# THE BENEFITS OF IMPLEMENTING PASTORALIST SEASONAL CROSS-BORDER MIGRATION 2017-2019 CONFERENCE DELIBERATIONS ON PEACE BUILDING AND CONFLICT MANAGEMENT IN ABYEI REGION, SOUTH SUDAN

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*Abstract: The purpose of this study was to examine the benefits of pastoralist seasonal cross-border migration 2017-2019 conference deliberations and conflict management among communities in the Abyei Region. The study was anchored on Conflict Transformation and Contingency theories. The target population was 5,375 people who included NGO employees, government representatives and members of the public from Abyei region and who were directly involved in peace building and conflict management initiatives. The study adopted stratified sampling technique to select respondents. Simple random sampling method was then used to select a sample size from members of the public and NGO employees; purposive sampling was used to select respondents from government representatives. A sample size of 372 was used in the study. Quantitative data analysis was done using descriptive statistics via software package for social science (SPSS). Regression analysis was done to reveal the relationship between the dependent and the independent variables. From the study findings, the coefficients of determination (R) and its correlation coefficient (R) demonstrate the degree of association between benefits of implementing pastoralist seasonal cross-border migration 2017-2019 conferences and peace building and conflict management in Abyei, South Sudan. The results indicated a positive relationship (R = 98.00) between the two variables. It is therefore evident that at 95% confident level, the variables produced statistically significant any values which can be relied upon to explain the benefits of implementing pastoralist seasonal cross-border migration 2017-2019 conferences on peace building and conflict management in Abyei, South Sudan. It was concluded that, pastoralist seasonal cross-border migration 2017-2019 conference activities has a significance relationship on peace building and conflict management in Abyei, South Sudan. Recommendations from the study are directed to all stakeholders to be supportive in implementing the conference deliberations for sustainable peace building and conflict management in Abyei region.*

*Key terms: Pastoralists, Seasonal Cross border migration, conference, peace building, and conflict management*

**1.1 Study background**

Across the world, conflicts have been on and off since time immemorial. This is especially witnessed among the pastoral communities living in the arid and semi-arid environments (Howlander, 2016). Despite increased peace building and conflict management initiatives conflicts are far from ending as most of this result from competing for access as well as control of natural resources which triggers conflicts (Miyahana, 2015). According to Langer and Brown (2016), a conflict is a clash of interest and its basis may vary from one cause to the other. Its basis may be personal, racial class, political to mention but a few and normally follows a specific course. Conflicts in most parts of the world have been evidenced with the scramble for resources especially the natural ones. The scramble for natural resources may be the reason why numerous conflicts in are experienced in most parts of the world (Achankeng, 2013). Conflicts can also result from contentions, misfortune of peace and agreement and or physical manhandling; these can modify connections where companions sometimes turn as opponents. It can moreover emerge between nations, states and political parties as well (Catley, 2018).

Peace building alludes to the method that encourages the foundation of solid peace and tries to anticipate the repeat of viciousness by tending to root causes and impacts of struggle through compromise, institution building, and political as well as financial change (Langer & Brown, 2016). Within struggle prone region, the challenge isn't the struggle itself but the way in which these clashes are overseen. The point of improvement participation inside conflicts must hence be pointed at making a difference within the avoidance and change of clashes and at the same time valuable strife administration; this requires viable peace building and struggle administration approaches (Achankeg, 2013). For effective peace building, organizations such as pastoralist seasonal cross-border migration conferences 2017-2019 need to ensure that their point is to resolve conflicts that exist between concerned communities in Abyei Region, South Sudan.

Idris (2018) argues that pastoralist seasonal cross border migration conferences support the state and local sub state authorities to adapt to strategic plans aimed at peace building and conflict management during migration processes. This is achieved through provision of early warnings of potential violent situations. Seasonal cross border migration conferences conduct trainings which aim at empowering community members to monitor effectiveness of migration processes so as to provide warning for any potential confrontation and this will help them come up with reliable interventions strategies. According to Mussa and Aliye (2017), these conferences raise awareness through campaigns which are aimed at reminding pastoralists and host communities of mutual benefits of inter-community business and disseminate knowledge of the agreements between them.

Pastoralist seasonal cross border migration conferences organizations face a number of challenges. The most obvious of which is the outright lack of funding as funds are the only resource that can have organization's function. According to Mohamed and Beyene (2016), operating on vacuum where there no policies that can support initiatives is sometimes a challenge, where there are proper policies, physical barrier where in some cases a wall or fence is erected to ensure the closure is enforced. Interference by authorities, closure of borders or restriction of movement across borders, has frequently led to changes in herding practices and has undermined the efforts made by pastoralism seasonal cross border migration conferences in coming with ways of managing peace building and conflict management (Mohamed & Beyene, Ibid).

In Nigeria, The International Crisis Group (2017) conducted a study on herders against farmers:

Nigeria's expanding deadly conflict in 2017. The study found out that violent conflicts between nomadic herders from northern Nigeria and sedentary agrarian communities in the central and southern zones have escalated in recent years and are spreading southward, threatening the country's security and stability. With an estimated death toll of approximately 2,500 people in 2016, these clashes are becoming as potentially dangerous as the Boko Haram insurgency in the north east. However, the response to this crisis at both the federal and state levels has not been effective.

