done using the disaster risk formula), communities develop and implement their disaster risk reduction action plans and their contingency plans.

$$\text{Disaster Risk} = \frac{\text{Hazard} \times \text{Vulnerability}}{\text{Capacity}}$$

The disaster risk formula translates into three areas of community managed DRR activities:

1. Prevention and mitigation of hazards
2. Reduction of vulnerabilities to hazards
3. Strengthening capacities to cope and bounce back from hazards

If disaster risk is reduced, the probability of the hazard event turning into a disaster is less. This concept is the core idea of CMDRR.

Hazards, coupled with vulnerability and a lack of capacity to cope, translate into communities with high levels of risks. It is possible to reduce these risks. Some hazards can be prevented or mitigated. Some hazards defy prevention or mitigation or preparedness but communities can be enabled and empowered to cope and bounce back from their impact.

CORDAID Community Managed Disaster Risks Reduction (CMDRR) program in South Sudan

The Cordaid disaster risk reduction program in South Sudan is aimed at building disaster resilient communities for multiple hazards. It focuses on inter-intra community conflict, drought, flood and communicable diseases, depending on the context of the states and counties of operation. Cordaid already has 10 years of experience in CMDRR related to natural hazards. In South Sudan the CMDRR approach is also used in a conflict context. This choice seems legitimate since disasters caused by natural hazards could increase the risk of violent conflicts, and scarcity of resources due to natural hazards (such as drought or flood) can worsen violent conflicts or even cause new conflicts. On the other hand, conflicts and a culture of distrust increase people's vulnerability for disasters. Disasters are not so natural, but are strongly influenced by social, economic and political factors in society, especially in those places where natural hazards happen in the midst of conflicts. Underlying political, social and economic processes that influence the intensity of a natural hazard and/or violent conflict should be taken into account, when working on building disaster resilient communities.

South Sudan faces both natural and human induced hazards. The hazards mapping exercise conducted in 2012 by Cordaid in partnership with IIRR and the participatory disaster risk assessments conducted by Cordaid partners in five states (Western and Northern Bahr el Gazal, Upper Nile, Western and Central Equatoria) of South Sudan revealed several major hazards in South Sudan. Human induced hazards include: internal armed conflict; conflicts related to extractives; inter- and intra-ethnic disputes and cattle raiding; conflict between pastoralists and farmers over natural resources leading to insecurity; conflict over land tenure; and conflict between IDPs/returnees and host communities. Also, inadequate basic services such as clean water and health care, and the presence of Uganda's Lord's Resistance Army (LRA) in the border areas of Western Equatoria were seen as hazards. Flood and drought were identified as natural or climatic related hazards. Climate change and climatic variability affect the environment while hindering the disaster risk reduction efforts of communities.

Thus, key issues to address in the Community Managed Disaster Risk Reduction programme in South Sudan are:

- How best, and to what extent, can the CMDRR approach contribute to conflict transformation and resilience building at local level? (e.g., to transformation of conflicts on natural resources such as land and water; and/or transformation of conflicts caused by marginalisation of certain groups in the society).

- How to reduce disaster risks and thus decrease causes for conflicts?
- How to reduce conflicts and thus decrease communities' vulnerability to hazards?
- How to prevent or mitigate disasters thus increasing communities' capacities to reduce risk?
- How to enhance preparedness of communities with traditional early warning system and community contingency plan, thus mitigating the impact of disasters?
- How to bridge communities' capacity gap to enhance conflict transformation and strengthen community resilience for multiple hazards.

All the above mentioned major hazards in South Sudan can be characterized as a slow or a quick onset disaster that allows for the implementation of disaster risk reduction measures as recommended by the Hyogo Framework for Action (HFA) 2005-2015 of the UN International Strategy for Disaster Reduction (UNISDR).

What informs work around this area?

What is the reasoning behind Cordaid choosing this CMDRR area for intervention?

The targeted areas are threatened by multiple natural and human-induced hazards. Cordaid's CMDRR program focus in South Sudan is on areas prone to drought, flood, conflict and other hazards. Cordaid's theory of change looks at the CMDRR approach as follows:

If communities in disaster prone areas identify their risks, analyse their vulnerability and capacity, and design and implement appropriate risk reduction measures, then disaster prone and marginalized communities in the target areas will be empowered. Such communities will gain a thorough understanding and awareness of the hazards profile, vulnerabilities, capacities and degree of risk that will help them to understand the cause and effect relationship between multiple hazards, and to implement locally appropriate disaster prevention, mitigation and preparedness measures.

With this approach, Cordaid believes communities will reduce their risk for multiple natural and human-induced disasters, improve their well-being, and will be able to meet their felt needs and build their resilience to shocks and crisis.

Cordaid's Community Managed Disaster Risk Reduction programme focuses on building resilient communities/ resilient livelihoods. Cordaid gives a grant and technical support to a partner who works together with communities, to implement the projects. Also, in this project, Cordaid partners with IIRR to offer continuous technical support to the implementing partners. With this, IIRR is tasked to conduct partner assessment and risk mapping. It also conducts basic and refresher trainings to staff of the identified partners. IIRR further offers capacity support to partners through mentoring and coaching, and local exchange visits.

The implementing partner works with the community through a community facilitator and DRR committee members. The DRR committee members are chosen by community members.

Intervention types

The foundation of CMDRR projects in South Sudan is a community-managed approach that follows a bottom up and community led process. The time frame has allowed the CMDRR approach to be institutionalized with community based organisations to effectively identify and reduce present and future disaster risks. The CMDRR programme engages community based organisations to adopt a risk management approach and build resilient communities.

The project implementation considers two phases to achieve its objectives. Phase one focuses on training community members on the disaster risk reduction process and on identifying, analyzing and prioritising their disaster risks. This phase is called the Participatory Disaster Risk Assessment (PDRA). In the second phase, the target communities, supported by Cordaid's local partners, will plan, implement, monitor and document the prioritized disaster risk reduction measures. Also in this phase community level contingency plans are made, which could be implemented when a disaster really happens.

The six main components and intervention types of the community managed disaster risk reduction programme in South Sudan are as follows:

- 1. Community and partner capacity building:** This component mainly focuses on partners and community capacity building. It aims at equipping the communities and partners with skills to undertake participatory disaster risk assessment and analysis, develop community-owned disaster risk reduction plan and contingency plan and, to implement community managed disaster risk reduction intervention. Project implementing partners are given a 13-days intensive CMDRR course accompanied with field practicum and thereby conduct participatory disaster risk analysis. All the community managed disaster risk reduction projects include livelihood resilience and conflict transformation activities, and are designed based on the result of this participatory disaster risk analysis.
- 2. Community institution building:** With the objectives of enhancing communities capacity to develop their own disaster risk reduction plan for conflict, flood, drought and Lord's Resistance Army hazards, Cordaid aims at facilitating the communities in unleashing their existing capacity for risk reduction. Every community has a set of institutions through which it runs its affairs. The community institution is a key pillar of the community managed disaster risk reduction program to safeguard the sustainability of project outcomes. The institution plays pivotal role in transforming localized conflict by facilitating constructive dialogue among conflicting parties.

3. **Conflict transformation:** Enhancing community capacity to facilitate dialogues among conflicting parties (tribal groups, cattle raiders, agrarian and pastoral communities, etc.), and promoting constructive dialogue engagement for sustainable conflict transformation, is another area for Cordaid's intervention. This includes creating dialogue among conflicting communities/parties; ensuring accountability, advocacy, lobby and influencing policy makers and implementers for equitable and fair distribution of resources and basic services; and for protection for marginalized and disadvantaged community groups. The conflict transformation is the whole sum of all the CMDRR interventions, and building peace is essential for building resilient communities.
4. **Livelihood security:** Improving livelihoods options, e.g. through improved access to strategic agricultural inputs and/or income generation is also a critical area of intervention for Cordaid. This includes provision of fast-maturing drought/floods- tolerant seeds, farming tools and inputs, farmers training, saving and credit schemes for women groups in the form of Self Help Group (SHG) approaches, promotion of vegetable gardening, and income generating activities. This component aims contributing to livelihood enhancement and diversification for disaster-prone and disaster-affected communities so that they can boost their capacities to resist, cope and bounce back from natural and human-induced disasters.
5. **Water for multiple uses:** Construction and rehabilitation of strategic water sources for human and livestock consumption and addressing the root cause of disasters such as conflict over access to clean water, gender based violence and insecurity caused by water stress is another area of intervention. Projects within this scope promote e.g., the rehabilitation or construction of boreholes (see project in Western Bahr el Gazal). Such projects use water to address the root causes of conflict and mitigate the impacts of long dry spell. Small scale irrigation and vegetable gardening are also constituents of the water intervention. For example, in Western Bahr el Ghazal state shortages of water has caused conflict among community members and exacerbated women and girl's vulnerability for gender- based violence.
6. **Community early warning systems:** Building the capacity of the community to identify risks and hazards early enough and to disseminate information about the same among community members was also a critical component of Cordaid's work in South Sudan. The communities, as a result, put in place disaster early warning systems which helps them prepare in good time against risks. This is taken a step further by linking the community early warning system with existing government systems. Key traditional/ community early warning indicators are identified and linked with modern early warning information system to optimize community preparedness for early action.

The programme is funded with support from the Dutch Ministry of Foreign Affairs and the Dutch public. The main states in which Cordaid implements its CMDRR resilience-building programmes are Upper Nile, Western Bahr el Ghazal, Central Equatoria, Eastern Equatoria and Western Equatoria, with a total of 11 counties (districts).

HOW THIS BOOK WAS MADE

Selection of cases, writing of cases

Cordaid, with support from IIRR, wanted to document the processes and experiences of the CMDRR projects. The documentation aimed to cover the implementation of the projects by the partners and communities in the mentioned states in South Sudan. The documentation exercise resulted in this publication which has the following sections:

- Case descriptions of the project as implemented through the collaboration of the implementing partners; and
- The lessons from the projects as implemented by the partners in collaboration with the communities.

The materials in the book were prepared through a three-step process (see Figure 2).

Getting the cases done

Cordaid invited the leaders of the partner organisations to submit a draft manuscript about their project. The draft was to follow a guideline Cordaid had sent earlier to these leaders. Cordaid, during its field visits to project sites interviewed community members who are beneficiaries of the interventions. Each case consisted of one or more human interest stories about the benefits of the project interventions, along with the description of the project and some data to support the case.

Writershop

Leaders of the projects and some community leaders who had good knowledge of the project were invited to a 5-day writershop at World Focus International Hotel in Juba city, from 10 to 14 November 2014. The 21 writershop participants included 12 case

holders (or case writers), facilitators, editors, resource persons from IIRR and Cordaid and logistics staff.

Day 1-4: Writing and re-writing cases.

The case holders spent the first and the second day reading out their drafts in group sessions and breaking off to re-work them taking into consideration comments from fellow participants including resource persons. This continued into the third and fourth days. Two groups worked on the cases with the guidance of an editor. When they had completed their drafts, the participants handed them to an editor, who reworked them into a near-final form.

Day 5: Lessons and recommendations.

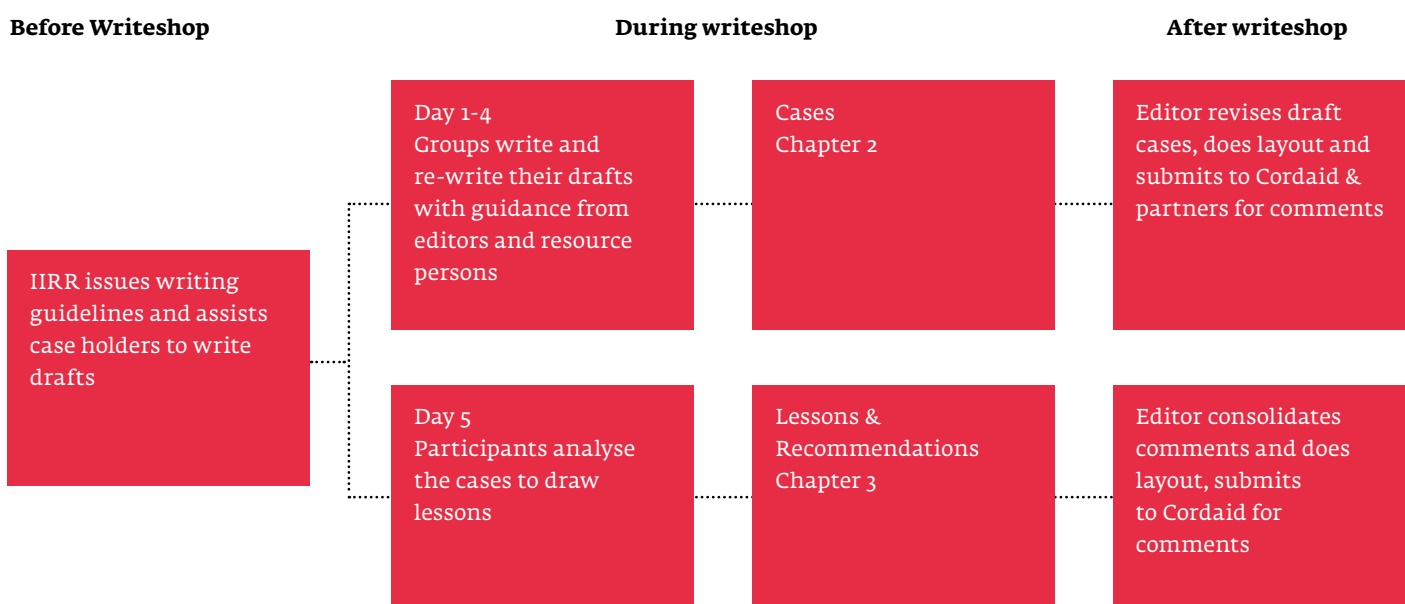
After completing the work on cases, participants embarked on the task of developing lessons emerging from the cases. The participants, in two groups, brainstormed the lessons emerging from the experiences during the implementation of the projects by the implementing partners. Participants also suggested the book's title.

