



Peace Committees and Promoters in South Sudan

The contribution of the Peace Committees and Peace Promoters to Peace and Stability in Anyidi, Kolnyang and Makuach payams in Bor South County, Jonglei State, South Sudan

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1 Introduction

1.1 Project context

The 'Peace and Stability in South Sudan – Increasing Resilience in Bor South' project was implemented by ZOA Dorcas in partnership with AWACE (women led CSO based in Bor). Between January 2020 - to May 2025 the project was funded by the Pharus foundation. The project worked with the communities and local authorities towards increasing peace and stability in communities. ZOA Dorcas focused on an integral project approach that includes peacebuilding, creating economic opportunities for young people, enhancing food security, and building resilience towards natural disasters (DRR) as well as promoting good governance, see the visual below.



The context of Jonglei state and particularly Bor South County is characterised by a history of intercommunal violent conflicts and displacement due to sub national violence and floodings. Since 2013 many people have left their original villages and have found refuge near Bor town and along the Bor-Juba Road close to the river Nile, where security has been relatively stable over the last years. They have settled and struggle to find new livelihood alternatives as the insecurity in the areas further away makes it difficult to farm or keep cattle. Due to the displacement the population of Bor town has become diverse with people from different payams, clans and ethnic backgrounds inhabiting Bor town and its surroundings. Families and especially the youth are adapting to a new life in town away from their villages as they cannot go back because of the continuing fear of new attacks by neighbouring Murle. This complex

situation is a breeding ground for family and community conflicts and coupled with the widespread presence of small arms these often escalate into violence. It is in this context that ZOA Dorcas in the Pharus project has supported Peace Committees and Peace Promoters.

1.2 Peace Committee and Peace Promoters

Peace Committees are structures that are (re)established in 3 payams (Anyidi, Makuach, Kolnyang) by the community with the support of ZOA Dorcas South Sudan. **Peace Promoters** work at boma level. Peace Committee members and Peace Promoters are proposed by the local leaders and come from different categories (chiefs, church leaders, women and youth leaders, elders, and people with a disability, all bomas represented). They should be respected members of the community, be living in the community, be neutral and not engage in violent conflict. In principle 40% of the members should be female but this target is currently not yet achieved.

The Peace Committees have 17 – 20 members depending on the number of bomas in the payam. The total number of Peace Promoters is 200, with 51 – 82 Peace Promoters per payam based on the number of bomas. According to the project design the Peace Committees are active in Conflict Mediation, Conflict Prevention and Peacebuilding at payam level where Peace Promoters do similar work at boma level for minor cases. They all work on a voluntary basis and do not receive a financial incentive from ZOA Dorcas.

ZOA Dorcas has trained the Peace Committee members and the Peace Promoters on general conflict resolution skills and peacebuilding, as well as on specific conflict cases¹.

During this final year of the project ZOA Dorcas conducted research on the contribution of the Peace Committees and Peace Promoters to Peace and Stability in Bor South, Jonglei State, South Sudan (see the ToR in annex 1).

This report will describe the methodology (2), the main findings (3) and conclusions and recommendations (4). Six case studies are added in the text to illustrate the work of the Peace Committees and Peace Promoters

¹ See the ZOA Dorcas Peacebuilding training manual which has been developed in 2023 with the input of Peace Committees and Peace Promoters, available on request.

2 Methodology

The main research question is:

1. What is the impact and effectiveness of Peace Committees (PC) and Peace Promoters (PP) supported by the project in reducing conflict and promoting peace in targeted Payams?

The research question was broken down into the following questions:

- a) How have the Peace Committees and the Peace Promoters been involved in conflict mediation and conflict prevention?
- b) What have been the strengths, and the added value of the Peace Committees and Peace Promoters compared to existing conflict resolution mechanisms?
- c) What are the weaknesses of the Peace Committees and Peace Promoters?
- d) What has been the involvement of female and young Peace Promoters/Peace Committee members in conflict mediation and prevention?
- e) To what extent are the Peace Committee and the Peace Promoters sustainable structures?
- f) What has been the contribution of ZOA Dorcas to the capacity of the Peace Committees and Peace Promoters?
- g) What has been the contribution of conflict prevention and mediation by the Peace Promoters/Peace Committees to overall conflict reduction and peace in the bomas and payam (both in quantitative terms e.g. less casualties and in perception of population)?

The research methodology included:

1. Analysis of existing (quantitative) data from annual internal evaluations, conflict registers² and project reports.
2. Qualitative research (interviews/Focus Group Discussions - FGD) with project participants (Peace Committee members, Peace Promoters) and key informants (local customary and government leaders, ministry of peacebuilding in Bor, other NGOs working in peacebuilding).
3. Qualitative research (interviews/FGD) with community members (who are not direct project participants, some were however involved in a conflict that was addressed by the Peace Committees or Peace Promoters) about the effectiveness of the Peace Committees and Peace Promoters for peace and conflict resolution in the bomas/payams.
4. In depth case studies of conflict handling by Peace Committees or Peace Promoters.

² Unfortunately these conflict registers with the Peace Committees and at ZOA Dorcas level were not complete, which is a missed opportunity for good monitoring and learning.

The following interviews (KII) and Focus Group Discussions³ were held on March 12 – 19, 2025:

Payam	PP	PC	Community members (non PC/PP)	Local chiefs	Other key informants: Tearfund, Police, Ministry of Peacebuilding, payam Civil Administrators, representative of bench court
Anyidi	1 KII: 1 man 1 FGD (2 women)	2 KII: 1 woman + 1 man 1 FGD (5 men)	1 FGD (4 women)	1 FGD (2 men)	2 KII: 2 men
Kolnyang	2 KII: 1 man + 1 woman	2 KII: 1 man + 1 woman 1 FGD (3 men and 3 women)	1 FGD (7 young men)	1 FGD (3 men) 1 FGD (2 men)	
Makuach	1 KII: 1 female 1 FGD (3 men + 2 women)	2 KII: 2 men	1 FGD (4 men) , 1 FGD (6 women), 1 FGD (2 women)	1 FGD (3 men)	1 KII: 1 man
Bor town					3 KII: 3 men
Total	KII: 4 FGD:2	KII: 6 FGD: 2	FGD: 6	3 FGD	KII: 6

The findings were presented, discussed and validated during a workshop on March 20th with representatives from the Peace Committees, Peace Promoters, Ministry of Peacebuilding, and staff from ZOA Dorcas and partner AWACE.

The lead researcher was Corita Corbijn, ZOA international peacebuilding advisor, assisted by Dr. James Nyok Deng, Associate Professor at the John Garang Memorial University of Science and Technology in Bor.

The data collection was done according to plan without any major obstacles or limitations influencing the quality of the findings.

