Search for Common Ground

Final Evaluation for "I Love My Country: Promoting Localized Understanding and Peaceful Coexistence in South Sudan"

FORCIER

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Abbreviations

ARCSS   Agreement for the Resolution of Conflict in South Sudan
CSO   Civil Society Organization
FGD   Focus Group Discussion
KII   Key Informant Interview
POC   Protection of Civilians
PSA   Public Service Announcement
PSOPS   Peace and Stabilization Operations Program

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Executive summary

The purpose of this evaluation is to assess the relevance, effectiveness, impact and sustainability of Search for Common Ground's "I Love my Country: Promoting Localized Understanding and Peaceful Coexistence in South Sudan." With funding from the Peace and Stabilization Operations Program (PSOPS) of the Canadian Government, the project aimed to build greater understanding and application of key concepts and themes embodied within the ARCSS (Agreement for the Resolution of Conflict in South Sudan). The overall goal was supported by two expected results:

- Result 1: Communities engage in constructive dialogue and action around key peacebuilding concepts that promote localized strategies for stabilization, reconciliation, and trust building.
- Result 2: Media programming with a national reach amplifies and reinforces community-level peace processes to build mutual trust, inspire community confidence, and promote replication.

The activities targeted a diversity of leaders in conflict-affected communities and empowered them to understand their differences, appreciate their commonalities and key peacebuilding concepts, and collaborate to actualize these concepts at the local level, in order for communities to resolve their conflicts peacefully. The project's activities aimed to promote the ideas of tolerance and respect for diversity, peace and coexistence, and reconciliation and conflict resolution by facilitating community engagement and action around them. Search used trainings, peace-oriented dialogue, participatory theatre and media platforms to engage communities in constructive discussions about peace to build trust within communities. The project initially planned to last from December 15, 2016 until June 15, 2018. However, based on its success, the project was extended until January 2019.

This evaluation seeks to identify lessons learned and draw recommendations for future peacebuilding programming in South Sudan aimed to support a better understanding and application of ideas central to peacebuilding and reconciliation.

Methodology

The evaluation uses indicators derived from Search's Performance Monitoring Framework. These indicators formed the basis for the evaluation questions designed to provide information on the relevance, effectiveness, impact, sustainability of the project, and identify the lessons learned during the project implementation. The methodology used in this evaluation used a mixed-methods approach, mirroring the methodological framework used for the project baseline. The approach consisted of a desk review of project documentation and relevant literature, a quantitative household survey, Focus Group Discussions (FGDs) and Key Informant Interviews (KIIs). The qualitative and quantitative research was done in two target locations, Bor and Juba. Fieldwork took place in both locations simultaneously from January 30th – February 11th. The collection methods are outlined in the following table.

Method	Source	Quantity
HOUSEHOLD SURVEY	Target location residents	216 (108 Bor, 108 Juba)
FOCUS GROUP DISCUSSIONS (FGDs)	Sergeant Esther Listeners	4 (3 Juba, 1 Bor) 24 participants Juba, 8 participants Bor
KEY INFORMANT INTERVIEWS (KIIs)	Local Authority Representative, Community Leader, Civil Society Representative, implementing staff	8 (5 Juba, 3 Bor) 2 community leaders, 3 CSO partners, 2 radio staff, 1 listener's club chair

Table 1: Evaluation collection methods

Key Findings

- The evaluation results indicate that the project targeted relevant stakeholders to build greater understanding and application of the key concepts and themes embodied in the ARCSS.
- The strategy and communications clearly promoted tolerance and reconciliation. The results also suggest the strategy and communications were perceived as credible, neutral and inclusive.
- The project achieved its first result to the extent that activity participants discussed peacebuilding concepts, and some were able to practice them through structured inter-group dialogue. However, in the broader public there were no indication residents became more engaged in peacebuilding.
- The project achieved its second result to the extent that it distributed peace-related messaging and Sergeant Esther episodes discussing peace themes in the target locations and where radio partners could broadcast. The programming was well-received and was clearly seen as a tool in peacebuilding. The media-based programming was generally effective. Some access to the media programming was limited based on language and radio broadcasting infrastructure.
- The project actively contributed to achieving peace in South Sudan to the extent that it created spaces and platforms for discussion within and between groups, and prompted those involved in activities to think more about peacebuilding concepts and their implementation through trainings and workshops.
- The project activities raised topics related contextually relevant topics, including gender-based challenges within target communities.

Recommendations

- The project activities raised topics related contextually relevant topics, including gender-based challenges within target communities. Moreover, the project contributed to achieving peace in South Sudan to the extent that it created spaces and platforms for discussion within and between groups, and prompted those involved in activities to think more about peacebuilding concepts and their implementation through trainings and workshops. However, the extent to

which these challenges were addressed is unclear. In future programming, Search could adopt a gender-relational approach to program design to ensure future programming reflect the inequalities within as well as between groups, and to better incorporate the voices of those who are typically marginalized from peace processes and develop a more nuanced understanding of the root causes of gender-based challenges in target communities.

● The media programming was well-received and was clearly seen as a tool in peacebuilding. In future programming, Search could create opportunities for local partners to continue successful media strategies and shows like Sergeant Esther to gather more listeners and support the sustainability of the project's impact.

● Some access to the media programming was limited based on language and radio broadcasting infrastructure. In future programming, Search can ensure languages used in media programming are consistent with the target location and consider incorporating other means to deliver content to overcome challenges posed by limited infrastructure.

● The project actively contributed to achieving peace in South Sudan. In future programming, Search could consider how providing additional support targeted at nutrition, education and the economy could strengthen the sustainability and success of peacebuilding measures.

Background information

Introduction

Search for Common Ground (Search) is an international non-governmental organization with more than 30 years of experience working to prevent violent conflict before, during and after a crisis. Search has a presence in 35 countries across Africa, Asia and the Middle East working for sustainable peace by bringing conflict stakeholders together to find achievable solutions. Search has been working in South Sudan since 2014, where the organization uses a range of tools to support peace.

In 2011, the Republic of South Sudan achieved independence after years of conflict which ultimately culminated in a referendum and the population voting overwhelmingly to secede. However, the optimism around the world's youngest nation was short-lived. In December 2013, a political disagreement between President Salva Kiir and former Vice President Riek Machar escalated into renewed civil conflict, which lasted until a fragile ceasefire was signed in 2015. When the Vice President returned to Juba in 2016, conflict re-emerged setting back progress towards peace. At the end of 2018 a new peace agreement was reached. However, since conflict initially broke out in the new nation, a number of smaller armed groups have emerged, resulting in a fragmented political and security landscape. The politicization of conflict in the post-independence era has relied heavily on social cleavages, taking advantage of identity disputes and inter-communal tensions.

It is within this context that Search conducted its "I Love my Country: Promoting Localized Understanding and Peaceful Coexistence in South Sudan" project. With funding from the Peace and Stabilization Operations Program (PSOPS) of the Canadian government, the project aimed to support a more comprehensive and actionable understanding of actionable peacebuilding and reconciliation concepts. The project took place from December 2016 until January 2018.