How the book is organised

This book is divided into 3 chapters- Introduction, Cases, and Lessons. It presents ten cases and lessons drawing from the CMDRR project implemented by 10 partners and funded by Cordaid. The cases are:

1. **No longer at war as pastoralists and farmers in Bussere payam bury the hatchet.** This case talks about how warring communities in Bussere payam of Western Bahr el Ghazal stopped hostilities and started working together after the project.

FIGURE 2. **THREE-STEP PROCESS OF THE WRITESHOP**



2. **Resolving acute water shortage in Ngisa** is a story of one community which suffered acute water shortage for a very long time until the intervention brought about boreholes and a water resource management plan in Ngisa boma, Wau County.
3. **Growing tomatoes for peace in Karakpa IDP camp.** This case looks at how people who are living in the IDP camp changed their life for the better by engaging in tomato farming to support their livelihood.
4. **Empowering Yambio's Diatoro community to withstand hazards** is a community's determination to build strong community institutions to transform conflict and to build their resilience to hazards.
5. **Building resilience in Kangi payam using luana, the magical sorghum seed.** This case talks about how communities in Kangi payam of Western Bahr el Ghazal adopted the sorghum variety to beat the challenges posed by drought to food security.
6. **Keeping the LRA rebels away through the drumbeats of Diatoro village in Yambio** is a story of how the Diatoro community in Yambio successfully devised the use of the wooden drum to warn of the impending attack by the rebels.
7. **Promoting community dialogue through CMDRR committee in Maridi county.** This case looks at the role of the CMDRR committee in conflict transformation and resilience building, and how this worked out in Maridi county, in Western Equatoria state of South Sudan.
8. **Transforming conflict in Wau County through CMDRR committee** is the story of a community that put all its hopes on the DRR committee to bring peace and harmony between those who had returned to the area after the conflict and those who remained behind.
9. **Inter-community conflict transformation in South Sudan's Panyidwai payam** tells the story of how three ethnic communities who kept fighting each other were brought to work together for the sake of peace and livelihoods.
10. **Twinning goats in Kangi payam** is an interesting story of how a community, within the CMDRR project, sought to improve the livelihoods of some of their vulnerable members by providing goats. These goats gave birth to twins.

The last chapter of this book, Chapter 3, identifies lessons and recommendations issuing from implementing this project.

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NO LONGER AT WAR: PASTORALISTS AND FARMERS IN BUSSERE PAYAM BURY THE HATCHET

COUNTRY	South Sudan
PROJECT	CMDRR Pilot Project
DURATION	2013 – 2014
IMPLEMENTER	Catholic Diocese of Wau
PARTNERS	Cordaid (funding and technical support), IIRR (Technical support)

“We no longer fight here in Bussere. As farmers, we have learnt that dialogue is the best way to solve any problems we have with our pastoralist neighbours”. These are the words of 72-year old John Mafhum Rukdo, who is also a member of the Disaster Risk Reduction (DRR) committee in Bussere payam, Western Bahr el Ghazal state of South Sudan. The committee was formed by the Catholic Diocese of Wau to transform conflict in the community.

Before embracing dialogue, John and his male counterparts fought the pastoralists who drove their animals from Warrap State due to insecurity caused by other cattle raiders from the neighbouring state. The pastoralists also brought the cattle in search of pasture and water during drought. The farmers got angry that the pastoralists let their cattle destroy the crops. “I thank the women in this community for always encouraging us to stop fighting and instead embrace dialogue. I am happy to say that their persistence has not gone to waste,” says John. He also appreciates the trainings he attended in peace building which he describes as having opened his mind in conflict resolution. The trainings were conducted by Catholic Diocese of Wau.

Living in bussere payam (district)

Bussere Payam is found in Wau County, Western Bahr el Ghazal state. It lies about 12 kilometres south of Wau town. The area was originally inhabited by the Bongo tribe but during the 21 years of civil war in South Sudan, other neighbouring tribes moved in. This include the Belanda, Ndogo, Kresh and the Zande.

Communities here depend on farming as their source of livelihood. They grow indigenous crops such as cassava which takes two years to mature, and groundnut, sesame and sorghum which mature within a year. They also grow okra and pumpkin mainly for domestic consumption or for selling to earn small income. But they have neighbours in Warrap state who are pastoralists. The peace building initiative in Bussere Payam involving the farmers and their pastoralists neighbours started 3 years ago. But even then, there was no agreement signed.

Hungry cattle and cassava crop

The Farmers in Bussere Payam are on the verge of losing all their staple crop- cassava. This is due to conflict with the neighbouring pastoralists' community from Warrap state. This is according to the findings of a Participatory Disaster Risk

Assessment (PDRA) conducted in the area by Catholic Diocese of Wau and the community. The cattle stray into the farms destroying the cassava crop, leaving the farmers with no food and source of income. When confronted, the pastoralists attack the farmers using guns. The farmers are not armed but in retaliation, they poison the farms to kill the cattle. Pastoralists again retaliate by burning the farms and houses once their animals die of poison. From the PDRA, it was reported that two people were killed and few houses burnt in Bussere in 2012 after a cow belonging to a pastoralist was found dead. In February 2014, a woman was killed and two girls raped after a pastoralist's cow was found dead in the area of Momoi, a boma within Bussere payam. The conflict between the two communities has been intensifying over the years, calling for a quick intervention to resolve it.

Intervening for peace

With support from Cordaid and IIRR, the Catholic Diocese of Wau and other stakeholders like WDC and HARD undertook initiative aimed at transforming this conflict. The first step involved the PDRA, which identified conflict between the two communities as the major hazard.

Capacity Building.

In the PDRA, the Catholic Diocese of Wau involved 100 community members, and this informed the nature of peace building interventions to be undertaken. Up to 30 members (18 men and 12 women) of the community were trained in leadership, resource mobilisation and networking, advocacy, lobbying, and livelihoods diversification. The 30 in turn trained 116 Bussere community members in peace building and livelihoods diversification.

Formation of community institutions.

Through the help of the community, the Catholic Diocese of Wau transformed the 30 community members into a DRR committee. After all, their capacity had been built on leadership. With support from the Catholic Diocese of Wau, the DRR committee led the peacebuilding process in the payam.



Community members discussion on the DRR Committee

To strengthen the voice of women, the Catholic Diocese of Wau facilitated the formation of a 16-member women self-help group. Members of this group make weekly savings of 5 SSP. The women also use the forum to solve their social and economic problems. For example, from the savings made, they can take some small soft loan to meet household needs including school fees for their children.

Livelihood diversification. The Catholic Diocese of Wau introduced fast maturing crops such as egg-plant, tomatoes, cabbages, carrot, hot-pepper among others. Through the DRR committee and the women group, they also provided training to the community on improved farming methods to enhance crop yields. Catholic Diocese of Wau provided assorted seeds of vegetables, hoes and rakes to each of the 116 trained community members.

Counting the gains

Enhanced capacity in peace building.

The training enhanced the capacity of the DRR committee as the lead community institution in peace building. The inclusion of the marginalized members of the community such as women, youth and the physically challenged enhanced community participation in building peace among the two warring communities. This also made it an all-inclusive process. This has enhanced community participation in transforming conflict.

Strengthened community institutions.

The DRR committee and the 116 trained community members have taken up lobbying and advocacy roles in peace building as a responsibility. The self-help group grows in strength as it continues to recruit new members. It is a learning forum for the culturally conservative and resource-challenged women. Each member makes a weekly saving of 5 SSP, which translates to a monthly saving of 320 SSP. The group intends to turn the savings into a revolving fund. Also, the group has set up one vegetable garden, measuring one feddan (about 1 acre), to support their income.

Improved livelihoods.

The introduction of fast maturing crops ensured that farmers harvested their crops early in the year before the pastoralists invaded their farms in November. This reduced the severity of loss suffered by the farmers. This also helped in minimizing incidences of conflict. The crop varieties enhanced nutrition, and sales from surplus production supplements income at household level.

Behaviour change.

Through the trainings, Bussere community now appreciates the importance of peaceful co-existence. They have embraced dialogue as opposed to retaliation. They no longer kill the offending cattle. Instead, they tie it and notify the DRR committee and the chief. The committee and the chief would engage the concerned pastoralist in dialogue, and refer the case to the county authorities. The pastoralist would then compensate the farmer for damages. Peace initiatives have widened the participation of many stakeholders such as the different States in South Sudan and beyond, local governments, religious

institutions, and community institutions and members. This has created synergy in peace building for instance in the discussions and resolutions agreed upon in peace conferences.

Analysis

From the interventions, it is evident that mediation is critical in peace building. Cooperation between the conflicting parties is also required to propel the initiative. Community participation ensured their ownership of the process. Partnership with different stakeholders played a critical role in creating synergy in the entire process.

However, inadequate follow-up in some of the earlier peace initiatives had discouraged some community members from taking up any other role in conflict resolution. They had given up.

Challenges

- Inadequate staffing affected the implementation process.
- Getting both parties (the two communities) to discuss conflict resolution was a challenge in the beginning due to ethnic suspicion.
- There was delay in funding which affected project implementation.

Way forward

Involve local actors like chiefs, payam administrator, church personnel in dialogue mediation. Continuous dialogue is a critical tool in resolving conflict. There is a need for constant follow up on any peace initiative to ensure peaceful co-existence. Spontaneous training on conflict transformation and peace building principles should be encouraged. The pastoralist communities should be encouraged to graze along the nearby rivers to avoid destroying crops.

Igsam takes lead in peace building'

"I have always had faith that one day peace will prevail between us and our neighbours. The church has really supported us on this," says Igsam Saleh Rihan, one of the DRR committee members. Igsam was born in 1964 in Wau county of Western Bahr el Ghazal state. She got married in the 1980s, and currently, the mother of four girls and three boys teaches at Bussere primary school.

"At the beginning (before CMDRR project started in Bussere), my mind was blocked. I had my stereotypes about the other people and I hated them. I couldn't think we could dialogue to resolve conflict. I only thought about revenge against the cattle keepers who destroyed our farms," she says.

Having heard about the CMDRR project after it was announced in church, Igsam immediately sought to be enlisted for the PDRA exercise. This gave her the courage and impetus to participate fully in the project. Eventually, because of her commitment, she was elected the deputy chairperson of the Bussere DRR committee. "I have learnt many things during the trainings. I have learnt how to become a good leader, networking with others, mobilizing resources, advocating and lobbying, how to diversify my livelihood and dialogue to resolve conflict. Now I feel that with the training I have undergone, my mind has opened up. I now feel like engaging in dialogue each time there is conflict," she adds.

RESOLVING ACUTE WATER SHORTAGE IN NGISA BOMA

COUNTRY	South Sudan
PROJECT	Community Managed Disaster Risk Reduction
DURATION	2012 - 2014
IMPLEMENTER	Women Development Group (WDG)
PARTNERS	Cordaid (funding and technical support), IIRR (Technical support)

“Only one organisation has collected information from us and in a very short time given us feedback, and that is WDC (Women Development Group),” Musa Joseph, the chief of Ngisa location, made the remarks in April 2012 as engineers broke the ground to start drilling the borehole in the village in Ngisa boma (location). “Many organisations come to collect information from us and go without returning. We do not know what they do with that information, but with you (referring to WDC), you collected information, came back to us to verify it and, in a very short time, you responded to our needs by drilling water. This makes us feel human. We do believe that Cordaid is a unique organisation,” said the chief. The community members were impressed by the quick response to their call for help. They needed water badly.

The 4,500 (according to the National Electoral Commission, 2010) residents of Ngisa boma of Baggari payam (district) in Wau County, have for many years contended with the ravages of drought and unreliable rainfall patterns. The Blanda community who live in this boma are crop farmers who grow sorghum, cassava and groundnuts for their livelihoods. Two categories of people live in this location: returnees- those who returned to the area after fleeing from the civil war and; the host community- those who stayed behind and have played host to the returnees. The two categories of people share the available resources such as water and land.

