

**South Sudan Conflict: Identifying Challenges and Opportunities in
Implementing Peacebuilding Through Sustainable Development**

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Abstract

The Sudanese civil war, which lasted from 1983 to 2005, displaced millions of Sudanese worldwide. Most of those who were displaced were from what is now known as South Sudan. In 1995, massive resettlement programs began, bringing some South Sudanese to North America. As a result, a growing diaspora community emerged which actively contributes to and participates in the affairs of their home country. The study sought opinions from South Sudanese who were displaced during the 1983-2005 civil war. The study examines the role played by South Sudanese diaspora in Canada and the United States in the development efforts of South Sudan. It also analyses how this assistance affects peacebuilding and development in the country. More specifically, the study argues that South Sudanese in the diaspora contribute towards peace and the country's development efforts through resource remittances. In this research, the primary question is: *How do the South Sudanese diaspora resource remittances affect peacebuilding and development?*

To answer the research question, look into the role of the South Sudanese diaspora in contributing to the country's socioeconomic development. The purpose of the research is to identify and document how resource remittances can enable the process of peacebuilding and development in a country that has experienced decades of protracted conflict. The study aims to establish the significance of resource remittances in fostering peacebuilding programs and development on an individual, communal, and national level.

Documenting the role of South Sudanese diaspora resource remittances demonstrates the importance, mainly how resources are collected, channeled, and directed toward identified peacebuilding and development priorities. Undertaking research is an essential step in determining the contribution of remitted funds to relatives and friends.

The study discovered that the diaspora contributes towards the country's development by remitting resources. Local peace initiatives and diaspora communities are contributing positively through collaborative projects in their respective communities. More importantly, resource remittances from the diaspora, assists relatives and friends.

The study concluded that South Sudanese in the diaspora are well engaged with their country of origin by supporting relatives and friends through resource remittances. In addition, the study attested to the fact that resource remittances have a positive impact on South Sudanese socioeconomic development.

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I sincerely thank everyone who participated in, contributed to, supported, and guided the research process to achieve the intended outcomes of advancing and implementing peacebuilding through resource remittance for development. Given the level of interaction, contribution, and participation, it has become a collective journey to bring about the desired change by mobilizing diaspora communities' resources (human capital and materials) to empower the country to meet the challenges of underdevelopment.

Accordingly, I would like to thank everyone who has contributed to this research in any way that has helped it to be valuable and successful. I am extremely grateful to all of the committee members and others for their invaluable contributions and assistance.

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Thesis Dedications

This thesis is dedicated to my late wife, Amach Machar Biar (Munera) aka Mane Apajok Mabior, who died in 2005. Her untimely death devastated the entire family, especially children and myself, which turned our world upside down. This incident occurred during my second year of university (undergraduate degree). Still, her love of education gave me the strength and courage to cope with the loss and continue my studies while also facing the difficult task of raising children on my own. Their ages ranged from six (6 months) and months to six years (6 years old). Despite numerous obstacles, her unrivaled love of education as the 'foundation of a better life' kept me going as I finished this thesis. That is why I dedicate it entirely to her. We will keep bringing up her name in our lives whenever and wherever something good happens, such as this thesis dedication. Dear Martha Amach Machar, my wife, our children are healthy and grown-up, and we will cherish your name lovingly and tirelessly for the rest of our lives. Amen!

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Table 1: Sudan Remittances inflow (US\$ million) 1995-2018

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List of Acronyms

RARCSS	Revitalized Agreement on the Resolution of Conflict in the Republic of South Sudan
AU	African Union
AUC	African Union Commission
CoHA	Cessation of Hostilities Agreement
CTRH	Commission on Truth, Reconciliation, and Healing
CTSAMM	Ceasefire and Transitional Security Arrangements Monitoring Mechanism in South Sudan (CTSAMM)
DDR	Disarmament Demobilization and Reintegration
DoP	Declaration of Principle
GCASS	Global Coalition Advocate for South Sudan
HLRF	High Level Revitalized Forum
IDPs	Internal Displaced Persons
IGAD	Intergovernmental Authority Development
JMCC	Joint Military Ceasefire Commission
JMEC	Joint Monitoring & Evaluation Commission
MHADM	Ministry of Humanitarian Affairs and Disaster Management
MVTs	Monitoring Verification Teams
OAGS	Other Armed Groups
OCHA	Office for the Coordination of Humanitarian Affairs
SDSR	Strategic Defence and Security Review
SDSRB	Strategic Defence and Security Review Board
SPLM	Sudan People Liberation Movement
SPLM-IO	Sudan People Liberation Movement, IO
SPLM-IG	Sudan People Liberation Movement, IG
SPLM-F	Sudan People Liberation Movement, FDs
PCHA	Protection of Civilians and Humanitarian Access
UNDP	United Nations Development Programme
TGoNU	Transitional Government of National Unity
TNLA	Transitional National Legislation Assembly
TCRSS	Transitional Constitution of the Republic of South Sudan
SSNDE	South Sudanese Network Democracy and Elections
UNMISS	United Nations Mission in South Sudan
SIRSS	Strategic Innovative Reliable Sustainable Solutions
TRIOKA	<i>Troika</i> (the United Kingdom, United States and Norway)

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Chapter 1: Introduction to the Study

1.1 Introduction and Thesis

In the late 1980s and early 1990s, many people migrated to North America as a result of war, including more than 3,500 unaccompanied children. This study examines the role played by South Sudanese diaspora in Canada and the United States in the development efforts of South Sudan. Through in-depth interviews of 17 research participants, this qualitative study explored how people in the diaspora—many of whom came to North America as young people—think about South Sudan and engage in supporting development there. A key finding was that many South Sudanese in the diaspora contribute toward peacebuilding by providing resource remittances towards the country's development efforts. This study is significant for understanding the role of and influence of the diaspora in peacebuilding and development, and exploring the global intermediaries and connections that are critical in responding to violence, scarcity, and trauma in ways that strive to heal the world.

Every country strives to achieve a certain level of socioeconomic development for its people. For South Sudan, which is just emerging from various developmental challenges, achieving development from its own resources is limited. Therefore, resource remittances from the diaspora can play a significant role in its peacebuilding and development efforts. Resource remittances have a direct impact on socioeconomic development. Socioeconomic development brings peace and stability in the country. The focus is on South Sudanese residing in Canada and the United States of America.

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South Sudanese diaspora are a great resource to the country. Historically, most of them participated in the liberation struggle, which gives them some understanding of the needs of the country's development. They are currently remitting resource which directly help their relatives and indirectly contribute to the country's development.

Because of the nature of the data and information collected during the study, this will be a qualitative study. The data and information were collected through a process of one-on-one interviews with 17 participants. The participants were drawn from members of South Sudanese diaspora communities across North America (Canada and the United States of America). The 17 participants were chosen randomly from those aged 18 years and above and were willing to participate in this research.

