

HOLY TRINITY PEACE VILLAGE KURON



STRATEGIC OVERVIEW 2016 - 2018

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We would want to tell the people in conflict, where will you reach with your conflict? Where will you go with your conflict? Is staying peacefully bad?

Chief from Namuruputh

Pre-amble

For almost 20 years, the idea of Kuron has grown from a single man's vision to a broad community of action – a community of peace in a region of South Sudan known for cattle raiding and other conflicts. A road, a bridge and daily reminder of the way to build human relationships have been at the core of a peaceful movement.

The logo of Holy Trinity Peace Village shows the Holy Trinity: three persons in one God, Father, Son and Holy Spirit. God is community and relationship, and God is also unity in diversity. This is a fitting symbol for the peace village.

This document serves not only as a reflection on almost two decades of peace building in Kuron and beyond but also on providing meaningful approaches now at a time when South Sudan is more deeply divided by war and conflicts than ever before. Building a nation starts one person at a time and from one community to another. This is Kuron.

Context of Kuron

Twenty years ago, Kuron was virtually untouched¹ by “outside” influences. The local Toposa people and neighbouring communities² (including Jie, Murle, Kajipo, Marile, Namatong, Toposa, Turkana and Suruma) lived as they had done for centuries, keeping (and raiding) cattle. Life was simple and harsh. The national government had no presence in the area, and there were no roads. Health care, education, farming and other elements of development were unknown. Human life was cheap; indeed some local people say they were not even aware that they were human beings.

The context of Kuron is based on the traditional culture of the pastoral communities in and around Holy Trinity Peace Village – Kuron, since time immemorial developed around the “cow” or perhaps generally speaking around animal rearing. The norms, customs, beliefs and values revolve around this animal-based economy. The experience of two decades of work in peace building and development has shown that the pastoral communities often give the “cow” a higher priority than the “man”. This understanding creates a high bench mark for any development programme to reflect the peace pillar, in particular because of the high dependability of these two variables. As a result, the historical cattle rustling violence and conflicts can be seen as resource-based. Common water points and better territorial grazing grounds, looking for acquisition of the best weapons to protect their animals become part of the defensive and offensive culture of these groups.

Based on the past surveys carried out by Norwegian Church Aid among the Toposa, the participatory community evaluations and work with pastoral communities and the recent monthly reports reflect that most cattle and village/kraal raids in this region have undermined peaceful coexistence, respect for human dignity and property and significant efforts of an organized modern development in the area.

In 1999, this began to change. Bishop Paride Taban, feeling the call to go to the poorest of the poor, the most marginalised and neglected of God's children, built a road, began to clear the land which he was given by the local chiefs. With a borrowed bulldozer from the Sudan Peoples' Liberation

¹ A chronology of some of the more recent events in Kuron can be found in Annex 1

² Maps of Kuron and region as well as Kuron communities can be found in Annex 2

Movement he sought to develop the road from Narus in Eastern Equatoria State to Boma in Jonglei State and thus pointed out Kuron as special place. The area of Kuron was at that time mainly inhabited by the Toposa tribe, but also some other pastoralists like the Jie, Nyagatom, Kachipo, and Murle. In general, Kuron area and the surrounding people had been neglected and isolated for many years. As time went on, people began to settle and make use of the new skills they had learned to feed their families.

A demonstration farm was built in 1996 and later on, in 2000, a bridge was constructed over the River Kuron. This bridge facilitated movement between people in the two states and immediately the pastoralist started to protect the bridge and at the same time an environment of peaceful co-existence slowly started developing among these people. The Bishop often says that this bridge was the start of Peace Village. Peace began to 'break out' in the area; as people grew their own food, the need to raid other people's cattle for survival decreased.

In 2004 Bishop Paride retired as diocesan bishop and settled in Kuron (although he was still often required to be absent to take his message of peace across the country and the world). In 2005 The Holy Trinity Peace Village Kuron was officially registered as a non-government and non-profit organization. Further development activities took place – a school, a clinic, an airstrip, a vocational training centre, a youth centre, a footbridge, an internet cafe – and permanent buildings were erected. The philosophy of a peace village, inextricably linked to development of the community, began to be articulated. Mediation and dialogue amongst local communities helped to maintain the spirit of peace, along with an innovative "peace and sports" project. Other initiatives, not directly initiated by the peace village, also sprang up – the creation of several new villages nearby, the opening of a small trading post, the Carter Centre guinea worm eradication project, and spontaneous peace and mediation initiatives by the local community.