Broken boreholes and the influx of returnees

Before the civil war, the community fetched water from 8 boreholes. However, 4 boreholes broke down during the war, leaving only 4 for the community's use. Also, between 2006 and 2012, Ngisa, just like its Mboro and Farajala neighbours, got an influx of people returning to the area following the signing of the Comprehensive Peace Agreement between South Sudan and Sudan in 2005, and South Sudan's independence referendum in 2011. The increase in population, by another 1,050 (according to a headcount by the Ngisa DRR committee) led to competition in sharing the available water sources. This created conflict between the returnees and the host community. The insufficient rainfall also affected alternative water sources such as streams and ponds. As a result of the onset of drought, hand-dug wells and streams dried up making fetching water a big burden, especially for women and girls. Women and girls walked for between 3- 5 kilometres and could at times wait for hours in long queues to fetch water. Girls missed school to look for water.

The participatory disaster risk assessment (PDRA) conducted in 2012 by the Ngisa boma community together with WDC identified drought and conflict- arising out of disputes over land and access to water- as the main hazards in the area. This assessment was meant to build the capacity of the community to reduce their vulnerability by developing management and contingency plans for addressing possible disasters.

WDC, with the support of Cordaid (which provided funding and technical support) and IIRR (which provided technical assistance), worked with the Ngisa community to implement community managed disaster risk reduction (CMDRR) project. The project aimed to build community's resilience to disaster risks and to transform conflict in the community. The work began with a pilot phase which lasted one year until 2013. The second phase began in April 2014 and included communities living in Farajala boma and Baggari payam in the same county.

Building DRR Committee as an institution.

As a starting point, WDC supported the community's intervention in forming a community disaster risk reduction (DRR) committee for the location. The committee is made up of 12 members (3 women and 9 men). This built on already existing 6 committees- on health, water management, youth, women, education and church committee. Two members were drawn from each of the 6 committees to form the DRR committee. The DRR committee's role is to oversee the 6 committees in addition to lobbying, advocating for and mobilizing resources for the community. To build community resilience, WDC conducted one formal training for the 12 CMDRR committee members and 15 other community leaders (7 women, 8 men) on leadership skills, gender mainstreaming, advocacy and lobbying. This was followed by informal trainings of individual members and groups on resource mobilisation and group formation.

A facilitator for the community.

In order to establish a direct link with the community, WDC worked with the DRR committee who recommended the appointment of a community facilitator from within the community. WDC provided the Committee with the desirable qualities of a facilitator and the DRR committee identified the person fitting that qualification.

Formation of water management committee.

The DRR committee with support of WDC formed a 12 (3 women, 9 men) member water management committee for Ngisa location. Members of the water management committee were selected from the community based on individual interest since this was a voluntary undertaking. The water committee manages water pumps and ensures the water sources are clean. They report any contamination of water to the department of Water Sanitation and Hygiene in the Ministry of Infrastructure for action. Also, the committee repairs the broken water pumps.



Photo WDG

Water management committee members repairing a borehole

Training water management committee.

Five members of the water management committee were trained on water pump mechanics. The 5 (1 woman, 4 men) from Ngisa were trained alongside their counterparts from Mboro and Farajala locations. Their task is to maintain the boreholes.

More boreholes.

To mitigate shortage of water in Ngisa, WDG together with the DRR Committee and the chief identified a suitable site to drill 2 boreholes. A private drilling company was hired by WDG to drill the boreholes. The drilling work was supervised by a technical expert from the Ministry of Infrastructure. The role of the expert was to ensure drilling is done in line with the standards recommended by the government of South Sudan and to test the quality of water to ensure it is safe for drinking.

Distribution of drought resistant crop varieties.

Apart from water, another strategy to mitigate drought and rain variation in order to transform conflict in Ngisa was the distribution by WDG of short-term and drought-resistant crop varieties such as cassava. WDG, with the help of the DRR committee, distributed cuttings of the fast maturing TM14 cassava variety to a group of 30 beneficiaries in Ngisa. This group had been identified by the DRR Committee. It was made up of some of the most vulnerable members of the community including female-headed and male-headed households. The group planted the cassava jointly in one farm measuring one feddan (about 4200m²).

The spread effects

Reduced conflict and linkages.

As a result of the project, the average number of conflicts over water in Ngisa reduced from 10 to 3 every month on average, according to the chief of the location, Musa Joseph. Cordaid and VNG International have linked WDG with the International Committee of the Red Cross (ICRC) for humanitarian collaboration. Since community managed DRR goal is to build community resilience against disasters, WDG has consequently linked the community to ICRC as well. This has put Ngisa community under the disaster radar of the ICRC.

Functional boreholes for community.

As a result, 2 new boreholes have been drilled by the project and are currently being used by the community. Another one has been rehabilitated by the water management committee. This brings to 7 the total number of functioning boreholes in the community. Those who fetch water from the boreholes contribute 2 SSP per household each month. This money is used to purchase fuel for the motorcycle used by the water management committee to deliver any defective part of the water pump to the Directorate of Water and Sanitation in Wau for servicing. There is an agreement between the committee and the Directorate to service the parts. Part of the money is also used to buy food for the committee when they are fixing the hand pump.

As a result of the intervention, the Ngisa community has a **DRR Committee** which advocates and lobbies for resources on behalf of the community. For example, the committee successfully lobbied the ministry of education which donated beds and mattresses from a school facility to be used in the local health centre.

Multiplication of cassava.

As result of distribution of cassava cuttings and training on agricultural practices, the Ngisa farmer group, which received 240 kilograms of cassava cuttings from the DRR Committee, has multiplied the crop and sold 3,500 kilograms of the cuttings to another project for 12,000 SSP. Out of this, the group distributed 7,500 SSP to its 30 members with each member earning 250 SSP. From this income, Antoneta Aplonio Julu, a widow and a group member, was able to pay school fees for her two children and her two grandchildren who are orphans and are staying under her care.

The construction of the boreholes, according to Ngisa Basic School headmaster Dominic Sekondo, has helped reduce the rate of absenteeism of girls from school. Community members who had migrated from their land a long time ago in search of water, have since returned to the area, and have settled near the boreholes. As a result, 285 new settlements have been recorded around the boreholes. They have started small businesses of grinding mills and shops. Some sell petrol to motor bike riders.

Women in leadership.

Women have become decision-makers and leaders in the community. The deputy chairperson of the DRR committee, Asunta Marko Kola, is a woman.

The benefits of bottom-up approach

The project used a bottom-up approach which enhanced its uptake and ownership by the community. Provision of training and coaching to DRR committee members, the facilitator and the water management committee equipped the beneficiaries with skills for self-sufficiency. This is critical for sustainability.

Good leadership and good relations also contributed to the success of the project. The chief in Ngisa has a good relationship with his counterpart in the neighbouring boma. Also, the chief delegates his authority and responsibility to the DRR committee. This gives the committee the authority to implement its policies and programmes.

Follow up and support from Cordaid and IIRR helped in getting the community to understand the CMDRR concept and to overcome some of the challenges encountered; e.g., the selection of members of DRR committee threatened to be divisive until a decision was made to pick 2 members from each of the existing committees as a compromise.

Challenges

- CMDRR is an innovative approach which differs from the conventional projects in its concept. This was a challenge for both WDC and the community to internalize.
- High illiteracy rate in the communities slowed down progress of some activities such as record keeping in the self-help groups and development of by-laws by DRR committee.
- Poor leadership skills in some communities slowed the progress of the project implementation.

GROWING TOMATOES FOR PEACE: THE CASE OF KARAKPA IDP CAMP IN MARIDI PAYAM

COUNTRY	Karakpa IDP camp, Maridi County, South Sudan
PROJECT	Community Managed Disaster Risk Reduction (CMDRR) Pilot Project
DURATION	2012 to 2014
IMPLEMENTER	Rural Action Against Hunger (RAAH)
PARTNERS	Cordaid (Funding and technical support), IIRR (technical support)

“We were blind but now we can see,” says James Khemis Wilson, the chairman of Karakpa Community Managed Disaster Risk Reduction (CMDRR) committee. James is married with 2 children. He also fends for ten other dependants from his extended family. He says the people in the community are for the first time taking lead in DRR tasks. “As Internally Displaced Person (IDP) we had no voice. We had no access to tools or services. Rural Action Against Hunger (RAAH) gave us *malodas* (local name for hoes) to start with. They also trained us on how to use the *malodas* to improve our livelihoods. We feel we have been empowered with skills and knowledge. We now earn good money from growing tomatoes,” he says. “Our women now have a voice and they participate freely in meetings with men, unlike before. With the improvement in the standard of living, we take our children to better schools other than the one in the camp which has no qualified teachers,” he adds. James says as IDPs they lived in abject poverty yet they had at their disposal resources such as fertile land, forests and the potential to keep bees and harvest honey. “Before RAAH conducted an assessment we were ignorant about these resources. All we thought was that we were neglected. Today, we have become self-reliant in food supply and others are learning from us,” says James.

Fleeing from the LRA rebels

Up to 70% of Karakpa boma (village) in Maridi County of Western Equatoria State (WES), is made up of the Karakpa IDP camp. Majority of the 12,752 people (according to Relief and Rehabilitation Commission of the Government of South Sudan, 2009) living in the Karakpa boma are internally displaced persons. The IDPs were displaced as they fled from the insurgence of the LRA (Lord's Resistance Army) rebels of Uganda between 2006 and 2009. The rebels had crossed the border into Sudan and were terrorising villages. These IDPs depend primary on subsistence farming. They also engage in petty businesses including brewing cheap liquor to support their livelihoods.

Living in the IDP camp

The displacement by the LRA rendered the Karakpa IDPs to abject poverty. The cheap liquor business begot other ills: youths took to excessive drinking and threatened community members with violence and crime (including rape, theft, and forced marriages); there was family disintegration; increased prostitution among the girl child; girls and boys dropped out

of school. These increased chances of contracting HIV/AIDs among the youth. Competition for resources like land, water and for services like schools and primary health led to conflict between the host community and the IDPs. The youth got frustrated and disillusioned as a result of the poverty. Most of the families were either female or orphan-led. This is because most of the men were killed during the civil war as they joined the army to protect their families. Women forced their daughters into marriage in the hopes that their sons-in-law will support them financially. Many of these families lived in isolation owing to frustration.

Tackling the problems

In response to these problems, RAAH with the funding support of Cordaid and technical guidance of IIRR, from 2012 to 2014, carried out a livelihood support project in the area. The project aimed to use a Community Managed Disaster Risk Reduction (CMDRR) approach to empower the youth and women with knowledge and skills on livelihood support during dry seasons (from November-March). It focused on producing tomatoes during the dry season. This is when there is scarcity, and the crop would earn better prices.

To begin with, RAAH teamed up with Karakpa community members to do a participatory disaster risk assessment (PDRA). This assessment identified drought as the biggest risk in the area.

Training:

RAAH together with Cordaid and IIRR started with building the capacities of community leaders, members of the military forces, the youth and women. To make them own the project and to govern its operations, RAAH trained 30 members of the community (9 men, 6 women) four times in leadership skills at the beginning. The 30 community members then selected 15 of them to serve in the Community Managed Disaster Risk Reduction committee. The youth, the women, the elderly and the disabled were represented in the committee.

The 15 person CMDRR committee, which meets every week, were trained on vegetable production on 8 different occasions. The training focused on: site selection; land preparation; planting; nursery bed preparation and management; spraying; weeding; harvesting and; selling.

The committee members then trained 60 community members on vegetable production. They were also trained on self-help group approaches and group formation.

Purchase of tools and seeds:

RAAH purchased 70 hoes, 30 slashers, 25 sickles, 10 axes, 10 machetes, 2 files, 15 rakes, tomato seeds and 50 kilogrammes of maize which it handed over to the CMDRR committee. These were to be used on the 20 feddans (about 20 acres) community garden given to them by the County authorities.

Self Help Groups:

A group of 20 women came together in June 2014 and were facilitated by RAAH to form a self-help group. The group meets every week and each member contributes 2 South Sudanese Pounds per week into the savings kitty. RAAH gave 2 sewing machines to the group. The machines are used to train some of the community members in tailoring.

Reaping the benefits

Bigger tomato gardens and maize farms.

As a result of the training, the DRR Committee established a tomato garden for income generation. The group earned 852 South Sudanese Pounds (SSP) from tomato sales last season. RAAH added the committee another 800 SSP, which it used to expand its tomato production. Besides tomato, the committee grows cow peas, okra, onions and egg plant for sale. Money generated from tomato sales has been used to cultivate more land for other crops like maize and beans, and to hire tractor and purchase food for work. Up to 2 feddans have been planted with maize as a result.



Women selling their tomato harvest

Community welfare.