Project Overview

The project activities aimed to promote the ideas of tolerance and respect for diversity, peace and coexistence, and reconciliation and conflict resolution by facilitating community engagement and action around them. The activities aimed to support capacities for peacebuilding within communities. With the assistance of implementing partners, the messages and successes were amplified through the radio to encourage non-targeted areas to promote understanding actionable core concepts in peace and reconciliation.

Theory of Change

The project targeted a diversity of leaders in conflict-affected communities and empowered them to understand their differences, appreciate their commonalities and key peacebuilding concepts, and then collaborate to operationalize these concepts at the local level, so that communities chose to resolve their conflicts peacefully. The project developed strategic links between key people (local leaders) and the general populace (theatre and radio audience) by using outreach and media activities. This strategy relies on a theory of change known as "Cooperation and Mutual Interest" that can be stated as:

> *"If groups from similar sectors of conflicting societies work together on issues of mutual interest, then they will learn to cooperate, and cross-cutting networks will be created across the divide. This, in turn, will lead to increased trust and positive attitudes and relations, and participants will ultimately prefer and be able to resolve conflicts peacefully."*

Beneficiaries

Direct target beneficiaries included vulnerable communities in violence-affected areas and UN POC sites, focused in Bor, Mingkaman and Juba. Additional beneficiaries would be reached through media programming in Yei and Juba, Central Equatoria State; Magwi County and Torit, Eastern Equatoria State; Rumbek, Lake State; Tonj, Warrap State; and Wau, Western Bahr-el-Ghazal State. Search aimed to include women leaders and support them to design and lead peace initiatives in their communities. The project also planned to engage leaders and groups involved in the first phase of the project for project and engagement sustainability.

Expected Results and Activities

Result 1: Communities, and especially women and young men and young women, engage in constructive dialogue and action around key peacebuilding concepts that promote localized strategies for stabilization, reconciliation, and trust building.

> Act. 1.1: Key Stakeholder Meetings
>
> Act. 1.2: Participatory Theatre Performances: Search and local theatre actors trained in participatory theatre and conflict transformation implemented a participatory theatre campaign in Bor, Mingkaman and Juba. The campaign aimed to organize 27 performances and bring together 8100 participants and spectators.
>
> Act. 1.3: Civil Society Engagement: Search engaged civil society, young people, women, and religious leaders to catalyse their increased participation as peace actors in their communities. Search continued to work with local theatre actors trained in participatory theatre and conflict transformation to implement a participatory theatre campaign in Bor, Mingkaman and Juba. Search aimed to break the communication barriers between women leaders in and outside of the POC sites, using participatory theatre and church connections to fill communication gaps or overcome divisions.
>
> Act. 1.4: Small-scale Peace Initiatives: Search aimed to provide small-scale funding for grants for local leaders and groups in target communities to support their peacebuilding efforts as developed in Activity 1.3.

Result 2: Media programming with a national reach amplifies and reinforces community-level peace processes to build mutual trust, inspire community confidence, and promote replication.

> Act. 2.1: Radio Drama Production and Broadcast: Search, in collaboration with local partners, produced and broadcast its radio drama Sergeant Esther. Storylines for these episodes were adapted to the current context and focused on highlighting the value and celebrating women's participation in decision making and peacebuilding.
>
> Act. 2.2: Women's and Girls' Listener Clubs: Search established a women's and girls' listener club in each target location. The clubs, dedicated to women and girls, will provide them with a safe space for dialogue and engagement.

Methodology

Objectives

The objective of this final evaluation is to assess the relevance, effectiveness, impact and sustainability of the project. Through this assessment, the evaluation will extract critical lessons learned and draw recommendations to inform future peacebuilding programming in South Sudan.

Data collection

The target locations for the study were Bor and Juba. These are the locations that were covered by the baseline survey. For comparability, it was proposed that the locations be maintained as in the baseline. All quantitative and qualitative tools were created under the direction of Forcier's Regional Research Manager, using available project documents, relevant secondary literature, and provisional indicators for the research project. Six different tools were used, one for the quantitative household survey, four for the various KIIs and one FGD guide. Prior to the start of data collection, Forcier incorporated all comments from Search. Fieldwork took place in both locations simultaneously from January 30th – February 11th.

Quantitative Research

For the quantitative component of this final evaluation, two researchers were assigned to supervise quantitative data collection concurrently in Juba and Bor. Each researcher recruited six local enumerators from a roster of previously vetted individuals with experience in quantitative research. In these two research locations, Forcier has worked previously with a number of enumerators who have extensive experience with the devices and ODK software used for quantitative data collection. Before traveling to Bor, the researchers, together with the Juba enumerator team, attended a comprehensive two-day training to learn the specific nature of the assignment, research ethics, the survey, sampling methodology, respondent selection, and review smartphone data collection techniques. The training was facilitated by the Research Officer assigned to this research project. As part of the training, the researchers, along with the enumerators, also reviewed the survey content and agreed on standard translations into local languages. Following the training, the enumerator teams piloted the survey to identify and rectify any complications such as the wording or translation of questions. It is worth mentioning that, in Bor, the researcher also conducted similar training to prepare the enumerators for data collection.

As expected, each enumerator conducted six surveys per day. Subsequently, quantitative data collection in Bor lasted for three days, while it lasted for five days in Juba where three enumerators eventually collected data. The researchers were responsible for providing on-the-ground quality assurance checks and oversight throughout data collection. As surveys were conducted on Forcier's tablets using mobile data collection technology, researchers were able to upload data daily from the field to our secure server. This allowed the research officer to provide a secondary level of data quality assurance and fieldwork supervision remotely and in near-real time.

Sampling Strategy

A total of 216 interviews were conducted in Juba and Bor, with each location allocated 108 interviews. A detailed explanation on the sampling is provided in a separate file as an appendix to this report. The below table shows number of clusters and interviews per boma in the two locations:

COUNTY	PAYAM	BOMA	# OF CLUSTERS	# OF INTERVIEWS
JUBA	Kator	Lologo	3	18
	Munuki	Munuki Block A	2	12
	Munuki	Munuki Block B	4	24
	Munuki	Munuki Block C	4	24
	Northern Bari	Luri	3	18
	Rejaf	Gumbo	1	6
	Rejaf	Logo East	1	6
BOR	Bor	Bor-Town	8	48
	Bor	Langbar	3	18
	Bor	Panapet	1	6
	Bor	Gaak-Yuom	1	6
	Kolnyang	Chuei-Keer	1	6
	Kolnyang	Kolnyang	1	6
	Kolnyang	Pariak	1	6
	Kolnyang	Gak	1	6
	Kolnyang	Konbek	1	6

Table 2: Interview clusters per county

Household and respondent selection

For the final evaluation, the same household and respondent selection procedures were used as in the baseline. Within the boma, the data collection team used the following procedure to randomly select a starting point. The supervisor identified the centre of the boma as the starting point. For bomas that have multiple clusters, the supervisor segmented the boma into quadrants to choose multiple starting points. From the starting point, the supervisor spun a bottle or other object to randomly select directions. The enumerators proceeded in the randomly selected direction, interviewing every third household on the enumerators' right. At junctions, the enumerators only made right turns, but they did not turn onto roads that they had already travelled (i.e. going in a full circle). In the event that the enumerators reached a dead-end, they proceeded back along the road or path that they had already travelled (not interviewing households that were previously on their left) until they reached a new road, where they resumed interviewing.

