


## Peace Agreement Access Tool PA-X <https://pax.peaceagreements.org/>

<b>Country/ entity</b>	South Sudan
<b>Region</b>	Africa (excl MENA)
<b>Agreement name</b>	Wunlit Dinka Nuer Covenant and Resolutions
<b>Date</b>	8 Mar 1999
<b>Agreement status</b>	Multiparty signed/agreed
<b>Interim arrangement</b>	Yes
<b>Agreement/ conflict level</b>	Intrastate/local conflict ( Sudan Conflicts (1955 - ) )
<b>Stage</b>	Framework/substantive - partial
<b>Conflict nature</b>	Inter-group
<b>Peace process</b>	South Sudan: Pre-secession Local Peace Processes
<b>Parties</b>	Dinka and Nuer Chiefs, church, civil and community leaders, elders, women and youth
<b>Third parties</b>	New Sudan Council of Churches (NSCC)
<b>Description</b>	The covenant and resolutions from the Wunlit Peace Conference, proposes past provision mechanisms for abductees, refugees, etc. Agreement continues by proposing a mechanism for peace keeping on the border between Dinka Nuer grazing lands as well as how to continue the peace processes to a regional level.

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**Agreement document** [SS\\_990308\\_Dinka Nuer West Bank Peace and Reconciliation Conference.pdf](#)  | [Download PDF](#)

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### Local agreement properties

<b>Process type</b>	Formal structured process
<b>Rationale</b>	This agreement is part of a wider 'People-to-People process' facilitated by the New Sudan Council of Churches (NSCC) that led to the signing of other accords prior to and after this agreement.

<b>Is there a documented link to a national peace process?</b>	No
<b>Link to national process: articulated rationale</b>	This agreement is not technically linked to the national process between the government in Khartoum and South Sudanese opposition forces, but it is worth noting that some South Sudanese high-level political leaders supported the signing of this agreement which is said to have helped create a peace movement in southern Sudan and to have fostered 'Southern unity.'
<b>Name of Locale</b>	Border areas of Bahr el Ghazal and Western Upper Nile
<b>Nature Of Locale</b>	Region
<b>GPS Lat/Long (DD)</b>	7.829816, 29.686848
<b>Participant type</b>	Domestic religious organisation/leader or other elder Local community/civilian group(s)/civil society organisations
<b>Mediator, facilitator or similar</b>	Mediator or similar referred to
<b>Mediator (references)</b>	Mediator: New Sudan Council of Churches (NSCC)
<b>Type of mediator/facilitator/similar</b>	Domestic religious organisation/leader or other elder

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## Local issues

Ritual/prayer and process (including use of scripture)	Page 2, ... We the participants hereby make and adopt the following Covenant and pledge ourselves to observe and implement it scrupulously and conscientiously in keeping with the solemn vows of peace, reconciliation and familiar co-existence. We initiatives our Conference with the sacrifice of the White Bull (Mabior Thon / Tu-bor) and have sealed the Covenant in Christian worship and traditional sacrifice.
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Grievance List Page 2, ... We have established this Covenant of peace and reconciliation and declare an end to seven and a half years of intense conflict.

Page 3, Process used at Wunlit Dinka-Nuer Conference to develop Resolutions:, 1. Missing Persons and Marriages to Abductees (Mr. Dhol Acuil Aleu)

Page 5, II. Resolutions Regarding: Reclaiming the Land and Rebuilding Relationships, (A provisional list was developed of villages and settlements that have been abandoned due to the Dinka-Nuer conflict during the past seven and a half years and should be considered for reconstruction. The Covenant encourages displaced communities to return to their original homes and rebuild relationships with their neighbours. The provisional list includes the names of more than 400 villages and settlements in Appendix A.)

Page 9, IV. Resolutions Regarding: Monitoring the Borders, B. Disarmament: As peace comes to an area, all citizens holding firearms are either to be disarmed or join the army. The local civilian militia are called Jiec-nin-bor in Nuer, or Gelweng in Dinka. The unanimous decision was that once peace is established there would be no need for these. Both Dinka and Nuer agree that these are a source of insecurity at the border, and a source of insecurity internally.

Cattle rustling/  
banditry No specific mention.

Social cover No specific mention.

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