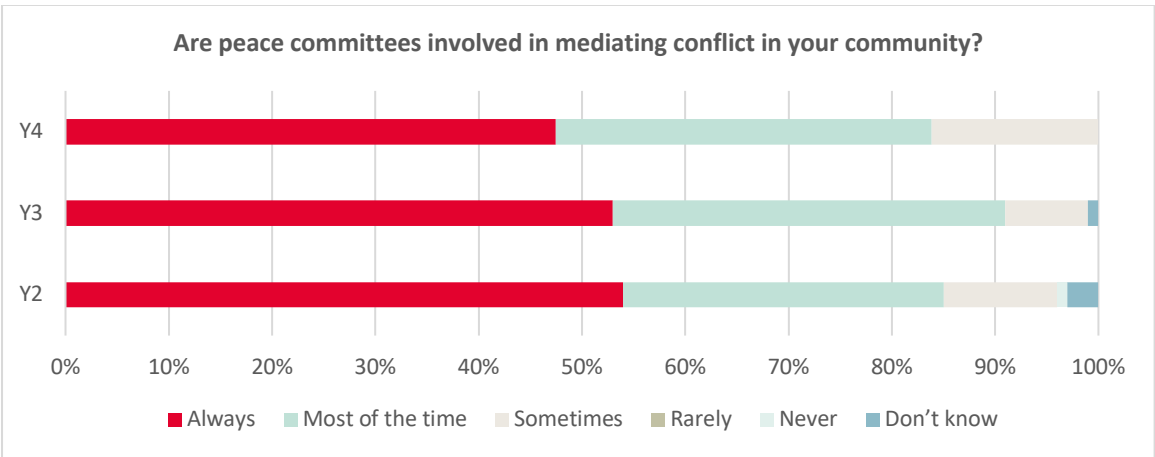
³ See annex 2 for the list of questions for the interviews and FGD

3 Key findings

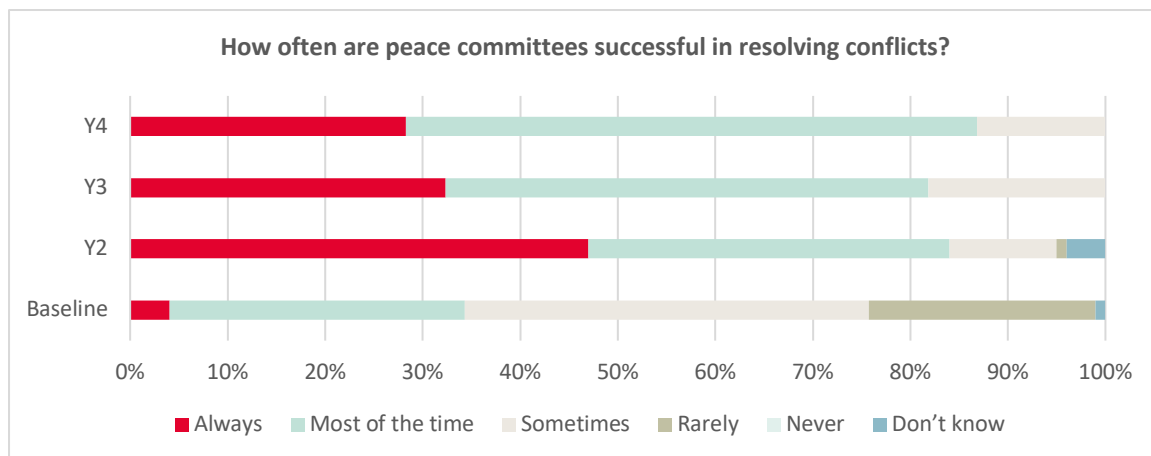
This chapter describes the main findings of the research answering the different research questions.

3.1 How have the Peace Committees and the Peace Promoters been involved in conflict mediation and conflict prevention?

During the annual measurement of the project indicators by ZOA Dorcas, respondents (project participants) have been asked if there is a peace committee in the community (95% says “yes”), and if the peace committees are involved in mediating conflicts in their community. In Y4 (2024) 83 % of the respondents indicate that Peace Committees are always or most of the time involved in conflict mediation and this percentage is quite stable over the years (no baseline data available), see graph below.



An increase has been observed in the percentage of respondents who say that the Peace Committees have been always or most of the time successful in conflict resolution (34% during baseline and 86% of the respondents in year 4, 2024), see below.



This qualitative research aims to increase the understanding of how the Peace Committees and the Peace Promoters have been involved in conflict mediation.

Type of conflicts

The Peace Committees (PC) and Peace Promoters (PP) have been addressing several type of conflicts. Quantitative data was difficult to find as a conflict register was not available. But the most frequent type of conflicts mentioned by both the Peace Committee, the Peace Promoters and the community members and leaders were:

- Family conflicts: conflicts between the spouses and family members.
- Conflicts around boreholes: disputes between children and women related to scarcity of water and queuing, when boreholes are broken down and the number of water users increases with the influx of IDPs.
- Land conflicts: disputes about grazing land and farmland, demarcation issues and contested ownership.
- Conflicts about fishing grounds: disputes about access to the fishing grounds.
- Elopement related conflicts: family retaliation and dowry issues following an illegal marriage without the consent of the parents.
- Youth related violence: conflicts at dancing grounds, when playing games, sometimes associated with alcohol and drug abuse.

Peace Promoters are involved in the smaller conflicts like the family conflicts and the conflicts around the boreholes, although these can also escalate into wider conflicts mobilising large groups. The Peace Committees address larger scale conflicts which mobilised more people, often from different bomas and clans.

Conflict mediation and conflict prevention are difficult to separate as early conflict mediation contributes strongly to the prevention of violent conflicts and escalation (see also 3.2). The prevention of violence around cases of elopement was often mentioned: chiefs and communities agreed to contact each other when a girl was brought into the family of the in laws without proper marriage arrangements (without dowry payment) to find a peaceful solution without violence.

Intercommunal conflicts involving Dinka and other groups (Murle, Nuer) are beyond the capacity of the Peace Committees and Peace Promoters. Cases of intercommunal cattle raiding have not been addressed by them but rather referred to the government authorities. In general cattle raiding was not mentioned by the Peace Committees and Peace Promoters as a type of conflict they have been working on.

How do they address conflicts?

The Peace Committees and Peace Promoters are asked by chiefs to intervene in a conflict, but they also take the initiative to meet the parties in the conflict when they hear about the ongoing conflict. So, they are able to respond quickly and separate the conflicting parties. This is not always easy when the parties are using violence, and they will call for the chiefs and the police when the conflict is violent and/or the case is about legal issues. The local chief can also call the Peace Committee or the Peace Promoters to accompany him when he is engaged in the conflict resolution.

The Peace Committees and the Peace Promoters play an important role in the negotiation for compensation payment between families e.g. after an accidental killing of a person. They also help conflict parties to find a peaceful solution through mediation (e.g. sharing land) and reconciliation. And they try to convince the conflicting parties not to take the case in their own hands and go for revenge (e.g. case of severe injuries after elopement) but refer it to the police and to court where relevant.

As the above shows, the Peace Committees and the Peace Promoters do not work independently but in most cases cooperate with other actors and institutions. They work closely with the boma chiefs and elders, who play a central role in conflict resolution. Local chiefs are represented in the Peace Committee and among the Peace Promoters. The Peace Committee and Peace Promoters refer severe cases involving violence and legal issues to the police and court. Women and youth (although not the youth under 25) are also part of the Peace Committee and Peace Promoters, which helps them to reach out to the women and youth when mediation or preventing conflicts. Church leaders are represented, but the churches were not often mentioned as important institutions for conflict resolution. Several churches suffer from internal conflicts. Peace Committee members and Peace Promoters do use the church as a platform to share messages about peace and non-violent conflict resolution.

Peace Committees and Peace Promoters cannot rely on a government mandate or armed forces to mediate conflict. When asked what “power” they use, they mention the knowledge and skills in conflict mediation. The training sessions that ZOA Dorcas has provided did not only increase the capacity of the Peace Committees and Peace Promoters but also gave them more respect and credibility in the community. The presence of local chiefs in the Peace Committees also increases their status and helps them to influence the community. Another element that was often mentioned was the “symbolism of the white T-shirts”. The Peace Committee members have received a white T-shirt identifying them as Peace Committee member in the community. According to the respondents the T-shirt shows that they come with peaceful intentions and that they are neutral, not taking sides with specific clans or persons.