Diaspora is a term that is in vogue with multiple meanings. A person in diaspora is someone who leaves their country of origin and migrates to another country where they resettle and become a member of that host nation (Boyne, 2015, p. 147). Hayes (2003b), Brubaker (2005), and Faist (2010) added that although the diaspora leaves their country of origin, most keep their ties with extended family and friends in their country of origin. Diaspora stays connected with their homeland through cultural practices in their adoptive country (Van Hear et al., 2004, p. 1). The interconnectedness between the country of resettlement and the country of origin usually means that there is support in the form of remittances for those left behind. The definition of diaspora, which I have adopted for this research, is the one provided by Sheffer (1986) that "diaspora" are ethnic minority groups of migratory origin who live and work in host nations while preserving strong sentimental and material ties to their homelands (p.174). Consequently, the South Sudanese diaspora

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are those who left Sudan then and settled in Canada and the United States of America, but still maintain strong links with their country of origin.¹

South Sudanese in the diaspora, like other diaspora around the world, remain connected to their country of origin through visits, Internet, and through social media such as Facebook, phone, and WhatsApp. To a South Sudanese, sending money or any other resource to those left behind reflect interconnectedness. By supporting families and friends, the diaspora indirectly supports development and the creation of a peaceful communities of South Sudanese. This study is therefore the beginning of a conversation about the role of resource remittances in development, and hopefully, be an impetus for future research.²

The study sought opinions from South Sudanese who were displaced during the 1983-2005 civil war. Although there have been different types of migration (at different periods in time) by South Sudanese to different parts of the world, such as The Gulf region, Saudi Arabia, and Europe, the researcher decided to focus on the 1983-2005 period because the majority of Sudanese migrated to North America during this period. During this period, the principal push factors were mostly political, and to a lesser extent socio-economic. Abusharaf (1997) states that conditions did not improve following independence, as successive Northern-dominated governments made little effort to eradicate systemic disparities. Additionally, the Northern-dominated government wanted

¹ The discussion in this thesis covers periods when the country was one and called Sudan. The liberation war was waged when it was Sudan. However, many Sudanese left the country during this time and the liberation war ongoing. South Sudan was a result of the war and was born on July 9, 2011.

² This became more apparent by comments made by those who participated in this study simply because they became aware of the role they are playing in their country's development through remittances of resources via their relatives.

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to spread the Islamic and Arab languages, which Southerners interpreted as attacks on their ethnoreligious identities (p. 519). However, in 1983, the liberation war by South Sudanese intensified following the actions of Sudan's military government resulting in increased numbers of migrants. This was the first time that significant numbers of refugees migrated to North America as Abusharaf (1997) states, "the war has worsened under the current regime" (p. 520). In the study period 1983-2005, the cut-off year is 2005 because this was the year when a peace accord between the North and South was signed. Accordingly, fewer people were migrating to North America.

This study, therefore, explores the role played by resource remittances in helping family and friends back home. This is at the individual level. At a broader and national level, it seeks to examine the impact of resource remittances on peacebuilding efforts in South Sudan. Peacebuilding impact is determined when there is socioeconomic development, then that can bring peace and stability. Usually, a lack of peace and stability implies that there is no socioeconomic development.

1.2 South Sudanese migration patterns

Two Migration patterns can be identified when discussing the South Sudanese diaspora. The first migration pattern was the one involving Sudanese unaccompanied minors, which occurred in the late 1980s. The second one was in the early 1990s when the Sudan People Liberation Army (SPLA) split, which resulted in the mass migration of people from the current Jonglei State area. This is usually referred to as the "1991 mass massacre of civilians and looting of their properties" (Lam, 2007).

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The South Sudanese diasporic community in North America is mostly composed of those who were running away from the liberation wars who also form some of the two migration patterns mentioned above. What sets each group apart is the time when they left South Sudan for North America, how they left, and the category under which they were admitted to North America. *The New York Times* (September 3, 2001) reported that 3,600 unaccompanied minors came to the United States America in the early 2000s. These are also referred to as the Lost Boys and Girls of Sudan. These young people were admitted to the United States of America under “special consideration” due to their unique circumstances.³

The mass migration of the Sudanese unaccompanied minors started in 1987 when a group of young boys and girls were taken to Ethiopia by the Sudan People Liberation Army (SPLA). There were two reasons the SPLA took the children to Ethiopia. The first reason was for the children's safety because, at the time, the liberation war was being waged against the Sudan government. Thus, Sudanese government soldiers (Arabs) were targeting the young ones in the villages because the adults were already in the liberation struggle fighting against the Khartoum government. The second reason was a strategic one because the leadership of the SPLA wanted to have the young ones getting an education while adults were fighting the war of liberation because they knew that an independent South Sudan would need educated human capital (World Bank DataBank, 2018).

³ The reported numbers of unaccompanied minors given by the NYT were only those who were admitted to the United States of America. There were also other unaccompanied minors who were part of the group that went to the United States America, but came to Canada as individual refugees, but not under “special consideration.”

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These young boys and girls walked from Sudan to Ethiopia. They stayed in Ethiopia for four years and then walked back to Sudan in 1991. These boys and girls were compelled to return to Sudanese displacement camps after the regime in Ethiopia changed in 1991 and eventually make another long walk to a United Nations refugee camp in Kakuma, Kenya, to avoid attacks by Sudanese government forces (p 386). The journey back to Sudan was because Ethiopia had now become unstable and unsafe because of its conflict with Eritrea.

Unfortunately, Sudan was also unsafe because of intensified fighting between the Sudanese government and the SPLA forces. This forced the young boys and girls to be on the run again, crossing the border into Kenya where they were resettled in Kakuma Refugee camp. For almost eight years, the unaccompanied minors in Kenya's Kakuma Refugee Camp lived mainly in a peer group without their parents. While the resettlement process began in 1997, 1998, and 1999, around 3,800 "lost boys and girls" were brought to the United States in 2000 and 2001. (p. 386). Thus, the migration path included Ethiopia, back to Sudan, then Kenya and finally North America.

A majority of the Sudanese in North America came as refugees, and a small but sizeable group came as skilled workers (Abusharaf, 1997). According to Abusharaf, the new wave of migrants and refugee populations to the United States and Canada from Sudan, increased in the 1990s (p. 514). In other words, this was a mixed flow of immigrants, which came to North America in two waves. Abusharaf (1997) adds that the greatest number of Sudanese arrived in North America in the 1990s (p. 514). In this study, those who migrated during this period can be considered as the first wave of immigrants

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and refugees. While the second wave was composed of unaccompanied minors (also known as “The lost boys and girls of Sudan”) and other South Sudanese immigrants and refugees.

The unaccompanied minors were the largest group that migrated as a block because the receiving countries accepted them under special circumstances. The second wave of immigrants was larger than the first. In the second wave, the majority came to the United States of America and Canada. Some of the new immigrants enrolled in universities and colleges and/or looked for work to support the ones left behind when they first arrived. They were mostly employed in menial jobs in factories. During the interviews, many participants expressed that finding a white-collar job, even for qualified people, was very difficult. Thus, even those who were qualified for white collar jobs usually work in blue-collar jobs in places such as factories, food processing plants, taxi drivers and many such places of work.

While in Kakuma refugee camp, community-based NGOs, Church organizations, and the United States of America government started the process of resettlement to bring unaccompanied minors into the United States of America. All of these organizations were United States of America based and were the principal sponsors of the unaccompanied minors. Those who arrived as young people are now grown up, many of whom started their own families and are now part of the South Sudanese diasporic communities. In many instances, there were relationships and a bond formed between the immigrants and their sponsors. The sponsors were the agencies, such as churches, relief organizations, and American families.