As the scale of the village and its activities increased, new challenges arose. Is it a village community or an organisation? How does local culture interface with modern factors such as donors, accountability and air transport? What are the appropriate governance and management structures? Who is a member of the peace village? What is its identity and philosophy? How can it be sustainable? How can Kuron peace village help the wider South Sudanese community in its current conflict?

As the peace village became more widely known, a broader role began to emerge. After the All-Jonglei Peace Conference in May 2012, the Sudan Council of Churches' Peace from the Roots programme reached out to armed cattle camp youth from the warring Murle, Dinka and Nuer communities of Jonglei State and, after some preliminary meetings on the ground, planned a large conference for all three groups, to be held in Kuron in early 2013. Unfortunately it never took place, as David Yau Yau's rebellion escalated about that time. But immediately Bishop Paride, in recognition of his credentials as a peace maker exemplified by the peace village, was asked to head a church leaders' group to mediate peace between Yau Yau and the Government of South Sudan. They succeeded, and Pibor, which prior to 2014 was one of the most dangerous places in the country, is now recognised as one of the most peaceful. And in December 2013, just one week before the current conflict broke out, Kuron hosted a retreat of the church-led Committee for National Healing, Peace and Reconciliation.

In 2015, the Board of Kuron peace village initiated a process to reflect on the journey so far, to identify and articulate the model expressed by the peace village, and to seek the way forward.

What is the model of Kuron? A philosophy of developing through peaceful ways

Peace is the central pillar for the concept of Holy Trinity Peace Village Kuron. At its core is the impact of the peace village rather than how big it is. It builds a different narrative from that of conflict and war in South Sudan – a narrative of hope through a lived experience based on personal transformation of individuals within a

broader community of peace.

This has its origins in Bishop Paride's childhood

experience in Katire (South Sudan) in the 1940s - a town with a sawmill where people from all over Sudan and South Sudan came to work; a multi-cultural, grassroots co-existence resulted in harmony and sharing. Katire saw the development of a national rather than tribal identity, thus diversity was celebrated under a broader umbrella. The Bishop's personal philosophy has deepened to a creed of love and forgiveness – the famous 20 words³ that he shares with many people that he meets, particularly the need to give each a second chance: rebuilding a relationship rather than condemning the person, training individuals and teams to build peace.

The community has been open to people of all different religions, Christians, Muslims and traditional religions, allowing for personal change.

Currently Toposa, Jie, Murle, Didinga, Buya, Kakwa, Madi,

What is Kuron Peace Village?

It is living peacefully in the community... someone settles and leaves the past behind. A place of peace: even if you sleep outside, nothing will happen. It is a place where God lives... It is not only a Toposa place but anyone can live here, regardless of cla, tribe or nationality.

The peace village extends towards nearby communities... it is a peaceful home without threats to your security where different ethnicities live without fear. People living here spread the message of the advantage of peace."

From various peace village members

A child was recently killed by commercial vehicle which did not stop on the road to Kuron. Angered, members of the Toposa community closed the road and threatened to resist anybody that came through, even soldiers. Bishop Paride and his staff drove to the road block and after speaking to the aggrieved family, managed to resolve the issue, by finding the guilty driver and ensure compensation for the family. Though the army had been called in, Kuron Peace Village had defused the situation before any confrontation.

³ Love, Joy, Peace, Patience, Compassion, Sympathy, Kindness, Truthfulness, Gentleness, Self-control, Humility, Forgiveness, Poverty, Mercy, Friendship, Trust, Unity, Purity, Faith, Hope

Lotuko, Acholi, Namatong, Turkana, Nuba, Bari, Ugandans, Dinka, Nuer, Kenyans and Europeans have come to Kuron to find an opportunity and some peace.

More inspiration came from New Kush in Eastern Equatoria where pastoralist people had left their cows for agriculture and peaceful. Despite the fighting and poverty that has existed in the region, Bishop Paride, after his visits to the Neve Salom or Wahat Salom peace village in the Holy Land, was inspired and desired to create a community model based on these experiences. He has aimed to attract people from different religions and walks of life while using education as a core of common experience⁴ and knowledge, thus undertaking the Gospel message of going to the poor, neglected and marginalized⁵ first and living the Preferential Option for the Poor, which is one of the pillars of Catholic Social Thought.

