

**ROLE OF MEN IN PROTECTION MONITORING AND  
COMMUNITY RISK ANALYSIS REPORT  
DECEMBER 2020**

**MAIWUT COUNTY UPPER NILE STATE, SOUTH SUDA**  
*July 2020 - November 2020 FINDINGS*



## **ABOUT THIS REPORT**

Coalition for Humanity is a National NGO (NNGO) with its headquarters in Juba. Coalition for Humanity's mission is to save lives, alleviate suffering, built resilience of the vulnerable people, through programmes in Peacebuilding and Conflict Transformation, Protection/GBV, WASH, Food Security and Livelihoods, Health and Nutrition through strategies like community capacity building, Social Behavior Change Communication, market linkages, advocacy and governance to enhance contextualized innovative solutions for service delivery in Emergency Response and Sustainable development in South Sudan. Coalition for Humanity is currently implementing a protection project funded by South Sudan Humanitarian Fund (SSHF). The project seeks to assess the general protection concerns in Upper Nile Maiwut County. A meeting was held with Men between the age of 20 and 50 years, the discussion sort to asses any protection concerns. The men were asked questions about cattle raiding, revenge killings, communal conflict, housing, land and property, domestic violence, children access to education, forced marriages, and community-based protection mechanisms. This report consolidates findings form 48 male participants of randomly sampled across different Payams in Maiwut County, Upper Nile State, South Sudan A total of 4 focus group discussions were held, and the findings consolidated.

The findings of this report are necessary in raising awareness about challenges the community, coming up with redress mechanisms and various interventions. This report is important for humanitarian workers, Protection and GBV cluster, WASH cluster, NFI clusters, South Sudan government, ministry of Gender, Child and Social Welfare and global GBV call to action, the Call to Action on Protection from Gender-Based Violence in Emergencies.

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## EXECUTIVE SUMMARY

Cattle raiding and fights over women and girls is one of the major causes of conflict in Maiwut county. Revenge killings take place when victims believe justice is delayed or justice has been denied. Community leaders, church leaders, local authority, chiefs have a greater role to play in ending conflict. The culture in Maiwut, is gender biased, women are not allowed to own land because they are supposed to get married elsewhere. IDPs and refugees are given temporary land, returnees are allowed to take back their original place of residence. Domestic violence is culturally acceptable, couples are not allowed to expose such issues in public domain. Children are not given equal opportunity to go to school, the boys are favoured. According to feedback from the men during our FGDS, they believe this mentality of denying girls education will change with time. Girls are forced into marriage at an early age because they are believed to be a source of wealth. When the need for cows arises, a girl is married off. Communities resorted to revenge killing due to unfair ruling in the courts of law. It was believed that the cycle of revenge killings would stop if quick actions were taken to arrest and prosecute culprits in the court of law in accordance with relevant laws. Possible ways to resolve this habit were suggested as; disarmament of the youths and deployment of police at intercommunal borders for border patrols. It was also proposed for church leaders to be in the forefront to preach against revenge killing from the Biblical perspective.

### **Recommendations**

1. There is need for peace building and conflict resolution mechanisms integrated in protection projects.
2. There is need for further advocacy for equal opportunity for both girls and boys to access education.
3. There is need for law enforcement in dealing with cattle raiding by punishing the perpetrators
4. Integrate emergency response with long term social behaviour change communication strategies, with specific focus on sensitization of men, community leaders and local authority on human rights.
5. Initiate a policy against any form of GBV, follow through policy implementation at grassroot level.

## 1.0 FINDINGS

### 1.1 General Security

According to the men, their safety was not guaranteed due to communal conflicts, revenge killings and cattle raiding. From the discussions, youths above 20 years facilitated the cattle raiding. The local authorities had never addressed the issue. The youths are motivated to raid cattle because they desire to have more cows to pay dowry because most youth lack resources. This has led to intercommunal violence and displacement of communities. From the discussions, communal violence had been witnessed including the most recent in June 2020 between Maiwut and Pagak. The most common causes of communal violence were however said to be as a result of; leadership tussles and men fighting for girls. The issues surrounding communal violence were however being resolved by community elders, local authorities, local chiefs and religious leaders.

### 1.2 Housing Land and Property

The men believed there was no any other system of land ownership other than what the culture prescribed. Men were entitled to inheritance of the ancestral land which was not the case for the women. They believed women would be married somewhere else and there was therefore no need of allocating them land. Conflicts around HLP had not been witnessed. However, in such cases the local authority had the power to resolve the conflicts. IDPS and refugees were only given temporary settlement lands but would not be allowed to own any land. However, Returnees were entitled to land provided they reported to the local authority and are able to trace their ancestral land and property.