As a result of droughts, pastoralist communities have been migrating in search of water and green pasture. According to this, it has created conflicts as well as challenges over property rights as pastoralists communities encroach on other people's land. This is due to pressure of resources and this includes water and grazing land. This is the common challenges caused by pastoralist movement in many parts of Africa. Kenya has pastoralist from west Pokot as well as Turkana Counties, Karamojong of Uganda as well as the Fulani in Northern Nigeria often move their herds of cattle towards and even into neighbouring countries when drought strikes. This has sometimes caused conflicts with land owners; for instance, in Kenya, the recently witnessed conflict in Laikipia where pastoralist from neighbouring counties forcefully relocating their animals to privately owned ranches. According to incidences of conflict rise when pastoralists from different communities migrate from their traditional homelands to other parts of the country where are not always welcome. According to competition for water and grazing land between pastoralist communities from different parts sometimes raises tensions and most likely turns violent due to desperate situations.

South Sudan has hard wars fought over competition of water, pastures and grazing lands resources along the Kiir River and other swampy areas in the interior of South Sudan vast rangelands including Abyei region (Achankeg, 2013). Natural resources have been the source of tribal conflict over the years between the Dinka in South Sudan and Misseriya nomads of Western and Southern Kordofan States in the Sudan (Idris, 2018). The Misseriya community in Sudan drive their animals to South Sudanese' territories in search for water and grazing land every January of each year. During this process of animals' migrations, frictions and tensions begin over the competitions of the natural resources in the area. When these communities are prevented they enter by force and this sparks skirmishes between Arabs and host communities. These problems are experienced each year in the region. This has made it difficult for peace building and conflict management organizations to achieve their goals in the region (Catley, 2018).

Abyei region has had peace conferences purposely organized to manage pastoralist conflicts related issues in green pasture and water in the region by peace migration conferences. Because of this, their relationships have been somewhat better though not achieved total peace building and conflict management (Idris, Ibid). These conferences aim to regulate the movement of cattle into Abyei region and beyond in the interior of South Sudan. Pre- and post-migration peace conferences have been organized annually by the Joint Community Peace Committees (JCPC), herders, clan leaders and peace partners aimed at managing peace building and conflict management within Abyei region. This has not been effective enough as conflicts are still witnessed in the region (Achankeg, 2013). Though part of the strategies for seasonal cross border conferences in resolving pastoralist migration conflicts, the success of these conferences especially in Abyei South Sudan has not been exhaustively studied. This prompted the researcher in the study to conduct a research in the region.

## 1.2 Statement of the Problem

Pastoralist communities in Abyei region have been migrating with their livestock during dry weather seasons, something which is triggered by drought and this has been the major cause of conflicts (Achankeg, 2013). These movements coupled with historical rivalry, land issues, deep seated cultural values political incitements, proliferation of illicit weapons as well as idleness amongst the youth adds up pressure on communities searching for grazing land and water. A number of strategies have been adopted to mitigate pastoralist related conflicts which include the Red Cross (2009) on establishment of a reference group on pastoral migration. This was intended to provide leadership as well as guidance and develop of a policy on pastoral migrations for countries to adopt. Kalin, and Schrepfer (2012) which analysed existing strategies to address cross border displacement as well as migration at the domestic, regional as well as international levels and this included suggestion by other private institutions. This strategy was based on four pillars of prevention migration, management as well as temporary and permanent protection schemes and resettlement.

This has seen peace building and conflict management stakeholders in Abyei South Sudan resort to seasonal cross border 2017-2019 migration conferences to manage pastoralist related conflicts. This strategy has been adopted because existing literature from previous researchers such as Red Cross (2009) and Kalin, and Schrepfer (2012) on peace building and conflict management does not exhaustively establish real strategies to effectively manage conflicts among pastoral communities in Abyei, South Sudan. This therefore prompted the researcher to pursue this study.

## 1.3 Study objective

The objective of this study was to examine the benefits of implementing pastoralist seasonal cross-border migration 2017-2019 conference deliberations on peace building and conflict management in Abyei Region, South Sudan.

## 1.4 Significance of the study

If the findings of this study were adopted, communities in Abyei, South Sudan may achieve lasting peace and stability; it may strengthen the peace building and conflict management processes policy making process; the study will go a long way in creating reference sources for future academicians by creating additional knowledge on the subject of peace building and conflict management not only locally but also internationally as its results can be used for bench marking.

## 1.5 Delimitations of the Study

The study was delimited to the benefits of implementing the pastoralist seasonal migration conferences deliberations in peace building and conflict management from 2017-2019 in Abyei Region, South Sudan. It was delimited to other objectives which were not covered by the study on peace building and conflict management among communities. The study was also delimited to population and sample size other than the one identified by this study. The study was also delimited to other research designs other than the descriptive survey design used in this study.

## 1.6 Limitations of the Study

The following were some of the limitations a Researcher was bound to encounter in the Course of carrying out this study. The major limitation on the field of peace building and conflict

management is the fact that there was a lot of secrecy and confidentiality which was central to the process of peace building and conflict management. It was therefore important to note that the study was limited to gathering correct information from the identified respondents of the study, as some of them were not willing to reveal information about their operation fearing it would compromise their position of engagement in the area. This limitation was overcome by the researcher through administering questionnaires accompanied with introductory letter, with specific information on the purpose of the study and the confidentiality of information provided by the same Researcher.