The presence of the CMDRR committees has improved information sharing in the villages where the CMDRR project is implemented. The coming into existence of the committee has also helped the chiefs and administrators to shed off some workload. For instance, chiefs and other opinion leaders consult the committee on all matters concerning community welfare and disaster risk reduction. Women participation in community issues has also improved. They are represented in the committee. The committee, as a result, has influenced the formation of Ndaziduduwa Youth Development Association to serve the interest of Karapka youth. Members of this association have benefited from training on group formation and self-help group approaches. The association shares information with the community and use the early warning systems, bell or drum, to call for meetings. The community can conduct and identify hazards on its own.

Transforming conflict through the institution of DRR committee:

The IDPs had no land for livelihood diversification before the project. However, the DRR Committee successfully lobbied the



The Karakpa CMDRR group on their farm land

County authorities which set aside land for the committee's use. The committee's welfare role has contributed significantly to conflict transformation and peace building. This is because the committee ensures equitable sharing of the available resources between the host community and their IDP counterparts. Through the committee the community shares information on HIV/AIDS, alcoholism, prostitution and domestic violence. They also discuss issues related to risky behaviour. They contribute labour in the group farms, and this has reduced poverty and idling among Karakpa community members.

Self-help group.

The Ndaziduduwa Self Help Group, formed in June 2014 as a result of training in group formation and self help approaches, is composed of 20 members who contribute 2 SSP per week. This has improved the economic standing of women in the community as they pool resources while sharing problems affecting them.

A bell for the warning.

The community has embraced the bell as an early warning tool. This is because the bell is within the community's reach (they adapted the one used in the local church) as opposed to making drums. They also use mobile phones to pass information on disasters.

Analysis

The trainings made the community understand that risks are not only limited to big hazards such as big floods, famine and wars.

The presence of the CMDRR committee has changed the thinking of people in the community. Through the committee, the community has come to learn of their responsibility in running a DRR project.

The way forward

The community should continue with the livelihood options if it is to come out of poverty.

There should be continuous empowerment of the community with skills and knowledge on income generating activities.

EMPOWERING YAMBIO'S DIATORO COMMUNITY TO WITHSTAND HAZARDS

PROJECT	Livelihood Diversification- A Solution To Household's Food & Livelihood Security
PERIOD	December 2013 - December 2014
IMPLEMENTER	Caritas Catholic Diocese of Tombura-Yambio
PARTNERS	Cordaid (funding & technical support), IIRR (technical support)

Traditionally, farmers in Diatoro village in Yambio, Western Equatoria state, only cultivated one crop at a time. This could either be cassava, groundnuts, simsim, rice, maize or finger millet. In this village, farmers did not know how to mix all crops in one farm. However, that has so far changed; farmers today intercrop and can harvest different crops almost at the same time. The villagers here also engage in petty trade such as selling pancakes or local cakes. This has improved their resilience to hazards.

Returnees, refugees and locals with no food and water

Diatoro village is located about 12 kilometers south west of Yabio town. It falls under Yambio Town Payam of Yambio County, Western Equatoria state. The village is inhabited by about 5000 people, and is mainly inhabited by the Zande ethnic community who are mainly farmers. The village is also home to returnees from the Republic of Sudan, and

immigrants from the nearby Democratic Republic of Congo. All these communities depend on agriculture as the main source of food and income. A few of them engage in petty trade. The village is forested with big trees and canopies.

For close to three years (2009-2012), Diatoro village suffered attacks by the Lord's Resistance Army rebels. The impact of this was that boreholes and other socio-economic infrastructure were destroyed. Only a single borehole and seasonal streams served the village with water. But even the river dried up during the dry season, from December and March. This heightens conflict.

The villagers who returned to the village after the LRA attacks came back to a ruined village with no food and water, and no health and education infrastructure.

Residents of Diatoro Village experience inter-communal conflict due to inadequate food, water and destroyed infrastructure. The LRA attacks left many of them killed and massively displaced. Following a relative calm in Diatoro in mid 2012, the residents returned and found a destroyed village. The LRA had consumed all the food. They had burnt their houses, food crops and stores, schools, health facilities and other social infrastructure such as boreholes. They had to start life afresh. Hunger and starvation stared them in the face.



CMDRR members clearing the demo plot

Taking the challenges head-on

In view of this, the Caritas Catholic Diocese of Tombura-Yambio, went into the area to confront the problem using a community managed disaster risk reduction (CMDRR) approach. Cordaid provided the funding and technical support while IIRR built the capacity of Caritas Catholic Diocese of Tombura-Yambio and that of the community members.

PDRA.

Cordaid and IIRR first trained the Caritas Catholic Diocese of Tombura-Yambio staff charged with implementing the project on CMDRR approach. This was followed by a participatory disaster risk assessment in September 2013 in Diatoro village. The PDRA identified the LRA attacks and conflict related to water points as the foremost hazards.

Establishing community institutions was the next activity in which a CMDRR committee for Diatoro village was formed. The Diocese, in partnership with the community members selected 30 people who were trained on their roles and responsibility in the CMDRR committee. This included taking a lead role in the planning and implementation of the project, beneficiary identification and selection, resource mobilisation, advocacy and lobbying and networking.

Again with the guidance of the community, the Diocese formed one women self-help group with 20 members. The women group members were then trained on the self-help group formation and approaches, and on relationships within the group and with the outsiders. They were also advised on savings and credit concepts.

Provision of agro-inputs and other capacity support was another important intervention in which the DRR committee selected 50 most vulnerable members of the community. Of these, 19 were women and 31 men who benefited from seeds and tools distributed by the project. In total, 500 kilograms of groundnuts seeds and another 500 kilograms of maize seeds were distributed and planted. After planting the seeds, any farmer would need tools to tend the crop. The project distributed an assorted farm tools. These included 50 machetes, 50 axes, 50 rakes, 50 traditional weeding hoes (*malodas*). Also, assorted vegetable seeds which included cabbages, okra, eggplant, *sukumawiki* (kales) and onions were also provided.

Demo plot.

The Diocese set up one demo plot in Diatoro in which it trained the farmers on good farming practices such as crop spacing, good weeding practices and weeding intervals, intercropping, pests and diseases control, farm management, soil fertility and its management. Others were soil erosion and how to guard against it, crop rotation, harvesting and post harvesting activities, and storage and good storage management systems.

Results of the interventions

Enhanced nutrition and food security.

Due to the capacity support and agricultural inputs provided in this project, this time each member of Diatoro community is developing an average of one feddan (about one acre). In the farmlands, they grow assorted crops. As a result, the beneficiary farmers now produce sufficient food which translates into enhanced nutrition at household level.

Capacity building to community institutions.

The CMDRR committee meets regularly and makes decisions on community issues. For example selection of beneficiaries for the agricultural intervention was made by this committee. This committee is providing regular leadership in the implementation of the community DRR plans, including resource mobilisation, advocacy and lobbying and networking, in consultation with the Caritas Catholic Diocese of Tombura-Yambio. Due to the increased lobbying, the community institutions raise funds locally to support HIV/AIDS orphans in the village.

Women empowerment.

Given the conservative cultural perception of women, the project has empowered them to participate in decision-making, social networking and financial support at group level. Women in this project are now able to speak on issues that affect them and their children, especially conflict, in public gatherings and even at household level.

Challenges

- The number of staff (two) assigned to work on the CMDRR project was not sufficient.
- Transport to project site was a challenge due to insufficient funding.

Recommendations

The following recommendations are provided to inform and improve future CMDRR programming:

- In any CMDRR intervention, forming and building community institutions such as CMDRR Committees and self help groups is critical to show impact and to sustain results.
- Livelihood diversification is a critical component of CMDRR intervention that ensures individual resilience and community preparedness for hazards.

BUILDING RESILIENCE IN KANGI PAYAM USING LUANA, THE MAGICAL SORGHUM SEED

PROJECT	Livelihood-Based Community Managed Disaster Risk Reduction
PERIOD	1 November 2012 - 31 November 2013
IMPLEMENTER	Hope Agency for Relief and Development (HARD)
PARTNERS	Cordaid (funding & technical support), IIRR (technical support)

Abila Madut, 38, is a widow who lives with her 5 children in Thikou boma (location), Kangi payam of Western Bahr el Ghazal state, South Sudan. With a lot of bitterness, she narrates her story about the challenges and difficulties she faced during hunger seasons every year. “The hunger occurred for just two months from June to August but the pain was hard to bear as I watched my little children go to bed without food,” she says, tears welling in her eyes. Abila’s was one of the poorest and most vulnerable households in this village after the death of her husband, Uchalla Upiou. Upiou was killed by his own step-brother in 2008 during work party where they disagreed over resources left by their late father. After his death, Abila was left with no support from both sides of her family. “I had to spend most of my time collecting wild fruits and leaves to feed my family. Sometimes, I had to work on people’s farms in order to earn between 5 SSP and 10 SSP per day and that was if I am lucky to find work,” she says. In 2012, Abila was selected as one of the beneficiaries of a

“I got 10 kilograms of *luana*, 20 kilograms of groundnuts and 7 kilograms of simsim, which all took 6 months to mature after planting. I intercropped sorghum and simsim in one farm measuring 2 Feddans (about 2 acres) and groundnuts in another 2 Feddans. As a result, I harvested five 50 kilogram bags of *luana*, 10 bags of unshelled groundnuts and four 50 kilogram bags of simsim for the last two years. I also grow some vegetables on my 10 by 10 metres plot for family consumption. Sometimes I sell the vegetables and earn between 10 SSP and 20 SSP per a day. I use this money to supplement my family’s food needs,” she explains as she replaces a tear with a warm smile.

Struggling with life despite failing rains

Like Abila, many residents of Thikou boma in Kangi payam, Jur River County of Western Bhar el Ghaza, have for ages lived as agro-pastoralists; growing crops and keeping small livestock such as goats and chicken. Majority of the residents in the boma are the Luo tribe. They interact constantly with their Dinka neighbours who are pastoralists. Like many communities living in other parts of South Sudan, Thikou boma residents face the challenge of recurrent and prolonged dry spell as a result of varying rainfall.

The four hazards

In 2012, HARD, together with Thikou community members, conducted a participatory disaster risk assessment (PDRA) which identified drought, conflict, malaria and bush fire as the four main hazards affecting the community. The community prioritised drought as the most devastating hazard and which they needed to mitigate its effects.

As a result of the drought, the Thikou community face food shortage every year, especially between the months of June and August, just before the new harvest. They did not harvest enough to last them until the next season because there was crop failure. This was due to unreliable rainfall and long dry spell. They relied on the sorghum variety which takes between 9 and 12 months to mature. Crop yields dropped over the years. This threatened the livelihoods of the Thikou community.

Looking for solutions

As a result of the PDRA, the project devised the following interventions to deal with the problem:

Recruitment of community facilitators and formation of DRR committees.

Recruiting six community facilitators to act as contact with the community was HARD’s first task. Together with Cordaid and IIRR, HARD trained these facilitators as trainer of trainers (ToT) who went on to train other community members on CMDRR approaches. This was followed by one community sensitisation meeting each in Thikou, Kangi and Alelthony bomas. The facilitators and HARD staff conducted these



Abila Madut with her harvest of *luana* sorghum

community managed disaster risk reduction project by Hope Agency for Relief and Development (HARD). She received seeds of the fast-maturing *luana* sorghum variety. The *luana* sorghum variety was acquired from the neighbouring Barmayen Payam, Awiel Centre County, in Northern Bahr el Ghazal State where it had reported good yields.



Photo HARD

Woman showing her drought-resistant sorghum crop

meetings at which 15 members were identified in each boma (consisting of 9 men and 6 women) as DRR committee members. The 45 DRR committee members, in total, from the 3 bomas were then trained on disaster mitigation measures.

Farmer training.

To build community resilience, HARD, through the DRR committees, identified 52 farmers (30 men, 22 women) from the 3 bomas. The farmers were then trained in Kangi boma on improved agricultural practices, especially on sorghum propagation, spacing, soil fertility, crop rotation, and control of weeds, pests and diseases.

Collecting and distributing *luana* seeds and tools.

With the assistance of the DRR committee members and the trained farmers, HARD went around the villages collecting local indigenous seeds and tools. At the end of the exercise, 60 bundles of cassava cuttings, forty-five 50-kilogram bags of seeds of short-term sorghum (*luana*, *bena* and *uduro*) were collected, and 450 pieces of local *malodas* (hoes) were purchased. These were then distributed to 75 vulnerable households (50 female-headed households and 25 male-headed households) for planting. Each beneficiary received 10 kilograms of short term sorghum seeds, 20 kilograms of groundnuts, 7 kilograms of simsim and one *maloda*.

Also, to further diversify livelihoods, the project bought goats which it distributed to vulnerable households. The DRR committees identified the goats before they were bought. HARD bought 30 goats, in total, which it distributed to 15 female-headed households. Each beneficiary received two she-goats. An agreement was made with the beneficiaries that they would give back one offspring to the DRR committee once the goats give birth. The off springs will be given to the next beneficiaries in line. The project trained the 15 beneficiaries on basic animal husbandry.