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Prior to this migration pattern involving the Lost Boys and Girls of Sudan, there was another pattern that included the current Jonglei State community. This pattern is normally referred to as the “1991 mass massacre” when forces of the SPLA split and fought against each other. Due to the 1991 massacre, civilians were displaced and went to different neighboring countries, such as Uganda, Ethiopia, and Kenya, for refuge. Some went to the Kakuma refugee camp in Kenya, where they benefitted from the resettlement programs run by the United States of America and other countries.

Thus, for these migrants, the path followed was leave Sudan to a neighboring country (Kenya, Uganda, and Ethiopia) before coming to North America. At this time, Canada and Australia had joined in the resettlement program. Many young Sudanese families migrated to Canada, and some came to Winnipeg, specifically. This group formed another wave of migrants who form part of the diaspora community in North America. As they settled in North America, the migrants from the two migration patterns formed ethnic sub-community organizations, which brought them together.

1.3 Historical background and problem explained

Sudan is a country that was engaged in perpetual civil wars during 1955-1972 and 1983-2005. The first conflict occurred between 1955 and 1972, while the second one occurred from 1983 to 2005 (Sudanow, 1983). The main cause of the wars was the marginalization of the Black population of Sudan. Those who claimed Arab ancestry oppressed their Black counterparts, who performed menial jobs with little pay were deprived of their rights as citizens of Sudan. They were kept out of most meaningful decision-making processes of the country. This marginalization resulted in grinding poverty on the part of the black population which later formed South Sudan (Seri-Hersch,

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2013). The first conflict ended with the signing of a peace agreement in 1972. Following the 1972 peace agreement, Sudan enjoyed peace for ten years before the second conflict emerged in 1983-2005. The ultimate principal outcome of the second civil war of 1983 to 2005 was the creation of South Sudan through a referendum.

The birth of South Sudan brought a lot of jubilation, hope, and expectations to its people. There was also more goodwill shown by the international community such as the Troika countries (Norway, United States of America, and Britain), which had provided moral, financial, and political support to the new country (Øystein, 2011). However, the excitement and jubilation were short-lived as the new country faced high levels of corruption, nepotism, tribalism, regionalism, ethnic conflicts, and serious infrastructural underdevelopment. Peace and development became elusive again (Mulinge et al., 2000). Thus, challenges of old Sudan and the current challenges of South Sudan together have created an even more challenging situation for the new nation.

Generally, the victims of every conflict are always the vulnerable, including children, women, and the elderly. Levine (2001) stresses that it is critical to note that women and children make up the vast majority of those who are displaced; women are especially vulnerable people before, during, and after fleeing. Rape is increasingly being used to torture, and terrorize women (p. 351). Generally, civilians are used as human shields leading to widespread human rights abuses. The civil war has in turn, resulted in massive displacement of civilians, separation of children from parents, or made some children orphans who migrated to neighboring countries (Tefera, 2015, pp. 63-87). Human rights violations have resulted in several crimes against innocent, women, children, and the elderly who have fled to neighboring nations for protection and security.

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1.4 The importance of the thesis

Undertaking this research will make four general contributions in the field of peacebuilding. First, the thesis will contribute to the existing literature on peace and development in many African countries that have gone through war. Secondly, and related to the first contribution, is that it will become a source of knowledge to be used by other researchers in the field of peace and conflict, in general, and South Sudanese focused research, in particular. Additionally, the research will contribute to literature on research related to the role played by South Sudanese diaspora, particularly on how they can participate in their homeland's development process. The third contribution is that It will help explain the importance of resource remittances in development programs in a war torn country. The fourth contribution will be local, in that it will contribute towards strategies of development for NGOs working with South Sudanese communities.

1.5 Structure of Thesis

The thesis is composed of five chapters, including the introduction to the study which is presented as Chapter 1. Chapter 2 presents the literature review focusing on the role that Sudanese diaspora in Canada and the United States of America can play in the peacebuilding for the country. It analyses the different contributions that Sudanese diaspora make and will continue to make towards South Sudan's efforts at development. There is a deliberate emphasis on the diaspora's resource remittances and their impact on peacebuilding and development.

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Chapter 3 presents the methodology and procedures of the thesis followed in this study. It discusses the ways and means that data and information were collected and how they were analyzed to produce this thesis. The methodology process was based on the University of Manitoba protocol submissions.

Chapter 4 provides the research key findings. The findings are then discussed under four categories, namely education, healthcare, remittance and local peace initiatives, and general up keep/food security. Accordingly, Chapter 4 is crucial to this study because it identifies the roles being played by South Sudanese diaspora in the development of their home country. Chapter 5 summary and conclusion of the study. The thesis ends with Chapter 6 which presents the postscript.

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Chapter 2: Literature Review and Procedures

2.1 General Literature on Peacebuilding for the World

The chosen theoretical frameworks for this study revolve around the works of various scholars and theoreticians in peace and conflict studies. These theories are applicable to any part of the world that is experiencing conflict and needs peacebuilding programs. The study incorporates the work of scholars such as Galtung (1990) (*triangle of violence vs. triangle of peace*), Lederach (1997) (*the inquiry model*), Burton (1997) (*basic human needs theory*), and Mac Ginty *et al.*, (2013) (*emancipatory peacebuilding theory*). These scholars' works are relevant to the current situation in South Sudan's ethnic conflict. These scholars' works are significant because they explained the process that leads to understanding the conflict and subsequent application to the same problem. Their works also explain the importance of mitigating conflict and coming up with peacebuilding programs to meet a country's socio-economic development. This peacebuilding program is particularly for the nations that have been in turmoil for many years such as South Sudan. Ray (2010) explains that peacebuilding programs include the reconstruction of economic, political, and social institutions. Additionally, peacebuilding activities include the provision of basic amenities such as water, health care, and electricity, as well as primary education and peace education (p. 3). Ray also argues that when and where essential peacebuilding programs are correctly implemented, they can significantly improve people's livelihoods in their local communities.

Theories are a set of ideas that help explain a situation. They give rational/reasons for articulating a phenomenon. It is a means of explaining and identifying the challenges and guiding how to turn those challenges into opportunities through peacebuilding programs. Thus, theories can help scholars to understand the context of the current ethnic

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conflict and its impact on socioeconomic development. To some extent, theories can also help in formulating policy to address the challenges facing any conflict-torn country.

2.1.2 Literature on Peacebuilding in Africa

Many countries in Africa have experienced conflict. As they strive toward pursuing peacebuilding programs, they are working toward rebuilding their country's socioeconomic development. Consequently, many scholars have written about the challenges faced by African countries in their effort to strengthen institutions to engage in peacebuilding and development. Joseph Makanda (2019) conducted a review of the work done by various scholars on African peacebuilding. For example, he says that Kriner, 2011:1 calls for the inclusion of 'processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships. He added that (Wolff 2013, Ryan 2016) argued that, peacebuilding literature has focused on the many institutional alternatives available to build peace, such as power-sharing between the government and opposition. However, focusing on the peacebuilding programs is to redirect efforts of implementing essential programs. One way of implementing peacebuilding programs is the diaspora's resource remittances sent individually and communally.

Makanda (2019) also reviewed the works of Richmond (2010) and Wallenstein (2015) who argue that South Africa, like other peace-building interveners, has given close attention to the role of the government and opposition in resolving conflicts or addressing Africa's post-conflict situation. Makanda (2019) goes on to say that Carayannis (2018) and Gurjar (2018) have echoed similar sentiments that in the context of South Africa's peacebuilding interventions in Africa, most of the literature has focused on analyzing and understanding the dynamics of the conflict.