Case Study: Dispute over Agricultural Land in Anyidi Payam

In 2023, a conflict arose between a Nuer man from the Protection of Civilians (PoC) site behind the UNMISS compound and a Dinka man from Anyidi Payam over farmland belonging to Anyidi Payam. This individual dispute escalated into a group conflict between the Nuer community in the PoC site and the Dinka Bor community.

The police were called to intervene, and the chiefs were asked to settle the case. They invited a Peace Committee member to mediate. He stated, "Nuer brothers are our brothers. They are now in our land, but one day we might end up in their land. So we should not create problems over farmland." His mediation successfully prevented both groups from becoming violent. The chief divided the land equally between the two parties, and to this day, there have been no further conflicts over this land.

3.2 What has been the strengths, and the added value of the Peace Committees and Peace Promoters compared to existing conflict resolution mechanisms?

As described the Peace Committees and Peace Promoters are not the only actor in conflict resolution. So what is their added value and why should NGOs like ZOA Dorcas invest in these structures? What are the risks of creating parallel structures in competition with already existing conflict resolution mechanisms?

The research asked the Peace Committees and the Peace Promoters, but also the local chiefs, community members and local authorities about the added value of the Peace Committees and Peace Promoters. The following elements were frequently mentioned:

Quick action: The Peace Committees and Peace Promoters, who are present in the community, act quickly to prevent conflicts from escalating. They intervene when they hear about a conflict while the local chiefs wait till the conflict is reported to them. The chiefs testify that this reduces the time that they have to spend on solving conflicts.

"Before if the chief was absent and conflicts arose this was a problem. But now we can deal with the small conflicts before they can escalate." (Peace Committee member in Anyidi)

Preventing escalation of violence: The early conflict intervention reduces the escalation of violence as the Peace Committee and Peace Promoters convince the parties early in the conflict to refrain from (more) violence. They call the police when needed and separate the conflicting parties. They also work to dispel rumours and misinformation which might lead to violence.

"The chiefs judge the problems that are brought to them but cannot bring peace deep in the communities. The Peace Promoters can counsel people in conflict to cool their temper and counsel in family conflicts." (Women in Makuach)

Community trust and legitimacy: They are trusted by both the chiefs and the community; they are seen as neutral and capable. Chiefs are not always seen as neutral as they represent their specific clan while the members of the Peace Committee and Peace Promoters are coming from different bomas and therefore from different clans.

Positive alternative to police and chiefs: The Peace Committees and Peace Promoters can handle minor conflicts which do not require involving the local (formal or informal) authorities. This saves people time and money as they will not have to pay fines imposed by the chiefs or formal justice providers, or court fees.

"We are part of the community. When we mediate conflict there is no bitterness but if people go to the police there will be bitterness." (Peace Committee members in Anyidi)

Reconciliation: The focus of the Peace Committees and Peace Promoters is on restorative justice which promotes dialogues, forgiveness and traditional reconciliation methods (e.g. slaughtering a bull and eating together). They discuss with the families after the chiefs or the police have imposed fines or after court has pronounced the verdict. These measures may lead to bitterness among the involved persons and families. So, dialogue and reconciliation is needed for the families to be able to continue living peacefully together.

"Those who are found guilty had to pay cows which is painful, the elders will come in to curse the wrong doers, and people will be in jail. So you need reconciliation to be able to continue." (Local chiefs in Makuach)

Counselling: The Peace Committees counsel conflict parties and their families not to take revenge, but to sit down and talk, and to refrain from violence. Especially Peace Promoters who have a wide presence in the bomas counsel families when there are (potential) conflicts between spouses, parents and children, or family members with in-laws.

Involvement of more community members in conflict resolution: In the past conflict resolution was mainly the responsibility of the local chiefs and elders. But now youth, women and other community leaders, who are part of the Peace Committee or Peace Promoters, are engaged in conflict resolution at different levels, in families, neighbourhoods, around

boreholes and other places. They don't wait for others to intervene but take action. This significantly reduces the workload of the chiefs.

Spreading peace messages in the community: The Peace Committee members and the Peace Promoters actively promote peace through their community meetings, in churches, women meetings, discussions among youth etc. They don't organise specific meetings to discuss peace related topics, but use these platforms to talk about peace and conflict.

Mixed composition of the Peace Committee and Peace Promoters: It was a deliberate choice of the project to have chiefs, women leaders, church leaders and youth leaders from different bomas and clans represented. This increases the role of women and youth in conflict mediation which traditionally was more the domain of (older) men.⁴ The mixed background helps also to be more effective in conflict resolution as it makes it easier to be accepted and to reach out to different parties in the conflict.

"The police will come in when there is violence and can detain people. But the Peace Promoters can come in later when the people are ready to listen. Conflicts can only be solved through talking." (Youth in Kolnyang).

The local chiefs and the police do not see the Peace Committees and Peace Promoters as competition undermining their role or status. They rather see them as relevant actors who can prevent escalation of conflicts and reduce the workload of the chiefs and the police.

3.3 What are the weaknesses and challenges of the Peace Committees and Peace Promoters?

The Peace Committees and the Peace Promoters encounter practical challenges and limitation in their conflict resolution work.

Practical challenges

Every Peace Committee and many Peace Promoters mention the challenges related to mobility. They do not have a means of transportation except the bike that ZOA Dorcas has recently given to each Peace Committee. When they travel to meet conflict parties, they often have to walk long distances or pay money for a boda boda (motor taxi). They also mention the challenges of travelling in rainy season as they don't have raincoats or gumboots.

They also mention lack of means of communication (phone or airtime), insufficient visibility (not all Peace Committee members have a T shirt, and the Peace Promoters did not receive a T shirt), and insufficient resources for meetings (no fixed meeting place or chairs, they often use the church compounds, no water for participants). The work is time consuming without a financial compensation. ZOA Dorcas provided training sessions, T shirts and 1 bike per Peace Committee (see also 3.6), but did not provide money to avoid (financial) dependency of the Peace Committees on ZOA Dorcas. The respondents mentioned that communities have

⁴ See 3.4 for more information about the involvement of women and youth.

become used to receiving money from humanitarian organisations for attending meetings which makes voluntary peace efforts harder to sustain.

The registration and documentation of the addressed conflicts by the Peace Committee, and the regular structured communication with local government authorities is weak, except in cases of concrete conflict handling. ZOA Dorcas trained the Peace Committees on conflict registration and provided them with a conflict registration book. However these conflict registers are not well maintained or absent when the secretary of the Peace Committee is not available.

Conflict resolution challenges

The work of the Peace Committee and Peace Promoters is not without risks. They can become a victim when intervening in a violent conflict and trying to separate groups who are fighting. The Peace Committee members or Peace Promoters involved are often few in number facing a large and violent group. When asked they did not mention the risk of being seen as a traitor or enemy when they call in the police and provide information to the police and the chiefs about people involved in a conflict. They rather said that their actions were valued by all as it prevented further escalation of violence which might have led to more casualties and restricted movement.

Although they are able to address, in collaboration with the chiefs and the police, many conflicts, they cannot address the violent cattle raiding incidents between the Dinka and the Murle. These incidents lead to loss of lives, abductions and loss of cattle. But as they involve high levels of violence between people from different states, this type of conflict is beyond the capacity and mandate of the Peace Committees. Many people in Makuach, Anyidi and Kolnyang are displaced due to the violent actions of the Murle in the Dinka payams. Many respondents mentioned the resolution of this inter-ethnic conflict as key to their security enabling them to go back to their original villages. But this is far beyond their capacity and mandate as Peace Committees and Peace Promoters.