## 1.7 Conceptual framework
## Figure 1: The conceptual framework
*Independent variable*                                    *Dependent variable*
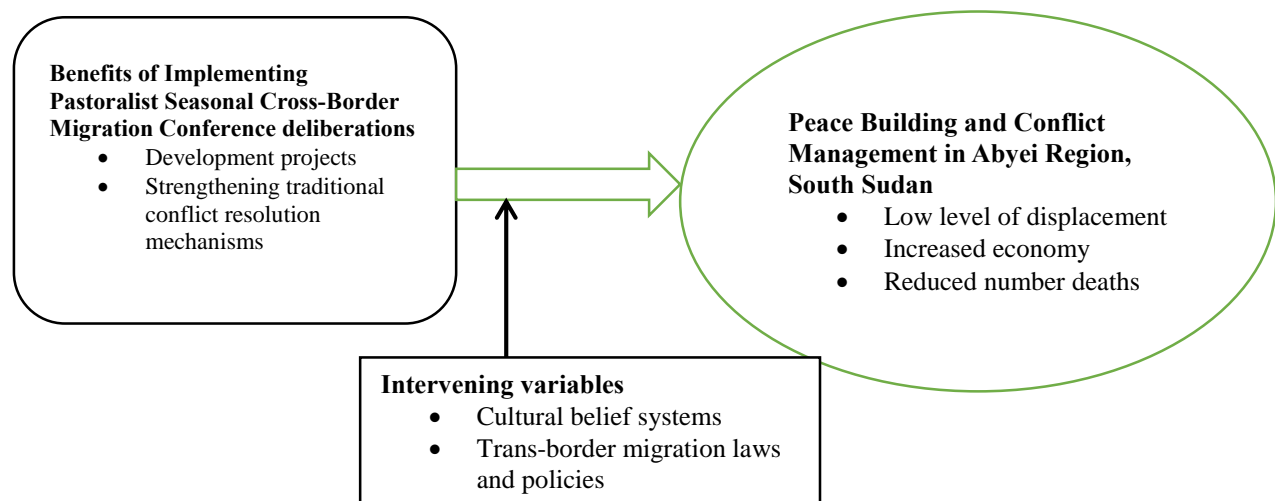


**Source:** *Own conceptualization, 2020*

## 1.8 Literature review
The literature review comprised of theoretical review and empirical review of related literature.
### *Theoretical review*
Theories are normally used focus on reasons some things are the way they are. They are used to enhance existing knowledge; meaning   configures suggestion of a research problem. The study utilized Conflict Transformation Theory by Lederach (1995).

### *Conflict Transformation Theory*
Conflict Transformation Theory was postulated by Lederach (1995). This theory exists on the basis that there were increased conflicts within communities. The theory therefore created a comprehensive framework that was capable to resolve conflicts at all levels. The theory seeks to address issues that have been previously overlooked by those mandated to resolve conflicts of all kinds. Conflict transformation theory changes negative issues into positive ones. Transforming of conflicts takes place before and after completion of peace processes (Lederach (1995).  According to Rupesighe (1995), conflict transformation theory emphasizes on a multi-track approach. This approach recognizes the need to include a number of actors, in roles aimed at peaceful resolutions. Conflict transformation theory provides a suggestion of having a comprehensive and wide-ranging

approach; this approach emphasizes on supporting groups to come from within communities under conflict rather than for the mediation of outsiders (Rupesighe, 1995). The hypothesis likewise perceives that contentions are changed continuously, through a progression of changes just as explicit advances. An assortment of entertainers may likewise assume significant functions as these fuses the action of cycles, for example, harmony building peace promotion.

The theory of conflict transformation is fundamental because it can be applied to transform failed relationships between Misseriya and Ngok Dinka (MAND) Communities in the Abyei region, Sudan/South Sudan. If these failed relationships are transformed, then this is able to support peace building and conflict management in the Abyei box. Therefore, this theory intends to come up with approaches that can effectively manage conflicts so as to create a peaceful environment between the MAND communities in the region.  It is also intending to come up with approaches that can effectively manage conflicts so as to create a peaceful environment in Abyei region. The theory was important to the study as it intends to create an enabling environment between conflicting parties who in this case are pastoralist, host communities and farmers in Abyei region, South Sudan.  This theory as opposed to compromise doesn't just look for inconsistency in an agreement setting, however the hypothesis is expecting to address auxiliary and social main drivers by testing shameful acts and re-establishing human relations. The theory also handles ethical and value-based dimensions as those experienced in Abyei Region, South Sudan. This theory was intended to benefit communities in Abyei region as its tenets can be applied when looking for peaceful solutions among warring communities in the region as well as restoring relationships between the Misseriya and Ngok Dinka communities in the region. Conflict transformation theorist views violent conflicts as a permanent concern for the differences and interests within and between communities. The tendency to violence comes from the existing institutions as well as historical relationships. According to Rupesighe, (1995), conflict transformation theory also establishes power distribution systems.