### 1.3 Gender Based Violence

All Bomas had cases of domestic or intimate partner violence almost on a weekly basis. Nothing is done because domestic violence issues were culturally considered as family affair that were normal and needed not interference from outsiders, except, the extended family members from the side of the two partners. To minimize cases of domestic violence, the men suggested the need for husbands to treat their wives with love and respect.

### 1.4 Children access to education

Children are not given equal rights to go to school. Boys receive more support towards education than girls do. Girl's education was not important according to the local setting. They were a source of wealth and would be married off by parents when they deemed appropriate. Schooling of children was said to be more of a fathers' responsibility. The men however said that the mentality that boys needed education more than boys did was changing and they hoped with time it girls will receive education just as boys do. It was recommended that it would be good for parents to motivate their children through provision of basic school needs such as uniforms, and girls to be motivated through cash programming and school feeding program.

## **1.5** Forced marriages

Forced marriages were common and an example that involved a 15-year-old girl in Pilual was given. Parents would however get motivated into forcing their children to get married due to their desire to own more cows as a sign of wealth or sometimes foster some good relationship in the families. This had a number of disadvantages according to the men; some of the girls or boys would run away from their parents or husbands' homes, others would end up committing suicide, others would disappear into unknown places though a few would seek refuge from close relatives such as paternal or maternal uncles. They however recommended awareness raising among the parents and community elders on the importance of respecting children marriage rights to choose whom and when they wanted to marry.

## **1.6** Community Based Protection Mechanisms

Communities resorted to revenge killing due to unfair ruling in the courts of law. It was believed that the cycle of revenge killings would stop if quick actions were taken to arrest and prosecute culprits in the court of law in accordance with relevant laws. Possible ways to resolve this habit were suggested as; disarmament of the youths and deployment of police at intercommunal borders for border patrols. It was also proposed for church leaders to be in the forefront to preach against revenge killing from the Biblical perspective.

## **1.7** Conclusions

Girls do not have equal opportunity to go to school like boys. Youths take lead in cattle raiding. Conducting capacity building trainings for local authorities, local elders, youth, chiefs and local courts on peace building and conflict resolutions would also promote a lasting solution.

## **1.8** Recommendations

1. The men suggested possible ways to resolve cattle raiding by inter communal dialogue, disarmament of youth who are involved in cattle raiding.
2. Creating employment opportunities for youth who might be idle by engaging them in income generating activities.
3. Further, perpetrators of cattle raiding should be punished.
4. The alternative ways to resolving revenge killings, is through peacefully community dialogue.
5. The other way to resolve such conflict is to identify criminals from both communities and punish them through fine or imprisonment and to compensate the relatives of the deceased. If the perpetrators are identified, they should be taken to local courts for judgement.



**ANNEXES MONTHLY MEN FGDs JULY 2020 TO NOVEMBER 2020**

**Findings from Men FGD July**



**Maiwut County  
protection monitoring Report, Men FGD**

**Date: 28th July, 2020**

**Payam: Jeckow**

**State: Upper Nile**

## Introduction

The men Focus Group Discussion took place on 28th July 2020 in Jeckow Payam with a total of 11 participants. Facilitations were conducted by Coalition for Humanity field staff based in Maiwut County.

## Cattle Raiding

From the discussions, youths above 20 years facilitated the cattle raiding. The local authorities had never addressed the issue. The youths were motivated to do cattle raiding due to the desire to have more cows which would mostly be used to pay dowry because most youth lacked resources. This practice had a lot of negative effect which were mentioned to include; general insecurity, intercommunal violence and displacement of communities. Possible ways to resolve this habit were suggested as; disarmament of the youths and deployment of police at intercommunal borders for border patrols

## Revenge killings

Revenge killings had not been witnessed in the recent past though it didn't mean it was not there in the community. The local authorities had resolved one by fining the suspect 100 cows plus 6 months' imprisonment. Both parties were satisfied and they did not revenge. Communities resorted to revenge killing due to unfair ruling in the courts of law. It was believed that the cycle of revenge killings would stop if quick actions were taken to arrest and prosecute culprits in the court of law in accordance with relevant laws. It was also proposed for church leaders to be in the forefront to preach against revenge killing from the Biblical perspective

## Communal conflict

From the discussions, communal violence had been witnessed including the most recent in 2019 between Maiwut and Fagak. The most common causes of communal violence were however said to be as a result of; power/leadership tussles and men fighting for girls. The issues surrounding communal violence were however being resolved by community elders, local authorities, local chiefs and religious leaders. Conducting capacity building trainings for local authorities, local elders, youth, chiefs and local courts on peace building and conflict resolutions would also promote a lasting solution.