Addressing conflicts in the cattle camps is also a challenge as these camps are often at a large distance from the villages or Bor town. In general youth under 25 are not represented in the Peace Committees or Peace Promoters while respondents mention that this group is involved in many conflicts among others due to the use of alcohol and drugs, and limited economic opportunities for youth as the traditional livelihood options are no longer feasible, .

The Peace Committees and Peace Promoters cannot enforce the acceptance of conflict mediation, or the sustainability of the conflict mediation result over time. Conflict might flare up again leading to renewed violence, although this is also a risk for cases which are referred to the police and court.

Case Study: Conflict over Fishing Grounds between Malek and Pokon Clans in Kolnyang Payam

On 23 February 2025, a conflict arose between the Malek and Pokon clans over fishing grounds in Kolnyang Payam. Due to flooding, the fishing site of the Pokon clan was disrupted, prompting Pokon fishermen to use the fishing grounds of Malek without permission from the Malek chief. This led to the youth from Malek preparing to fight the youth from Pokon, potentially escalating into widespread violence in Kolnyang Payam. The police were called in to ensure security.

The chairperson of the Peace Committee intervened, convincing the youth of Malek not to fight and calling the chief of Pokon to recall his youth. He advised both groups to sit down with the chiefs of Malek and Pokon to discuss a resolution. It was decided that the Pokon group must seek permission from the Malek chief to fish on their grounds.

However, on 23 March 2025, the youth from the Pokon clan disregarded this decision and returned to fish in Malek's fishing grounds without permission. This led to the Pokon youth being beaten by the Malek youth, and the next day, the village of Malek was attacked by Pokon youth. The police had to intervene again to provide security. The chiefs, Peace Committee members, and two Peace Promoters are currently working to restore calm and peace in the villages. They have provided information to the police about the troublemakers among the youth and are engaging both communities in discussions on rebuilding peaceful relations.

3.4 What has been the involvement of female and young Peace Promoter and Peace Committee members in conflict mediation and prevention?

While nearly all local chiefs are men, women and youth are members of the Peace Committees and Peace Promoters. From the 54 Peace Committee members, 9 are women. Youth representatives in the Peace Committee are often above 30 years as youth is defined as the age group between 18 and 45 years. 47 women are Peace Promoters and 153 men. So women are still a minority and younger (male) youth are not present at all.

The female Peace Promoters and Peace Committee members that were interviewed mentioned that they are now more involved in conflict resolution, in conflicts among women and among children specifically, but also in other conflicts. They sit alongside men in the meetings although they were sometimes forgotten to be invited at the start of the Peace Committees 5 years ago. Women also feel more confident to speak in public or to talk to men who are engaged in a conflict. Some women representatives have been women leaders since many years but they mention that the voice of women now has increased thanks to their involvement in the Peace Committees. However, it is not always easy to be accepted and heard

by male parties in a conflict. Sometimes the women have to find alternative ways like using a trusted man to influence a family conflict.

“When there is a conflict involving men I cannot separate them physically, but the men will have respect for me when I intervene.” (Female member of the Peace Committee in Kolnyang)

Women see themselves as strong advocates for peace due to their personal suffering during the conflicts, and this is also how they are portrayed by other community members. They have a strong influence on their family members in preventing or resolving conflicts.

“Women say: We suffered a lot during the conflict. Leave the conflicts to the dogs. Our children might die so we want peace.” (Women in Anyidi)

Youth leaders (often male) are part of the Peace Committee and are among the Peace Promoters. In line with the youth definition used in South Sudan (18 – 45 years) nearly all youth leaders are older than 30 years, while youth aged 16 – 30 is missing especially in the Peace Committees. The youth leaders are respected by the youth, they can give advice to young people and intervene when conflicts arise. At the same time respondents mention a generational gap between the younger youth (boys and young men), who have grown up away in and around Bor town displaced from their original villages, and the older generation. The younger youth are seen as less respectful to the elders, and encountering challenges to find new livelihood activities as the traditional farming and cattle keeping practices are no longer possible. This younger group of age 16 – 30, as well as cattle camp youth in locations far away from the villages, are not directly involved in conflict resolution and are also more difficult to be reached by the Peace Committee and Peace Promoters.

Case Study: Conflict over Grazing Pastures in the Sudd Wetland between the Palek Clan of Anyidi Payam and the Jur Koch Clan of Makuach

In May 2020, a conflict arose over the ownership of grazing land between Anyidi and Makuach Payams on the western side of the Nile River in the Sudd wetland. Both communities claimed ownership rights, and the youth from both sides mobilized for a potential gunfight that could have escalated into Bor town. However, the Peace Committees from Anyidi and Makuach alerted the local chiefs and the Inspector of Police about the impending incident.

The Peace Committees from Makuach and Anyidi called on the paramount chief to arrange a meeting at the Makuach church, involving all head chiefs from both payams to discuss the matter. Both Peace Committees attended the meeting, wearing identical Peace Committee T-shirts to avoid being identified as belonging to either Anyidi or Makuach. During the meeting, it was discussed that the conflict would be disastrous for both communities. Consequently, the Peace Committee members spoke separately to the youth in Makuach and Anyidi, urging them to lay down their arms. The chiefs then called the police to arrest the youth leaders, who were subsequently detained and fined. It was determined that the grazing land does not belong to the Dinka but to the Mundari, meaning neither Anyidi nor Makuach Payam could lay claim to it. Peace has since returned between the youth of the two payams.

3.5 To what extent are the Peace Committees and the Peace Promoters sustainable structures?

The Peace Committees have been established in 2020 at the start of the project with the support of ZOA Dorcas. Since 2013 ZOA has worked with Peace Committees in villages in the same payams, but members got displaced due to the conflicts to other areas in Bor South, some migrated to other locations in South Sudan and abroad or became inactive. The current Peace Committees have still some members from the earlier Peace Committees while new members have been added and trained. Other NGOs who supported community-based peacebuilding often worked with the same Peace Committees (e.g. Care and NPA who have given peacebuilding training in the past).

The ZOA Dorcas support to the Peace Committees and the Peace Promoters has been limited to training and the provision of T shirts and a bike, but no financial support was given except during training sessions. Peace Committees and Peace Promoters have been working as volunteers without financial benefits since the start of the project, and this favours their sustainability after the project exit. The respondents say that they will continue to work as they have the skills for conflict resolution which is beneficial to the community. The Peace Committees and the Peace Promoters are strongly embedded in the community as the

members are local leaders, church leaders, women and youth leaders. They can use their own position and platforms to continue advocating for peace.

The cooperation and communication with the local authorities (bench court, payam administration, Ministry of Peacebuilding for Jonglei State) is currently weak. Strengthening this relation can help the sustainability. ZOA Dorcas can take the initiative of introducing the Peace Committees to the different local authorities and making sure that they are known and contact details shared.

Case Study: Youth Violence between Abang Clan and Malual Clan in Kolnyang Payam

On 20 February 2025, a violent incident occurred involving youths from the Abang Clan and Malual Clan in Malual Chat. The conflict was initially triggered by alcohol and joking, but underlying tensions over contested land ownership exacerbated the situation. The Malual Clan had been living near the river for many years, while the Abang Clan had recently migrated to the riverside from their villages.

The Peace Promoters intervened by approaching the youth leaders and calling the chiefs. The chiefs convened a meeting with the youth from both clans, involving the Peace Promoters and the Peace Committee. Together, they managed to resolve the violent incident.

Since then, the youth from both clans and their cattle have been able to move freely within the boma. The chiefs have also banned illegal alcohol and drugs in the area.