For the respondent selection process, after having selected the households, respondents were selected using a Kish grid which was programmed into ODK software. The Kish grid allowed the enumerators to enter the names, ages and gender of up to 10 eligible individuals within a given household. Once the relevant information for eligible individuals was entered, the Kish grid selected respondents randomly from among those eligible individuals. Using a Kish grid for random respondent selection has the benefit of allowing the reconstruction of the respondent-selection process (for the purpose of quality control) and providing a broader picture of a household demographics as they relate

to the demographic profile of the achieved sample. Consistent with the baseline, only individuals 15 years and older were eligible for surveys.

Qualitative Research

Focus Group Discussions

The target population for Focus Group Discussions (FGDs) were mostly participants or members of women listener clubs formed by Search as part of the project. In Juba County, three FGDs were conducted in Luri, Gudele and Gumbo respectively. FGD participants in Luri and Gudele were only women. In Gumbo participants were mixed men, as agreed during the inception phase of the evaluation. For Bor County, as planned, only one FGD was conducted with members of a listener club who are also members of the Jonglei Women Association. The participants in Bor were identified with support from the chairperson of the association. In total, four FGDs were conducted in both research locations as explained above. Each focus group comprised of six to eight participants. The Program participants shared their first-hand experiences with the project.

Key Informant Interviews

Forcier identified respondents in collaboration with Search to conduct the Key-Informant Interviews (KIIs) in order to ensure variety in perspective and relevant insight to the evaluation objectives. These interviews capture the perspective of influential people that would not be apparent through quantitative data collection. Documenting hard-to-reach voices and detailed experiences through open-ended questions provides important context and insight to the results of qualitative data results in the analysis. Contacts of key informants for this project were provided by Search. The table below shows respondents for the KIIs in Bor and Juba Counties:

INTERVIEW SUBJECT	BOR	JUBA	TOTAL
COMMUNITY LEADER	1	1	2
CSO PARTNER	1	2	3
EYE RADIO	0	1	1
RADIO JONGLEI	1	0	1
LISTENERS CLUB CHAIR LEADER	0	1	1
TOTAL	3	5	8

Table 3: KIIs per county

Analysis

Desk review

A comprehensive literature review was conducted to understand the project and local dynamics, and to provide a basic context and foundation for data collection and sample design. Reviewed documents included project-specific information, such as the project proposal, activity and donor reports, the baseline study, and the M&E plan. Moreover, the literature review included relevant secondary reports and studies pertaining to peacebuilding interventions implemented in the targeted locations. The

results of the desk review contributed to the analysis and creation of the final deliverables and identification of key stakeholders for the qualitative interviewing.

Data Analysis

Data integrity is of the utmost importance at Forcier. Forcier ensures that data can sustain further reliability and verification checks during data processing. As the questionnaires were administered using ODK Collect, the open source mobile data collection software, skip patterns and response constraints were programmed as part of the questionnaire.

The survey observations were sent to the ONA server where data is compiled and coded upon export and reviewed for internal logic and consistency checks. Identified anomalies were flagged, checked and manually entered as necessary. All data, from initial raw data to cleaned and coded data, was backed up to the Forcier cloud and the ONA server, assuring constant data integrity.

Following data cleaning and quality control, quantitative and qualitative data were sent to the Department of Analytics for analysis. Notably, quantitative data was analysed using STATA statistical software, with cross-county comparisons as well as weighted aggregate analysis (including gender, age and identity). Where noted, statistical significance is measured the 95% confidence level. The findings observed during the analysis are outlined in this report.

Limitations

Throughout the final evaluation, there were few limitations and challenges:

- All FGDs were planned to be conducted with members of listener clubs in Juba and Bor. However, during fieldwork, the team found out that there was only one listener club in Luri County. As a result, the evaluation team conducted the remaining two FGDs with individuals who listen to Sergeant Esther radio but are not necessarily members of listener clubs. With support from chiefs and youth leaders in Gudele and Gumbo, participants for these two FGDs were mobilized.
- In Juba, the team faced difficulty finding people in their households during the time of the survey. This was mainly because some people were either at work or school. The enumerators attempted to revisit empty households before deciding to reschedule or replace the household. In some situations, some people were not interested to be interviewed.
- There was no qualitative or quantitative data collection in one of the project target locations: Mingkaman. Based on the limitations in the evaluation's terms of reference, Forcier proposed an evaluation in Juba and either Bor or Mingkaman. Search and Forcier collaboratively decided the evaluation would consider Bor and Juba.

Research findings

Relevance

Search and its partners supported understanding and application of the key concepts and themes embodied within ARCSS through participatory theatre, radio programs, workshops, training and supporting small-scale civil society peace initiatives. The activities targeted different, but complementary populations. Activities were both learning and action-oriented, and the program was designed with flexibility to ensure needs and opportunities would be met as they arose. The small-scale peace initiatives specifically allowed the program to meet needs that were community-specific and implement a response tailored to the context and issue.

The key informants interviewed for this evaluation all indicated the project targeted the relevant population to achieve its goal. Specifically, the interviewees indicated the project meaningfully incorporated community leaders, women and youth. A respondent in Bor noted that the incorporation of youth and the authorities was particularly important. The respondent said:

> *"They are the very people who bring these conflicts in the community. Most especially the youth and the local authorities should know that our prime objective is peace so that they can act in good faith to bring us peace and respect for human rights."*

During the focus group discussions, the majority of the groups thought the program targeted the relevant population, specifically female community leaders, and gave them a space to learn about and discuss key peacebuilding concepts. However, some respondents noted the programming (specifically the listener's groups) would be more effective if they also reached out to community leaders and men from the community. The activity reports suggest the participatory theatre performances actively involved the community as a whole into discussion about challenges faced by women. There were also activities to actively involve young people in programming, including inter-generational dialogues and representatives of youth groups at workshops and training sessions. The program design also created space to involve those who had been internally displaced (IDPs). Some of the activities took place at Protection of Civilian (POC) sites or included representatives who were displaced. It is not clear the activities designed to include IDPs also included and addressed the specific barriers they face or provided a platform for these issues to be discussed.

It was clear that the communications, messages and strategy were promoting tolerance and reconciliation. The results also suggest the strategy and communications were perceived as credible, neutral and inclusive. Key informants indicated the project activities did adapt to the changing context and remained relevant. Many noted the discussion-based structure of workshops and activities. This allowed participants to pick up and discuss themes that were particularly relevant to their communities. Similarly, the activity reports from the participatory theatre performances indicate the

flexibility of the programming allowed different communities to use the performances as a platform to dig into community-specific issues.

The same kind of flexibility was not afforded in the Sergeant Esther episodes because they were pre-recorded. However, the findings from the focus group discussions with the listener's groups suggest the content of the Sergeant Esther was current. The topics raised in the episodes mirrored issues that many of the women reported facing recently in their own communities. Moreover, the time allotted at the end of the program for listeners to call in, created a small but useful space for further discussion on context-specific themes. Members of a listener's group in Juba mentioned episodes were only recorded in Arabic and English, which limited the inclusivity of the program. They also mentioned areas without access to radio would have benefited from the show and suggested distributing hard copies in these areas. The results from the household survey show 95.2% of those who reported listening to Sergeant Esther thought the program was neutral,[1] and 76.2% thought the program was true.[2]

Some respondents were critical of the gender divide in activities and mentioned that some of the "women's" programs would have been more successful had men been involved. For example, In Bor, an interviewee said:

"Search should have involved men as well because without them the activities cannot be implemented well as planned. For example, when a woman talks about gender-based violence a man will not understand and will think that the woman just wants to defend herself but if they are also involved in the workshops they would clearly understand."