## **Housing land and property**

Land is communally owned from the time of grandparents and hence grand children had an equal right of ownership. In case of disputes that would arise over land, housing or property issues, respected community elders and local chiefs would be involved to amicably resolve the disagreement. In the community, there were no laws that governed ownership. However, in Nuer culture, women were not allowed to own land and property. Local authorities were responsible for IDPs, Refugees and Returnees temporary settlement. It was mentioned that returnees were given back their family land. However, IDPS are only hosted temporarily and are not entitled to any land

## **Domestic/intimate partner violence**

There was a recent case in Biyien Boma in Jekow. The leading causes of domestic violence among close family members were however said to include; alcoholism, lack of responsibility and family disagreement perhaps due to a forced marriage that the mother of the girl was not for e.g. when a father gets the daughter an old man to marry them. They recommended though that families could adapt to minimize domestic violence through; husbands learning how to respect their wives and children rights

## **Children access to education**

It was noted that boys received more support towards education than girls did. Girls education was not important according to the local setting. They were a source of wealth and would be married off by parents when they deemed appropriate. Schooling of children was said to be more of a fathers' responsibility. It was recommended that it would be good for parents to motivate their children through provision of basic school needs such as uniforms, initiation of school cash programming by NGOs for girls and school feeding Programme for all pupils.

## **Forced marriages**

Forced marriage was common and an example that involved a 15-year-old girl in Pilual was given. Parents would however get motivated into forcing their children to get married due to their desire to own more cows as a sign of wealth or sometimes foster some good relationship in the families.

This had a number of disadvantages according to the men; some of the girls or boys would run away from their parents or husbands' homes, others would end up committing suicide, others would disappear into unknown places though a few would seek refuge from close relatives such as paternal or maternal uncles.

## Findings from Men August



Maiwut County  
protection monitoring Report, Men FGD

Date: 26th August, 2020

Payam: Jekow

State: Upper Nile

## Introduction

The focus group discussion (FGD) was conducted in Jekow on 26th August, 2020. Twelve men attended the meeting which was facilitated by Coalition for Humanity Field Staff based in Maiwut County.

## Cattle Raiding

Cattle raiding was common between Jekow and Maiwut Payams. These are mainly facilitated by youths who were said to be jobless with limited resources (cows) to get married so the only way would be to get extra cows through raiding the neighbouring communities. The urge to get rich or having more wives motivated cattle raiding. The negative impact related to the cattle raiding was mentioned to be a cycle of conflicts between two affected communities that would result into deaths of people due to revenge killings. Possible ways to resolve the conflicts were recommended as empowering the youths by building their capacity into self-employment and by putting down laws that would strictly govern issues about cattle raiding.

## Revenge killings

In May 2020 a revenge killing case was experienced in Nyatak Boma in Jekow Payam. To resolve the conflicts other than revenge killings, the men proposed on the need for communities to embrace dialogue. They also suggested to have laws and regulations that will appropriately deal with cases of revenge killings and recommended on the need to educate the community on human rights as well as sensitizing them on the negative impacts of conflicts and revenge killings. One of the participants said that the uncle was killed but the families resorted to dialogue the issue was solved without any further conflicts. According to the men, revenge killings were motivated by the believe that when someone kills a brother and you don't revenge then you would not be a real or brave man. This would facilitate the cycle because each community would want to prove that they also had men.

## Communal conflict

June, 2020 had a lot of conflicts between Maiwut and Jekow people. According to the participants, a lot of people were killed. The causes of the conflicts were said to be; revenge killings, cattle raiding, land disputes and leadership which was said to be the biggest cause of conflicts between Maiwut and Jekow, Maiwut is under the Government while Jekow is under the opposition. Youths take lead in the conflicts that are facilitated. Elders had taken lead in resolving the issues between the two communities though the local authorities had also set up and send a committee of individuals to negotiate about a long-lasting peace. The men however believed that advocating for peaceful coexistence between the two communities would help change the situation. They also recommended on the need to raise awareness on the importance of respecting human rights as well as empowering the youth through income generating activities that will keep them busy and earn them a living.