While the philosophy is central, the actions that are guided by it are as important. They indicate that actions can be peacefully driven, no matter their goal. Activities, whether related to basic services such as health and education, or livelihoods such as growing food and caring for livestock, or to building understanding through dialogue or mediation, all build a peaceful way of life while patience and humility emphasise service. Peace is thus a learning experience: presence, relationship, learning peaceful roles and experiences. In the words of one chief of the area: *"The projects are not bad, they are good. We should not concentrate on one thing only, peace is a good thing that brings development."* Or, as Pope Paul VI wrote in *Populorum Progressio* (1967), "development means peace".

Theory of Change

If people are provided the right experience and guidance towards peace, then they will more likely promote peace within their communities.

If the individual is encouraged through peaceful development, then negative practices can be reduced.

If people have the basic needs, they will not need to raid cattle.

Raising the level of education is conducive to peace.

The peace and development modeled by the peace village will lead to other initiatives not directly initiated by the village, e.g. trading post, reduction of alcohol abuse, attracting other actors (e.g. Carter Centre).

Peace will come through personal transformation.

Kuron's theory of change is based on village, community, and state, national and cross-border regional levels. These levels do not depict a linear-type of change but shows rather a networking relationship for change to occur. It starts from one person, and village, community, state and nations embrace such wonderful ideas. We strongly believe Kuron Peace Academy could be such a catalyst in building peace in South Sudan across communities.

⁴ This includes use of feelings and spirit as well as mind to discover change. Approaches also include story, drama, therapy, music etc.

⁵ Matthew chapter 25 "I was naked and you clothed me"

How does development fit in with the peace village?

"There was nothing, it was started at a very low level, people had been forgotten, with no access to any development, and they began to feel that they are human beings."

"They had no resources except through cattle raiding, so to stop cattle raiding they were given education for the mind, food or other activities that helped them to value human life more than cattle."

"The vision is to bring peace and to stay together in peace with no conflict by bringing development and services."

"School, cooking pots, roads, investors, even enlightenment. We are very pleased with what has come to Kuron and that local Toposa are working in the peace village. The peace village belongs to us and the Bishop. Peace promotes development."

"We should be competing with people economically and not with guns."

"The peace village is like a hub and the spokes are projects, these turn the wheel of peace, and create positive development."

"This needs a long-term process and patience, there is no quick fix... This is a foundation of peace, a long-term goal."

From different interlocutors

Bringing the philosophy of Kuron Peace Village to life – a holistic approach

Kuron has, in the past, seen a lot of fighting and been a contested area. The very act of settling, personal testimony and commitment has served to build a growing human bond as the community has grown.

The peace village has encouraged a community to build peace, bringing works of the every day to a peaceful, valuable conclusion, both personally and collectively. It is developed through practical contributions and the philosophy that each person gives towards the collective, hence that labour is an important pillar. Similarly, each person reflects on the very nature of a harmonious work environment as well as a peaceful broader environment.

When looking at each area of the community's development, one can see basic services that benefit individuals – health clinic, agricultural plots, a school – but that also not only enhance the collective wellbeing but also build a more stable, peaceful and attractive environment for all members of the community. This serves to focus positive energy and bring fragmented communities and families towards a centre of more harmonious, productive co-existence through holistic approaches.

In the Bishops' peace philosophy drawn from his various life experiences, development and peace are interdependent factors – meaning that to achieve and maintain peace, development is essential. The Peace Village was therefore founded on basic service projects and programmes such as Health, Agriculture, Early Education and Vocational Training, Peace Building and Community Development, and pastoral work, in order to achieve and sustain a Peace Village. All development projects provided and implemented by the Peace Village organization have a peace strategy as the foundation and they all holistically look at the individual and how to achieve sustainable peace and provide new and peaceful opportunities.

The creation of schools, health clinic and other activities has shown that when there is peace, then peace dividends combined with dialogue and provision of security can induce a stable, developed environment. *"Kuron does actually change behavior like students in school, when they leave they go out with a changed attitude."*

The concept of the initial demonstration farm, and the subsequent sharing with the Toposa and Jie, has seen a small, temporary place become a focal place of human development in a very traditional pastoralist community. The setting up of a shop encouraged the arrival of goods, the keeping open of the key road and the participation of the communities indicates personal and communal growth and a motivation to continue on this path.

People in and around Kuron have narrated how drinking has steadily

reduced as people have focused on transforming their lives and neighbourhood, while the clinic has taken in wounded from neighbouring 'un-friendly' communities and returned them safe and well, thus sending a positive message back to their communities and challenging the cycle of revenge killing. Economic developments have grown out of this stability, including shops and a route that has been kept open to both the north and south.