**Empirical review**
*Benefits of Implementing Pastoralist Seasonal Cross-Border Migration 2017-2019 Conferences on Peace-Building and Conflict Management*

Peace building today is viewed differently as per individual countries which bring about diverse translations.  Autesserre (2014), peace means the absence of war which is specifically achieved through balance of power as well as threats brought about by conflicts, not forgetting justice, transformations of perceptions as well as tolerance.  The realization of positive peace means require parties concerned to address the origins of conflicts which regarded to be politically, socially, economically as well as culturally oriented. This as well includes community beliefs, as well as attitudes under which its institutionalization and legitimization are based on (Oringa, 2016). The unwavering peace among conflicting communities has to start with the management of violence through measures that creates positive peace. Peace building agreements often create enthusiasm at its initial stages which can later be associated with low level of violence with higher expectations in the future.  The realities of interpreting peace agreements in reality can lead to disagreement as well as disappointment with existing conflict management process (Autesserre, 2014). The implementation of peace processes can result into opportunities which can either weaken or strengthen peace processes. The consent to make compromising steps means external powers are strong. A weak peace, created external pressures coupled with weak leadership is not

in a position to stop or manage conflicts in any way because conflicting parties may feel that compromises may create new demands which can also create new subsequently, during implementation of peace agreements, they should be aligned to community expectations (Davies & Nuesri, 2016).

In many occasions, conflicts among pastoralist communities have troubled many regions in the world; the steady increase of conflicts within regions is as a result of grazing land and water for pastoralist communities (Davies & Nuesri, Ibid). Instability in neighbouring countries coupled with the influx of illicit trade in small arms and light weapons aggravates some of the conflicts witnessed in these regions. Changes in the political leadership have also created a lee-way for competing politicians to engage vigilantes on their behalf. Other than these causes, there are a number of other reasons which are known to aggravate conflict which include scramble for natural resources for wealth. The Widespread food insecurity is also seen as one of the reasons contributing to the situation (Reardom, 2015).

According to Davies and Nuesri (Ibid), peace building strategies via community-initiated projects is another important strategy than be adopted to manage conflict within regions. Project administrators engage themselves in ensuring that proper sanitation, food security, and other human basic necessities exist for the community. Ensuring the existence of such development projects can ensure that   livelihoods are improved and minimize conflicts (Lind & Oringa, 2016). Organizations should also ensure that other factors of community conflicts are minimized to ensure total peace. According to Reardom (Ibid), the efforts for peace building processes have been researchers by various researchers across the globe. According to peace building initiatives have for quite a long time been the significant way to handle and maintain law and order. In some cases, adopting the use of military has assisted in ensuring peaceful coexistence among pastoralist communities. This naturally shows that strategies can once be used by progressive organizations in managing peace (Davies & Nuesri, Ibid). In some instances, conflicting pastoralist communities can experience militarization processes that aims at restoring total peace. According to Lind and Oringa (Ibid), revitalization of traditional conflict resolution strategies where some of the elaborate strategies is the early warning systems that alerts the council of elders of impending attacks by their neighbours.  After reporting is made, elders then initiate negotiation processes with their neighbours to ensure peaceful coexistence as well as a joint utilization of scarce pasture and water resources during droughts. These negotiations sometimes lead to peace pacts that are long lasting. According to Achankeng (2013), it is claimed that a peace pact agreed ensures peaceful coexistence and even comradeship in cattle raids.  The use of traditional peace building mechanisms has also often taken the form of compensation and fines to settle disputes and avert cases of retaliation among pastoralist community members.

According to Conflict Sensitivity Consortium (2012), using income generating projects disarmament programs plus revitalization of traditional conflict resolution systems as an approach to conflict resolution would be beneficial to pastoral communities in regions such as Abyei, South Sudan. This is based on the culturally accepted notions that are known to care for other fellow communities (Committee on World Food Security, 2016). It is important for peace building organizations in pastoralist communities to ensure that they promote peaceful interactions between the various communities (Catley, 2018), peace building as well as conflict management strategies must provide positive impact through introduction of projects that are beneficial to the local

communities in general.

**1.9 Methodology**
This study adopted descriptive survey research design to enable the investigators have a clear understanding on the benefits of implementing pastoralists' seasonal cross-border migration 2017-2019 conference deliberations on peace building and conflict management in Abyei Region, South Sudan. The design was favoured by the mixed methods approach which utilized both qualitative and qualitative data collection techniques to help explain the reality of the occurrences in Abyei region. The target population in the study included all stakeholders' pastoralist seasonal cross border migration 2017-219 conferences in peace building and conflict management in Abyei, South Sudan. According to reports by the Government South Sudan, there are more peace building associations in Abyei, with a total of over 325 employees' directly responsible peace-making mechanisms. Abyei region has over 39 government representatives; and more than 4,981 conflict affected persons. This brings to a total of 5,345 people who are behind peace building and conflict management in the region. This number was distributed as shown in table 1

**Table 1: Target Population**

| Category | Target Population | Percent (%) |
|---|---|---|
| **Employees of 7 NGOs** | 325 | 6.1 |
| **Government representatives** | 39 | 0.7 |
| **Representatives of conflict affected Members of public** | 4,981 | 93.2 |
| **Total** | 5345 | 100 |