3.6 What has been the contribution of ZOA Dorcas to the capacity of the Peace Committees and Peace Promoters?

The Pharus project has been operational for 5 years (2020 – 2025) and ZOA Dorcas has supported the Peace Committees and Peace Promoters since the start of the project (and before, see 3.5). Over the past years ZOA Dorcas has provided training sessions, but not in a very structured or systematic way and without regular follow up. In 2023 ZOA Dorcas developed a Peacebuilding Training Manual with the inputs of the Peace Committees to be used by ZOA Dorcas, the Ministry of Peacebuilding and Peace Committees. The manual covered both general conflict resolution skills as well as addressing specific conflicts, and ZOA Dorcas used it for training sessions of Peace Committees and Peace Promoters.

The research asked how ZOA Dorcas has helped the Peace Promoters and Peace Committees to be effective peacebuilders⁵.

⁵ ZOA Dorcas was implementing also the We Are Able project focusing on the rights of people with a disability; and the Gender, Peace and Security project focusing on customary and government justice

The most frequent answer is the training provided by ZOA Dorcas. The training provided them with new knowledge and skills on conflict mediation, and on addressing specific conflicts like family conflicts, elopement and land conflicts. They learned to resolve conflicts promptly instead of waiting for them to escalate. Awareness of women's rights was also often mentioned and women felt empowered through the training sessions to sit with men in conflict resolution meetings. Another topic mentioned was self-reliance: they learnt that it was their responsibility to mediate conflicts with their own means, and without waiting for external support. Chiefs mentioned that they learned new leadership and conflict resolution skills that they now use in their role as chiefs.

"ZOA Dorcas trained us about living in peace with your family and neighbours, to live freely without fear, potential locations for conflict like borehole, trees where youth play games, and youth dancing ground. ZOA Dorcas trained us not to distance ourselves but be close to the people when they have a conflict. We are now tasked by the local authorities to do conflict mediation, we are known in the community also through the training we received from ZOA Dorcas." (Peace Promoters in Makuach)

The visibility and credibility of the Peace Committees and Peace Promoters were increased thanks to the training, but also through the provision of T shirts. ZOA Dorcas gave T shirts to the Peace Committee members, identifying them as Peace Committee member, which increased their visibility and status in the community. It helped them to be seen as neutral leaving behind their (clan) background. The training had a similar effect: the trained members were seen by the community as "modern persons" who can be trusted as they will not take sides nor take bribes. ZOA Dorcas also provided 1 bike per Peace Committee, but this project contribution was rarely mentioned as the bike was also recently given.

The training sessions were also seen as good opportunities to network with Peace Committees and Peace Promoters from other bomas and payams. This makes it easier to contact each other when there is a (potential) conflict involving several bomas or payams. Many examples were given where Peace Committees and Peace Promoters from different areas work together in conflict mediation.

"We had already knowledge as an individual on conflict resolution, but we would not be fast to solve a conflict rather wait till they would come to the chief. But now ZOA Dorcas taught us to go and solve the conflict." (Peace Committee members Anyidi)

Although the training sessions were not regular and without much follow up coaching, they were beneficial to the Peace Committees and Peace Promoters as described above. However they could have been more effective, and an improved coordination with other ZOA Dorcas projects and other NGOs providing similar training sessions would also help increase synergy

providers in the same payams with different training sessions provided. It was not possible for the respondents to differentiate between these projects.

and avoid duplications. Community Based Socioterapy (CBS) is another intervention in the Pharus project and brings together small groups of max 15 people who meet regularly over a period of 15 weeks. Many CBS members testify how they have become more active in conflict resolution in their families and neighbourhoods⁶. However, there is nearly no synergy between CBS and the Peace Committees and Peace Promoters, which seems to be a missed opportunity.

Beyond the support to the Peace Committees and Peace Promoters, the respondents mentioned the business skills training for youth, farming support and specifically the provision of boreholes and mini water yards as important ZOA Dorcas contributions to peace in the community.

Case Study: Youth conflict involving firearms in Makuach Payam

On 23 March 2024, a conflict erupted among youths in Makuach Payam, Konbeek Boma. Two young men, who were drunk, began fighting, which escalated into a group fighting involving firearms. Four individuals were seriously injured.

Upon hearing the gunfire, members of the Peace Committee, along with the chiefs, quickly coordinated and rushed to the scene of the violence. They alerted the police, who arrived and fired at the youths. However, the youths retaliated, and the police withdraw with the remark, "If you want to kill each other, go ahead." The youths initially fled but returned when summoned by the Peace Committee, because "the Peace Committee are our own people". The Peace Committee persuaded them to lay down their arms, and the police subsequently disarmed them. The injured were transported to the hospital, and the police arrested the ringleaders among the youths. The Peace Committee provided the police with detailed information about the conflict.

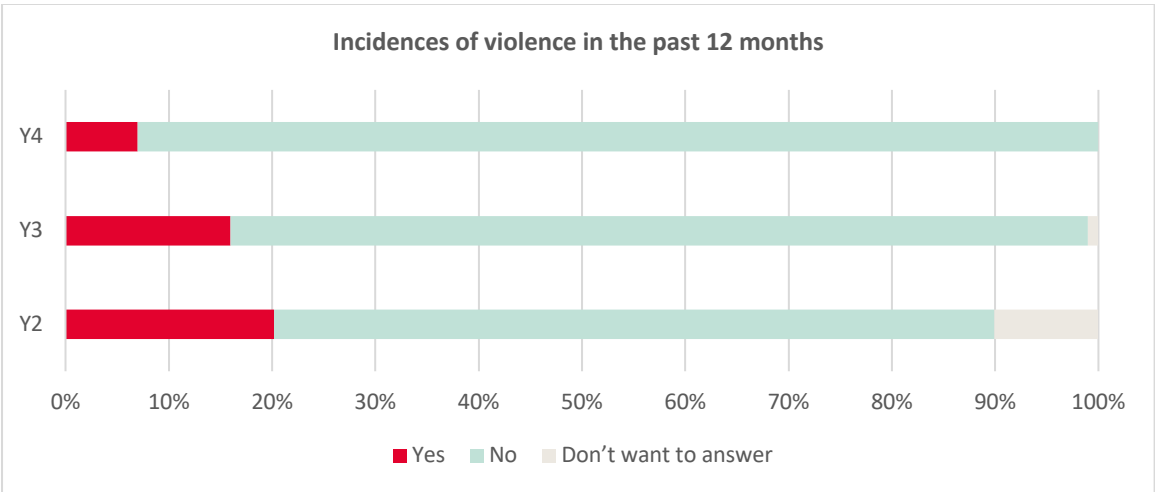
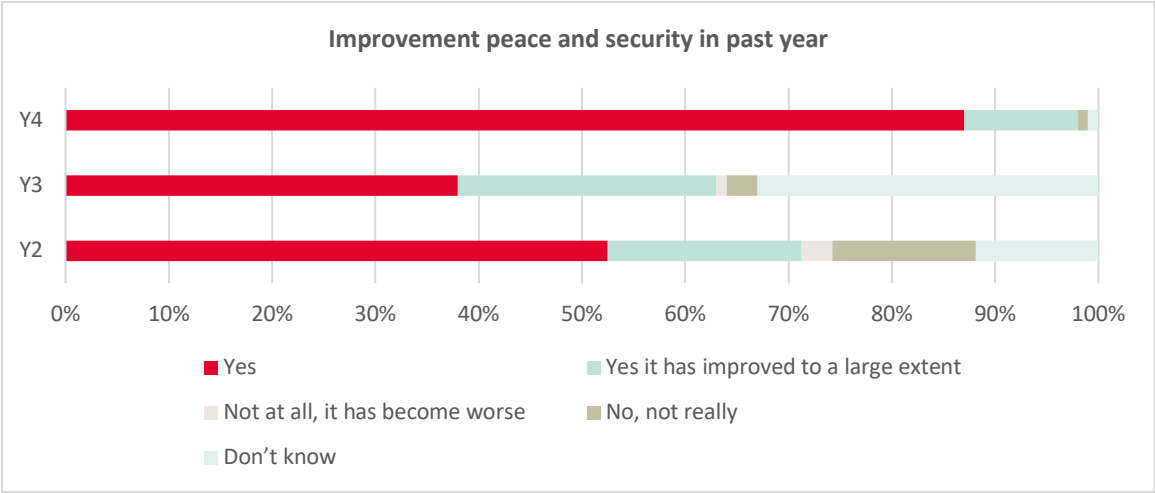
At the time of writing this case study narrative, the case has not yet been brought to court, as the injured individuals are still receiving treatment in the hospital.