## **Housing land and property**

The men believed there was no any other system of land ownership other than what the culture prescribed. Men were entitled to inheritance of the ancestral land which was not the case for the ladies. They believed women would be married somewhere else and there was therefore no need of allocating them land. Conflicts around HLP had not been witnessed. However, in such cases the local authority had the power to resolve the conflicts. IDPS and refugees were only given temporary settlement lands but would not be allowed to own any land. However, Returnees were entitled to land provided they reported to the local authority and are able to trace their ancestral land and property.

## **Domestic/intimate partner violence**

Domestic violence is very common in Jekow and one was mentioned to have happened in Jerusalem Boma. The cause was for the fighting was said to be as a result of alcoholism by the men. It was also said that women would be beaten when they try to negotiate about fathers' decisions to marry off daughters to older men. To end the conflicts, participants suggested men to give some respect to their wives and take up family responsibilities such as providing for the family.

## **Children access to education**

All children had no equal rights to schooling. Boys were favoured more than girls. Most girls would be left home helping their mothers with household chores as they wait for marriage. According to the men, girls' education had nothing much to bring them but marrying off the girls was a good source of wealth. The appropriate age was said to be 4 years for children to start schooling. The only problem was the poor education system in the community which did not cover all levels of education which affected schooling of most children especially those whose parents had no resources to sponsor them for further studies in other countries such as Ethiopia. The men however recommended for an improved system of education in the community to allow easy access to education. They also suggested on the need to empower the girl child and offer them equal opportunity to education as the boys.

## **Forced marriages**

A young boy had been forced into marriage by his parents on the 25th of August. The parents organized the girl for him because they liked the family where the girl came from. Both boys and girls were forced into early marriage though the men said the girls were the most affected.



## Summary of the findings

1. Domestic violence is common in the community
2. Forced marriages are still practiced and both boys and girls are affected
3. The community practices cattle raiding and revenge killings which facilitate community conflicts
4. Girls are denied access to education and are less supported compared to the boys

## Conclusions and recommendations

1. Need to conduct capacity building training on respect for human rights including forced marriage targeting married men, community elders and local courts.
2. Need to conduct massive awareness raising against cattle raiding and revenge killings.



## Findings from Men September



**Maiwut County  
protection monitoring Report, Men FGD**

**Date: 17th September, 2020**

**Payam: Jekow**

**State: Upper Nile**

## **Introduction**

The men Focus Group Discussion took place on 20th October 2020 from 10.30am to 11.30am in Jekow Payam with a total of 11 participants (7 Hosts and 4 IDPs). Facilitations were conducted by Coalition for Humanity field staff based in Maiwut County.

## **Cattle Raiding**

From the discussions, youths above 20 years facilitated the cattle raiding. The local authorities had never addressed the issue. The youths were motivated to do cattle raiding due to the desire to have more cows which would mostly be used to pay dowry because most youth lacked resources. This practice had a lot of negative effect which were mentioned to include; general insecurity, intercommunal violence and displacement of communities. Possible ways to resolve this habit were suggested as; disarmament of the youths and deployment of police at intercommunal borders for border patrols

## **Revenge killings**

Revenge killings have not been witnessed in the recent past though it didn't mean it was not there in the community. The local authorities had resolved one by fining the suspect 100 cows plus 6 months' imprisonment. Both parties were satisfied and they did not revenge. Communities resorted to revenge killing due to unfair ruling in the courts of law. It was believed that the cycle of revenge killings would stop if quick actions were taken to arrest and prosecute culprits in the court of law in accordance with relevant laws. It was also proposed for church leaders to be in the forefront to preach against revenge killing from the Biblical perspective

## **Communal conflict**

From the discussions, communal violence had been witnessed including the most recent in 2019 between Maiwut and Pagak. The most common causes of communal violence were however said to be as a result of; power/leadership tussles and men fighting for girls. The issues surrounding communal violence were however being resolved by community elders, local authorities, local chiefs and religious leaders. Conducting capacity building trainings for local authorities, local elders, youth, chiefs and local courts on peace building and conflict resolutions would also promote a lasting solution.

