

Country/entity South Sudan

Region Africa (excl MENA)

Agreement name Kupera County Peace and Reconciliation Communique

Date 21 Mar 2019

Agreement status Multiparty signed/agreed

Interim arrangement Yes

Agreement/conflict level Intrastate/local conflict

Sudan Conflicts (1955 -)

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

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

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

South Sudan - internal

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

Close

Sudan Conflicts (1955 -)

Stage Framework/substantive - partial

Conflict nature Inter-group

Peace process South Sudan: Post-secession Local agreements

Parties The community and government of Kupera county represented by chiefs, elders and government representatives. Signed by:

Ismail Taban Kango - Paramount Chief Kupera County
James Ila Charles - Head Chief of Wuji "B" Court
Luka Lasu Philmona - Head Chief of Mundu "B" Court
Thomas Nyobulo - Head Chief Kupera "B" Court
Charles Tabu Dema - Head Chief Korobe "B" Court
Mikaya Wani - Head Chief Koyoki "B" Court
Tito Iomude Manase - Head Chief Dongoro "B" Court
S.Charles Tabu Dema,
Mikaya Wani, Head
Tito Iomude Manase, Head

Third parties Witnessed by:

Arch Bishop Elias Taban Parangi - Evangelical Presbyterian Church and Head of EPC Peace Desk, Yei River State

Description A short community reconciliation agreement which attempts to resolve ongoing conflict and community disputes in the local area. Within broader ongoing reconciliation efforts, the agreement provides for setting up further dialogues, security reform and freedom of worship. The local state government also commits to engage with partners to provide agricultural resources and training of community leaders in policing and capacity building.

Agreement document [SS_190321_Kupera County Peace and Reconciliation Communique.pdf \(opens in new tab\)](#) | [Download PDF](#)

Local agreement properties

Process type Formal structured process

Rationale The agreement follows a pattern of signing around this time in Yei state, led by the Evangelical Presbyterian Church (EPC) and supported by community leaders and local state government representatives. A few days earlier there is also another similar signing nearby in the county of Mukaya, following the same structure. Regarding support to end ongoing conflict issues in the area involving local armed groups and government forces, there are also clear commitments by the EPC and joint council of elders to oversee broader reconciliation efforts, with ongoing dialogue conferences proposed and local government commitment to training local leaders around capacity building.

Is there a documented link to a national peace process? No

Link to national process: articulated rationale This is a highly localised agreement where there is no clear reference in the text and the presence of local/state government led provisions does not seem clear enough. The signatories also do not clearly suggest involvement or a link to any part of another national process.

Name of Locale Kupera County

Nature of Locale Region

GPS Lat/Long (DD) 4.118173, 30.964542

Participant type Local state actor
Domestic religious organisation/leader or other elder
Local community/civilian group(s)/civil society organisations

Mediator, facilitator or similar Mediator or similar referred to

Mediator (references) The agreement describes Bishop Elias Taban as supporting and organising the peace and reconciliation conference. This is in keeping with the other initiatives taking place in Yei state at this time, Bishop Taban tends to mediate and is signed as a witness.

Type of mediator/facilitator/similar Domestic religious organisation/leader or other elder

Local issues

Ritual/prayer and process (including use of scripture)

Page 1, 4. Freedom of worship be allowed in Kupera County

Page 2, Closing statement, ... Tumalu thanked the ENAF team for abandoning rebellion and choosing peace, and then asked for forgiveness from God

Grievance List

Page 1, Kupera Community chairman Mr. Edward Lubert statement, Mr Lubert expressed anger and frustration with his people who were against him and the commissioner's move to Kupera and outlined the following points:

-The lost of his 60 cows that were destroyed during the conflict and the destructions of his business entities.

-That people of Kupera have no identity and are not straight forward. Adding that he cannot be identified as a Pojulu and that the question of Kupera identity need to be addressed.

- Mr Lubert forgave his people who caused him and his family harm.

Page 1, 3. Government to establish a stable security in Kupera County

4. Freedom of worship be allowed in Kupera County

Cattle rustling/ banditry

Page 1, Kupera Community chairman Mr. Edward Lubert - statement, ... The lost of his 60 cows that were destroyed during the conflict and the destructions of his business entities.

Social cover

No specific mention.