3.7 What has been the contribution of conflict prevention and mediation by the Peace Promoters and the Peace Committees to overall conflict reduction and peace in the bomas and payam?

During the annual measurement of the project indicators by ZOA Dorcas data has been collected about the peace and security situation showing an improvement over the years according to the respondents (year 4 = 2024), see the two graphs below.

⁶ See ZOA Dorcas (2025) The impact of Community Based Socioterapy on participants' lives, families and communities in Anyidi and Kolnyang payam, Bor South County, Jonglei State

However, many other factors beyond the work of the Peace Promoters and the Peace Committees contribute to these changes and it is difficult to substantiate their specific contribution.



The respondents in this research, both Peace Committees and Peace Promoters, as well as chiefs and community members, did mention that conflicts have reduced especially around boreholes and elopements. People are now informed to quickly talk to the parents of the girl and the chief when a girl is brought in the family without proper marriage arrangements. This has prevented the outbreak of violence between the families. They also mention a reduction in the number of conflicts between people from different clans and payams, and between people from different ethnicities in Bor town. Conflict escalation has been prevented by the early intervention of the Peace Committees together with the chiefs and the police. The chiefs report a reduction in the number of cases that are reported to them as many smaller cases are solved by the Peace Committee and the Peace Promoters.

The respondents reflected on how to increase their contribution to peace and security in the bomas and payams and they formulated the following ideas:

- Strengthen relations with other actors in Bor South county:
 - Establish a Peace Committee at county level bringing together representatives of the payam level Peace Committees.
 - Link the Peace Committees to the Bor town municipal authorities.
 - Have people from different ethnic background in the Peace Committee, and not only Dinka, but also other ethnic communities living in Bor town.
 - Collaborate with the Ministry of Peacebuilding on regular public peacebuilding campaigns.
- Improve Dinka – Murle relations:
 - Connect with Peace Committees in GPAA (meeting in neutral place, through WhatsApp etc. as visiting each other will only be possible under government protection).
 - Work with Murle in bordering communities close to Bor South county e.g. Manyibol
 - Work with connectors e.g. Murle women who are married to Dinka men in Bor, or Murle students at the John Garang university in Bor.
 - Advocate with the government to have representatives of the Peace Committees in government organised Peace Conferences between Dinka and Murle.
- Increase youth involvement:
 - Integrate youth (18 – 30) in the Peace Committee and train them on non-violent conflict resolution.
 - Encourage youth to involve in livelihood activities and have youth members of Peace Committees and Peace Promoters in the livelihood groups (eg farming groups, business cooperatives).
- Other ideas:
 - Organise radio talk shows with Peace Committee members and Peace Promoters who share about their work (NB During the research validation workshop the Ministry of Peacebuilding shared it has a time slot on Jonglei radio station and that they are open to receive the Peace Committees and Peace Promoters).

“Don't let peace rotate only in Bor town, but take it to other payams as we are still afraid.” (women from Makuach)

- Strengthen the role of Peace Committees and Peace Promoters in early warning and early response: detecting signs of conflict in an early stage and reporting this to the relevant authorities.

Case Study: Violent Land Conflict between Youth from Abang Clan (Kolnyang Payam) and Chot Clan (Anyidi Payam)

In 2023, a conflict arose between the people of Anyidi Payam and Kolnyang Payam over the naming and claiming of ownership of a specific area at the border between the two communities. This dispute involved both communities claiming the border land. The conflict began with two farmers fighting over the land, resulting in one farmer inflicting severe physical harm on the other. This incident led to the mobilization of youth from the Abang Clan (Kolnyang Payam), who armed themselves and prepared to attack the Chot Clan (Anyidi Payam).

The Peace Committees from Anyidi and Kolnyang became aware of the situation and invited the chiefs and youth from both sides to sit down and discuss the matter. They successfully convinced them to refer the case to the police, emphasizing that the conflict was between the two farmers and not the entire clans. As a result, the conflict did not escalate into violence.

4 Conclusions and recommendations

The three Peace Committees and the 200 Peace Promoters are playing an important role in the prevention of the violent escalation of conflicts at family and community level. Although they are not able to address inter community conflicts, between Dinka and Murle, they do work on local level intra community conflicts among Dinka in collaboration with the local chiefs and the police. Their added value is their proximity and quick conflict intervention, the emphasis on mediation and reconciliation, and providing a fast and free alternative to conflict handling by the chiefs and the police. They are trusted in the community and active in conflict prevention and counselling of families.

For future programming the following recommendations are formulated by the researcher taking into account the opinions of the respondents:

- Improve the provision of training: more frequent training sessions, with more monitoring after the training to prevent the sessions from being one off events; provide training documents to the Peace Committees and Peace Promoters.
- Provide more material and financial support to new Peace Committees while preventing dependency on ZOA Dorcas e.g. have one Peace Facilitator per Peace Committee for a limited period who receives an incentive (similar to CBS facilitator) and who supports the Peace Committee with conflict mediation, documentation and coaching/training.
- Create more synergy between the work of the Peace Committees/Peace Promoters and other project interventions like CBS and livelihood activities for youth.
- Continue to pay attention to the collaboration between the Peace Committees/Peace Promoters and the formal justice providers to prevent that cases are solved informally that should have been referred to the police and court (e.g. GBV cases with high risk of victim blaming). Although the research did not find evidence that this had happened it is important to continue monitoring.
- Support the establishment of Peace Committees and Peace Promoters in Jalle and Baidit (two other payams in Bor South county currently without Peace Committees).
- Expand the work to Greater Pibor Administrative Area (GPAA) and establish or link with existing Peace Committees.
- Involve more male youth (16 – 30) in Peace Committees and Peace Promoters, and provide peacebuilding training to them, focusing on their needs and challenges.
- Strengthen the relation between the Peace Committees and the local government authorities (police, court, payam civil administration).

Annex 1: Terms of Reference

Terms of Reference: Research on the contribution of the Peace Committees and Peace Promoters in the Pharus project to Peace and Stability in Bor South

1. Introduction / background

ZOA Dorcas South Sudan emerged from the cooperation agreement between ZOA and Dorcas International in 2022. ZOA and Dorcas have both been individually present in South Sudan since 1998 and 2008, respectively. Our complementary expertise and geographical coverage enable us to achieve more impact in reaching those most affected by crises.

ZOA Dorcas is operational in 4 States and one administrative area in South Sudan. ZOA Dorcas presence in South Sudan consists of two programme offices: 1) Jonglei and Great Pibor Area (GPA) programme, 2) Northern and Western Bahr el Ghazala and Warrap states Programme office. The National Office is in Juba.

The 'Peace and Stability in South Sudan – Increasing Resilience in Bor South' project is implemented by ZOA Dorcas in partnership with AWACE (women led CSO based in Bor) and funded by Pharus from January 2020 - to May 2025. The project works with the communities towards increasing peace and stability in communities and engage local authorities. ZOA Dorcas focuses on an integral project approach that includes peacebuilding, creating opportunities for young people, enhancing food security, and building resilience towards natural disasters (DRR) as well as promoting good governance, see the visual below.