The program, particularly in the extension phase, emphasized the involvement of women. However, the way women were incorporated was not the most effective to address gender-based issues. Discussions about gender-based issues should involve both those facing barriers as well as those who perpetuate them, in this specific case the victims and perpetrators of gender-based violence.

Moreover, programming often referred to women as a homogeneous category without recognizing the differences that exist within gender categories. Without an intersectional framework, it is not clear that all women had the equal chance to participate, especially those who are more marginalized. This is particularly pertinent to this program's objective of inclusivity, particularly of the internally displaced or others who are unable to participate in peace processes. Without a nuanced view of gender, programming risks reinforcing the social structures that can perpetuate gender-based social barriers.[3]

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[1] No notable difference by location or gender

[2] 5% of respondents thought the program was untrue (one respondent in Juba). Most who did not agree the program was true gave a neutral response.

[3] El-Bushra, J. (2017). Why does armed conflict recur, and what has gender got to do with it? *LSE Women, Peace and Security*.

Effectiveness

The first project result, "communities engage in constructive dialogue and action around key peacebuilding concepts that promote localized strategies for stabilization, reconciliation, and trust building", was met through workshops, dialogues, CSO training, participatory theatre and small-scale peace initiatives. The intended results have been achieved to the extent that those who participated in the activities participated in dialogue around peacebuilding concepts and discussed context specific issues. Some strategies were implemented through more targeted activities, such intergenerational dialogues or some of the small-scale peace project which were more action than learning-oriented.

The qualitative responses suggest residents in the target locations increasingly engaged with each other over the course of the project. FGD respondents in both Bor and Juba perceived changes in their communities, including more intercommunal interactions and feelings of solidarity.[4] However, the quantitative results found the levels of intercommunal engagement relatively unchanged. In the baseline 40% percent of respondents reported they had a peace or conflict related discussion with someone from a different community. This increased to 43.5% in the end line. Compared to the baseline, rates of peace or conflict related discussion with someone from another community improved in Bor and declined in Juba.[5] Of those who engaged in constructive dialogues in the last year, 62.3% were men and 57.5% were women, similar to the findings in the baseline.

The following figure shows when the reported discussions took place. In total, more respondents in Bor indicated they engaged in dialogue outside their community than in Juba. However, more respondents in Juba engaged in dialogue within the past year than in Bor.[6]

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[4] An FGD respondent in Juba said *"I have noticed little changes in the way people in community relate to each other and outside communities, they can now interact and share things freely compare to last year."* In Bor, a respondent observed *"there has been several changes for instance people of the community have learnt to live peacefully together."*

[5] The baseline results showed 46% of respondents in Bor and 43% in Juba who indicated they had a peace-related discussion with someone from another community

[6] In Juba, 91.2% of respondents who said they discussed peace related topics with someone from another community said the discussion took place within the past year compared to 41.4% in Bor.

Out-group Conflict Discussion

Within the last week	Juba	13
	Bor	
Within the last month	Juba	11
	Bor	10
Within the last Year	Bor	16
	Juba	10
1 Year +	Bor	37
	Juba	1
Don't know	Juba	2
	Bor	

Percent of Participants

Figure 1: Discussion with someone from a different community by location

The second project result, "Media programming with a national reach amplifies and reinforces community-level peace processes to build mutual trust, inspires community confidence, and promote replication", was realized through Sergeant Esther episodes and peace-related Public Service Announcements (PSAs). The reach of these messages was limited by the limits of radio distribution in South Sudan and did not reach the parts of the country without access to radio. Additionally, the programming was broadcast in select languages which also limited the extent to which the media had a "national reach" and to some extent limited the reach in the target locations.[7] Adding programming in Dinka would have improved the reach considerably in the target locations. Nonetheless, through partnerships with different radio stations the messages were spread through many parts of South Sudan to a wide audience and spread clear messages about key peacebuilding concepts.

In the household survey, 81.0% of Sergeant Esther listeners thought it promoted tolerance and reconciliation.[8] Additionally, 90.5% of listeners thought the program helped promote peace. One Sergeant Esther listener in Juba said during an FGD:

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[7] The household survey showed only 16.2% of respondents indicated English or Juba Arabic was their primary language, compared to 50.5% who primarily spoke Dinka (nearly all of whom lived in Bor, where 99.1% of respondents listed Dinka as their primary language). "Primary language" defined as the language respondents spoke at home. Note only Juba and Bor are included in quantitative results.

[8] No notable difference was found when the results were disaggregated by gender.

"The bad attitude I was having toward other tribes has changed, Sergeant Esther really taught me how to let things go. Before I started following this program, I hated some tribes so much."

Additionally, 85.7% of Sergeant Esther listeners reported awareness of positive models for peace in their communities. This is not a significant change from the baseline results (82%), and the program did not achieve the targeted 10% increase. However, the results show a higher awareness of peacebuilding models among Sergeant Esther listeners than non-listeners (80.0%).

Search used the radio as the distribution for media messaging. Of media the platforms in South Sudan, radio is the most popular and most inclusive resource for peace-related information. [9] However, it should be noted there was a difference in radio access. Significantly more respondents in Bor had access to a radio than in Juba.[10] The survey results did not show a significant difference in access based on gender. The project's media strategy included the production and distribution of Sergeant Esther and Public PSAs to spread peace messages. The PSAs highlighted the importance of dialogue, embracing diversity, community peaceful coexistence, peaceful coexistence, forgiveness and reconciliation. They were recorded in four languages: Arabic, Bari, Dinka and English.

In total, 12.9% of respondents across Bor and Juba who had access to a radio reported listening to Sergeant Esther. Most of the program's listeners (90.5%) were between the ages of 15-39, with the most listeners between 25-29.