In summary, the projects are:

Basic Education

Basic education was initiated in 2005 as a short and long-term peace-building strategy aiming at peaceful transformation among closely-related pastoral tribes in and around Kuron Peace Village. In the long term, the education project aimed at reducing cattle raiding, social violence against children, women, and tribal conflicts. The goal is to support these communities to accept their diversity, to embrace peaceful coexistence, and share common natural resources – a holistic approach. Other projects combined with education would do better to initiate rapid cross-cultural transformation and bring peace and unity for these conflicting tribal communities. A cross-cultural transformation development approach takes time but can only start when targeted cattle keeping tribes begin to learn how to live closely together in classrooms, schools, and villages. This long term togetherness through sharing education spaces is expected to give room for building friendly relationships and respect for life and property. This is to develop a complete education with God and peace at the centre.

Primary Health Care (Modern Medicine)

A modern health facility like Kuron Primary Health Care Center is often seen by most rural and traditional communities as a competitor to the traditional health methods of healing and treating diseases which have been in existence for centuries. The highest number of cases of treatment in the clinic have been bullet or gun shots treatment with heavy bone damages among pastoral communities. In spite of the tensions among the various groups, the Matthew Haumann Health Centre has become a place of peace where wounded warriors tell their ordeal together and receive treatment. In the past similar referral cases from Kuron to Boma Hospital were acceptable for the Toposa patients. Thus, the facility is not only intended for treatment but also for peace promotion.

Agriculture

The agricultural project provided the pastoral communities in and around Kuron Peace Village with food security and new livelihood methods of crop growing alongside efforts to provide private veterinary services to improve the quality of animal-health and products. Focusing on crop and animal rearing brings in a combined lifestyle of perennial settlement culture as opposed to purely nomadic life.

Community Development and Peace Building

The goal of Community Development and Peace building is to increase the human security of citizens in and around Kuron and to promote peace within and among the communities of South Sudan. The Department has been active in gathering information and monitoring the security situation around Kuron, has facilitated the management of conflicts within the community and between the Toposa

A person from another tribe (traditionally raiders of Toposa cattle) was injured in a raid, though from other community, comes safely and is treated and leaves safely – is accepted through this.

If others can also access services, this will help to keep peace with neighbouring communities.

Chief from Kuron area

and the neighbouring tribes and has been active in sensitizing the pastoralist communities as well as seeking to improve their capacities for peace building and conflict management.

Pastoral and Spiritual Care

God is Love and Love is Peace! To take the Gospel to the pastoralist communities implies reaching out to them through the key words of love, forgiveness, respect, obedience, etc. This involves travelling long distances over bad terrain because the communities live and move across vast and arid lands. The pastoral and spiritual care of the communities mentioned is led from Kuron. The arrival of more communities both from within and across the clans of the Toposa⁶ as well as those further afield such as Jie and Nyangatom indicates a

growing trust, despite traditional animosities. As attention has turned to neighbouring regions such as Boma (where the Murle and Jie live), the question of broader co-existence and consolidating peaceful gains has become ever more significant. Those within the peace community value the peace and development they have and wish to see it thrive and where possible share it.

Of critical importance is therefore the element of dialogue. Toposa from the Kuron peace village have continued to seek peaceful resolution, even in the midst of conflict⁷ and where they have been challenged by lack of transport, communication or where tensions are particularly high they request Kuron Peace Village staff to support them. Kuron Peace Village thus often facilitates, coordinates or supports the actual meetings all the way from the making of contact e.g. currently with the Jie and Murle leaders in Boma as well as county authorities. The dedication to peace can be seen as leaders from the Kuron communities potentially walk days to the venue of the talks. The provision of transport to facilitate this is another way in which Kuron can assist.

Kuron itself is seen as a neutral place where the staff are

“We are on a mission from Morkomon – a grazing mission – cows are grazing with Murle cows. We wanted the peace village to help to have a peace agreement with the Murle. Kuron said it could help and the preparations are being made. Now a child of 7 years was taken in front of us recently. We are tired and this is a coincidence and we have a mission. When a child is taken without the parents’ consent, people might take revenge if they know who has done it. But we want to investigate who has done this first.