**Source: Abyei regional Records (2020)**

This study adopted stratified sampling method to identify respondent's groups from which data was collected. This was because the population responsible for the study was scattered as per levels indicated in table 1. Purposive sampling method was used to select respondents from government representatives and non-educated for interviews. Simple random sampling method was also used to select actual respondents from NGO employees and members of public. This was important as it assisted in achieving the best desired result from target population. Simple random sampling method was used to arrive at actual respondents from the three levels of management to obtain the sample size because this assisted in the reduction of costs and the time for interviewing the whole population. Babbie (2016) asserts that a sample is a sub set of a larger population that has been selected to reflect or represent characteristics of the whole population. The accuracy of the results under sample size will dictate the level of generalization to be applied so as to demonstrate as the whole target population (Kombo & Tromp. 2006). For this particular study the sample size was mainly based on a select of target population. Sample size was then arrived at using Yamane (1967) formula as follows

$$n = \frac{N}{(1+Ne^{2})}$$

Where:
n= minimum sample size
N= population
E = precision set at 95 % (5%=0.05)
Hence; n= 5345/1 + (5345 x 0.0025)

**n=372**

**Table 2: Sample Size**

| Category | Target Population | Sample Size | Sampling Technique | Percent (%) |
|----------|-------------------|-------------|--------------------|-------------|
| Employees of 7 NGOs | 325 | 22 | Simple random | 6.1 |
| Government representatives | 39 | 3 | Purposive | 0.7 |
| Representatives of conflict affected Members of public | 4,981 | 347 | Simple random | 93.2 |
| Total | 5,345 | 372 | | 100 |

**Source: Field data, 2021**

The main instruments for data collection were questionnaires for quantitative and interview schedules for qualitative data collection. The use of questionnaire was to make it easier to approach the respondents since they do not have any distribution bias as they do not show any particular preference or dislike for a certain individual. Questionnaires also helped to avoid issues arising from any inhibition in answering questions of personal nature, and those that the respondent may hesitate to answer in the presence of the researcher. In the study, close and open-ended questionnaires were drafted and included general information benefits of implementing pastoralist seasonal migration conference deliberations to enhance data collection. Key informant interview guide was also prepared to enhance face to face data collection from 3 representatives of government agencies and 20 identified non-educated respondents in Abyei Region, South Sudan. These discussions were held for important information gathering. Descriptive statistics technique was employed to ensure that the masses of Numerical data was organized, summarized in such a way that they can be meaningfully understood and communicated. The questionnaires were checked for completeness and consistency of information at the end of every field's data collection day and before storage. Information from questionnaires was codded and related information grouped together. Coding was considered in all the sections of the questionnaire. Quantitative data from the completed questionnaires was cleaned, re-coded and entered into the computer using statistical package for social sciences (SPSS) for windows version 22.0 for analysis. Data was presented in percentages, means, standard deviations, and frequencies. For quantitative statistics, data was generated through pie charts and other graphic presentations. Data was also presented using percentages, mean and Standard Deviation, Correlation analysis, regression analysis as well as ANNOVA were also used to analyse data. Qualitative data was organized into themes and reported in verbatim. To ensure that the study remains legal, the researcher requested for a permission letter from Africa Nazarene University for conducting the study. Consent was also sought from Government of South Sudan Ministry of Higher Education which gave the permission letter to conducting this study. The researcher also sought verbal permission from other stakeholders in the region.

**1.10 Presentation and discussion of the findings**

*Response Rates*
The researcher in this study targeted 372 sampled respondents, out of which 349 questionnaires were prepared for data collection, 23 of the respondents were purposively identified for interview. Out of the 349 questionnaires distributed, only 314 of them were duly filled and returned for

analysis. 35 of the distributed questionnaires were not returned for analysis due to unknown reasons to the respondents. The researcher did not bother to ask the respondents as to why they did not fill and return the questionnaires and therefore assumed that respondents had their own personal challenges.

**Table 3 Response Rates**

| Questionnaires | Frequency | Percent (%) |
|---|---|---|
| **Returned** | 314 | 90.0 |
| **Not returned** | 35 | 10.0 |
| Total | **349** | **100** |

*Source: Field data, 2021.*

From the study findings, returned questionnaires accounted for 90.0% response rates. This response rate was believed to be good enough for the study as Mugenda (2008) affirms that a response rate of 60% is always good for a study. This therefore means that 90.0% is therefore considered adequate enough for carrying out the study. These results are as presented in table 3 above.

***Demographic Characteristics of the Respondents***
The demographic characteristics of the respondents include gender, age, highest academic qualification, and duration lived. These characteristics are fundamental to the study as it helps respondents understand the nature of conflicts in Abyei Region, South Sudan