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For peacebuilding practices and strategies to be effective, they must take into consideration the principles of reconciliation based on long-term conflict transformation, peaceful relationships, and values. In addition, whatever strategies the country employs must take the prevailing cultural norms into account (Oyedele, 2019). These cultural considerations must emphasize communal togetherness, individual or group healing, and peaceful reintegration into the community. Peace-building approaches prioritize the common good over individual self-interest (p. 96). When Oyedele (2019) reviewed the works of (AU, 2007; and OECD, 2010), he concluded that the majority of literature in Liberia and Southern Sudan has noted a lack of managerial capacity and leadership commitment are the preceding factors that impede the coordination of peacebuilding strategies at all levels of government, as well as peace reconciliatory framework of the international partners (p. 97). In the context of South Sudan's peacebuilding initiative lack leadership commitment is one of the major factors preventing positive interaction to engage in a meaningful country's socioeconomic development. Thus, a peacebuilding program is a prerequisite to sustainable peace and sustainable development in the new nation of South Sudan.

2.1.3 Literature on Peacebuilding in Sudan/South Sudan

Peacebuilding is a growing field that attracts many scholars from different schools of thought with varying perspectives and definitions. Reimer et al. (2015) define peacebuilding as "the creation and nurturing of constructive relationships across ethnic, religious, class, and racial boundaries" (p.14). Acharya (2015) argues that in conflict-affected societies, peacebuilding is a 'way forward' strategy that facilitates reconciliation of disputing parties and invites broader groups to address conflict issues through

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peacebuilding lenses (p. 66). The conflict-affected communities are faced with significant challenges, which require peacebuilding programs to chart the path of sustainable peace and sustainable development. However, implementing peacebuilding programs can foster reconciliation which will bring permanent peace among the South Sudanese affected communities.

Oliver Richmond (2006), on the other hand, has continued the same path by identifying four "generations of theory and practice." These are the "conflict management" approach with its reliance on traditional international relations conceptual frameworks for analysis, and the "conflict resolution" approach which incorporates civic society organizations and social psychological conceptualizations in its analysis of peacebuilding. The third generation of approaches to peace, "liberal peacebuilding and state-building, highlights the need for "bottom-up grassroots" support for positive peace as part of a comprehensive, good-governance-through democracy approach." These scholars' views resonate with the concept of peacebuilding necessary for this research as well as for the South Sudan situation (Reimer et al. 2015, Acharya 2015 and Richmond 2006).

Literature review and theoretical background analysis, about peacebuilding programs, showed similarities in the conflicts experienced in South Sudan and those in other countries. However, the principal difference is that there was no specific peacebuilding research conducted by South Sudanese in the diaspora, especially in North America.

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The concepts of peace and conflict are relevant to this study because they work interchangeably. In the literature, scholars have discussed the relationship between these two concepts as well as contrast the different types of peace. For example, John Galtung (1996) “has expanded on the notion of peace, distinguishing between negative peace (the absence of war, gang attacks, sexual assault, random killing, and all other types of physical violence) and positive peace (the presence of social and cultural systems that contribute to the well-being of all citizens).” The distinction between the “positive and negative peace” is to differentiate and work toward building practical approaches to enhance and elaborate on the importance of the concept of peace.

In Sudan/South Sudan peacebuilding efforts have followed its troubled past that has been marred by one conflict after another. Kuol (2020) argues that the British colonial regime concentrated its development efforts in northern Sudan while neglecting southern Sudan. Christian missionaries were left to provide social services such as education in the Southern Sudan region. The uneven development between northern and southern Sudan sowed the seeds of social, economic, and political inequities (p. 22). Thus, during the colonial period, the north was favoured at the expense of the south. It was this marginalization of the south that led to liberation struggle by the south.

In pursuit of ending conflicts, peacebuilding discussions were mostly organized at the grassroots level by Church organizations and other stakeholders who held a conference in 1999 in Wunlit, Southern Sudan. This conference brought together traditional leaders, church leaders, and community representatives together to discuss peace, (Crowther, 2000; van Leeuwen and Anderson; 1996 and Hilhorst, 2005; OLS/UNICEF, 2000; Donor Report 1998–1999; and Catholic and Protestant

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Churches, Southern Sudan). It was the efforts of those who attended the conference which contributed towards peacebuilding initiatives in Sudan/South Sudan. The discussion agenda was the need for peace based on the participants' observations regarding the negative impacts of the war in southern Sudan.

The goal of peacebuilding is to create equitable opportunities that will assist in transforming and improving the standard of living for people. Peacebuilding literature is relevant to understanding the Sudan/South Sudan developmental challenges, (Boutros Boutros-Ghali 1997, Issifu 2015a, Hoffmann 1995, and Sulamayo 2010). The concept of peacebuilding in South Sudan is important because understanding it can help in finding ways of addressing the development challenges. Paffenholz (2015) states that "peacebuilding literature is there to conceptualize experiences that can be transformed into training concepts to give local people power over their peace processes" (p. 860). Paffenholz adds that capacity building is aimed at two main targets: international practitioners (NGOs) who need a better understanding of emancipatory conflict transformation and local peacebuilders in conflict zones which require the necessary abilities to increase their responsibilities as peace agents (p. 860).

When discussing the need for including local communities in peacebuilding efforts, Keller et al. 2012 cite the work of Lederach saying one of the early and most ardent supporters of local peacebuilding emphasizes the need of including local people in the peace process (p. 63). Thus, Lederach's approach is citizen-based which aims to create people's development and their communities in such a way that it facilitates and sustains an infrastructure for peace within their setting. Most peacebuilding theories emphasize the need to understand and conceptualize the context under which the lack of peace

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prevails. Therefore, theories guide the process of institutional development through capacity-building initiatives. Peacebuilding initiatives require capacity building to empower people who will then strengthen institutions' capacities. Strengthening institutions is a forward-thinking step in rebuilding people's livelihood.

Sharkey, 2008; Sefa-Nyarko, 2016, discuss the impact of the policy of Arabization on South Sudan concluding that "the colonial policy of Arabization and discrimination against the South's primarily Christian population widened ethnic and religious cleavages in Northern and Southern Sudan. While the 1920 Southern Policy, which was later reversed in 1947, further regionally alienated and isolated the South from development in terms of education, infrastructure, and investments by establishing self-contained tribal units under native administration based on indigenous customs, beliefs, and traditions" (Sharkey, 2008; Sefa-Nyarko, 2016). The alienation and isolation have contributed to a lack of development which prevented the transformative peacebuilding programs to bring about the most needed changes to eliminate regional inequality and improve living conditions.

Abusharaf (1997) argues that the regime's strict enforcement of Islamic regulations was motivated by the ideological slogan "defending the faith, correcting morality, and putting an end to corruption" (p. 517). Furthermore, other measures seen as repressive of individual liberties have been implemented: all articles of state law that suppress civil rights, such as freedom of expression, freedom of assembly and trade unions, and the right to strike, have been rewritten into the criminal code and the code of criminal procedure. Significant migration and refugee flows, particularly to the United States and Canada, occurred and continue to occur under this regime (p.517). He adds that long-

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lasting civil strife resulted from disparities in ethnic identity between the North and the South, subjecting Sudan in general and the Southern region in particular to severe political instability, destruction of economic activity, and disruption of communal cohesiveness (p. 516). Sudan has been into active civil war since August 1955, when the first fighting between the north and south occurred, marking the beginning of the grievances against the central government.