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[9] The results show radio is the most popular source of peace related information in both Juba and Bor. Followed in Juba by friends and relatives, megaphone announcements, religious leader, TV and Newspapers. Followed in Bor by community leader, religious leader, TV and Friends and relatives.
[10] 88.9% of respondents in Bor either had a radio or had access to a radio, compared to 62.0% in Juba.
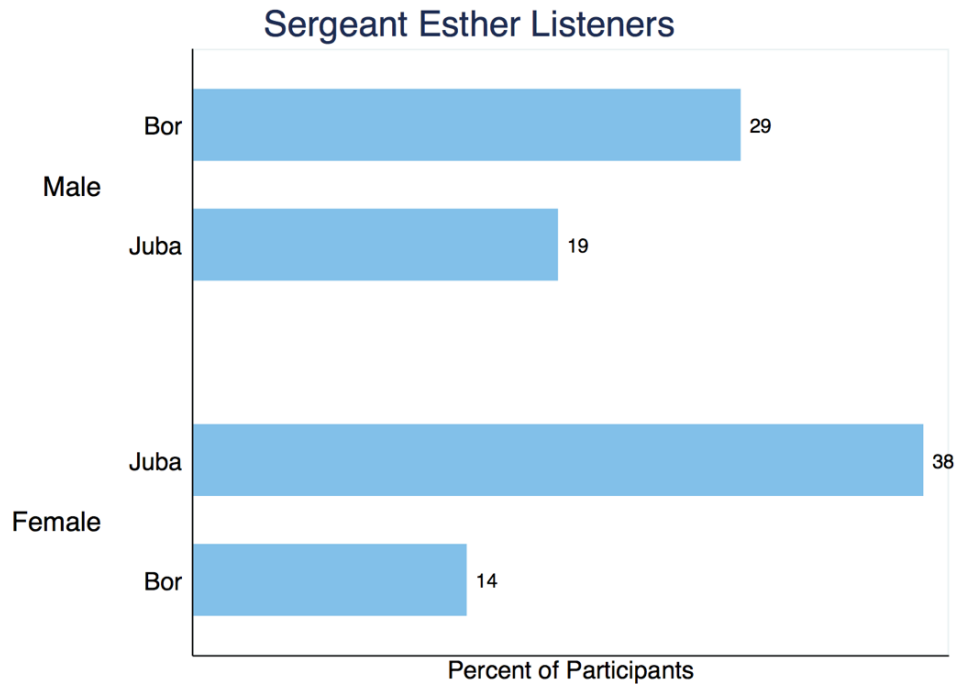
Figure 2: Sergeant Esther Listeners

The figure above shows the disaggregation of the respondents who reported listening to the program. It shows the largest group was women in Juba, followed by men in Bor, men and Juba and finally women in Bor.

During the KIIs, the partners from the radio stations in Bor and Juba mentioned that the Sergeant Esther programming was relevant and well-received overall. In both locations, listeners would reportedly call in after the show to discuss the themes brought up in each episode. In Bor, one respondent mentioned that there were some negative responses from people whom he described as "rigid" because they did not agree with the program.[11] Listener's group members described the show's contents as very relevant to their own lives, and a good premise to discuss community specific grievances. One listener said:

"Many women are now comfortable at their working places because they know their rights. If someone tries to harass them, they know the court procedures already. This makes the interaction between employers and employee very easy."

Some listeners mentioned the distribution of the program in only Juba Arabic and English limited the number of audiences. Though the household survey results suggest the program did not reach as many

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[11] KII Jonglei FM presenter

people as intended, those who it did reach indicated it raised the intended themes and generally responded positively and actively to the content.

Another issue raised related to the composition of Sergeant Esther Listener's groups. Respondents from a listener's club in Bor said:

"Youth leaders, chiefs, religious leaders and men should be included so that they should hear voice and suffering of women."

Though the listener's groups did succeed in identifying the relevant populations who related to the issues raised in the Sergeant Esther episodes, they were not necessarily the same people who could most effectively address the issues. In this sense, the Sergeant Esther Listeners groups did target the relevant population to achieve the project goal of building greater understanding and application of key concepts and the themes embodied with the ARCSS. However, without incorporating those who currently hold power in communities, the space for women to implement these values might be limited.

Impact

Various changes were observed in the target communities since the project baseline. Overall the perception of peace at both national and community levels improved. However, fewer respondents reported using peaceful means to solve their last conflict and the levels of trust between people from different communities did not change.

	JUBA	BOR	TOTAL	BASELINE	DIFFERENCE
WAR	17.6%	37.0%	27.3%	55%	-27.7%
PEACE	21.3%	22.2%	21.8%	13%	+8.8%
BETWEEN WAR/PEACE	56.5%	39.8%	48.1%	32%	+16.1%
DON'T KNOW	3.7%	0.9%	2.3%	0%	+2.3%
REFUSED TO ANSWER	0.0%	0.0%	0.5%	0%	+0.5%

Table 4: Perception of conflict at the national level

As seen in Table 4 when asked the question "do you think that South Sudan, as a country, is currently at war or peace?" most respondents replied "somewhere between war and peace". In Bor, respondents tended to see South Sudan as in a state of war, whereas respondents in Juba saw South Sudan as closer to peace. Compared to the baseline, the portion of those who saw the country at war has decreased, while both the category "somewhere between war and peace" and "peace" increased. Gender was not a strong predictor of what responses the participants chose.

The following table shows that compared to the baseline, the perception of peace at the community level also improved. When asked "do you think your community is at war or at peace?" the most popular answer was "peace."

	JUBA	BOR	TOTAL	BASELINE	DIFFERENCE
WAR	6.5%	7.4%	6.9%	23%	-16.1%
PEACE	46.3%	46.3%	46.3%	44%	+2.3%
BETWEEN WAR/PEACE	47.2%	45.4%	46.3%	32%	+14.3%
DON'T KNOW	0.0%	0.9%	0.5%	0%	+0.5%

Table 5: Perception of conflict at the community level

Correspondingly, most respondents thought their communities had gotten "a bit more peaceful" in the last year (75.9% in Bor and 54.6% in Juba). In Juba, respondents were both more likely to find their communities as "much more peaceful" or "unchanged" than their counterparts in Bor. Men tended to think there had been more improvements in community peace than women. In both Juba and Bor, respondents thought their own communities resembled peace more than they did war. This is also an improvement compared to the baseline.

As in the baseline results, respondents in Juba reported they had been involved in a conflict more recently than respondents in Bor. The results are shown in the figure below. Gender was a predictor for the overall results. However, there was not a significant difference for results within the past year.
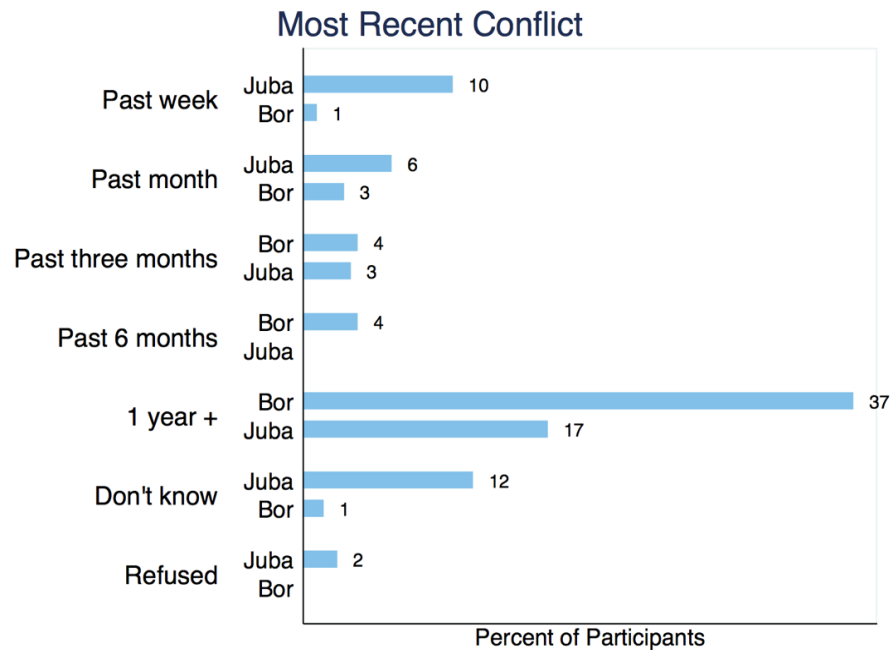

