


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

Country/ entity	South Sudan
Region	Africa (excl MENA)
Agreement name	Yei River Phase I Agreement
Date	6 Jun 2017
Agreement status	Multiparty signed/agreed
Interim arrangement	Yes
Agreement/ conflict level	Intrastate/local conflict (Sudan Conflicts (1955 -))
Stage	Framework/substantive - partial
Conflict nature	Inter-group
Peace process	South Sudan: Post-secession Local agreements
Parties	Representing the Yei River State government and the Republic of South Sudan, the Commissioners of the Yei River State: Hon. Richard Remo Sore, Morobo Hon. Denis LaSuba Paul, Yei River County Hon. Martin Izzy Simon, Lujulo Representing the Armed Opposition, Equatorians who have rebelled against the Government of Yei River State and South Sudan at large: Colonel John Data Taban Colonel Justin Guya Losu Major Baiga Isaac Mokili Major Ada Aloro Amule Major Scopas Tabu Taban Major Wani James Moro Major Buga Moses Dada Captain Dara Peter Lokolo 2nd Lt. Mctre John D. 2nd Lt. Bosco Ayume Wani Private Peter Moses C.P Charles Mawa Rube Taban Charles Wani-Field Coordinator
Third parties	Elders of Koboko Uganda: Elder George Amber Amule Muzamil The Evangelical Presbyterian Church Representative: Most Rev. Bishop Elias Taban Pastor Michael Alias Rev. Mama Anngrace Asha Taba

Description A short agreement which calls for equality for all South Sudanese citizens and an end to arbitrary arrest and violence by the SPLA. It broadly supports local efforts supporting conditions for the grassroots South Sudan peace initiatives and national dialogue, between local opposition forces and the government. The provisions also address: equal conditions for Sudanese reintegration of SPLA-IO fighters into local communities alongside SPLA forces, cessation of hostile propaganda, equal rights and free movement for all South Sudanese people and safely monitored assembly areas for former fighters.

Agreement document [SS_170606_Yei River Phase I Agreement.pdf](#)  | [Download PDF](#)

Local agreement properties

Process type Formal structured process

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

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

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

Name of Locale Yei city

Nature Of Locale City

GPS Lat/Long (DD) 4.156482, 30.687576

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

Mediator, facilitator or similar Mediator or similar referred to

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

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

Local issues

Ritual/ prayer and process (including use of scripture)	Page 1, Preamble, And appreciating the initiative on the mediation role of the Evangelical Presbyterian Church (EPC) and partners with inspirational spiritual guidance as reflected in 2Corinth 5:18-20
Grievance List	<p>Page 2, 2. Lack of promotion of Equatorian sons and daughters who joined the SPLA since late 80's and yet their colleagues from other regions enjoy higher ranks.</p> <p>3. Unfair treatment of Equatorians in the army and regular forces is highly carried out and practiced by the ruling party. For instance, a Dinka army officer could cross to Uganda and spent 2 to 3 days and upon return, no consequences for the act but when it is an Equatorian, the punishment is severe.</p> <p>4. Land grabbing in Equatorial region created anger.</p> <p>5. Use of force by the SPLA army for personal gain and the use of the phrase "we liberated Equatorial region".</p> <p>6. Young ladies who are in schools are taken and married by force and when parents try to intervene, they are jailed, threatened to abide or face death consequences. Typical example was expressed by Col. John 'Data whose sister was married to a Dinka army man. Upon separation, the Dinka man took the children and violently requested back the dowry. The whole village was subjected to return the dowry to the arrogant behavior of the in-law to avoid loss of life.</p> <p>7. Arbitrary arrest and killing of innocent people like the pastor of Morobo.</p> <p>8. No Equatorian senior army personnel in the respective areas or local. Offices in area Kaya are led by Dinka and Dinka language is used most of the time in the offices</p> <p>9. No equal treatment. An Equatorian is regarded a second or third class citizen and or leveled a Ugandan or a Congolese.</p> <p>10. Destruction of churches, looting of people's properties and particularly removal of iron sheets.</p>
Cattle rustling/ banditry	No specific mention.
Social cover	No specific mention.