Chief from Namuruputh

⁶ Within the Kuron area, the areas of Nawoyapeta/Gumariang now have people from Ruwoto, the area of Namuton (near clinic) has people from Libaton and the area of Napil has people from Kuron

⁷ Currently (July 2015), a child has been taken by unknown attackers from the Kuron area and while tensions are high, the affected family and clan have not retaliated. The chiefs have spoken of the need for investigation and then delegating people to go to the leaders of the people suspected of the crime.

trusted mediators and facilitators. A peace team comprising of the chief and representatives from Kuron is active and has been strengthened with training. Kuron's reputation has gone far beyond the region and is known across South Sudan by name and reputation, stressing unity through diversity.

Kuron is no longer one village, as more people settle and become part of the broader community and related activities, new villages have grown up within the Kuron area, all connected to the original peace village. A common cause and opportunity (economic, security etc.) have begun to create an identity.

How is Kuron relevant in South Sudan?

"It is an example to the whole world of how to share resources and live in peace, sharing our ideas, our harmony outside. If there is peace within, it can lead to peace outside."

"Peace exists within the Peace Village despite the problems round about, and can inspire others outside."

"Charity begins at home, it will then spread and be shared."

Kuron's community of peace incorporates a broad range of people including workers (paid staff, local contractors), volunteers and ex-staff/members, but primarily chiefs (who call themselves the "peace administration"), youth, women and community police as well as the broader community. Members of the board guide the work of the peace village. All who share the ideals, culture and philosophy of Kuron find themselves a part of the greater community.

Kuron and its relevance to South Sudan

Kuron is an island of peace in a sea of conflict. It represents a microcosm of South Sudan – fragmented communities and sub-communities, tensions over natural resources and livelihoods, deeply entrenched cultural and social identities. The nature of the physical landscape and

the way of life of communities in the region challenge the very way in which a state and in particular a nation is built. Seeking for centralized governance that provides services needs more than a presence of police or military. Indeed the history of Sudan and South Sudan for the past two hundred years demonstrates that central government has had and still has very little relevance to rural communities in any sphere of life. More organic, locally-grown solutions must help individuals and communities develop their way forward, acknowledging the context, the conflicts and the multitude of factors that exist. It must come from our breath, breathing peace into the community, helping it to feel the importance and usefulness and care of neighbour

The Peace Village represents this approach in a conflict landscape, where the stimulus of a dedicated individual, together with sustained work and presence act to build a common identity. Impacting on the broader region, the role of a small community cannot be underestimated, as it resists violent behavior and projects positive attitudes of peace. South Sudan, with its many rifts and tensions, needs to look within itself,

David Yau Yau soldiers fled to Kuron for safety at the peak of the conflict in Jonglei. Kuron did not erupt into violence, though close to the violence. It is a place within a conflict zone which remains peaceful and must be maintained.

reflecting on the lessons learnt from Kuron where peace making and development are indistinguishable parts of a whole, building a nation one step at a time, one village at a time. Pasting over the cracks of social and political conflicts without letting people address the root causes will not serve to heal nor manage conflicts, rather it will encourage major conflicts to resurface more violently. Kuron is a sign of real hope for a wounded nation in which there is little hope. It encourages a narrative of peace over and above a narrative of conflict. In Kuron hearts and minds change as peace is experienced, and that example of transformation can transform the nation. Kuron reminds us that peace is possible!

Challenges

Kuron, during its almost twenty year history, describes some of the many challenges that affect introducing development at local levels in South Sudan. It shows a form of human development that has been underpinned by continuous activity and in particular sustained commitment from a peace leader as well as trained staff, committed local leaders and donor support. With remote communities deeply ingrained in conservative and culturally distinctive ways of living, deep-rooted village culture has met not only dedicated and inspired leadership but also a more organizational culture. Bringing about change, especially social change, has seen tensions – different frameworks of thinking and more rigid cultural norms that exist both within a more pure organizational structure (and the norms and values of transparency, hierarchy and external normative frameworks) versus traditional communal structures (with gender biases, hierarchical decision-making and social frameworks guiding behavior) bring about conflict of interests.

Kuron's central place on an important local route and within a region affected by inter-communal insecurities has seen cattle raiding (with fatalities and injuries) and criminality as well as tensions relating to Kuron's mediation role⁸. The presence of small arms in the hands of cattle keepers is not so much a root cause of conflicts but a factor of insecurity, with conflicts often overwhelming the limited government presence and capacity in the area. While Kuron is far from the main war-affected areas in the country, local leaders are acutely aware of the risk of being drawn in by the warring parties and have stressed their resistance to being part of this.