Ending the conflict and bringing peace to South Sudan required warring parties to engage in negotiations and conflict resolution. Wallensteen (2002) defines conflict resolution as a situation in which the conflicting parties do an agreement that resolves discrepancies between them, accepts each other, and stopping violence between one another. He also mentioned that there are seven ways to make conflict resolution. These are shifting priorities, dividing contested interests, horse-trading, ruling together, leaving control to a minority or third force, bringing issues to a conflict resolution mechanism, and the last is postponing the issue.

2.2 General Literature on Resource Remittances in the World

Yang and Choi (2007) reveal that remittance inflows primarily help low-income families mitigate the adverse effects of an income shock. Siddiqui and Kemal (2006); Adams (2002); Adams and Page (2005) argue that direct income transfer also improves the economic status of the recipient family through a higher marginal propensity to save. Barajas et al. (2009) add that furthermore, the impact of remittance inflow is not limited to economic growth but also includes the accumulation of physical and human capital, labour force participation, and total factor productivity growth. Taylor (1999) observed that remittance inflows help build the infrastructure and accumulation of human capital while

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at the same time reduce production process risk, while Orozco (2000) argues that remittances increase access to better health care services and education. The literature on resource remittances has revealed the important role played by the diaspora in the socioeconomic development of South Sudan's peacebuilding programs.

Hassan's review of literature stated that the International Monetary Fund (2005) and Adams and Page (2005) have led to the creation of a standard database on international migration, remittances, poverty, and inequality to investigate the dynamics of remittances and poverty in developing countries (p. 179). The available literature on remittances reveals that the purposes for remitting resources, the use of such resources in recipient countries tend to be the same regardless of the country.

International remittances are transmitted from developed economies to developing economies and used for several purposes by recipients. Some of the proceeds are utilized to assist family and friends, community projects and businesses, and small-scale and commercial activities. For instance, Fazili (2009) stated that remittances are also a significant source of economic activity in the area. Families of emigrants buy food from domestic farmers. Families may use remittances to build a new home, start a small business, or pay off a mortgage (p. 16). As a result, remittances are utilized for a wide variety of purposes.

Immigration and remittances are interconnected because without migration. There are no diaspora individuals and groups to help sustain relatives and friends. Brown (2006) argues that remittances represent an increasing source of financial assistance for developing countries." Whereas remittances to developing countries increased from \$31.2 billion in 1990 to an estimated \$166.9 billion by the end of 2005 (p. 57). This

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financial flow through remittances varies by region and country. Similarly, the uses of remitted resources can vary greatly depending on the amount and cause the funds to be transferred to the receiving country. Some remittances are for personal purposes, such as education, healthcare, and food purchases, while others are for community projects.

Remittances are gaining popularity around the world due to their development support. Remittances of resources can help to develop relationships between family and friends. There are numerous ways in which resource remittances can improve people's lives by empowering and empowering them to be self-sufficient. Brown (2006) stated that remittances are also a vital non-debt-generating safety-net mechanism controlled by extended families and local communities rather than provincial and national authorities (p. 56). The individuals and families with relatives or friends in the diaspora rely on remittances for monthly and yearly support.

2.2.1 Resource remittances to Latin America and the Caribbean Countries

Latin American and Caribbean countries feature prominently when discussing immigrants remitting resources to their homeland. This is because these countries have significant numbers of citizens as immigrants who contribute immensely to support their families. By conversion, their remittances contribute significantly towards their countries' Gross Domestic Product (GNP). Abby et al. (2016) argue that

Among Latin American and Caribbean countries, Mexico has long received the highest amount of remittances. In 2016, \$28.6 billion in remittances flowed to Mexico (up 9.3% from the previous year) – a total that accounted for over a third of remittances to all of Latin America and the Caribbean. After Mexico, Guatemala (\$7.5 billion), the Dominican Republic (\$5.5 billion), and Colombia (\$4.9 billion) received the highest amounts of remittances in the Latin America and Caribbean region in 2016 (p.1).

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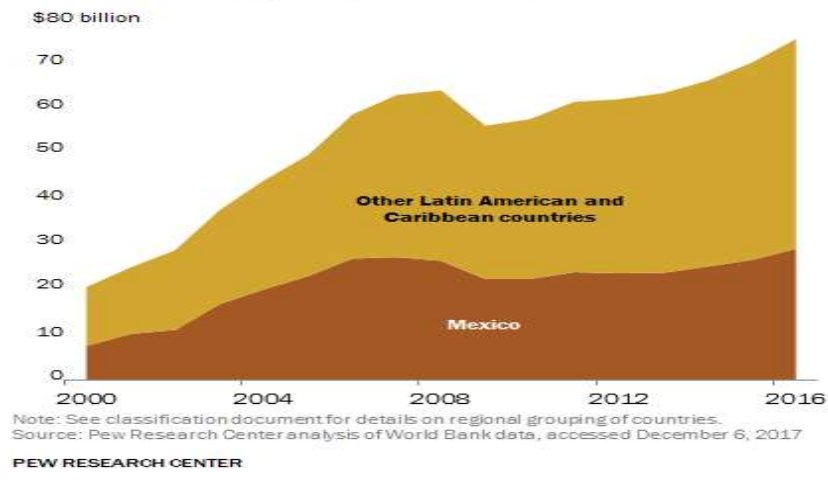
This clearly shows that resource remittances play a very important role in the development of Latin American and Caribbean countries. Thus, diasporic as remitters of these resources can make a significant difference in the economies of these countries.

The chart below shows the flow of remittances to Latin American and Caribbean countries.

Chart 1: Remittances to Latin America and the Caribbean.

Mexico was the destination for over a third of remittances sent to Latin America and the Caribbean

Remittances received by country, in current U.S. dollars



Source: Pew Research Center, "Migrants from Latin America and the Caribbean sent a record amount of money to their home countries in 2016" January 23, 2018.

2.2.2 Literature on Resource Remittances in Africa

Lartey (2016) points out that it is arguable that the quality of economic and political institutions plays a significant role in accounting for remittances in underdeveloped nations. Remittances currently account for a sizable portion of these countries' external financing. The quality of the home country's institutions can be expected to drive remittances to achieve the targeted local and national development peacebuilding programs (p. 6). In fact, reviewing World Bank data on diaspora remittance

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inflows has shown that remittance resources to Sub-Saharan African countries, have benefited them significantly. Interestingly, some of the Sub-Saharan Africa countries listed by the World Bank Group as receiving large amounts of remittances also host significant numbers of the South Sudanese populations as refugees. This may also imply that some of these remittances are coming from the South Sudanese diaspora residing in Canada and the United States of America. For instance, World Bank Group et al. 2018 argues that:

[The] largest remittance recipients in Sub-Saharan Africa in 2017 included Nigeria (\$22 billion), Senegal (\$2.2 billion), Ghana (\$2.2 billion), Kenya (\$2.0 billion), Uganda (\$1.4 billion), and Mali (\$1.0 billion). These countries will likely remain the largest recipients in the region in 2018 and 2019. Remittances represent a particularly large share of the GDP of Liberia (27 percent), Comoros (21 percent), the Gambia (21 percent), Lesotho (15 percent), Senegal (14 percent), and Cabo Verde (13 percent) (p.33).