Counting the benefits

The DRR Committees established in the 3 bomas have helped build the capacity of the local community in identifying hazards and devising ways of mitigating their effects. Up to 1400 (800 women, 600 men) community members in the 3 bomas directly benefitted from the committees' training or distribution of seeds and tools.

Conflict transformation approaches introduced by the project in collaboration with the community have changed the lives of some of the community members. For example, Abila Madut no longer has to work on people's farms to get food. She tends her own garden from where she harvests vegetables. She also harvests enough *luana* sorghum to feed her family. As a result, most of the vegetable growers have reported improved income from the sale of vegetables (tomatoes). They can access medication, food and other needs for the family much more easily than before.

Adoption of *luana* sorghum.

Luana sorghum variety matures faster and before the onset of the dry spell. It has helped protect the local farmers against the effects of drought and crop failure. Currently, *luana* has been adopted by almost every farmer in Thikou boma.

What does it mean ?

The project has helped boost the use of traditional knowledge and local resources such as seeds and tools as a means of mitigating effects of drought. It is helping build the capacity of the community to cope with shock or disaster that may occur.

As a way forward, there is need to continue diversifying sources of livelihoods for the communities living in the 3 bomas. This can be done through crop production, and promoting fast-maturing crop varieties. By so doing, families will improve their food baskets, generate income by selling the surplus, and become resilient to hazards including drought.

KEEPING THE LRA REBELS AWAY THROUGH THE DRUMBEATS OF DIATORO VILLAGE IN YAMBIO

PROJECT	CMDRR: Community Early Warning systems in Daitoro village, Yambio
PERIOD	2012 - 2014
IMPLEMENTER	Catholic Diocese of Tambura-Yambio
PARTNERS	Cordaid (funding and technical support), IIRR (technical support)

Diatoro village, situated about 12 kilometres south west of Yambio town, is a rather forested locality, with big trees and canopies. It lies along the Yambio – Democratic Republic of Congo border. The people who live in this village that lies along the border are predominantly farmers. Some engage in petty trade and in motorcycle transport; moving traders who commute between the nearby Masia Market and Yambio town. Apart from the Zande ethnic group who are the majority, the village is also inhabited by refugees from the Democratic Republic of Congo and South Sudanese nationals returning to the area after the country's independence. The village has an estimated population of 5,000 residents.

LRA incursions in the village

For close to three years, between 2009 and 2012, the LRA raided Diatoro village and its environs. They brutally killed the men and abducted men, women and children into their forces. Those abducted were to be used as support workers in various forms, including burning and looting of homes. At times, they physically deformed those who resisted forceful conscription into their military ranks. The LRA also destroyed crops, schools and health facilities. They also used the village as their hideout, to seek refuge while being pursued from across the border by Ugandan soldiers.

There was an urgent need to protect the village against these attacks. In May 2012, the Caritas Catholic Diocese of Tombura-Yambio, together with the Diatoro village community, conducted a participatory disaster risk assessment (PDRA) which picked out the LRA as the single most destabilising man-made hazard in the village. With the funding support from Cordaid and technical guidance by IIRR, the Caritas Catholic Diocese of Tombura-Yambio then worked with the community to confront the problem using the following interventions:

To reduce the risk and to enhance community preparedness for any LRA attack, the community agreed to strengthen traditional early warning systems.

Key steps in the early warning information communication systems:

Identifying early warning tool.

The Caritas Catholic Diocese of Tombura-Yambio engaged the village leaders and elders who immediately referred them to the age-old traditional early warning communication tool:

the wooden drum. The wooden drum was identified as an early warning tool because of its simplicity in use. Also, it has the ability to communicate louder to a wider audience at a go, and can easily be echoed by subsequent drummers, thus widening reach.

The leaders and elders chose this drum because it had been used before in times of war by one of the Zande Kings, Prince Gbudue. The king is said to have used the drum to pass different war messages to his forces that were in battle with the British, the French and the Belgians.

Formation of DRR Committees:

The Diocese facilitated a process in which villagers met and selected some of them to serve in the DRR committee. The Diocese together with Cordaid and IIRR then trained the DRR committee on its roles in information gathering, analysis and information dissemination to the wider village, especially on LRA attack. The information was gathered and disseminated in collaboration with the Arrow boys (homeguards armed with bows and arrows) and the local community leaders. The DRR Committee members trained drum beaters who are either Arrow boys or any willing community members on how to beat the wooden drum in the event of a looming LRA attack.

The drums were then positioned strategically at highly potential entry points for the LRA into the village. In total, 4 wooden drums were deployed for use, and have become the official points for originating early warning information on looming LRA attack.

Blowing of horns and yelling.

However, as the LRA are very tricky elements, they could still make their way in between the entry points into the central village and commit atrocities. The DRR committee changed the strategy. The committee immediately embarked on training the community members, including the Arrow boys, on the use of yelling and blowing of horns as other forms of early warning systems.

Choosing assembly points.

Working in collaboration with community leaders, the DRR committee led the process of identifying 3 assembly points where villagers could run in case of an attack. The assembly points were chosen on the basis of being convenient enough to guarantee safety and security of the villagers. After converging at the assembly point, the villages would then plan the next move.

Linkages between the DRR Committees, Arrow boys, local chiefs and the regular government forces-SPLA:

This is how it works. The DRR Committees get their information on LRA movements from the Arrow boys who are based along the border with Democratic Republic of Congo. The Arrow



Arrow boys playing the wooden drum

boys ensure timely communication of information related to LRA movements to the regular government forces. The information obtained from the Arrow boys is then communicated to the entire community using the different sounds of the wooden drum.

For example, when it is an attack by the LRA on the communities, they play the wooden drum and if it produces the sound “vura-vura”. This, in the local Zande language, means there is an attack or war at one corner of the village.

With this communication, the community members can quickly inform one another on which direction to take in order to escape from possible LRA abductions and consequent killings.

The community members will then converge at the designated assembly point for further direction by the DRR committee, the leaders or the government forces.



Another early warning method used: blowing a horn

The wooden drum can send out different messages such as: there is LRA attack on one corner of the village; there is LRA movement in one corner of the village; LRA abductions and killings are going on in one corner of the village; a call for a community meeting at the village level and; a call for any social gathering at the community level e.g., funeral gathering.

Results

As a result of **adoption and use of the wooden drum**, the Diatoro village has survived 3 possible LRA attacks. This saved lives and property.

The adoption and use of the drum, yelling and blowing of horns has enhanced the community’s knowledge on early warning systems.

This process led to the formation of an active Disaster Risk Reduction Committee which continues to gather, analyse and disseminate information related to LRA movements. The collaboration between the DRR Committee and government regular forces has helped deter frequent LRA attacks. This has helped reduce the chances of abduction of men, women and children from the village by the LRA.

Analysis

The wooden drum employed by this community is cost effective and ideal for remote areas since it does not require use of any other resources like air time or electricity, like in the case of mobile phones, for it to communicate. Also, it does not require maintenance for its operations. If properly preserved, it can be used for many years.

PROMOTING COMMUNITY DIALOGUE THROUGH CMDRR COMMITTEE IN MARIDI COUNTY

LOCATION/COUNTY	Karakpa Location, Maridi County
PROJECT	Promoting Community dialogue through DRR committee.
PERIOD	2012 - 2014
IMPLEMENTER	Rural Action Against Hunger (RAAH)
PARTNERS	Cordaid (Funding and technical support), IIRR (technical support)

“We came here as Internally Displaced Persons (IDPs) after the insurgency by the Lord’s Resistance Army (LRA) rebels in 2009. The LRA made us voiceless and homeless. Nobody could listen to us,” says Penina Richard, a 57-year-old mother of six. Penina lives in the Karakpa IDP camp within Karakpa village of Maridi payam (county). The state of affairs in the camp was deplorable. People lived in isolation due to depression caused by displacement and loss of livelihoods. There were only two boreholes serving the 12,752 IDPs. One of the boreholes is no longer functioning. Penina and her fellow IDPs had to fetch water from the nearby Mbulaba stream or to scramble for space at the single borehole. “But even the stream was full of grass and needed clearing. By the time RAAH (Rural Action Against Hunger) conducted an assessment in the area, there was only one borehole working. This state of affairs caused a lot of conflict among the community members. Also, it made women and girls more vulnerable as they walked long distances to look for water. Girls missed out in school as they went out in search of water,” narrates Penina.

Background

Karakpa IDP camp hosts 12,752 (Relief and Rehabilitation Commission) residents. It is situated 4 kilometres south of Maridi town, in Western Equatoria State of South Sudan. The camp is sandwiched between Mbulaba river on the south east and the army garrison on the west. The IDPs settled here in 2009 after they ran away from their original settlements in Ngamunde Payam, about 20 kilometres in the south. They had been attacked several times by the LRA, and they settled near the army garrison hoping to get protection from the attacks. The camp is located within a settlement of a host community who are subsistence farmers, just like the IDPs.

Problem

Both the host community and the Karakpa IDPs compete for available farmland to grow crops. This is a source of conflict between the two communities. The issue of when and how to use the only functioning borehole by the two communities has also been a source of conflict. On several occasions, people from the two communities have fought to access Mbulaba river.

This therefore called for immediate intervention with the aim to transform the conflict and to build community resilience to the hazards.

Moving to transform the conflict

In 2012, RAAH with the funding support of Cordaid and technical support from IIRR, partnered with the Karakpa community to implement a community managed disaster risk reduction pilot project which focused on transforming the conflict. The two year project was implemented using the following interventions:

Working with the local chief, RAAH identified Karakpa community members who participated in a participatory disaster risk assessment (PDRA) exercise. Those selected included 22 women, 19 youth (19) and 6 men. The assessment identified and ranked conflict as one of the most prevalent hazards in the area.

The assessment was followed by the formation of a 15-member CMDRR committee. The committee’s membership included one person each representing the elderly, the youth, the women, and the disabled.

Forming the water committees.

To build the capacity of the community in managing water points, RAAH in partnership with IIRR, four times trained 30 members of the community in leadership skills at the beginning. From the 30, 15 (8 men, 7 women) of them were taken aside and trained on conflict resolution and peace building. Another 7 (4 men, 3 women) in each of the 3 villages within the location, were picked from the 30 and trained to serve in the water committee. The water committees in each village was tasked with the responsibility of overseeing community issues on water. Members of these committees mobilised community members to contribute towards cleaning the water points at the Mbulaba river. They also provided a time-table on when the IDPs and the host community could access the available water points. Six other trainings were conducted for the 30 on group formation, vegetable production, self-help group approaches, tailoring and goat rearing to build the communities capacity in diversifying livelihoods.

Early warning.

The community had a disaster early warning system in the old days. This system used the wooden drum to pass information to its members, especially in the face of an impending danger or risk. RAAH revived the old systems and influenced the community to use it to warn its members on the impending risks and hazards. The community instead embraced the bell since it was already being used in schools and churches. They also used mobile phones to pass information on disasters and to communicate during communal work.

Besides water, the RAAH also undertook livelihoods diversification projects where it facilitated the community, through the CMDRR committee, to engage in farming, goat rearing, tailoring, vegetable production and self-help groups. This was



Photo RAAH

Meeting with different stakeholders to discuss and promote peace building

meant to help the youth and women diversify their livelihoods and reduce conflict. RAAH trained the DRR Committee members on these skills, and the committee further disseminated the knowledge and skills to the other community members through training and meetings at the village level.

Counting the benefits

A community dialogue forum was formed to address issues affecting the community after RAAH conducted training on leadership skills for the security forces, youth, women, local leaders and government authorities. The forum, as a result, encouraged dialogue in the community on issues related to conflict. This has reduced conflict in the villages. The forum works in collaboration with the local chief and the assistant chiefs in resolving conflict. The CMDRR committee, formed as a result of the project, lobbies, advocates for and fundraises for the community. Lobbying and fundraising have contributed to the acquisition of land by the DRR committee, and in the paving and maintenance of the community road and local bridge.

Water without conflict.

The training resulted in the formation of 1 DRR committee, 3 water committees and 1 committee for peace and conflict resolution. As a result of the work of the peace and water committees, the host community and the IDPs have agreed on how to manage water without conflict. Community members have agreed to guard the water points. They also contribute money towards rehabilitating water points. Proceeds realised from livelihoods projects such as tomato and maize crops has also been used in cleaning the water points along river Mbulaba. The opening of the water points by the water

committees has helped reduce the distances travelled by women and children in search of water. Through the CMDRR committee, the community is able to channel its problems concerning water to the county water department of Maridi County.

More livelihood options.

Besides reduced conflict over water, the project managed to develop 4 livelihood options namely: farming, goat rearing, tailoring and formation of self- help groups. Earnings from a half feddan (about half acre) vegetable garden have been used to cultivate a 2 feddan maize farm for the CMDRR and the community. Also, idleness and crime have reduced as the youth are busy participating in the livelihood options.