*Gender of Respondents*
The study sought to determine the gender of each respondent involved in the research. This was with the assumption that gender variations can influence peace building and conflict management in Abyei, South Sudan. In every peace building and conflict management projects, involving gender perspectives across the age sets is very importance for genuine peace and conflict mitigation in the society.  In this particular research, men and women, boys and girls were considered to be instrumental and that their views and opinions need to be consulted and incorporated into the research's findings. The results in this part were presented as shown in figure 2 below.
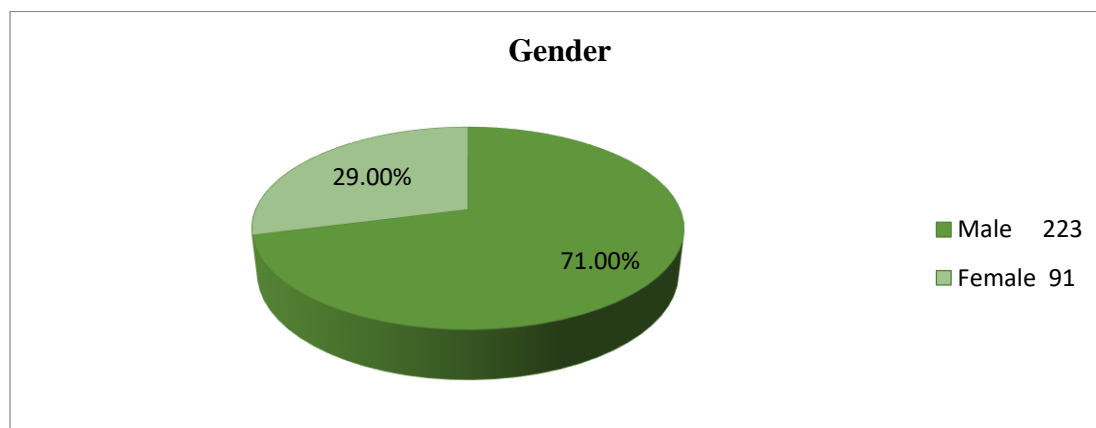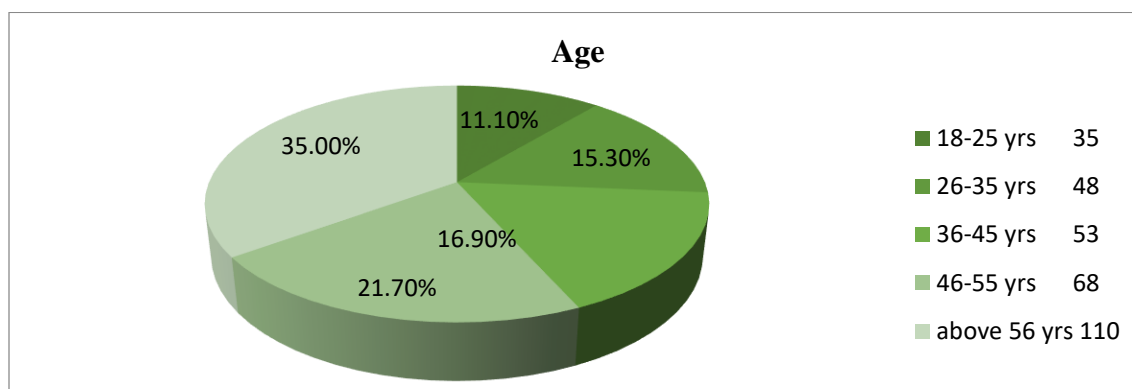


*Figure2. Gender of respondents*
*Source: Field data, 2021*

From the results as indicated in figure 2, out of 314 respondents who participated in the study, 71% of them were males while the remaining 29% were females; 35 respondents were not able to return their questionnaires for analysis. This outcome clearly indicates that the number of women who took part in this important matter was low as compared to the other societies in the world today. More effort is needed to escalate female participations and representations in the importance matters especially in the decision-making processes especially in resolving conflicts in the society.

*Age of Respondents*
The researcher sought to find out the age of individual respondents who participated in the research. Age is important because as one grows with age information also grows. The outcome of this section was as presented in figure 3 below.



**Age**

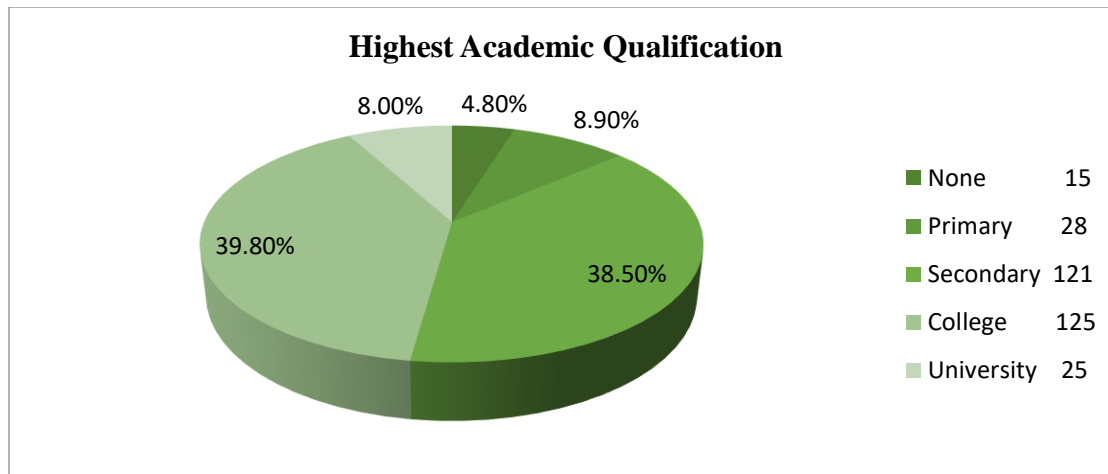| | | |
|---|---|---|
| ■ 18-25 yrs | 35 |
| ■ 26-35 yrs | 48 |
| ■ 36-45 yrs | 53 |
| ■ 46-55 yrs | 68 |
| ■ above 56 yrs | 110 |

*Figure 3 Ages of Respondents*
*Source: Field data, 2021*

From the findings as shown in figure 3, majority of the respondents who participated in peace building and conflict management in Abyei Region, South Sudan were 56 yrs. and above with 35.0%. this category was followed by those with 46-55 years with 21.7%; 36-45 years was next with 16.9%; 26-35 years followed with 15.3% and finally those with 18-25 years with 11.1% years of age. From these findings, it is apparent that Abyei region values age among its residents as this comes with experience as well as wisdom which are an important gradient for peace building and conflict management in the region.