Out of the World Bank list, Kenya and Uganda are hosting millions of South Sudanese in urban and refugee camps.⁴

Various scholars have documented the diaspora sending money to support and sustain their relatives and families in their countries of origin, Faist, 2000; World Bank, 1989; and 1995; Nurse, 2018; Ojong, 2016. Remitting money to the country of origin is a social obligation informed by life experiences of hardship learned when individuals who become diaspora were living in the same situation back home. Even though the diaspora may face socioeconomic challenges in their new country of settlement, their situation is better than those faced by those left behind. Therefore, some of the diaspora work even harder so that they can share what they have now achieved in their new country of

⁴ The World Bank list on resource remittances does not include South Sudan. However, during the research, it was found that many South Sudanese diaspora do send resource remittances to relatives and friends in countries such as Uganda, Ethiopia, and Kenya (where they reside as refugees), which are included in the World Bank List.

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settlement. This bond is often shared through remittances in the form of money and other resources.

Diaspora remitting money and other resources achieve both short-term and long-term goals. The short-term goals include supporting relatives and families (remittance) every month, while the long-term goals include the implementation of future projects in sectors such as education, healthcare, and medical facilities (Humphries et al. 2009). For instance, Nurse (2018) argues that a growing portion of remittances is used for long-term investments in land, housing, education, and productive enterprises. Remittances have emerged as a critical component of poverty alleviation in the developing nations (p. 5). These long-term investments stated above have confirmed the importance of remittance money and resources, which are extended to the countries of origin for humanitarian projects. The goal is to change the lives of innocent people in their respective villages and communities.

On the importance of resource remittance to Africa, Ojong (2016) persuasively argues when a poor African family can send a family member to live abroad, it is possible to witness a shift in their way of life since the money they receive to some extent transforms their lives (p. 157). Therefore, remittances play an essential role in the lives of families who have relatives in the diaspora, contributing to the welfare of their loved ones. Some of the diaspora work hard to change the lives of their relatives by building houses. This way, the relatives will have tangible assets to showcase and appreciate the work of their son or daughter in the diaspora.

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Most of the remittances are directed to developing world countries because many people leave their countries of origin in search of employment and security opportunities. Ojong (2016) argues that “different factors account for migration. Among them are economic depression, a lack of realistic employment, and political instability” (p. 152). In some developing world countries, there are considerable increases in the number of educated people who, however, struggle to get employed for different reasons, such as nepotism and tribalism. For example, in some countries, it is difficult to get a job (s) when one has no godfather in either the public or private sector. Therefore, not finding a job becomes a push factor for many would-be diaspora. This category of diaspora usually ends up becoming economic migrants.

On the other hand, Anarfi, Kwankye, Ababio, and Tiemoko (2003) found out that sending durable goods to Ghana is also important, as is the role of pooled remittances to developing community projects such as schools, clinics, and religious institutions. The financing of needed community services through money from family overseas has also been documented in Mali's case (Martin & Weil, 2002). Resource remittances have enhanced economic parity for female-headed, lone-parent families in Uganda (Appleton, 1996). In addition, money received may eventually allow family members to migrate, thus establishing a symbiotic relationship between remittances and transnational migration (Johnson, 2008). Resource remittances have various social and economic impacts on the recipient countries, particularly because remittances are one of the major international capital inflows for underdeveloped countries.

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Remittances of resources are critical to the development of a recipient country. For example, Cockayne et al. (2012) write that the CIA estimates annual remittances to Somalia at \$1.6 billion, the World Bank estimates \$825 million, and others have estimated annual remittances at \$1 billion and \$1.3–2.0 billion." According to one estimate from 2002, the United Kingdom remitted around \$12 million every month, or nearly \$300 per head (p. 15). Remittances are valuable resources that, when correctly managed, can help the country's economic development efforts.

Ethiopia, therefore, receives considerable amounts of resource remittances from the diaspora. According to Shandy, 2006 is one of the countries receiving total annual remittances of \$211 million (p. 29). Additionally, Berhanu (2019) stated that by and large, Ethiopian diaspora members contribute significantly to the home country's economy through financial remittances (p. 18). Ethiopia and Somalia have both experienced instabilities that has sent a large number of individuals into the diaspora. The high remittances to Ethiopia and Somalia result from many Ethiopians and Somalis who have been resettled in the developed nations. When resource remittances are accounted for through a country's central bank, they positively affect in the country's socioeconomic development.

Resource remittances can also negatively influence, for example, when they are used to finance civil wars or even terrorism. For instance, Somalia has been without a central government for years, contributing to negative resource remittance utilization. According to Cockayne et al. (2012) unsurprisingly, the remittance network quickly established itself as a primary method of financing rebel militias and armed groups, as well as for transferring funds between family members who had been displaced and

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separated as a result of the subsequent armed conflict (p. 11). The drawbacks may also obstruct good resource remittance management, obstructing the achievement of lasting peace and development.

2.2.3 Literature on Resource Remittances in Sudan

The history of Sudan includes the causes of the conflicts and the impact that the conflicts have had on the people. Many scholars have documented the Sudan conflicts. Some of these scholars are Ruay, 1994; Biel, 2003; Heleta, 2008; Ottaway and El-Sadany, 2012; Dixon and Sarkees, 2016. Ruay (1994) explains some of the challenges encountered during the historical struggles between the Government of Sudan (GOS) and the marginalized communities. The struggles of marginalized communities led to a series of civil wars fought at different time intervals. One main consequence of civil wars has been outmigration into the diaspora, which then leads to resource remittances.

Historically, sending money back home has been an ongoing social responsibility to improve the livelihoods of the relatives, families and communities back home (Carling, 2008; Lindley, 2010). Remittances are usually sent by immigrants who migrated from poor and developing economies and have settled in developed economies of Western Europe and North America.

Regardless of the origin of an immigrant, whether from Africa, Asia, Europe, or South America, the reasons for remitting resources back home are very similar. They include family support in education, health care, emergency support, and investment purposes, such as starting a business (Maphosa, 2005). Humphries et al. 2009 explained that remittances become important when there is need for families to fund societal costs like

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as education, health care, and pensions (p. 9). There may be other reasons for remitting resources to one's native nation on a case-by-case basis.

Akuei (2004) argues that poor macroeconomic conditions acted as push factors for South Sudan (Sudan then) to become refugees in other countries. He states that it is hardly surprising that Sudanese refugees who relocate in more affluent economies in the Western world are expected to provide regular financial support to family members in Africa (p. 5). Akuei's argument is similar to what Maphosa (2005) discovered when he examined alternative applications of resource remittances for a number of African countries. He gave a percentage breakdown of how resource remittances were used. He demonstrated that:

98 percent of the households receiving remittances in rural Zimbabwe indicated that they use the money to purchase food, compared to 70 percent of Ghanaians who used remittances for recurrent expenditures, such as bills, school fees, medical expenses, and debt repayment as well as financing marriage. Fewer than 30 percent of money transactions were used for investment purposes (p. 432).

Resource remittances played an important role in the lives of recipients be it, relatives and friends. Such remitted resources are used for multiple purposes depending on the needs of each person and family that is supported by their relatives from the diaspora.

