

**Country/entity** South Sudan

**Region** Africa (excl MENA)

**Agreement name** Yei River Phase I Agreement

**Date** 6 Jun 2017

**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

<b>Peace process</b>	South Sudan: Post-secession Local agreements
<b>Parties</b>	<p>Representing the Yei River State government and the Republic of South Sudan, the Commissioners of the Yei River State:</p> <p>Hon. Richard Remo Sore, Morobo  Hon. Denis LaSuba Paul, Yei River County  Hon. Martin Izzy Simon, Lujulo</p> <p>Representing the Armed Opposition, Equatorians who have rebelled against the Government of Yei River State and South Sudan at large:</p> <p>Colonel John Data Taban  Colonel Justin Guya Losu  Major Baiga Isaac Mokili  Major Ada Aloro Amule  Major Scopas Tabu Taban  Major Wani James Moro  Major Buga Moses Dada  Captain Dara Peter Lokolo  2nd Lt. Mctre John D.  2nd Lt. Bosco Ayume Wani  Private Peter Moses  C.P Charles Mawa Rube  Taban Charles Wani-Field Coordinator</p>
<b>Third parties</b>	<p>Elders of Koboko Uganda:</p> <p>Elder George Amber  Amule Muzamil</p> <p>The Evangelical Presbyterian Church Representative:  Most Rev. Bishop Elias Taban  Pastor Michael Alias  Rev. Mama Anngrece Asha Taba</p>
<b>Description</b>	A short agreement which calls for equality for all South Sudanese citizens and an end to arbitrary arrest and violence by the SPLA. It broadly supports local efforts supporting conditions for the grassroots South Sudan peace initiatives and national dialogue, between local opposition forces and the government. The provisions also address: equal conditions for Sudanese reintegration of SPLA-IO fighters into local communities alongside SPLA forces, cessation of hostile propaganda, equal rights and free movement for all South Sudanese people and safely monitored assembly areas for former fighters.

**Agreement document**      [SS\\_170606\\_ Yei River Phase I Agreement.pdf \(opens in new tab\)](#) | [Download PDF](#)

## Local agreement properties

**Process type** Formal structured process

**Rationale** This agreement appears to be part of a well supported and structured resolution at the local level between the government, the South Sudan People's Liberation Army (SPLA) and the SPLA - In Opposition (SPLA-IO) Yei River State. The process is supported by the Evangelical Presbyterian Church (EPC) and further research around the provisions suggests that there are clear supporting mechanisms proposed as part of resolution of the conflict in Yei River state. It seems the EPC are supported by partners in implementing and managing the assembling areas referred to in the provisions of the agreement, which are set out as key mechanisms in reintegrating SPLA-IO members back into the local community.

**Is there a documented link to a national peace process?** Yes

**Link to national process: articulated rationale** This agreement is part of the Grassroots Agreement to Promote National Dialogue in Yei River State and South Sudan. The text describes the parties being behind the process throughout the agreement text in a number of ways. Page 1, Background and Introduction, The Grassroots initiative to promote the National Dialogue in Yei River State in particular and South Sudan in general followed the declaration of the National Dialogue on 14th December 2016 by the President of the Republic of South Sudan. The process is also notably referred to in the provisions of the resolutions section as the local government of River state and the opposition reaffirm their commitment to the national dialogue. Page 3, RESOLUTIONS OF PHASE I DISCUSSIONS, 7. The Commissioners of Yei River State, Opposition leaders who have taken arms against the government of Yei River State and South Sudan at large hereby re-affirm their commitment to pursue the message of the President of the Republic of South Sudan on the commencement of national dialogue.

**Name of Locale** Yei city

**Nature of Locale** City

**GPS Lat/Long (DD)** 4.156482, 30.687576

**Participant type** Local state actor  
Local armed group  
Domestic religious organisation/leader or other elder

**Mediator, facilitator or similar** Mediator or similar referred to

**Mediator (references)** The role of mediation is explicitly referenced in the text through the presence of the Evangelical Presbyterian Church (EPC) playing a mediation role in a number of ways: Page 1, Preamble, ... appreciating the initiative on the mediation role of the Evangelical Presbyterian Church (EPC) and partners with inspirational spiritual guidance as reflected in 2 Corinth 5:18-20 Page 3, RESOLUTIONS OF PHASE I DISCUSSIONS, 4. The mediators offered to provide GPS to be employed in the area of the assembling point to assure monitoring of security both nationally and internationally.

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

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### Local issues

**Ritual/prayer and process (including use of scripture)** Page 1, Preamble, And appreciating the initiative on the mediation role of the Evangelical Presbyterian Church (EPC) and partners with inspirational spiritual guidance as reflected in 2Corinth 5:18-20

**Grievance List**

- Page 2, 2. Lack of promotion of Equatorian sons and daughters who joined the SPLA since late 80's and yet their colleagues from other regions enjoy higher ranks.
3. Unfair treatment of Equatorians in the army and regular forces is highly carried out and practiced by the ruling party. For instance, a Dinka army officer could cross to Uganda and spent 2 to 3 days and upon return, no consequences for the act but when it is an Equatorian, the punishment is severe.
4. Land grabbing in Equatorial region created anger.
5. Use of force by the SPLA army for personal gain and the use of the phrase "we liberated Equatorial region".
6. Young ladies who are in schools are taken and married by force and when parents try to intervene, they are jailed, threatened to abide or face death consequences. Typical example was expressed by Col. John 'Data whose sister was married to a Dinka army man. Upon separation, the Dinka man took the children and violently requested back the dowry. The whole village was subjected to return the dowry to the arrogant behavior of the in-law to avoid loss of life.
7. Arbitrary arrest and killing of innocent people like the pastor of Morobo.
8. No Equatorian senior army personnel in the respective areas or local. Offices in area Kaya are led by Dinka and Dinka language is used most of the time in the offices
9. No equal treatment. An Equatorian is regarded a second or third class citizen and or leveled a Ugandan or a Congolese.
10. Destruction of churches, looting of people's properties and particularly removal of iron sheets.

**Cattle rustling/ banditry** No specific mention.

**Social cover** No specific mention.

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