*Respondent's Highest Academic Qualification*
The study intended to find out the respondent's highest academic qualification. This was in the assumption that education is a measure of excellence in peace building and conflict management in conflict prone regions such as Abyei, South Sudan. Without formal education, it will be difficult to implement peace building projects that can mitigate conflicts and build peace in the society. Education is one of the pre-requisites in peace building and conflict management in any society that is so prone to social violence conflicts in the world.

**Highest Academic Qualification**

8.00%    4.80%    8.90%

39.80%

38.50%

| | |
|---|---|
| ■ None | 15 |
| ■ Primary | 28 |
| ■ Secondary | 121 |
| ■ College | 125 |
| ■ University | 25 |

*Figure 4 Respondent's Highest Academic Qualification*
*Source: Field data, 2021*

From the results as reflected in figure 4, respondents were required to state their highest academic qualification. Results show that majority of them were college graduates with 39.8%. This was flowed by secondary school leavers with 38.5%; primary had 8.9% followed by university with 8.0% and lastly none who were 4.8%. From the results of these implies that majority of Abyei residents have college level of education and below. This implies that the region needs to encourage residents to upgrade their level of education. This is to enable them to have the necessary skills which enable them to manage peace building and conflict management effectively. According to people interviewed during the research exercise in Abyei. Majority of the people in region advocated for their children getting educated as they saw this as the pre-requisites for acquiring knowledge as well as wisdom which are important aspects for building peace and conflict management in the society, the people felt that Abyei residents need to expedite their expertise, skills and knowledge which can in turn assist in bringing everlasting peace to the region which will create a sustainable peace and development in the area.

***Benefits of Implementing Pastoralist Seasonal Cross-Border Migration 2017-2019 Conference deliberations***
The section required respondents to state if there were benefits of implementing pastoralist seasonal cross-border migration 2017-2019 conferences in Abyei, South Sudan. Specifically, the study focussed on examining the benefits of implementing pastoralist seasonal cross-border migration 2016-2019 conferences. The questions in the questionnaire were organized on a five-point Likert scale ranging from 1 = Never 2 = rarely, 3 = not applicable, 4 = Sometimes and 5 = Always. Results were as presented in table 5

*Table 5 Benefits of Implementing Pastoralist Seasonal Cross-Border Migration 2017-2019 Conferences*

| Benefits of implementing pastoralist seasonal cross-border migration 2017-2019 conferences | Ne | | R | | N/A | | S | | Al | | Mean | Std. Dev. | (N) |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | F | % | F | % | F | % | F | % | F | % | | | |
| There are Water projects | 11 | 3.5 | 23 | 7.3 | 35 | 11.1 | 99 | 31.5 | 146 | 46.5 | 2.79 | 1.485 | 314 |
| There are Educational projects | 8 | 2.5 | 19 | 6.0 | 48 | 15.3 | 111 | 35.4 | 128 | 40.8 | 2.56 | 1.665 | 314 |
| There are sanitation projects | 14 | 4.5 | 17 | 5.4 | 52 | 16.6 | 97 | 30.9 | 134 | 42.7 | 3.03 | 1.428 | 314 |
| There are food security projects | 9 | 2.9 | 21 | 6.7 | 49 | 15.6 | 105 | 33.4 | 130 | 41.4 | 3.11 | 2.583 | 314 |
| There are livelihood projects | 5 | 1.6 | 17 | 5.4 | 31 | 9.9 | 106 | 33.8 | 155 | 49.4 | 2.03 | 1.228 | 314 |
| There is protection projects | 9 | 2.9 | 19 | 6.1 | 47 | 15.0 | 112 | 35.7 | 127 | 40.4 | 2.31 | 1.850 | 314 |
| Any other comments | 6 | 1.9 | 22 | 7.0 | 50 | 15.9 | 102 | 32.5 | 134 | 42.7 | 1.98 | 1.513 | 314 |
| **Aggregate Score** | | | | | | | | | | | **2.54** | **1.677** | **314** |

*Source: Filed data, 2021*

From the findings on benefits of implementing pastoralist seasonal cross-border migration 2017-2019 conferences in Abyei South Sudan, results as presented in table 5 indicate means of between 1.98 – 3.11 and a standard deviation of 1.228 – 2.583 registered. In general, the research findings revealed that majority of the respondents agreed that there were benefits on implementing pastoralist seasonal cross border migration 2017-2019 conferences with a mean of 2.54 and a standard deviation of 1.677. Specifically, the findings of the study revealed that there were more benefits implemented by pastoralist seasonal cross border migration 2017-2019 conferences other than the ones investigated by this study with a mean (M = 1.98) and a standard deviation of 1.513 recorded; existence of livelihood projects had a mean (M = 2.03) and a standard deviation of 1.228 recorded, existence of protection projects with a mean (M = 2.31) and a standard deviation of 1.850; existence of educational projects with a mean (M = 2.56) and a standard deviation of 1.665 existence of water projects with a mean (M = 2.79) with a standard deviation of 1.485; existence of sanitation projects with a mean (M = 3.03) and a standard deviation of 1.228 recorded; existence of food security projects with a mean (M = 3.11) and a standard deviation of 2.583.