Figure 3: Most recent conflict by location

The following table shows the most common kinds of conflict occurring in each location. The distribution of results has not changed significantly from the baseline results. In Juba, the most popular answer was "other". Of the "other" responses recorded, arguments with neighbours or peers were the most frequently cited conflict type. Of the options listed "attack by the military was the most common in Juba. In Bor, the most common kind of conflict was cattle raiding followed by land disputes.
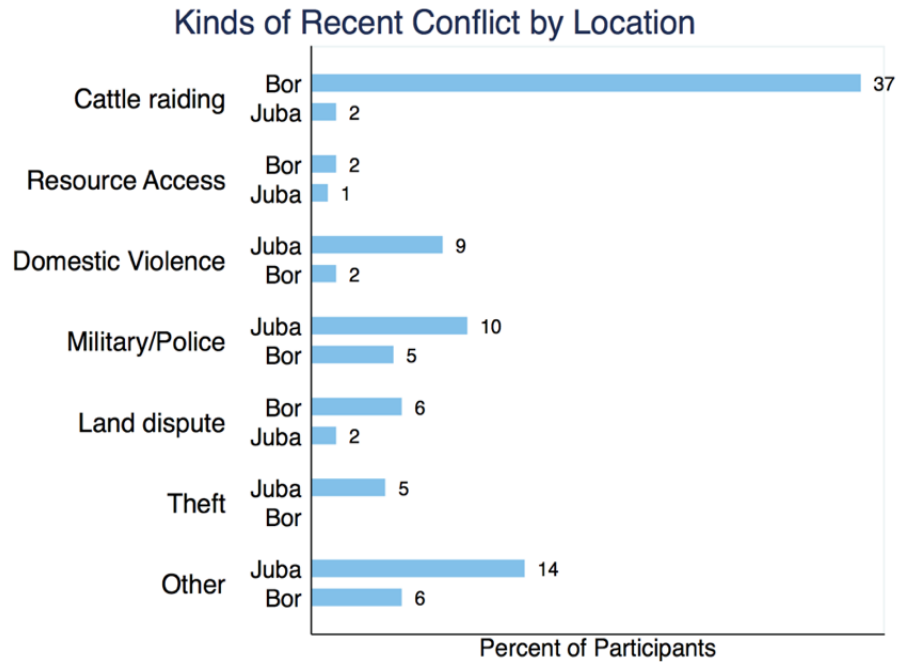

Figure 4: Kinds of conflict disaggregated by location

In both Juba and Bor, respondents were most likely to consult community elders or leaders in the case of conflict with another community (41.7% and 64.0% respectively). The second most trusted group to resolve conflict in Bor were government officials (17.6% of respondents) and in Juba, the police (16.7% of respondents). Compared to the baseline results, trust in government officials has decreased in the target locations.[12]

In both Juba and Bor, respondents reported nearly equal social preferences between members of their own tribe and members of another tribe. However, overall respondents in Juba showed more signs of open-mindedness to people from other tribes, where 97.3% agreed that their community would accept a neighbour from another tribe.[13] This has not changed significantly from the baseline results.

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[12] The baseline recorded 52% of respondents who would reportedly consult a government official in the case of conflict. It should be noted that respondents could give multiple responses to this question.
[13] Of these respondents, 70.4% agreed strongly. In Bor, 91.7% also agreed with the statement. However, only 3.7% agreed strongly.

In Juba 95.4% respondents also indicated their community accepted marriages between people of different tribes. In Bor only 57.4% agreed.[14] When asked about intercommunal violence, 96.3% of respondents in Juba indicated their communities would not accept the use of violence against someone from a different tribe. Of these respondents, 70.4% disagreed strongly with the use of violence against a person from another tribe. In Bor a smaller majority (64.8%) disagreed. Of these respondents from Bor, 31.5% disagreed strongly. The indications of intertribal trust based on acceptance of intertribal marriages has decreased (11.6%) compared to the baseline. When asked about intercommunal trust directly, in both Bor and Juba fewer respondents indicated their communities trusted members of other tribes. In Juba, 50.0% agreed with the statement but only 11.1% strongly. In Bor, 43.5% agreed with 0.9% agreeing strongly.

Compared to the baseline, there was a decrease in the number of respondents reportedly using peaceful means to solve their most recent conflict. The following table shows how respondents in different locations responded to their most recent conflict.

RESPONSE	JUBA	BOR	TOTAL
FIGHT	7.7%	52.4%	33.3%
YELL AT THEM	3.8%	0%	1.6%
DON'T RESPOND	35.9%	3.8%	17.5%
GO TO POLICE	12.8%	5.7%	8.7%
GO TO MILITARY	0%	4.8%	2.7%
SOLVE THROUGH DISCUSSION	11.5%	26.7%	20.2%
OTHER	26.9%	1.9%	12.6%
DON'T KNOW	0%	2.9%	1.6%
REFUSED	1.3%	1.9%	1.6%

Table 6: Response to recent conflict by location

In Juba, most respondents claimed they did not respond to the conflict. In Bor, the majority of respondents said they responded by fighting in their most recent conflict. The portion of respondents in Bor who responded to their most recent conflict with violence increased by 18.4 percentage points from the baseline measurement while in Juba the proportion remained the same at 11.5%.[15] In Juba the rate of respondents who did not respond, increased significantly from the baseline (6 percentage points). Some of these changes could reflect the difference in question delivery. In this evaluation respondents were given more response choices than in the baseline.[16] However, this likely did not influence the increase in responses indicating a violent response. There was not a notable difference when the results were disaggregated by gender. In addition, survey respondents who either listened

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[14] In Bor only 2.8% agreed strongly and 7.4% disagreed strongly.
[15] For consistency with the baseline, here a "violent response" to a conflict is either yelling or fighting.
[16] The baseline gave the responses: Fight or Yell, No Response, Seek Constructive Solution.

to Sergeant Esther or attended a participatory theatre event were just as likely to respond to the conflict through violent means as those who had not.[17]

The project actively contributed to achieving peace in South Sudan to the extent that it created spaces and platforms for discussion within and between groups, and prompted those involved in activities to think more about peacebuilding concepts and their implementation through trainings and workshops. Interactive community activities elicited constructive community dialogue around peacebuilding themes. In the participatory theatre performances community members could participate and discuss community-specific issues and overcome them. Small-scale peace initiatives supported smaller CSOs to carry out community-specific peacebuilding initiatives. Trainings and workshops provided an opportunity for key community members to discuss key peacebuilding concepts. The trainings targeted key leaders and were inclusive of women's groups, youth groups and traditional leaders.