Analysis

The DRR committee had challenges in solving safe water management cases because they could not enforce the community by-laws. These cases were, however, referred to the assistant chief of the boma. The other challenge is the lack of skills for pests and diseases control. Also, the community lacks a storage facility for the farm produce.

Way forward

- The number of boreholes should be increased to match the population of 12,752 people living in the IDP camp.
- The community should construct a store for the farm produce using locally available materials.
- The water department or organisations dealing with water or water and sanitation (WASH) should train the water committee on water resources management.
- The DRR committee should be developed into a legal entity to make it more effective.

TRANSFORMING CONFLICT IN WAU COUNTY THROUGH DRR COMMITTEE

COUNTRY	South Sudan
YEARS	April 2012 - 2015
PROJECT	Community Managed Disaster Risk Reduction
IMPLEMENTER	Women Development Group (WDG)
PARTNERS	Cordaid (funding and technical support). IIRR (technical support)

“Today we feel like human beings once more. There are people who came looking for us here in Ngisa. They listened to our concerns. But we soon discovered that such people just came to collect information and left without doing anything about these concerns. We were blind but now WDG (Women Development Group) and Cordaid have opened our eyes. Before, women could not stand and talk in public in front of men. That has so far changed. Now, we share resources with men. We work together with them in leadership positions.”

Asunta Marko, the deputy chairperson of Ngisa DRR committee in Ngisa boma, Wau county of Western Bahr el Ghazal state.

Background

Ngisa and Farajala bomas (locations), both in Bagari payam (district) and Mboro boma in Bessilia payam (district), all of Wau county in Western Bahr el Ghazal state, are populated by communities who derive their livelihoods from farming. These three bomas neighbour communities that practice pastoralism.

The soils in the three locations are very fertile. However, the communities experience low to medium rainfall (60 mm on average) every year. Just like the rest in South Sudan, communities living in these bomas have suffered the effects of the civil war that has raged in the country since 1983. This war has caused massive displacement and migration of communities. Two categories of people live in the three locations: those who returned (returnees) from places where they had sought refuge from the civil war; and those who braved the war and remained behind (host community).

Returnees viewed as ‘outsiders’

The returnees are viewed as outsiders by the host community. This causes conflict between the two groups, especially when it comes to sharing the available natural resources such as

water and land. Drought due to rainfall variability has made the situation worse; making water a scarce commodity during the dry spell. Another source of conflict is the driving through farms and settled areas of the bomas by pastoralists and their cattle as they search for water and pasture during drought. For the women, they suffer the most from the effects of these conflicts, yet their voices are silent and are not supposed to be heard. This is a patriarchal society.

Tackling the problem as it is

Before the onset of this project, Cordaid in June 2012 facilitated an intensive CMDRR training for 7 days for the WDG, Hope Agency for Relief and Development, and the Catholic Diocese of Wau. The training aimed at building the capacity of these organisations in DRR and in conducting Participatory Disaster Risk Assessment. WDG then undertook a PDRA within Ngisa, Mboro and Farajala bomas, which identified conflict and drought as the foremost hazards in the 3 locations.



Putting heads together: Members of the DRR committee in a meeting

Armed with this information, WDG, with the funding support of Cordaid and technical support of IIRR, partnered with the local communities in 2012 in Ngisa and Mboro, and in 2014 in Farajala, to work out solutions to the problems using the following interventions:

A Participatory Disaster Risk Reduction Assessment (PDRA) was conducted by WDG in Ngisa and Mboro bomas in October 2012 and Farajala in 2014. The objective of the PDRA was to get the community involved in the process of identifying their risks. This was followed by a 2-days workshop for 60 participants in total in the respective project locations, which brought together the chiefs, women, men and youth. This helped the community identify drought and conflict as their main hazard.

Formation of DRR Committees

The Disaster Risk Reduction committee is an important body in CMDRR approach. In this work, three committees were formed- one each in Ngisa, Mboro and Farjala- and trained by WDC on their role in building the capacity of the community members in CMDRR. WDC built on the existing institutions of 6 committees, which already existed in each location- committees on education, health, agriculture, water, Church leaders, and women group- to form the DRR Committee. The communities, in consultation with Cordaid, WDC and IIRR, agreed on the criteria for selecting 2 members from each of the 6 committees, to serve in the DRR committee. This resulted in a 12-member DRR committee (7 men and 5 women) in each location. In total, there were 36 DRR committee members for the 3 locations.

Appointing community facilitators

As a strategy to engage the community in running the project, WDC appointed 3 facilitators (all male), one for each location, who had been recommended by the community. Their work was to communicate and coordinate work between WDC and the communities.

Building community institutions

WDC trained the 36 CMDRR committee members, 3 community facilitators and the 15 members of the peace councils. Five members of the peace council were drawn from each boma. The peace council was also an already existing institution and there was need to strengthen them. Each location had one peace council with 5 members (3 men, 2 women). The Peace Councils, headed by a chief in each location, were formed through a reconstruction project- also by Cordaid. An awareness creation campaign led to the formation of 3 women groups in each boma. Each group was made up of 15 members. WDC facilitated the registration of the groups so that they could operate as self-help groups. These groups recruited more members. To build their capacity, a total of 135 women- 45 women in each of the 3 bomas- were trained by WDC and IIRR on self-help group approaches, their rights and how they can contribute to conflict transformation. They were also trained on how to make the groups stronger, how to open up space for women voices, and how to build the groups as institutions for conflict transformation. WDC also used informal meetings to interact with and sensitise the various groups on their roles as institutions in conflict transformation.

Benefits from the work

Formation of DRR committees strengthened the communities' capacities in the project locations to identify the risks and to own the process.

Training on gender, leadership, lobbying and advocacy.

This has strengthened the relationship among males and females in the committees. As result of the lobbying by DRR committee in Ngisa, a VSO volunteer donated to the local DRR committee 6000 SSP, which they used to construct two rooms- one room to accommodate relatives of women admitted at the local maternity centre and the other to house the resident nurse. Before, such relatives were forced to sit under trees even when it is raining since they cannot enter the



A community member presenting the risk reduction plan

delivery room. There are 5 women serving in each of the 3 DRR committees and 3 in each of the peace councils. This has increased the representation and voices of women in community issues, including conflict transformation. Women can now participate in community discussions in a society that was completely patriarchal.

Strengthened community institutions.

As a result of awareness creation and capacity building, a total of 9 women groups (3 in each location) were formed. Members of the groups meet every week to save 5 SSP per week. This translates into 20 SSP in one month for each member. The groups provide an institutional opportunity for the women to meet regularly and discuss social, economic and political issues affecting their society, including DRR issues. "Before, women did not visit each other. As women, we did not have time to chat or discuss our problems. We met only in funerals. Now, we have the chance to talk to each other. To talk about current situation, peace and education for women," said Asunta Marko, the deputy chairperson of Ngisa DRR committee.

More farmer groups

The 30 community members, 9 men and 21 women, who adopted the short-term cassava variety (TM 14) as a drought-resistant crop have multiplied the crop and reported improved income. An NGO bought the cassava at 12,000 SSP, and distributed it among new returnees from Khartoum and Wau. Some community members have adopted the idea of forming farmer groups. As a result, 5 new farmer groups have been formed. The groups have established one vegetable garden in Ngisa, 3 in Farajalla, 1 in Mboro and 3 in the neighbouring Birinji boma. The collaboration between the farmer groups in Ngisa and Brinji has brought about good relationship between the chiefs of the two bomas.

Analysis

Capacity building and coaching by Cordaid and IIRR strengthened WDC as an implementing partner in DRR approach.

Challenges

The demand by the communities for livelihoods support over-stripped the resources that were at WDC's disposal.

INTER-COMMUNITY CONFLICT TRANSFORMATION IN SOUTH SUDAN'S PANYIDWAI PAYAM

COUNTY	South Sudan
PROJECT	Community Managed Disaster Risk Reduction in Panyidwai (Dolieb Hill) Payam Panyikang County Upper Nile State
ORGANISATION	Fashoda Youth Forum (FYF)
DONOR	Catholic Organisation for Relief and Development Aid (Cordaid)

"I have taken a personal initiative to visit some of my friends from the communities that are in conflict with my own community. It is my desire to see an end to these conflicts," says Mr. Wilson Akot Ajawin, the deputy DRR committee chairperson in Panyidwai payam. Wilson travelled to reach out to his friends in Jonglei state to preach peace. He is excited that the Fashoda Youth Forum, a non-governmental organisation, came to Panyidwai payam to teach communities on the need for peaceful co-existence.

Panyidwai payam, in Panyikang County of the Upper Nile State, is inhabited by the Shilluk and Nuer tribes which form 75 percent and 25 percent of the population, respectively. There are 17,469 people living in this payam, according to the South Sudan census of 2009. Originally, Panyidwei payam was inhabited by the Chollo tribe. After the war, which lasted from the 1980s to early 2000, other communities such as the Nuer and Dinka joined in after being displaced by the war. The major economic activities of these communities are fishing, farming and livestock keeping. They also engage in petty trade.

The payam lies at the junction of River Nile and River Sobat. Communities in the payam use the two major rivers to access water transport facilities as well as to do fishing, farming, and other social and economic activities. The rainy season lasts about six months. As a result, the two rivers burst their banks, making the roads impassable. This leaves the residents with the rivers as the only means of transport to the nearby towns of Malakal and Baliet. The dry season lasts about six months as well. During this period, the pastoralists from Jonglei state migrate to the payam for water and pasture.

Feuding communities of Panyidwai payam

Communities living in Panyidwai Payam have for long experienced inter-communal conflict over ownership of the resource-endowed land. A participatory disaster risk reduction assessment (PDRA) conducted by the Fashoda Youth Forum in 2012 indicated that conflict was mainly caused by a former militia group that moved into the payam and displaced the indigenous communities. Those displaced sought refuge in the nearby city of Malakal. After the signing of the Comprehensive Peace Agreement (CPA) in 2005, the militia resisted a comeback by the indigenous communities who wanted to reclaim their land. The militia, the indigenous communities, and other immigrants all want a share of the well-endowed Panyidwai payam, resulting in conflict.

Strategies for intervention

This required an intervention in conflict resolution. With funding and technical support from Cordaid, the Fashoda Youth Forum implemented a CMDRR project in the payam. It received technical support from IIRR, which built its capacity. To begin with, Fashoda Youth Forum conducted a participatory disaster risk assessment (PDRA) in which communities identified conflict as a major hazard. A total of 20 community members participated in this exercise.

Capacity building.

Fashoda Youth Forum engaged the elders, the community chief and the payam administrator who helped in identifying seven (2 women, 5 men) community members to form the DRR committee. The community leadership selected these members from four existing community development committees. The Forum then embarked on building the capacity of the communities through existing community institutions. These institutions included the DRR committee, development committees and cooperative societies. Fashoda Youth Forum adopted the bottom up demand-driven approach in dealing with the problem.

Working through existing community-based institutions/ organisations.

Building the capacities of the existing institutions to transform conflict was the next big task for the Fashoda Youth Forum. These institutions included the development committee, fisheries cooperative, health committee, peace building committee, and the agriculture committee.

The DRR committee acted as community resource persons during training sessions and workshops. The DRR committee also worked closely with the local government to mitigate tension among the different communities living in the payam. The government ensured adequate security to the Fashoda Youth Forum's team and this facilitated the peace transformation process at community level.

Inter-community conflict transformation training workshop.

Fashoda Youth Forum conducted a capacity building training workshop for 30 participants drawn from the community and the local authorities such as the payam administrator, the director of the payam police unit, and the area chiefs. The workshop expounded on the CMDRR objectives. Workshop participants were also trained on improving agricultural output in arable farmlands. Participants at the training workshop then selected 3,000 farmers who were later given sorghum seeds and *malodas* (traditional hoes).

Fashoda Youth Forum also held a peace conference to bring together community leaders from different ethnic backgrounds in Panyidwai payam. These efforts were aimed at healing the wounds between communities that had been driven apart by war.



An advocacy meeting chaired by one of the community elders

Lobbying and advocacy.

Together with community members, Fashoda Youth Forum mapped out conflict areas and went ahead to sensitise communities and local authorities on peaceful co-existence. Participants in this process were drawn from different communities living in the payam, as well as from neighbouring communities.

The result of the work

Strengthened community institutions.

As a result of capacity building and advocacy, the CMDRR project established strong community institutions such as the DRR committee. It also strengthened existing ones like the fisheries cooperatives, which enrolled members from all the communities in the payam, irrespective of tribe.



The DRR committee having one of their regular meetings

As a result of the strengthened capacity of the DRR committee, the communities have **embraced dialogue and joint trading**.

The Nuer, Dinka and the Collo have also extended peace dialogues to neighbouring communities in Jonglei and Canal. The communities now meet at Dolieb Hill market to buy and sell their different products and services. There is also **enhanced awareness in conflict resolution**. The communities have engaged each other on peace building and how to prevent violence.