As Kuron has grown and more staff has been recruited, some tensions have emerged between locals and staff, and between staff. These are continual factors of a growing organization that seeks to build its capacities to improve the work it undertakes. Building local capacities while managing internal tensions remain integral parts both of the philosophy and the practical approaches as a way to reduce differences between local and other staff.

The role of Bishop Paride Taban has at times been ambiguous. As the founder and holder of the vision, he plays a unique role. His personal character, history and status bring a feeling of warmth and security, and often the trust and personal respect in which he is held form an essential part of any peace initiative. While his deep understanding of the culture and the area as well as his internalisation of the principles of love, peace and forgiveness are often invaluable in resolving issues, nevertheless it can sometimes seem a little overpowering and even disempowering to professional staff members keen to exercise their own judgment.

⁸ In 2012 warriors shot within Kuron to retrieve their cattle from soldiers – the cattle had been kept in Kuron given its more neutral place in the region as the case was being resolved.

Kuron's 100% donor dependency challenges local ownership and the sustainability of both the philosophy and its practical application. The diversity of donors, many of them relatively small, and the complications of reporting to and maintaining relationships with them all place pressure on managers and staff alike. Without a more creative, self-sustaining approach to build finances, Kuron will remain challenged to keep going.

Despite its peacefulness and natural beauty, Kuron is not an attractive place for many to work and stay in, especially since its location is so remote. It is a hard two-day journey by land from Juba in the dry season, and many roads are inaccessible during the rainy season. The main access is by air, but flights are expensive and irregular. Morale and commitment, as well as expectations of those who come, remain questionable, while the understanding and experience of Kuron itself requires continuous attention to keep it alive and thriving.

Language and communication remains and is accepted as a tremendous challenge at a number of levels. Locally, different tribes and those from different countries and backgrounds need translation to encourage people to understand each other and thus much is lost in translation. But equally, representing Kuron to the outside world is challenging as the key message does not reach far enough to create the support Kuron requires. It seems that many donors see only the development projects, and are not aware of the peace which both underlies them and is a result of them; a virtuous cycle indeed.

Where is Kuron Peace Village going? Future strategy in a changing context

Kuron is a testimony to hard work and insistence on a constant message of peace. Until now it has been a local initiative, but in the current context of conflict in South Sudan it must reach out and impact the wider community.

Sharing the Kuron philosophy must continue internally and begin to have more of an external dimension. This can continue at a local level while reaching out towards other communities in the immediate region and in South Sudan more broadly through inter-community dialogue.

Equally important is bringing others into contact with Kuron and its work and the very people who make the peace possible and who struggle from day to day to make it so. Looking more closely at the methods, increasing and encouraging participation and deepening ownership are all part of the solution of keeping the momentum going. Long-term lay volunteers (from any part of the continent) will be living and working in Kuron, rooted though mobile programmes while based in a retreat centre.

The Peace Village will not depend on a static strategy but will draw people towards and pulse out its message. Traditionally and socially acceptable models of dispersing messages can draw on the very mobility of the pastoralist communities in the region as much as it can utilize technology such as radio stations.

A core of deepening and broadening Kuron's work is through networking and synergy. Other initiatives led by South Sudanese such as Reconcile, Morning Star, the South Sudan Council of Churches and the Inter-Church Committees as well as individual churches can be directly linked to

Kuron's work, with exchanges of people and information. Building on the use of certain methodologies will strengthen knowledge. Public events and celebrations will also bring attention to Kuron's work. This is a way of multiplying the impact of Kuron without expanding the village to a size which would no longer be viable; a bigger impact without creating a bigger village.

Recognising that staff is central to the strategy, Kuron will continue to build up its cadre of committed and professional staff (both local and national) through not only capacity building but also the presence of long-term resident staff from South Sudan and beyond. A code of conduct will underpin the day-to-day work of staff. Given that there are misperceptions in the local community about the ownership of the land, land demarcation will ensure fresh clarity.

Funding for both the day-to-day running and the projects that weave the narrative of peace and development will be a key need and an important discussion with donors, representing not only Kuron's need to deepen but also to grow into a movement across communities and regions of the country. Donors have much to observe, learn and build on from this simple but powerful methodology. The evidence that will be gathered will help build towards practice (see, judge, act) and be of worth both to Kuron and the country. Ultimately, Kuron's Peace Academy will have a mixture of both practice and theory, of thought and action.