The project activities raised topics related to gender-based challenges within target communities. The participatory theatre performances discussed domestic violence, early and forced marriage, early pregnancy, elopement, land ownership and dowries. This brought some gender-based issues to the forefront for discussion. Sergeant Esther also dealt with many gender-based themes, including sexual harassment in the workplace, child marriage and gender-based violence. Some of the small-scale peace initiatives also dealt with gender-based challenges. One example was a Woman-to-Woman peacebuilding initiative. It brought 90 women from 9 different tribes together in Juba to discuss and overcome the issue of water-point conflict in their community in Jebel. Another example is the workshops in Juba and Bor which discussed opening a "Women Friendly Space." These initiatives all address indicators of gender-based inequalities and social barriers. However, it is unclear to what extent any of these initiatives were able to successfully address the root causes of gender-based barriers that underpin these social challenges.

Sustainability

The KII and FGD respondents gave mixed responses when asked about the expected sustainability of the project achievements. Some indicated the activities had adequately provided them with the tools needed to continue working towards building peace in their communities.[18] Others were concerned that without Search, they might not have the resources they need to keep moving forward.[19]

The most significant enabler of the sustainability of this project's results is the focus on soft-skills and capacity building. Activities opened up discussion within and between communities and provided some with useful training to foster discussions about tolerance and reconciliation. The findings from

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[17] Only reported responses to a conflict that took place within the last six months were considered

[18] KII Radio presenters in Juba and Bor on Sergeant Esther, KII Bor CSO, KII Juba CSO.

[19] KII Bor Community leader, FGD Bor Listener's club, KII Juba Community leader, KII Juba CSO.

the interviews and activity reports suggest that some of those involved in the project activities are enthusiastic to continue addressing barriers to peace within and between communities. In the FGD with a listener's club in Juba, one respondent said:

> *"Information is power. Through the lessons learned in the listener's club, women and girls will be able to disseminate the information within the community. The listener's club have put in place strategies to prepare them in life after Search leaves."*

A radio station employee in Bor discussed how the listener's club equipped its members to continue putting the lessons into action:

> *"I am certain [the messages of Sergeant Esther] will be put into practice. It contained very powerful and positive information that [the listeners] can never forget. They already have the knowledge and will always have references from Sergeant Esther."*

A community leader in Juba commented on the sustainability of trainings, and said:

> *"All the peacebuilding workshops been given to the communities can't be rubbed away. Knowledge once given can be used as long as it was taught properly, [and will be used] in their community."*

Others were apprehensive about their ability to carry on after the project close. The most common concern was finding the resources and planning the logistics to continue activities. In Bor, a member from the Jonglei Women's Association mentioned that most of its members did not have any sources of income and would have a hard time affording continued participation. Other concerns related to the legal processes of continued activities. A member of the listener's club in Juba was concerned because the club had never been legally registered, and this could impede their ability to go to different communities to discuss what they learned from the program.

There were some opportunities to link media programming with real-world engagement, specifically the Sergeant Esther Listener's clubs. The clubs met to listen to the program and discuss the themes. One of the Listener's Clubs included members from a CSO, Jonglei Women's Association. Using an existing group as the basis for membership of groups that will continue to promote peace seems to support its sustainability. These members indicated a higher level of enthusiasm to continue working to spread the messages of Sergeant Esther's messages after project close than the other listener's groups. Additionally, the issue mentioned above about missing legal registration could be overcome if members of existing and legally registered CSOs were used as the basis for listener's clubs. For example, if the listener's club became an activity for existing CSOs with legal registration, rather than the basis of entirely new groups, organizations would be more likely to continue project-related activities after the end of the program. None of the participants or station employees mentioned any

specific connection or engagement between the clubs and the radio station. The link between real-world engagement and media programming could have been strengthened if the listener's clubs had the opportunity to engage with the broadcasting.[20]

Lessons Learned

During the KII, interviewees were asked what lessons from this project could be integrated into future programming. Some of the suggestions were mentioned by more than one participant, these include:

- Substantial populations were not reached due to linguistic differences and limited radio listenership. Given these limitations, programming can be translated and performed in more languages, and show recordings can be distributed to areas with limited radio access.
- The Listener's Clubs were made up of nearly all women, despite nearly equal listenership of Sergeant Esther between women and men. Extending the opportunity to actively engage with the show's content to members of different identity groups would better introduce the themes and ideas from the show into the target audiences.
- Many of the participants expressed concern over the sustainability of programming due to lack of their own funds or legal registration. Registration processes for grass-roots organizations can be incorporated into earlier stages of the programming along with training on economic initiatives that can support the organizations after program close.
- The programming was focused more on challenges within communities rather than between them. Future programming could but a stronger focus on facilitating dialogue between groups, and putting a stronger emphasis on incorporating IDPs and POC residents in a manner that reflects and accommodates their specific circumstances.
- The program showed flexibility to ensure needs and opportunities would be met as they arose through semi-structured and dialogue-based activities.

In addition to these suggestions for future programs, respondents were asked about possible ways for Search to leverage its intervention and achieve enduring change in South Sudan or to link peacebuilding with other needs. Respondents in both Juba and Bor said that improvements in education, protection and nutrition would all positively support activities aimed at building more enduring peace. A civil society organization leader in Juba commented on the mutually supportive nature of peace and humanitarian programs. He observed that peace activities are more difficult when they are not accompanied by additional activities to support education, the economy and nutrition. He said:

"You cannot talk to people about peace while they are hungry or talk to youth and young boys and girls about peace while you don't open up schools to them. To attain successful peacebuilding, you need to include livelihood, education and health, and interlink them."

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[20] For example, listener's club participants could have called in to the station after the program to open the discussion themes within the groups with all listeners and radio staff.

Overall, all of the respondents indicated that relevant key women's peacebuilders were targeted and involved by Search. In Juba, respondents commended the involvement of Jubek State Women's Union in the project and mentioned their involvement in workshops which supported the representation of key female leaders. In Bor, a respondent mentioned it would have been useful to also target women peacebuilders outside of Bor county from other parts of Jonglei and involve them in activities to expand the program's reach and support inter-community solidarity between women leaders.

Indicator Table

The following table summarizes the project's outcome indicators that were measured and recorded throughout the life of the project.

Indicator	Baseline	Target	Endline
Percent of population surveyed who report they used peaceful means to resolve their last conflict	77% reported using peaceful means to resolve last conflict. (Significant differences noted by location, but not by gender.) 89% of respondents in Juba resolved conflict peacefully, in contrast with 66% of respondents in Bor	Expected global = 85% Increase of 3% for Juba, 14% for Bor and 8% for Mingkaman	Global = 65.1 % Bor = 47.6% Juba = 88.5% Male = 63.6% Female = 66.4%
Percent of project participants who report engaging in constructive dialogue on a topic related to peacebuilding with an "out-group" member in the last year.	40% reported engaging in constructive peacebuilding dialogue with out-group (disaggregated: 47% male, 35% female; 43% Juba, 46% Bor, 31% Mingkaman)	Expected global = 65% Increase of 6% for men, and 12% for women	Global = 59.6% Juba = 91.2% Bor = 41.4% Male = 62.3% Female = 57.5%
Percent of trained and coached women who report being more engaged in local peacebuilding processes by the end of the project.	0	At least 60%	53%
Percent of the population in the target areas who have listened to *Sergeant Esther* (disaggregated by location and sex)	0	25%	Global = 13% Juba = 17.9% Bor = 9.4% Male = 13.0% Female = 12.8%