Analysis

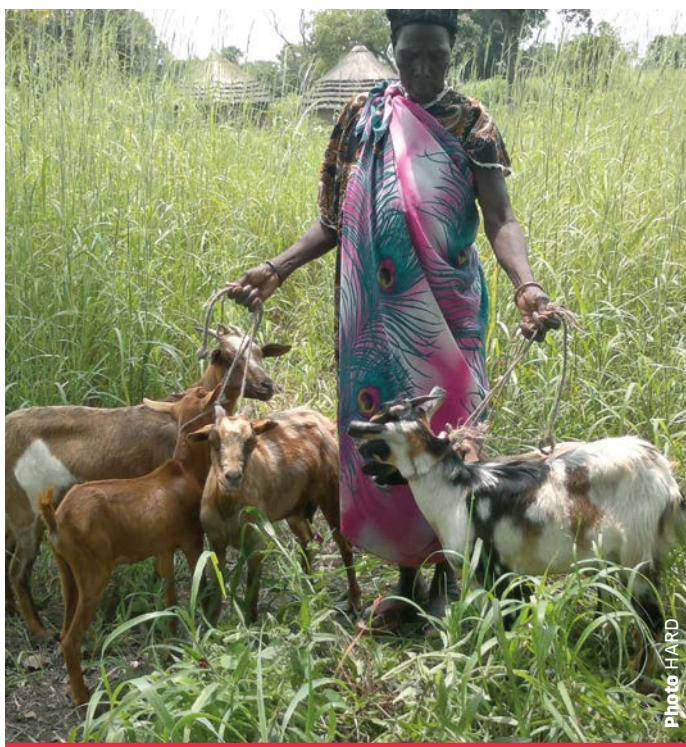
In Panyidwai Payam the women are not organised into groups. Traditionally, women in South Sudan are known to be good peace makers. Therefore, the role of women groups in conflict transformation need to be explored.

The main challenge for the implementation of the project was staff turnover. Four staff members left the organisation after being trained on the CMDRR approaches.

TWINNING GOATS IN KANGI PAYAM

PROJECT	Livelihood Based-Community Management Disaster Risk Reduction (LB-CMDRR) Project
DURATION	One Year 1st December 2012-31st November 2013
IMPLEMENTER	Hope Agency for Relief and Development
PARTNERS	Cordaid (funding and technical support), IIRR (Technical support)

Abong Dhok Apiny, 55, is a widow and one of the few from the vulnerable host community members in Kangi payam (district) who received two goats from the livelihood-based Community Managed Disaster Risk Reduction (CMDRR) project in the area. This project targets drought as a hazard within the community.



“I feel more dignified and empowered economically, socially and culturally because of my twinning goats. I received only two she-goats in August 2013. Now I have six goats in my homestead and the two mother goats are currently pregnant.”

Abong Dhok Apiny said during a visit to her home by Hope Agency for Relief and Development (HARD), the implementers of the project.

Abong says she gave birth to seven children (four boys and three girls). Her husband died after a short illness in the bushes of Barurut where the family had taken refuge from the civil war. Her three sons got killed in the civil war, and the three daughters got married off by her in-laws who received all the

dowry and, the remaining son migrated to Wau town in search of casual work. According to her culture, women are only allowed to own small livestock such as goats, sheep and chicken but not cattle. She did not own any small livestock just like many other women in Kangi until she was selected to become one of the 15 beneficiaries of this goat's project in Kangi Payam.

“For the first time in my life I have an asset of my own that provides me with milk, manure and a store of wealth,” she said as she heaped praises on HARD and Cordaid. Cordaid provided financial support to the project. Her next plan, she said, is to construct a separate *Tukul* (traditional house) for the goats.

Kangi's agro-pastoralists

Abong lives in Kangi Payam (district), in the northern part of Jur River County in Western Bar el Ghazal state, South Sudan. Her home village (also called Kangi) is on the Wau - Awiel road, approximately 70 kilometers from Wau town. The 6800 people, or 1113 households (according to a Participatory Disaster Risk Assessment report by HARD) living in this village are mainly from the Luo and Dinka tribes. The two communities are agro- pastoralists who besides growing crops also keep small livestock. The communities live along the corridors used by pastoralists from neighbouring states (Northern Bar el Ghazal, Warrap and Lakes) who every year migrate to Western Bar-el Ghazal state with their livestock in search of pasture and security against cattle raiding.

A changing environment, diminished resources

The communities in the payam's 3 bomas (locations) - Kangi, Alethony and Thikou, live in a changing environment characterized by prolonged dry spell and rainfall variation. In response, the residents have year-in year-out moved to the riverside in search of food, pasture and water. The drought hazard affects up to 4000 persons in Kangi (1200 women, 1600 children, 800 men and 400 elderly) once after every two years and normally lasts for nine months (August-March).

This has led to conflict during drought as community members compete for diminished resources such as water points, pasture and farm land. The female-led households have been most affected by these challenges. This is because they are not allowed by culture to own big livestock like cattle to safeguard themselves against the effects of drought. The females are also vulnerable because of their location i.e. they stay at home to take care of children, the elderly, physically weak and the homestead. On the other hand, unlike their men counterparts, women can't feed on wild fruits when drought strikes because people here believe wild fruits cause miscarriages among pregnant women and barrenness among women.

Community solutions to community problems

Beginning December 2012, HARD got funding support from Cordaid, and technical support from IIRR, which it used to mobilize communities in Kangi payam to undertake

community managed disaster risk reduction approaches. The project worked in collaboration with the South Sudan Relief and Rehabilitation Commission (SSRRC), local authorities, representatives of vulnerable populations from both returnees and host population groups and women groups.

Participatory Disaster Risk Analysis (PDRA):

To inform its interventions, HARD invited community groups—women groups, youth, the elderly, local administration, local agricultural extension workers, the SSRRC and faith-based organisations, to a meeting. The meeting picked a team that was first trained together with HARD project staff on how to conduct a PDRA. The training, facilitated by both Cordaid and IIRR, equipped the participants with skills which they used to conduct a PDRA. The PDRA identified drought and conflict as priority hazards in the three bomas.

Formation of CMDRR committees:

Informed by the PDRA findings, the community members took it upon themselves to form three DRR committees, one in each boma. Each DRR committee was made up of 15 persons (9 males and 6 females), and this included representatives from female-led households. Committee members were trained on livelihoods and disasters, vulnerability assessment, disaster response planning, information system, early warning systems and water harvesting. Armed with the skills, the committees then attended community meetings at which they sensitised community members (1,400 persons) on CMDRR and drought mitigation measures. The 6 bicycles given to them by HARD facilitated their movement around the bomas.

Distribution of goats:

Promotion of livestock-based livelihood protection through the distribution of goats was one of the strategies selected to enhance and diversify sources of livelihoods among vulnerable households.

This works like this. The DRR committee in each boma is facilitated by HARD, and with the guidance of the local veterinary officer, identifies healthy she-goats which it buys for distribution among female-headed households. As a result, 60 she-goats were distributed to 30 female-headed households during the project period. The beneficiaries then give back one kid to the DRR Committee to be distributed to the next vulnerable household. The beneficiary households are trained on small livestock management including basic animal husbandry practices. The State Ministry of Agriculture—Department of Fisheries and Livestock and Community Animal Health Workers offered the training.

Promotion of drought tolerant crops:

To supplement the goat approach, the project distributed drought-tolerant early-maturing cassava cuttings to the vulnerable households. This cassava variety (TM-14) matures after 3 months. HARD, working with the DRR committees, distributed 60 bundles of the cassava variety to 60 (35 female-headed & 25 male-headed) households. HARD sourced the cassava cuttings from Women Development Group (WDG) project areas. WDG had received the cassava species from Central Equatoria State during its previous food security program in the area. Apart from being used as vegetables,

the families use the cassava leaves to feed the goats during drought. In addition, WDG distributed 45 bags of 50 Kilogrammes seeds of short term sorghum (*bene*) and 450 pieces of local hoes (*malodas*) to 450 vulnerable (300 female-headed) households and 150 male-headed households), for planting. Each beneficiary received 10 kilograms of seeds of the short term sorghum.

Vegetable Production:

The fourth step was to establish 2 vegetable farms for the vulnerable households in Kangi and Thikou bomas. The DRR Committee mobilized a group of 25 farmers from female-led households in each of the 2 bomas to establish vegetable gardens. Each group established a common farm measuring 1 acre and each member had proportional plots of 200 square meters on which they planted vegetables.

A hand-dug well, facilitated by HARD, provided the much needed water to irrigate the gardens. The project also distributed vegetable seeds and tools to the groups besides fencing the gardens using environmentally-friendly materials such as bamboo and reeds. The 50 vegetable farmers were trained on vegetable production: nursery establishment; soil fertility improvement; planting of indigenous vegetables; pest and disease control; small scale irrigation; marketing of fresh produce; timing of vegetable production; packaging and selling.

Two fruit tree nurseries were also established in Thikou and Kangi Bomas respectively, with group members planting seedlings of mango, guava, lemon and oranges in the three locations. Most of these seeds germinated well with the exception of oranges due to poor timing and lack of irrigation. This was one way of mitigating drought by improving vegetation cover while at the same time improving nutritional requirements from the fruits as well as economic support from the sale of the surplus fruits by the female-led households.

Counting the gains

Action plans and improved understanding of CMDRR.

The project, through the committees, sensitised 1,400 (560 female-headed, 840 male-headed) vulnerable households on the CMDRR concept. This enhanced the identification and prioritisation of community hazards. This resulted in the development of CMDRR action plans in the 3 bomas.

Goats for vulnerable households.

The 60 goats given to 30 female-headed households provide milk, manure and are also used as a store of wealth for the beneficiary families. The distribution of goats has implanted a sense of asset ownership among the vulnerable female-led households. This helps in mitigating the impact of drought on the families in a sustainable manner.

Adoption of early-maturing sorghum.

A total 450 (300 female and 150 male led) households have adopted early maturing variety of sorghum (*bene*). Diversification of crop varieties such as sorghum (*bene*) has ensured food security among the 450 households. One sorghum (*bene*) beneficiary by the name Abila Madut, aged 38 years and with 5 children, reported that she is able to harvest ten 50 kilogramme bags of sorghum. She is even selling surplus to meet her other household needs such as to buy salt, sugar, cooking oil and meat.



Abong taking care of her twinning goats

Adoption of cassava as a drought tolerant crop.

After one year, 60 farmers (40 female, 20 male) have cultivated cassava on an average one feddan (1 acre) for each. The households use the cassava leaves as vegetable, the tubers as flour and food and, the leaves to feed the goats during drought. Besides, the 50 female-headed households who adopted the cultivation of vegetables such as *rijla*, *kudhra*, tomato, *jirjir*, okra, eggplant, onion and *fijil*, have improved their family nutrition. The households can afford two meals a day by cooking the fresh vegetables especially for lunch during drought as opposed to one meal a day. Some of the households also exchange surplus vegetables for other household items like cooking oil, salt, meat, butter and even milk at the local market.

Challenges

Most of the female-led household beneficiaries, including Abang Dhok Piny, do not have a separate *tukul* (traditional house) for small livestock and have to share their *tukul* with the goats at night.

Analysis

This project changed the community's approach to and perception of community DRR initiatives from the top-down model to bottom-up approach, which enhances empowerment and capacity building through popular participation. Also, the project targeted both the returnees and the vulnerable host population. This enhanced peaceful integration, co-existence between the two groups, and conflict transformation.

Recommendations

There is a need for more economic and technical support to enable the community members implement their CMDRR development plan which they developed but did not manage to implement. They also need to be trained on contingency planning.

LESSONS & RECOMMENDATIONS

This chapter looks at main lessons one can learn from the project, its implementation process and results. The lessons are drawn from the projects' six main intervention areas as outlined in the Introduction chapter, namely: community and partner capacity building, community institution building, conflict transformation, livelihood security and support, water for multiple uses, and community early warning systems. Additionally, lessons learnt in conducting the CMDRR approach and lessons on planning are also captured. The lessons bring out what worked well, why it worked well, and what did not work well. The chapter goes further to make recommendations in line with the lessons learnt.

1. The CMDRR approach

What worked well and why?

Since the CMDRR approach uses the community to drive the whole CMDRR process, this enhanced the identification, through PDRA, and implementation of community solutions for community problems. The developed CMDRR strategies considered four basic principles of DRR project implementation i.e. urgency/priority, role of the community, project feasibility and lack of negative project impacts. This helped build the capacity of the community members, CMDRR committees and the implement partners as it promoted the development of home-grown solutions. It also enabled the projects to adopt realistic strategies to minimize the risk of disasters and to enhance community resilience towards multiple disasters.