Peace Academy

Kuron's Peace Academy is already visible and present – agriculture, the school, the clinic, the bridge, the internet cafe, Unimogs, dialogue – and all these represent parts of the Kuron Peace Academy's existence and will continue. Thus the Peace Academy is not something new, and it is certainly not a new project. Development will continue because it is part of peace. The soul of the academy is founded on and grounded in the words of the Bishop (see page 4, footnote 3) while the body will carry it.

All elements of the work are now being united under the Academy: lived experience, development, mediation and community dialogue, a regular programme of bringing people to learn to be changed by the peace village and an outreach programme for the village so that its work can be known and felt. Exchange visits to bring Kuron to other areas as well as bring people to Kuron will encourage change.

The village will welcome individuals and groups, perhaps several times a year, to experience, to let them see and feel, and then to be taught too. Networking with other organisations such as Reconcile and Morning Star will build a more rigid academic programme to accompany the hands-on experience. The knowledge and experience in Kuron will be communicated outwards through building people up and helping them face inwards and outwards through their shared experience.

The living experience will integrate peace village culture with an academic theory – a structured model of what to transmit (curriculum, or perhaps better, a tool kit) with theory and stories as well as hands-on work (always looking at traditions and local stories) will be developed. The philosophy should be for people to learn and seek internal transformation.

Kuron's situation within pastoralist communities of the region should focus on the needs of cattle camp youth and the grassroots⁹, despite the wider choice of clientele such as politicians, commanders, etc. Kuron is defined by its grassroots work and will build this up. The Jie and Murle have been seeking to build contacts with Kuron and to benefit personally and economically.

Through advertising and communications, solid accommodation and infrastructure and with the help of donor funding, Kuron can find the right quality of staff, build up local capacities and ownership and help transform the region and catalyse the country. Theatre and other arts, sports for peace, cultural events, targeted education with a peace curriculum, meetings that explore not only technical but also spiritual and psycho-social/trauma healing approaches will re-enforce a holistic experience.

Work is ongoing and donor funding can contribute into an individual activity and/or across a broader set of activities.

The Peace Academy will thus stand as hope for South Sudan, a meeting point, a centre for peace and reconciliation, a resource centre and place for exposure, learning and retreat centre.

⁹ Seminars and trips have been led to Turkana, Karamojong and other areas.

Annex 1 Chronology

1996 – 1998	Road from Narus to Boma initially constructed
1998 – 1999	Bishop Paride, Thomas Mogga and Alfred Andi arrive In the open area of Kuron, bush clearing begins, tents set up and ploughing starts, crops planted (maize, cerello, fruits). Namuruputh is the nearest village (XX km).
2000	People begin to arrive (Toposa and Nyangatom) Increase in land, more ploughing. People begin to settle (also on hills), food is given along with land, bridge constructed, numbers increase.
2002	Manager, Thomas Mogga, dies
2003	Late John Garang visits and proceeds to Boma. He is also with Louis Lobong to see the bridge (Louis is commissioner of Greater Kapoeta and later becomes Governor of Eastern Equatoria)
2004	Bishop Paride retires and settles; more permanent construction begins
<i>This first period has been seen as one of development, with Kuron Demonstration Farm as its core</i>	
2005	Store, administration block and other buildings erected. Holy Trinity Peace Village used as official name and registered by SRRA as non-governmental and non-profit organization. Peace conferences and development programme started, supported by Pax Christi, Caritas Switzerland and Friends of Sister Emmanuelle. Peace dialogue is initiated by Jie and Toposa. Missionaries whom the Bishop brings to Boma help to mediate the dialogue. School starts Peace and sports – communities come (Turkana, Toposa and others) Outreach programme with youth from Kynyarndongo, Narus, Nimule – retreat for 1 week on peace building Land officially registered (10 square kilometres) Airstrip constructed
2006	Community become bigger (Toposa and others), congestion a risk, look at different areas – some move to Napil and Nawiepet NCA bring IDP kits and people use them to settle (together with NFIs) Primary health care centre construction begins Sisters' community Mary Mother of the Church comes Professional staff recruitment (programme manager, teachers)
2007	Courses given
2008	Accountant recruited CORAT training provided and organigram developed Youth Centre constructed
2009	Clinic officially opens Sisters' house constructed
2010	Documentation report with pictures for 2005 – 2010 is drafted Freds-korp volunteers stay for a year and continue, 2 people from Kuron sent to Norway (youth exchange programme)
2011	Friends in Norway decide on director programme to help tired Bishop to undertake other national duties e.g. David Yau Yau – GRSS mediation (he goes as a representative of the Kuron peace village) Tangen youth experience and support Kuron registered as an NGO
<i>This second period is seen as one of peace building and building peace, with Holy Trinity Peace Village at its core</i>	
2012	Norwegian directors actualized