According to the Economic Social Commission for West Asia (ESCWA-2009), resource remittances are critical to Sudan's development. From the mid-1970s, Sudanese working abroad (SWA) remittances have played an essential role in the economy and the households' livelihood providing labour (p. 2). According to ESCWA (2009) since the global oil boom in 1973, remittances have historically played an essential

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role in Sudan. The country is now a significant recipient of remittances outside northern and western African countries, which have sizable populations and relatively large diaspora (p. 12). Fayissa et al. (2010) argue that Remittance flows into developing countries have gotten significant attention since they continue to impact the recipients' economies (p. 92). These financial transfers from industrialized to developing countries demonstrated the importance of resource remittances, mainly contributing to development across the board.

Many recipients rely on resource remittances as a source of income. Fazili (2009) for example, claims that remittances keep many families from falling back into poverty after meeting their basic needs of food, clothing, and shelter (p. 16). Relatives and friends supported by remittances from the diaspora can be reached wherever they are, whether in refugee or displaced camps, rural or urban areas. Money moved from affluent economies to emerging economies has a substantial influence. The focus of the literature assessment was on the importance of resource remittances in a country's development efforts in general and in Sudan in particular.

The World Bank presents resource remittance inflows to Sudan measured in millions of dollars. The data on resource remittance inflows is for the period of 1995 to April 2018. The year 1995 corresponds with the time when the majority of the Sudanese came to North America, Canada, and the United States of America. From 1995 to 2011, when Sudan was one nation, World Bank data shows that there continued to be an inflow of remittances (all Sudanese; northerners, and southerners). For example, Shandy 2006 narrated that:

If each of the twenty the United States of America and Sudanese refugees resettled in the United States were to send US\$50 per month (or enough to

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support one person left behind), this would amount to a total of US\$12 million per year. While Ethiopia is only one of several countries where Sudanese refugees seek asylum, this amount represents a still-plausible 5.7 percent of the total annual remittances to Ethiopia of \$211 million (p. 29).

The researcher's analysis revealed that there are several complexities of the South Sudanese resource remittances to other countries because of the civil wars. First, the remitted resources were sent by the South Sudanese to Sudan when the country was still one country up to 2011 when Sudan was partitioned into two countries. Second, most of the South Sudanese remitted resources were invested in the North that neglected the South. Third, Sudan (North) has a system that tracks the data on resource remittance inflows, which is an important aspect of this research. South Sudanese resource remittances benefit other countries that host South Sudanese refugees rather than the homeland.

The South Sudanese diaspora provides financial support to their relatives and friends who live in refugee camps and cities in other countries. Therefore, such countries benefit simply by hosting South Sudanese refugees who remit money to their relatives and friends. As a result, South Sudan is losing resources because of the current conflict, where people are running away for security reasons, which benefits other countries' economies.

Below is one example of the type of support provided by the South Sudanese diaspora in North America. The example is from an individual supporting relative back home in the form of remittances is Elizabeth Aluk stated that:

South Sudanese diaspora in Canada and the US could play a significant role in contributing to the peacebuilding processes and development by contributing material resources and expertise to foster development in their respective states and

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counties. The name of the counties and states back home is the name of the associations in North America. Each state or county can champion its peacebuilding processes and development because all the associations, whether in Canada or the US, adopt the community's name back home. This could be an easy way of mobilizing resources, experiences/knowledge, and connections and then channels them to their respective counties or states back home. This may lead to the basis of achieving the permanent peacebuilding processes and development in South Sudan.

The example discussed above illustrates the nature and character of South Sudanese diaspora contributions at individual and communal/group levels towards their home country. The nature and character of South Sudanese contributions usually take two forms. First, contributions are made through resource remittances directly to family members and friends at home. Second, contributions are made to communal projects such as building clinics and schools. Elizabeth's observations, therefore, emphasize the fact that those communities with more people in the diaspora tend to benefit more from resource remittances than those with fewer people in the diaspora.

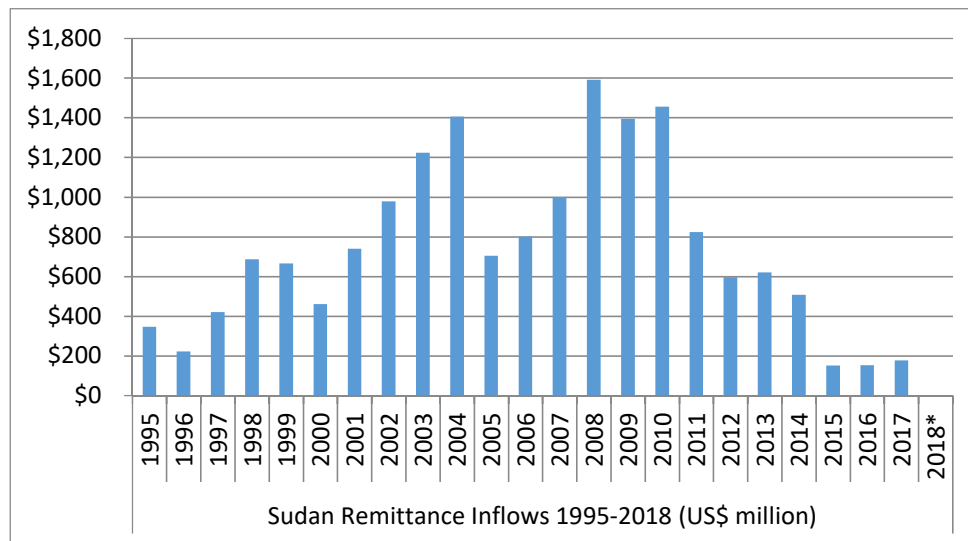
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Table 1: Sudan Remittance Inflows (US\$ millions) 1995-2018.

Year	\$ millions	Year	\$ millions
1995	\$ 346	2007	\$ 1,000
1996	\$ 222	2008	\$ 1,591
1997	\$ 420	2009	\$ 1,394
1998	\$ 687	2010	\$ 1,456
1999	\$ 665	2011	\$ 824
2000	\$ 461	2012	\$ 596
2001	\$ 740	2013	\$ 620
2002	\$ 978	2014	\$ 507
2003	\$ 1,224	2015	\$ 151
2004	\$ 1,405	2016	\$ 153
2005	\$ 704	2017	\$ 177
2006	\$ 801	2018	\$ -

Source: World Data (2018).

Chart 2: Sudan Remittance Inflow (US\$ millions) 1995-2018



The researcher of this study decided to use 1995 as the benchmark for reviewing remittance inflows because it was the year when the majority of South Sudanese came to North America. In the World Bank report, 2018 was recorded as zero because it was

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the cut-off year in the report (1995-2018). Data for this year would appear in the subsequent report.

South Sudan is faced with many structural challenges. These challenges include but are not limited to poor infrastructure, weak institutions, and communal conflicts. These challenges call for the participation of the South Sudanese diaspora to find solutions relevant to the country's developmental needs. South Sudanese diaspora are essential stakeholders whose expertise and resources would foster socioeconomic development. Generally, socioeconomic development would strengthen the country's institutions, such as those in the banking sector. Strong banking institutions will result in a functional and operational Central Bank and a strong banking sector. However, rebuilding capable institutions will address the current structural challenges that the country faces. For example, a strong Central Bank as an institution would have the ability to track, record, and monitor the inflow and outflow of money. Being able to do this would enable the country to account for its resources.