The CMDRR approach instilled community project sustainability by ensuring that there is adequate information and knowledge dissemination from the partners to the CMDRR committees and the community members. It incorporated the use of indigenous knowledge, e.g., in the identification of an appropriate site for drilling the borehole like in the case of (*Resolving acute water shortage* by WDC). Traditional knowledge was also used to identify the wooden drum and horn as early warning systems (refer to *Keeping the LRA rebels away through the drumbeats of Diatoro village in Yambio* case by Catholic Diocese of Tambura-Yambio).

The Participatory Disaster Risk Analysis process provided a forum, a venue and a voice for the voiceless. This helped in creating a sense of community ownership of the process. The PDRA process helped stakeholders to move on with planning and implementation with clarity of directions and purposes. A thorough PDRA is therefore a key avenue for success in any CMDRR intervention.

What did not work well?

However, there was poor development and implementation of contingency plans. This is because the community members, especially from Western Bahr el Ghazal states, still rely on their traditional systems and are yet to familiarise themselves with formal planning.

Participatory monitoring, evaluation and learning as an approach was not used because staff of the implementing partners and the DRR committee members lacked adequate capacity to use it. This compromised evaluation and learning.

2. Planning

What worked well and why?

Those who adopted the use of wooden drum and cow horn (e.g., *Keeping the LRA rebels away through the drumbeats of Diatoro village in Yambio*) as an early warning system had contingency plans that worked very well in avoiding risks. This worked well because they used locally available technology and knowledge. The villagers needed not to be trained on how to use the drum. The drum was also easily accessible. Also, the sounds used to signal impending attack could only be understood by the locals.

What did not work well?

Time and resources allocated for training partners on contingency planning was inadequate. As a result, many implementing partners failed to acquire the necessary knowledge and skills to train the community on how to do this kind of planning. This led to a situation where not even a single community implemented a contingency plan, a very important process in the CMDRR approach.

Key lesson

Contingency planning as one planning component of DRR deserves due attention and allocation of adequate resources and effort.

3. Capacity building

What worked well and why?

The initial basic training on the CMDRR approach, the refresher training, reflection meetings, and the field visits worked well since they were practical. They also enhanced mentoring and coaching within the committee members. Continuous field visits and technical support to the partner staff, CMDRR committees and the community by the Cordaid DRR program manager and IIRR program manager helped in imparting necessary skills and knowledge.

Due to its participatory nature, the process led to positive behavior change among the beneficiaries. Communities supported the process of conflict transformation and resilience building by adopting alternative sources of livelihoods, from which they could readily benefit. Such benefits include forming self-help groups (like in the case of *No longer at war: Pastoralists and farmers in Bussere payam bury the hatchet*) and asset building; adopting fast-maturing and drought-resistant crops such as the *luana sorghum* variety (*Building resilience in Kangi payam using luana, the magical sorghum seed*) as a means of resilience building; and peaceful co-existence between returnees, refugees and the host communities (like in the case of *Empowering Yambio's Diatoro Community to withstand hazards*).

Also, the inclusion of women in the CMDRR committees and program and giving them a voice in the decision-making process attracted more women into the project.

What didn't work well?

The learning visits did not include adequate number of community members to ensure adequate transfer of knowledge and experience to the communities.

Key lesson

Therefore, building the capacity of both implementing partners and the community enhances the rate of success of any project.

4. Community institution building

What worked well and why?

In all the project intervention areas the formation of community institutions worked very well. The CMDRR approach supported the formation of the CMDRR committees, farmer groups and self-help groups. From the onset, the CMDRR committees enhanced cooperation and coordination between the communities, development partners and government institutions. For example, in the case of Growing tomatoes for peace: The case of Karakpa IDP camp in Maridi payam, the CMDRR group lobbied the County authorities which allocated them agricultural land. Also, in the case of Resolving acute water shortage in Ngisa boma, the DRR committee advocated successfully for beds and mattresses for the community health facilities in Ngisa boma.

This was after the CMDRR committee members had received adequate training on lobbying and advocacy. The by-laws, developed by the DRR committees, also helped in binding its membership together. Other community institutions such as farmer groups and self-help groups helped in disseminating knowledge, technology and in adapting alternative livelihoods, asset creation and resilience building within the communities.

What did not work well?

A majority of the CMDRR committees and the self-help groups in these projects do not yet have by-laws. This has delayed their registration as legal entities. This has limited them to undertake tasks mostly of informal nature. Community institutions such as self-help groups and farmer groups need formal registration to enable them to access facilities such as bank accounts and credit from financial institutions and government.

In some areas, the high staff turn-over within implementing partners, especially those trained on CMDRR approach, disrupted the flow of project implementation.

Key lesson

Building strong community institutions is therefore an effective way of building resilience, transforming conflict and promoting alternative livelihoods among communities. The institutions create a sense of ownership and obligation among community members to support community-based initiatives. They promote sustainability and foster dissemination of knowledge, skills and technology.

5. Conflict transformation

What worked well?

Involving both the pastoralists and farmers in the project helped reduce conflict between the two communities. This worked well in Bussere (*No longer at war: Pastoralists and farmers in Bussere payam bury the hatchet*) and in Bagari payam (*Transforming conflict in Wau county through DRR committee*).

Targeting both the returnees and the vulnerable host community populations worked well for the project (*e.g., Twinning goats in Kangi payam*) as this promoted peaceful co-existence between the two groups.

Inclusion of all clans in beneficiary targeting helped in ensuring peaceful co-existence and fairness in targeting by the CMDRR committee. This worked well in the same manner the engagement of the local administration by the DRR committee helped in improving the relationship and role play between the chiefs and the committees.

Voluntary participation by the CMDRR committees also worked well in promoting a sense of project ownership and transparency.

Livelihoods activities helped in engaging the youth in conflict transformation and in decreasing vulnerability to disasters. This also improved household incomes leading to reduced domestic violence.

Key lesson

The main lesson from this intervention type is that it is important to integrate literacy interventions in conflict transformation projects. This is because capacity building in conflict transformation requires at least modest level of literacy to enhance the understanding of conflict dynamics.

6. Livelihood security

What worked well?

The capacity that was built through training on livelihood diversification worked well as evidence could be seen on the farms and incomes realized from the sale of farm produce. Provisions of inputs also enhanced community uptake of the livelihood interventions.

The project addressed the greatest felt needs of the communities (when the community is in distress due to hazards). Linking the livelihoods interventions with other development programs was a relevant idea as this provided continuity and relevance to the community members.

The self-help group approach provided an avenue for regular meetings and the contributions through saving and lending mechanisms promoted group dynamics. As a result, the groups influenced individuals to behave in a particular manner, including adopting the skills and actions for resilience building and conflict transformation (cite case on conflict and group influence). The groups, for example the farmer groups, promoted income generation. Many community members found this attractive in the case of *Growing tomatoes for peace*:

The case of Karakpa IDP camp in Maridi payam where community members took up tomato farming to generate income.

Using the indigenous seeds like sorghum and groundnuts was an easier way of engaging the community since these did not need to be introduced and adopted like in the case of a new seed. Also, by using drought-tolerant crops like sorghum, the implementing partners found it easy to work with the communities in adopting such crops which they viewed as a food security solution (refer to *Building resilience in Kangi payam using luana, the magical sorghum seed*).

What didn't work well?

The projects targeted only a few community members. This made it hard for the CMDRR committees to select beneficiaries without being seen to be biased. Also, in some areas, there was inadequate technical support to communities as implementing partners got over-stretched in terms of technical personnel.

Renewed armed conflict in some parts of the country led to late planting. This led to low yields (like in the case of *Inter-community conflict transformation in South Sudan's Panyidwai payam*). The conflict also displaced project beneficiaries leading to a halt in the project implementation.

Key lesson

The lesson one can gather here is: Before you provide any farm input, ensure the beneficiaries have got the skills and resources to manage the crop to maturity. In more than half of the cases, the project spread itself thin on implementation, leading to a lot of activities without the required human resources. An example is the food security and conflict transformation interventions in Panyidwei Payam (*Inter-community conflict transformation in South Sudan's Panyidwai payam*).

7. Water for multiple use

What worked well?

By providing water, a resource the community badly needed, the projects that used this intervention (like in the case of *Resolving acute water shortage in Ngisa boma*) won the support of the communities. Digging of boreholes worked well in most places. This has reduced conflicts around water points. It has also provided water for livelihoods support, and has relieved women and girls of the burden of walking for long to look for water.

Tasking the community members to identify borehole sites helped in avoiding conflict arising from competition to have the borehole closer to a particular group of individuals.

To resolve this problem, the community held a meeting at which they identified a central site for the borehole.

Adequate training given to the water management committee helped in maintaining the boreholes. This is good for sustainability.

What did not work well?

At first, there was community disagreement on the appropriate site for the borehole due to user demands (like in the *Resolving acute water shortage in Ngisa boma case*). This was solved using the CMDRR approach.

Key lesson

Lessons which can be gathered from this intervention type include:

Scheduling time in using water points in such projects help in reducing conflict. For instance, it is important to define a separate time for watering animals or farms, to pave way for women to fetch water for domestic use.

Also, community disagreement on appropriate site for location of a borehole due to user demands is a major threat to the success of such projects. This should be managed by facilitating the communities to find their own solution.

8. Community early warning systems

What worked well?

The use of community early warning systems is part of the contingency planning (see topic 2 above). The use of wooden drum and coordination of the system with information from the arrow boys worked well in Western Equatoria. This helped reduce the impact of an attack by the Lord's Resistance Army. But this worked better in areas where community members already had drums and did not require any training on its use. Communication was much easier in areas where they used the mobile phone as an early warning tool since this provided a two-way communication.

What didn't work well?

The bell, adopted by the community living in Karakpa village (refer to *Promoting community dialogue through CMDRR committee in Maridi county*) had limited reach, covering only about 2 kilometres radius, and cannot be echoed the same way like the wooden drum. The mobile phone has the challenges of network connectivity and power charging.

Recommendations

CMDRR approach.

Contingency planning should be a major focus in any CMDRR program intervention. It is important to build the capacities of implementing partners and the community in this area.

PDRA should be conducted before any CMDRR project, and revised regularly, at least annually, since situations change. The PDRA tool can be used for DRR programs as well as any other development programs such as food security, security and justice, WASH, health, etc.

Planning at community and partner organisation all levels needs adequate investment in time. There is also need to plan early to ensure smooth and timely implementation.

Therefore, there is need to train community on the importance of the contingency planning to enable them support the process and enhance sustainability of the intervention.

Capacity building.

Capacity building on leadership skills, gender equality, contingency planning, group financial management and book keeping for the CMDRR committee is required to make more impact with such projects. There is need for more mentoring and coaching to enhance the already built capacity of both partners and community members.

There is need to invest more in learning visits so that CMDRR committee members, community facilitators and project staff can gather adequate skills and experience.

Implementing partners should ensure stability for trained CMDRR personnel in the implementation team. Also, there is need for capacity building for project staff on participatory monitoring, evaluation and learning, on documentation, and project cycle management.

Building community institutions.

Existing community institutions should get legal recognition to give them full mandate and opportunities in performing project tasks with the full backing of the law. This is also good for the project's sustainability, especially after the implementing partner has phased out.

Conflict transformation.

Community initiatives that support conflict transformation should be encouraged. For instance, the initiative to build a long bench for community members to sit on as they queue for water at the well should be replicated (refer to *Resolving acute water shortage in Ngisa boma*). This reduces instances of impatience and irritability.

There is need to integrate basic education and adult literacy to enhance community capacity in supporting and sustaining the conflict transformation process.

Communities should be encouraged to work in groups. Existing groups and different community institutions should be supported and strengthened. This will strengthen social cohesion within communities and between neighbouring communities.

CMDRR committee members and project target families should be selected from different groups/layers in the community (different age, gender, ethnic background, religion, etc.) to build trust and maintain peace within the community.

Livelihood security.

There is need for clearly defined and focused areas of intervention to enhance implementation. This will help guard against spreading thin the available resources.

Standardised operation procedures for livelihood interventions need to be put in place. This will ensure uniformity and enhance the quality of capacity built in areas of intervention.

Projects involving the distribution and adoption of drought-tolerant crops should target bigger numbers for impact. This should be accompanied by timely provision and delivery of seeds, and trainings.

Water for multiple use.

There is need for enhanced capacity in providing water to support livelihoods. Construction of more water points is necessary to enhance community access.

Community early warning systems.

There is need to fully implement both existing and scientific early warning system as captured in the PDRA. Use of drums should be promoted since they are easy to echo by community members who also have drums.

ABOUT CORDAID

Cordaid is based in the Netherlands and has country offices in 11 countries. It has been fighting poverty and exclusion in the world's most fragile societies and conflict-stricken areas for a century. It delivers innovative solutions to complex problems by emphasizing sustainability and performance in projects that tackle security and justice, health and economic opportunity. Cordaid is deeply rooted in the Dutch society with more than 300,000 private donors. Cordaid is a founding member of Caritas Internationalis and CIDSE.

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