	Local deputy director appointed Bishop Paride appointed as Vice Chair of CNHPR Footbridge built
2013	Norwegian programme for directors ends, local director fully appointed Vocational training school officially opened First donor conference held UN peace prize and other prizes awarded to Bishop Paride for work at Kuron New footbridge built after first one is damaged by storms National CNHPR retreat held in Kuron Board for Kuron formed and first board meeting held
2014	UNICEF construction of hospital building GBV programme in hospital Number of staff increases Country context! Crisis!
2015	Senior staff turnover Financial challenges! Self-reflection begins Taskforce group appointed and undertakes review and preparation for Donor conference
<i>This third period is seen as one of organizational structuring and reflection</i>	

Annex 2 Maps

Annex 3 Indicative Budget

INDICATIVE INTERVENTION BUDGET 2016 - 2018

Phases Year Currency	Year 1 2016 USD	Year 2 2017 USD	Year 3 2018 USD
APPEAL SUMMARY			
DONOR PARTNER CONTRIBUTIONS 85% (5,525,000.00)	1,841,666	1,841,666	1,841,666
GOVERNMENT CONTRIBUTIONS 5% (325,000.00)	108.333	108.333	108.333
HTPV-K LOCAL RESOURCES MOBILIZATION 10% (650,000.00)	216.666	216.666	216.666
	<u>2,166,665</u>	<u>2,166,665</u>	<u>2,166,665</u>
REQUESTED OVERALL ORGANIZATION BUDGET			
CORE COSTS 20% (1,300,000)			
Board Members Costs 5%	21,666.65	21,666.65	21,666.65
Management Capacity Building Costs 75%	325,000.00	325,000.00	325,000.00
Office running Costs 15%	65,000.00	65,000.00	65,000.00
Travel costs 5%	21,666.65	21,666.65	21,666.65
Sub-total	<u>433,333.30</u>	<u>433,333.30</u>	<u>433,333.30</u>
PEACE BUILDING PROGRAMME COSTS 60% (3,900,000.00)			
Kuron Peace Academy 55% (2,145,000.00)	715,000.00	715,000.00	715,000.00
Mediation and Dialogue			
Radio and TV Talk-shows and Discussions			

THE HOLY TRINITY PEACE VILLAGE KURON

Lost and Found Recovery Projects
 Community Security and Governance
 Peace and Youth Sports
 Peace Monitoring and Evaluation
 Ethics and Code of Conduct for Peace Makers
 Sexually Gender Based Violence
 Course Participant Costs (9 courses yearly 2-4 weeks)
 Tutors and Guest Speakers' Costs (9 courses yearly)
 Messengers of Peace Costs (estimated 3 states yearly)
 Kuron Peace Academy Accommodation Improvement
 Project Personnel Costs

Basic Services & Peace Building 45% (1,755,000.00)	585,000.00	585,000.00	585,000.00
Environment and Food Security			
Education (Primary School, Nursery School, VTS)			
Primary Health Care Centre (Mathew Haumman PHCC, Kuron)			
Pastoral Care & Eucharistic Centres (2 centres yearly)			
Capacity Building for HR (coordinators, nurses, teachers, etc.)			
Project Personnel Costs			
Sub-total	<u>1,300,000.00</u>	<u>1,300,000.00</u>	<u>1,300,000.00</u>
CAPITAL INVESTMENT (FACILITIES/EQUIP. 17%) (1,105,000.00)	368,333.33	368,333.33	368,333.33
Kuron Community Peace Radio Station			
Kuron Cooperative and Savings Society Building			
Kuron River Power and Irrigation Dam			
Labour Intensive Road Construction			
Up-grading of Kuron Airstrip			
Purchase of Heavy-duty Trucks for transportation			
Sub-total	<u>368,333.33</u>	<u>368,333.33</u>	<u>368,333.33</u>

THE HOLY TRINITY PEACE VILLAGE KURON

LEGAL AND CONSULTANCY SERVICES 3% (195,000)

Legal Fees

Annual Audits

Special Task Groups

65,000.00

65,000.00

65,000.00

Sub-total

65,000.00

65,000.00

65,000.00

GRAND TOTAL THREE YEAR INDICATIVE BUDGET

2,166,666.63

2,166,666.63

2,166,666.63