The project improves the wellbeing of women and men in Bor South, and reduce inter-and intra-communal conflict and instability through achieving the objectives of the project as below:

- Goal: Increasing peace and stability in communities in Bor- South
- Result area 1: Reduction in the degree and intensity of conflict, improved social cohesion and positive peace within and between communities.
- Result area 2: Youth have increased income-generating opportunities and can build towards a resilient future through acquired skills and increased resources.
- Result area 3: farmers produce sufficient basic food items for their consumption and farm produce for sale
- Result area 4: Strengthening local capacity and resilience to mitigate the impact of climate shocks/change and natural disasters.
- Cross-cutting theme: Strengthening local government effectiveness in Bor (up to state-level) in peacebuilding, creating youth opportunities, food security and disaster risk reduction.

During this final year of the project ZOA Dorcas wants to engage in research aiming to bring out results and lessons learned on specific topics. Apart from this research a final external evaluation covering all project results and the OECD/DAC criteria will be commissioned for which a separate ToR has been developed. The scope of this document is the research on the contribution of the Peace Committees and Peace Promoters in the Pharus project to Peace and Stability in Bor South⁷.

Lead researcher for this research is the ZOA HQ Peacebuilding Advisor, Corita Corbijn.

2. Research questions

The **main research question** is:

1. **What is the impact and effectiveness of Peace Committees (PC) and Peace Promoters (PP) supported by the project in reducing conflict and promoting peace in targeted Payams?**

The research should consider the following questions⁸ in order to answer the main research question:

- What are the strengths and weaknesses of conflict prevention and mediation by PC/PP? (Consider the type and number of conflicts addressed, limitations, cooperation with other institutions, satisfaction of community members and leaders)
- What has been the contribution of the project to the PC/PP's capacities in conflict mediation and prevention? Which project elements have helped or reduced their capacities and subsequent effectiveness?
- What has been the added value of the project contributions and the PC and PP compared to traditional/existing conflict prevention and mediation mechanisms? What has changed in conflict prevention and mediation since the start of the Pharus project, and what is different compared to traditional/existing mechanisms?

⁷ Other research will focus on the contribution of the Food Security & Livelihood interventions to the resilience of youth to violence and conflict, as well as Community Based Sociotherapy

⁸ The consultant can also propose additional questions that are important in order to answer the main research question.

- What has been the involvement of female and young PP/PC members in conflict mediation and prevention?
- To what extent are the PC/PP sustainable structures and how effective was the sustainability approach of the project?
- What has been the contribution of conflict prevention and mediation by the PP/PC to overall conflict reduction and peace in the bomas and payam (both in quantitative terms e.g. less casualties and in perception of population)?

3. Expected Results / Deliverables

Main deliverables expected from the consultant includes:

- Inception report
- Research report of max 15 pages (excluding annexes)
- Research summary brief (max 3 pages)

4. Methodology

The research methodology will include at least:

1. Analysis of existing (quantitative) data from internal evaluations, conflict registers and project reports.
2. Qualitative research (interviews/FGD) with project participants (Peace Committee members, Peace Promoters, ZOA Dorcas staff) and key informants (local customary and government leaders, ministry of peacebuilding in Bor, other NGOs working in peacebuilding, other conflict resolution structures (tbd).
3. Qualitative research (interviews/FGD) with community members about the effectiveness of the PC/PP for peace and conflict resolution in the bomas/payams
For 2 and 3: Light Outcome Harvesting/Most Significant Change exercise with both PP/PC members as well as community members + leaders
4. In depth case studies of conflict handling by PC/PP (who did what/when/with whom?)

In total there are 200 Peace promoters, and 55 PC members (3 PC) in the 3 payams. A selection need to be made which includes diversity of contexts (payams, IDP and host community, level of insecurity in the past years etc.).

5. Timing / proposed schedule of activities

The timeline here is for the research processes. The research should start not later than mid-March 2025 and the final version of research report should be made available by end of April, 2025 so that the final evaluation can use the findings. See tentative summary of schedule for evaluation process in the table below.

Tentative Timetable

Date	Activities/Tasks
February 22	Inception report including research design.

Date	Activities/Tasks
March 10 - 21	Field work including presentation/ consultation of preliminary findings with ZOA Dorcas field team
April 11, 2025	Submission of first draft report for ZOA Dorcas for review
April 17, 2025	Presentation of findings and recommendations to ZOA Dorcas team
April 21, 2025	ZOA Dorcas team provides feedback on draft report, for incorporation
April 25, 2025	Submission of Final Research Report and Research summary brief

6. (Team) Roles

ZOA Dorcas MEAL team is the coordinator of the proposed study. A panel consisting of ZOA Dorcas senior management team including Manager of Programme Quality (MPQ), Director of Programmes (DoP), and Programme Manager (PGM) as well as the ZOA HQ global learning advisor will be involved in the process of reviewing the inception report, the draft report and research summary brief, approval of the final research report summary brief.

Specific duties of ZOA Dorcas:

The major roles and responsibilities of ZOA Dorcas includes:

- Provision of relevant information and documents of the project
- Covering the costs of consultancy fee, flight tickets, and other transportation, as per agreement (signed ToR).
- Facilitate visa process for ZOA HQ staff and travel documents to the field for data collection.
- ZOA Dorcas will facilitate logistics for the researcher (from ZOA HQ) and recruit the local assistant for the research. All costs related to assistant will be covered by ZOA Dorcas.
- Provision of necessary security updates and guidance during the stay of the ZOA HQ Peacebuilding Advisor in South Sudan/Counties if need.
- Provide feedback on the inception report, tools, and draft report. Upon satisfaction, approve the tools and reports.

Specific Duties of the ZOA HQ Peacebuilding Advisor (research lead):

She will:

- Review key project documents necessary for the research
- Develop design of the research and submit inception report along with data collection tools
- Conduct field work
- Keep ZOA Dorcas updated on the field work
- Present the findings to those involved from ZOA Dorcas
- Provide a draft report in line with the terms of reference and the feedback received during the presentation.
- Submit final report addressing comments from ZOA Dorcas
- Submit any other documents or reports as reflected in the deliverables.

Specific duties of the local Research Assistant:

The research assistant will:

- Translate during interviews and FGD conducted by the research lead
- Support logistical arrangements during field work (communication with respondents etc)
- Provide context specific background information about peace and conflict
- Actively participate in analysis of collected information (during the field visit)
- Conduct separate interviews with respondents where applicable

NB The lead researcher will be responsible for the deliverables (e.g. writing the research report).