## **Housing land and property**

Land is communally owned from the time of grandparents and hence grand children had an equal right of ownership. In case of disputes that would arise over land, housing or property issues, respected community elders and local chiefs would be involved to amicably resolve the disagreement. In the community, there were no laws that governed ownership. However, in Nuer culture, women were not allowed to own land and property. Local authorities were responsible for IDPs, Refugees and Returnees temporary settlement. It was mentioned that returnees were given back their family land. However, IDPS are only hosted temporarily and are not entitled to any land

## **Domestic/intimate partner violence**

There was a recent case in Biyien Boma in Jekow. The leading causes of domestic violence among close family members were however said to include; alcoholism, lack of responsibility and family disagreement perhaps due to a forced marriage that the mother of the girl was not for, for example, when a father gets the daughter an old man to marry them. They recommended though that families could adapt to minimize domestic violence through; husbands learning how to respect their wives and children rights

## **Children access to education**

It was noted that boys receive more support towards education than girls did. Girls education was not important according to the local setting. They were a source of wealth and would be married off by parents when they deemed appropriate. Schooling of children was said to be more of a fathers' responsibility. It was recommended that it would be good for parents to motivate their children through provision of basic school needs such as uniforms, initiation of school cash programming by NGOs for girls and school feeding Programme for all pupils.

## **Forced marriages**

Forced marriage was common and an example that involved a 15-year-old girl in Pilual was given. Parents would however get motivated into forcing their children to get married due to their desire to own more cows as a sign of wealth or sometimes foster some good relationship in the families.

This had a number of disadvantages according to the men; some of the girls or boys would run away from their parents or husbands' homes, others would end up committing suicide, others would disappear into unknown places though a few would seek refuge from close relatives such as paternal or maternal uncles.



## Findings from Men October



Maiwut County  
protection monitoring Report, Men FGD

Date: 15th October, 2020

Payam: Jekow

State: Upper Nile

## **Introduction**

The focus group discussion (FGD) was conducted on 15th October, 2020. Twelve men attended the meeting and discussions were facilitated by Coalition for Humanity Field Staff based in Maiwut County.

## **Cattle Raiding**

Cattle raiding was common though it had not been seen since June, 2020. Males aged 20 years and above are most involved in the raids. The motivation is for them to get more cows used during marriage to pay dowry, buy guns and bullets by selling them and others would use them for prestige/ to show wealth. Cattle raiding was dangerous according to the men because it brought; death, destruction of property, displacement of people, lack of intercommunal peace and insecurity, contributed to poverty especially when one lost his cattle which could have been the only source of livelihoods.

## **Revenge killings**

The men reiterated that revenge killing existed in the community and people opted for revenge killings due to anger for loss of loved ones, failure of criminal to show up and compensate the relatives/parents of the deceased and the desire to seek justice when courts settle the revenge killing cases unfairly. The best way to stop the cycle of revenge killings would be to promote; intercommunal dialogue, immediate arrest and imprisonment of people who would have committed capital crimes such as the revenge killings and rapes, and recommending community elders to always encourage youth and entire community to live peacefully among themselves, and raising awareness about the consequences in community meetings

## **Communal conflict**

Communal conflicts and violence had been witnessed between Jekow and Maiwut in June 2020. The common causes were; revenge killings and cattle raids. The working solutions to restore peaceful co-existence would include; Punishing offenders, immediate compensation of those who lost their loved ones as a result of revenge killings and conducting capacity building trainings that would target local authorities, local elders, youth, chiefs, and local courts on fair judgement of community issues.



## **Housing land and property**

The land was owned by the community through inheritance. Women were however not allowed to inherit any land or own property. Land disputes were settled by respected elders and the customary courts with serious ones being handled by the county commissioner. IDPs, Refugees and returnees were allocated temporary land through the local authority.

## **Domestic/intimate partner violence**

All Bomas had cases of domestic/intimate partner violence almost on a weekly basis. Practically nothing is done because domestic violence issues were culturally considered as family affair that were normal and needed not interference from outsiders, except, the extended family members from both the side of husband and wife. To minimize cases of domestic violence, the men suggested the need for husbands to treat their wives with love and respect

## **Children access to education**

As per the men, not all children had been given equal rights to go to school that is boys were preferred to girls though the men, confirmed that this mentality had greatly changed. They however recommended parents to buy uniforms for their children and girls to be motivated through cash programming and school feeding program.

## **Forced marriages**

Forced marriages were common and the men gave an example of a 15-year-old girl who had been forced to marry an old man in Pilual Boma. This was not welcome by every child. Some committed suicide, others would disappear from their homes while others would seek refuge from their maternal and paternal uncles. They however recommended awareness raising among the parents and community elders on the importance of respecting children marriage rights to choose whom and when they wanted to marry.