Percent of those who have listened to *Sergeant Esther* who report that the program inspired take action for peace	0	15%	21.9% of FGD participants
Percent of leaders supported who can name one concrete peacebuilding action they have taken as a result of the support received through the project (disaggregated by location and sex).	0	50%	Global = 50% Juba = 75% Bor = 25% Male = 50% Female = 50%
Percent of people in targeted communities who report having had at least one opportunity in the last year to engage in constructive dialogue and/or a peace initiative within their community.	54% reported engaging in constructive dialogue within community. Juba = 64% Bor = 35% Mingkaman = 62% (Significant differences noted by location, but not by gender)	Increase of at least 8% for men, and 10% for women	43.5% of respondents in last year Juba = 45.4% Bor = 41.7% Male = 53.2% Female = 36.1%
Mean number of peacebuilding values that respondents who listen to Search's radio program can list.	46%	66%	Mean = 2.14 peacebuilding values 95.2% of listeners can name at least one, 42.9% can came 3+

Percent of people who have listened who report being aware of positive models for community peacebuilding (disaggregated by gender, location and age)	Juba = 82% Male = 82% Female = 83%	Increase of 10%	Global = 85.7%[21]
Number of stakeholder participants, disaggregated by location, sex, age and affiliations	0	30	Global = 40 Juba = 20 Bor = 20 (5 of these attendees came from Mingkaman to participate) Male = 27 Female = 13 (religious leaders, traditional leaders, members of civil society and faith-based groups, one IDP)
Performances disaggregated by location	0	15 (original) + 12 added	Global = 32
Number of participants/spectators, disaggregated by sex	0	8,100 (Original + CE)	Total = 9,118
Participate	0	5 per performance	Achieved

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[21] Not enough observations to provide a meaningful disaggregation.

Number of performances focused on issues specifically relevant for women and girls	0	15 (original + CE)	32 performances
Number of leaders participating in community activities on peacebuilding	0	30	31
Number of local leaders, including women leaders, sharing ideas and examples of their efforts on community peace-building.	0	Qualitative perspective; seeking participation from at least half of participants, half of them being women.	15
Number of initiatives supported	0	6 (Original) 6 (CE) led by local men and women's groups	6 (Original) 6 (CE - GRADO, NWERO, NYDP/NURTRUE, Youth Empowerment, CADE, Jonglei Women Association)
Media clips	0	20	25 media clips
Sergeant Esther	0	45	45 episodes produced and broadcast
Listening clubs	0	3 locations, with 10 participants at each	3 locations with 47 total participants Juba = 15 Bor = 14 Mingkaman = 19

Conclusions

Overall, the evaluation results indicated that the project targeted relevant stakeholders, built greater understanding, and applied the key concepts and themes embodied in the ARCSS. The strategy and communications of the project clearly promoted tolerance and reconciliation. Activities contributed to achieving peace in South Sudan to the extent that it created spaces and platforms for discussion within and between groups, and prompted those involved in activities to think more about peacebuilding concepts and their implementation through trainings and workshops. The project activities raised contextually relevant topics, including gender-based challenges within target communities.

The project achieved its first results to the extent that participants discussed peacebuilding concepts. Some participants were able to practice them through structured inter-group dialogue. The activities also gave members of the public in target locations the opportunity to learn about and practice peacebuilding through participatory theatre performances. These were well-attended and well-received particularly for giving community members a platform to discuss some of the issues their communities are facing and how they can be overcome. However, in the broader public there were no indications that residents became more engaged in peacebuilding. The activities gave both women and men the opportunity to discuss peacebuilding and put some of the concepts into action. Those who were involved in the project reported they were more involved in peacebuilding by the end of the project.

The project achieved its second result to the extent that it distributed peace-related messaging and Sergeant Esther episodes discussing peace themes in the target locations and where radio partners could broadcast. The programming was well-received and was clearly seen as a tool in peacebuilding. The listenership was not as wide as targeted. This could have been because the audience was limited by the language of distribution. However, those who listened to the radio program Sergeant Esther indicated the episodes clearly brought up themes related to peacebuilding. The content served as a good premise to discuss community specific issues in listener's groups in the target locations or with radio hosts by calling in. The results also suggest the strategy and communications were perceived as credible, neutral and inclusive.

Recommendations

1) *Adopt a gender-relational approach to program design to ensure future programming reflect the inequalities within as well as between groups, and to better incorporate the voices of those who are typically marginalized from peace processes and develop a more nuanced understanding of the root causes of gender-based challenges in target communities*

At the end of this program, some of the participants felt the process could have been more inclusive. To better address gender-based challenges, programming needs to go beyond a static and binary view of gender. Social barriers are a product of inequalities that exist within gender groups as well as between them. Though the program clearly involved women, it did not reflect an acknowledgement of the intersectionality of identity. Often, "women" was used as a homogenous category. Such an approach can reinforce structural inequality between women and undermine the overall effectiveness of peacebuilding efforts by perpetuating social marginalization.

To mitigate this in future programming, gender can be incorporated through a relational lens, which focuses on the differences between and within gender identities, rather than through the binary lens of men and women. Such an approach offers a more nuanced way to mitigate barriers different groups, male and female, face and avoid reinforcing inequalities. It also offers a platform to more meaningfully identify and meet the needs of other marginalized groups, including people who are internally displaced.

2) *Create opportunities for local partners to continue successful media strategies and shows like Sergeant Esther to gather more listeners and support the sustainability of the project's impact*

Radio and theatre proved to be reliable platforms for diverse, constructive and non-violent dialogue. Sergeant Esther listeners were motivated by the messages of the show and reported having more positive feelings towards others and increased awareness of social issues and their options to overcome them through the episodes. However, some of the project's sustainability might be affected by the limited engagement of these programs. In future programs, plans could be developed for radio stations to take over production of or to continue distributing peace-related programs like Sergeant Esther to continue using the platform and expanding reach after the program close. Similarly, in target locations a strategy to continue participatory theatre-like activities as a platform to continue community discussion or record the original performances to air on the radio, to support the sustainability and continuation of results.

3) *Ensure languages used in media programming are consistent with the target location and consider incorporating other means to deliver content to overcome challenges posed by limited infrastructure*

Ensuring the content has been recorded in the relevant languages, or at least the dominant language, for the target locations will promote reach. In this case, the discrepancy between Sergeant Esther

listeners in Bor and Juba could have been because the program was only played in Juba Arabic and English. When choosing languages for program production, the linguistic demographics of target areas should come into more meaningful consideration. Dinka is more widely spoken than both languages chosen for the program in two of the three target locations. Additionally, adding alternative means of distribution in areas with low radio access (such as hard copy) could improve reach.

4) *Consider how providing additional support targeted at nutrition, education and economic resilience could strengthen the sustainability and success of peacebuilding measures*

There are many factors beyond peacebuilding activities themselves that can influence their effectiveness and sustainability. In this project specifically, participants mentioned sustainability would be limited due to lack of resources. Including ways to address or acknowledge these can lead to more sustainable peace.

Appendices

Appendix A - Household Survey

Appendix B - FGD Guide

Appendix C - KII Guide

Appendix D - List of Interviewees

Appendix E - Terms of Reference

Appendix F - Evaluator(s) Brief Biography

Appendix G - Extended Methodology