Annex 2: Questions for the Focus Group Discussions (FGD) and Key Informant Interviews (KII)

KII: Peace Committee member or Peace Promoter

1. Could you tell me:
 - a. How you first heard about the Pharus project
 - b. How you got involved as Peace Committee member or Peace Promoter, since when
 - c. Are you also involved in other project activities? (CBS, FSL etc)
2. Work of Peace Committee/Peace Promoter
 - a. Can you share more about your work/role as Peace Committee or Peace Promoter? What do you do as Peace Committee member or Peace Promoter?
 - b. What is going well?
 - c. What are challenges in your work?
3. Conflict mediation
 - a. What kind of conflicts have you been able to address?
 - b. With whom do you work together in conflict mediation?
 - c. Can you give an example of conflict mediation in which you were involved and describe how the conflict mediation went (process steps/other actors involved/referral or able to mediation themselves/challenges/satisfaction of people involved in conflict)?
4. Conflict prevention
 - a. To what extent/how has your work contributed to prevent conflicts? Or de-escalate conflicts?
 - b. What kind of conflicts were you able to prevent/de-escalate?
5. Added value of Peace Committee/Peace Promoter
 - a. To whom do people go when they have a conflict (besides the Peace Committee)? What are other conflict resolution actors/institutions? (elders, traditional institution, local government, peace committees supported by other NGOs, others)
 - b. What do you see as the added value of the Peace Committees/Peace Promoters compared to these already existing conflict resolution mechanisms?
 - c. Is there a difference in how women/young people are involved in conflict resolution in the PC/PP and in other conflict resolution mechanisms?
6. Contribution of the project
 - a. How has the project helped you in your work as PC/PP, to be an effective peacebuilder? (specific training/coaching/meetings/bike etc)
 - b. What do you see as the most important contribution of the project to conflict reduction/more peace? What is the change you see and how did the project contribute?
 - c. What other organisations work in your payam/boma in peacebuilding/with peace committees? What do they do and how is this different from the PHarus project?

7. Sustainability/after project
 - a. As the Pharus project is coming to an end in May 2025, how do you plan to continue as PC/PP?
 - b. What will be challenging for you after the project and what will go well?
8. Final reflections and recommendations
 - a. What are the strengths of the Peace Committee/Peace Promoters and their work?
 - b. What are weaknesses/challenges of the Peace Committee/Peace Promoters?
 - c. If ZD would do a similar project in another area, what should ZD continue to do? And what should we do differently?
 - d. Other feedback?

KII: Local leaders/authorities/pastors (not member of Peace Committee/Peace Promoter)/Ministry of Peacebuilding/other Peace Committees not supported by ZD

1. Knowledge of project:
 - a. What do you know about the Peace Committees or Peace Promoters and their work? Do you know them personally?
 - b. Have you been involved in project activities? If so, which activities?
2. Work of Peace Committee/Peace Promoter
 - a. Can you share more about their work/role as Peace Committee or Peace Promoter? What do they do as Peace Committee member or Peace Promoter?
 - b. What are the strengths of the Peace Committees/Peace Promoters?
 - c. What are challenges or weaknesses in their work?
3. Conflict mediation
 - a. What kind of conflicts have they been able to address?
 - b. How do you work together with them? Or how do they work with others in conflict mediation?
 - c. Can you give an example of conflict mediation in which the PC/PP and you were involved and describe how the conflict mediation went (process steps/other actors involved/referral or able to mediation themselves/challenges/satisfaction of people involved in conflict)?
4. Conflict prevention
 - a. To what extent/how has the work of the PC/PP contributed to prevent conflicts? Or de-escalate conflicts?
 - b. What kind of conflicts were they able to prevent/de-escalate?
5. Added value of Peace Committee/Peace Promoter
 - a. To whom do people go when they have a conflict (besides the Peace Committee)? What are other conflict resolution actors/institutions? (elders, traditional institution, local government, peace committees supported by other NGOs, others)
 - b. What do you see as the added value of the Peace Committees/Peace Promoters compared to these already existing conflict resolution mechanisms, and to your work?
 - c. Is there a difference in how women/young people are involved in conflict resolution in the PC/PP and in other conflict resolution mechanisms?
6. Contribution of the project
 - a. How has the project helped the work of the PC/PP, to be an effective peacebuilder? (specific training/coaching/meetings/bike etc)
 - b. What do you see as the most important contribution of the project to conflict reduction/more peace? What is the change you see and how did the project contribute?
 - c. What other organisations work in your payam/boma in peacebuilding/with peace committees? What do they do and how is this different from the Pharus project?
7. Sustainability/after project
 - a. As the Pharus project is coming to an end in May 2025, how will the PC/PP continue?

- b. What will be challenging for them after the project and what will go well?
- 8. Recommendations
 - a. If ZD would do a similar project in another area, what should ZD continue to do? And what should we do differently? Other feedback?

KII: Other NGOs working in Peacebuilding in Bor South/Jonglei

1. General question about peacebuilding work:
 - a. How are you involved in Peacebuilding in the area? Where (which payam/county) and since when?
 - b. Are you working with Peace Committees/Peace Promoters/similar structures? How do they operate?
 - c. How do you support them? What kind of training/material support/linking etc.?
2. Knowledge of project:
 - a. What do you know about the Pharus project, the Peace Committees or Peace Promoters and their work?
 - b. Have you been involved in project activities? If so, which activities? Have you collaborated with ZD/with Peace Committees etc?
3. Work of Peace Committee/Peace Promoter/similar community based actors
 - a. How can they contribute to conflict resolution and prevention? In which role/what type of conflicts?
 - b. What are the strengths of the Peace Committees/Peace Promoters or similar actors?
 - c. What are challenges and weaknesses or limitations in their work?
4. Added value of Peace Committee/Peace Promoter
 - a. What do you see as the added value of the Peace Committees/Peace Promoters compared to already existing conflict resolution mechanisms, and to your work?
5. Contribution of the project (if the respondent has information)
 - a. What do you see as the most important contribution of the Pharus project to conflict reduction/more peace? What is the change you see and how did the project contribute?
6. Sustainability of PC/PP
 - a. How can PC/PP be sustainable after project phase out?
 - b. What NGO strategies to contribute to the sustainability of the PC/PP?
7. Recommendations
 - a. If ZD would do a similar project in another area, what should ZD continue to do? And what should we do differently?
 - b. Other feedback?

FGD with community members (male/female/youth) who are not PP/PC member

1. Knowledge of project:
 - a. What do you know about the Peace Committees or Peace Promoters and their work? Do you know them personally?
 - b. Have you been involved in project activities? If so, which activities? (CBS, FSL etc)
2. Work of Peace Committee/Peace Promoter
 - a. Can you share more about their work/role as Peace Committee or Peace Promoter? What do they do as Peace Committee member or Peace Promoter?
 - b. What are their strengths?
 - c. What are their weaknesses or challenges in their work?
3. Conflict mediation
 - a. What kind of conflicts have they been able to address/have been brought to the PC/PP?
 - b. How do you approach the PP or PC when there is a conflict?
 - c. Can you give an example of conflict mediation in which the PC/PP and you were involved and describe how the conflict mediation went (process steps/other actors involved/referral or able to mediation themselves/challenges)? Were you satisfied with the result? And was the result sustainable?
4. Conflict prevention
 - a. To what extent/how has the work of the PC/PP contributed to prevent conflicts? Or de-escalate conflicts?
 - b. What kind of conflicts were they able to prevent/de-escalate?
5. Added value of Peace Committee/Peace Promoter
 - a. To whom do people go when they have a conflict (besides the Peace Committee)? What are other conflict resolution actors/institutions? (elders, traditional institution, local government, peace committees supported by other NGOs, others)
 - b. What do you see as the added value of the Peace Committees/Peace Promoters compared to these already existing conflict resolution mechanisms? (e.g. trust/capacity/speed/costs etc.)
 - c. Is there a difference in how women/young people are involved in conflict resolution in the PC/PP and in other conflict resolution mechanisms?
 - d. Do you think the Peace Committee and the Peace Promoters will continue to work in conflict mediation and prevention after the project? Why or why not?
6. Contribution of the project
 - a. What do you see as the most important contribution of the project to conflict reduction/more peace? What is the change you see and how did the project contribute?
 - b. What other organisations work in your payam/boma in peacebuilding/with peace committees? What do they do and how is this different from the Pharus project?
7. Recommendations
 - a. If ZD would do a similar project in another area, what should ZD continue to do? And what should we do differently? Other feedback?