## **Conclusions and recommendations**

1. Conduct capacity building trainings on respect for human rights including marriage rights by targeting married men, community elders, local courts and local authority.
2. There is need for awareness among the youth on the negative impacts of cattle raids
3. There is need to engage youth on sporting activities such as outdoor and indoor games to divert their attention on cattle raiding by avoiding idleness.

## Findings from Men FGD November



Maiwut County  
protection monitoring Report, Men FGD

Date: 18th November, 2020

Payam: Jeckow

State: Upper Nile

## Introduction

The men Focus Group Discussion took place on 18th November, 2020 in Jeckow Payam with a total of 12 participants. Facilitations were conducted by Coalition for Humanity field staff based in Maiwut County.

## Cattle Raiding

Men said there were various cases of cattle raiding and kidnapping of children which had been experienced since the beginning of the year. They suspected the attackers were youth aged 25 from the neighbouring county who were also their enemies. This had resulted into a lot of insecurity and hence the locals' safety was not guaranteed. They added and said that their youths had taken initiative to patrol along the borders to protect their cattle and the community from the attacks. The motivation to raid according to them was lack of resources so the youths would be pushed into it so as to acquire wealth and marry more wives. This had however negatively affected the livelihood activities of the locals and the most affected being women, children and the elderly. The men however believed that strengthening the capacity of the local authority to pursue peaceful coexistence would help reduce conflicts in the community.

## Revenge killings

A revenge killing case had been reported in Nyetok Boma in October, 2020. This was not good according to the men and hence they advocated for alternative channels of conflict resolution. They suggested arrest and prosecution of criminals of the killings as well as the community collective compensation of the family of the deceased through payment of the required number of cattle to minimize the levels of animosity that would have been generated. They added and said that the community opted for revenge killings due to delayed justice from the local authorities. They hence recommended on the need to improve the judicial system in the community to efficiently handle cases that affect the community members. They also suggested on the need to engage the youth through creation of youth clubs and other recreational facilities.

## Communal conflict

The men said there had been inter communal violence cases that were happening in Jekow since May, 2020. Residents of Jerusalem Boma had been attacked and houses burned down. Communal violence was facilitated by scarcity of resources among other factors e.g. power competition. The community elders and church leaders however participated and took initiative in resolving conflicts in the community. They recommended training of local authority on rule of law so as they set standard policies that would guide community members appropriately

## **Housing land and property**

Land was owned by the host community and the Payam administrator was in charge. According to the men, they had not witnessed any conflicts arising from land, housing or even property. In cases of IDPs, Returnees and Refugees, the local authorities allocated temporary land for hosting them in the community. When conflicts arise because of land, the local authorities settle the issue by ensuring the parties agree or sometimes equality dividing the pieces of land with conflict. The men said there were laws that governed issues of land, housing and property though women were not considered in the law because they were not allowed to own land. The IDPs and refugees were also in this category as women.

## **Domestic/intimate partner violence**

Domestic violence was reported in early November, 2020 in Pilual Boma in Jekow. The men said most violence cases were as a result of scarce resources among families and alcoholism. This result into fighting between husbands and their wives. The men believed the community was in position to create rules and laws to prevent the domestic violence cases.

## **Children access to education**

According to the men, all children had been given equal rights to education though boys were more favoured than the girls by parents. However, the issue was lack of access to education due to lack of schools in Jekow. Parents however had the sole responsibility of taking their children to school as per the men. They recommended on the need to establish more schools that will enhance formal and informal education for children. It was also suggested that there would be need to employ more qualified teachers in the area to improve the quality of education.

## **Forced marriages**

A 17-year-old girl had been forcefully married off to a 49-year-old man in Pilual Boma. It was reported that she had been given conditions that if she refused she would be chased away from home. Parents were motivated into this kind of arrangement due to the urge for resources/wealth dowry payment. The men also added that there was no law that restricted such actions in the community as well as lack of dialogue at household level due to traditions and hence the practice. This had negative consequences which were said to be committing suicide the affected children and chasing them away from home. As a result, the men recommended on the need to embrace human rights efforts and advocacy in the community to minimize the sexual and gender based violence cases in the community.


# ROLE OF MEN IN PROTECTION MONITORING AND COMMUNITY RISK ANALYSIS REPORT


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