From these research findings, it apparent that Abyei region benefitted from implementing activities by pastoralist seasonal cross-border migration 2017-2019 conferences. These included projects that were intended to empowered communities around Abyei region. These projects again included water projects, educational projects, sanitation projects, protection projects as well as other livelihood projects for people's empowerment. From those interviewed on the importance of implementing pastoralist seasonal cross-border migration 2017-2019 conference activities, majority of them were of the view that pastoralist seasonal cross-border migration 2017-2019 conference activities had a strong relationship between implementing pastoralist seasonal cross-border migration 2017-2019 conferences and peace building processes in Abyei South Sudan. They felt that this had come in hand as their activities which included water, food distribution,

educational, sanitation as well other human empowerment projects came in hand to ensure that residents of Abyei have been empowered so as to maintain peaceful coexistence. Majority of those who attended Aweil Grand hotel conference specifically said that that, out of this pastoralist seasonal cross-border migration 2017-2019 conference activities; two communities who were in attendance at the conference agreed on among other agreements on immediate cessation of hostilities and decide to urged peace partners to support the dissemination of peace agreements in the region. They also agreed to conduct pre and post seasonal grassroots peace conferences annually as per traditional norms agreed upon by the two of them. (Pioth, 2nd March 2021)

*Discussion of the findings*
The main objective of this study was to examine the Benefits of Implementing Pastoralist Seasonal Cross-Border Migration 2017-2019 Conference deliberations on Peace Building and Conflict Management in Abyei region. The study revealed that there was a strong relationship between the benefits of implementing pastoralist seasonal cross-border migration 2017-2019 conferences and peace building and conflict management in Abyei region. These results are in line with a study by Autessere (2014), who posit that peace building agreements often create enthusiasm at its initial stages which can later be associated with low level of violence with higher expectations in the future.  However, Davies and Nuesri (2016) posit that the realities of interpreting peace agreements in reality can lead to disagreement as well as disappointment with existing conflict management process. These findings also are in tandem to a study by Lind and Oringa (2016) who argues that the implementation of peace processes can result into opportunities which can either weaken or strengthen peace processes. The consent to make compromising steps means external powers are strong. A weak peace, created external pressures coupled with weak leadership is not in a position to stop or manage conflicts in any way because conflicting parties may feel that compromises may create new demands which can also create new subsequently, during implementation of peace agreements, they should be aligned to community expectations (Davies & Nuesri, 2016).

The findings also concurs with the work of  Davies and Nuesri (2016) who found out that peace building strategies via community-initiated projects is another important strategy than be adopted to manage conflict within regions. Project administrators engage themselves in ensuring that proper sanitation, food security, and other human basic necessities exist for the community. Ensuring the existence of such development projects can ensure that livelihoods are improved and minimize conflicts (Lind & Oringa, 2016). Organizations should also ensure that other factors of community conflicts are minimized to ensure total peace. They are in agreement with the outcome of Reardom (2015) report which posits that efforts for peace building processes have been researched by various researchers across the globe. According to peace building initiatives have for quite a long time been the significant way to handle and maintain law and order. In some cases, adopting the use of military has assisted in ensuring peaceful coexistence among pastoralist communities. This naturally shows that strategies can once be used by progressive organizations in managing peace (Davies & Nuesri, 2016). In some instances, conflicting pastoralist communities can experience militarization processes that aims at restoring total peace. From those interviewed on the importance of implementing pastoralist seasonal cross-border migration 2017-2019 conference activities, majority of them were of the view that pastoralist seasonal cross-border migration 2017-2019 conference activities had a strong relationship between implementing pastoralist seasonal cross-border migration 2017-2019 conferences and peace building processes in Abyei South Sudan. They felt that this had come in hand as their activities which included water,

food distribution, educational, sanitation as well other human empowerment projects came in hand to ensure that residents of Abyei have been empowered so as to maintain peaceful coexistence.

## 1.11 Conclusions
From the study findings, it was concluded that there was a strong relationship between the benefits of implementing pastoralist seasonal cross-border migration 2017-2019 conferences and peace building and conflict management in Abyei region, South Sudan. It is therefore important that all peace building stake holders to ensure that peace building and conflict management organizations are fully supported if total peace is to be achieved in Abyei region. This means that, peace building organizations in Abyei region are working towards ensuring total peace among conflicting communities should be provided with an enabling environment by warring communities.

## 1.12 Recommendations
The study recommends that, peace building organizations should ensure that their activities should be aimed at achieving long lasting peace within pastoralist communities in Abyei region. There is a need for proper coordinated efforts of peace building and conflict management activities in Abyei region. Collaborative and collective approach should be employed to ensure minimum conflicts among the Misseriya and Ngok Dinka (MAND) communities are attained. Governments and stakeholders should ensure that only good pastoralist seasonal cross-border migration conference activities are implemented to enhance and further peace building initiatives and conflict management strategies between the warring communities in the region. Governments and peace building partners should ensure that pastoralist seasonal cross-border migration conference in Abyei region do not encounter any challenges in the future.

This is to enable them organize; conduct their activities intended to unite warring communities in the region. The government of South Sudan should also come up with policies that are able to support peace building organizations such as the pastoralist seasonal cross-border migration conferences. Policies should enlighten the communities on the importance of peaceful co-existence amongst them in the region.

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