The literature revealed that South Sudanese, diaspora in North America continue to remit resources to support their extended families. These extended families could be living in refugee camps in neighboring countries such as Ethiopia, Kenya, Sudan, and Uganda. Shandy (2006) argues that "on average unmarried Sudanese men living in the United States estimated sending about \$5,000 per year to relatives in Ethiopia and Kenya" (p. 29). Shandy added that the South Sudanese diaspora continuously remit resources to their families back home.

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Table 2 below presents World Bank data about the inflows of remittances for South Sudan for the period 2011 to 2018. The data seem to suggest that during that period, there were no inflow remittances to South Sudan. Thus, there are major discrepancies between the literature, the research participants, and World Bank data. The researcher argues that these discrepancies are a result of the weak South Sudanese Central Bank as an institution. One of the mandates of a Central bank is to track, record, and monitor the inflows and outflows of resources in and out of the country. That is one way of accounting for a country's resources, which are to be utilized in its developmental efforts. South Sudan's Central Bank, however, does not seem to be performing this mandate effectively. In fact, this is evidence of the weak public institutions in the country.

Table 2: South Sudan Remittance Inflow (US\$ millions) 2011-2018

2011	2012	2013	2014	2015	2016	2017	2018
\$0	\$0	\$0	\$0	\$0	\$0	\$0	\$0

Source: World Data (2018).

An important observation in this data is that for the whole period of 2011-2018, data shows that there were no remittances to South Sudan. This is, of course, a false narrative because many South Sudanese diaspora have continued to support their families and relatives. Instead, what this shows is the lack of, or weak institutions currently prevailing in South Sudan. This is particularly the case for the banking system, especially Central Bank, to track, record, and keep the remittance inflow data.

The Central Bank has the mandate to track, record, and monitor the inflow and outflow of remittances in and out of the country, has not been performing its responsibilities. The Central Bank of South Sudan is a weak institution without any

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capacity to carry out its national mandate of managing the country's monetary obligations.

There are various ways of remitting resources to support relatives and families. Some are formal, and others are informal. Formal channels include Western Union, Money Gram, World Remit and Sendwave. Sendwave operates in 6 countries in Africa, of which Kenya and Uganda are among the 6 countries. Any money remitted using a formal channel is recorded, and information is shared with the Central Bank. That is why it is possible for a country with functioning institutions to report on an annual basis or quarterly how much it receives from the diaspora and other sources. On the other hand, informal channels do not necessarily keep track of their transactions. For example, when a diaspora travels back home, others may ask that individual to take some resources for relatives back home. Of course, there is no recording or tracking in such a case that it will account for such a transaction.

Therefore, a lack of well-developed institutions in the country will explain the current structural challenges facing the Central Bank. This research aims to identify and mobilize the South Sudanese diaspora's roles, particularly their expertise and resources remittances, to counter the problem of underdevelopment. If appropriately utilized, their acquired skills and resources will make a significant difference in the rebuilding and strengthening of the institutions, increasing their capacity to lead the post-reconstruction development efforts.

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2.2.4 Resource remittances to South Sudan

The focus of this research is on the South Sudanese diaspora in North America. There are currently Sudanese diasporic people all over the world who send money and other resources to their relatives at home. Shandy 2006 and World Bank Group 2018 have emphasized the importance of diaspora resources remittances in the development of their country of origin. It is argued that resource remittances will contribute to the socioeconomic development of a country. Shandy (2006) argues that "Ethiopia, one of nine countries bordering Sudan, accommodates roughly 100,000 Sudanese refugees who receive approximately US\$211 million in remittances each year, or 2.6 percent of its GDP" (p. 29). Most of the remittances sent to the developing world will directly support people's livelihoods and the economy in the countries.

Additionally, Beyene (2015), Boyne (2015), Sefa-Nyarko (2016), Nizami (2015), Nielsen (2006), and Van Hear et al. (2004) have discussed and presented the collective understanding of the various roles played by diaspora resource remittances in the development of the homeland in an attempt to highlight the importance of the diaspora's resource remittances. Van Hear et al. (2004) assert that remittances are crucial diaspora resources that have a greater impact than other resources since they are sent directly from the remitter to the person meant to use them. However, most remittances are headed for better-off households in the relatively better-off societies of the developing world's better-off countries (p. 24). In the case of South Sudan, the findings are contrary to the argument of Van Hear et al., in that it is not necessarily the case that "remittances are destined for better-off households located in the relatively better-off society of the better-off countries of the developing world" because the money will be sent to where the

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receiver is. Thus, if he/she is in the village, town, or refugee camp, the money will be sent and received and used in the location where the recipient is.

2.3 Literature on Development

2.3.1 General Literature on Development in the world

The five sections above have specifically focused on discussing diaspora-led development while this section is focused on discussing development in general. Every nation strives to achieve socioeconomic development for its people. The goal of any country's development process is the same. It includes better health for its citizens, access to education, fewer inequalities, and general improvements in the quality of life. Thus, the general goal of development is improvements in the standard of living. Achieving these requires a combination of factors including political stability, capacity, and resources. This notwithstanding, globally some countries are lagging in achieving development due to a myriad of reasons. For example, many developing and emerging countries are starting their development journey from a weak level as many development indicators show (World Population Reference Bureau, 2020). Thus, the development paths may vary from one country to the other and may involve nurturing its resources or relying on resources from outside its boundaries. There are different definitions of development, and a country may use one or the other definition because it fits its socioeconomic setting, or it is on the development spectrum.

Barder (2012) defines development as a "system-wide manifestation of how people, firms, technologies, and institutions interact with each other within the economic, social, and political system." On the other hand, the African Union defines development in terms of post-conflict reconstruction development (2006) arguing that "Post-Conflict Reconstruction and Development (PCRD): a comprehensive set of

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measures that seek to: address the needs of countries emerging from conflict, including the needs of affected populations; prevent escalation of disputes; avoid a relapse into violence; address the root causes of conflict; and consolidate sustainable peace" (p. 4). Society International Development (SID) Israeli (2018) defines development as "a rise in the level and quality of life of the population, and the creation or expansion of local, regional income and employment opportunities, without damaging the resources of the environment" (p. 1).

These definitions, particularly the one by the African Union, are in line with the definition that is followed in this thesis taking into account that South Sudan is emerging from various conflicts. Thus, in this thesis, development is defined as a process of creating a favorable socioeconomic environment in which people realize a quality of life with reduced poverty, improved livelihood of local communities, and creation of employment through institutional development, which considers the remitted resources. Development also becomes an engine of economic growth to improve the lives of people.

Development is generic. It is generic because it encompasses all aspects of what is considered the standard development indicator in the 21st century. South Sudan falls short of most of those standard development indicators due to a lack of institutions and capacities to deliver on those indicators. Some of the standard development indicators include literacy rates, poverty reduction, infant mortality rates, malnutrition levels, access to clean water, and many others. Undertaking the holistic approach to development will lead to peacebuilding programs and improving on the "standard development indicators."

Implementing developmental programs that improve on these standard indicators requires strengthening national institutions' capacities to deliver peacebuilding programs

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in the aftermath of ethnic conflict. This is one way the nation could end the underdevelopment and work towards uplifting the standard of living for the people.

2.3.2 Literature on Development in Africa

Reviewing the literature of the development process in Africa shows a reliance on globalization and foreign assistance to achieve development. It is argued that globalization and foreign assistance have contributed towards recent economic growth resurgence in many African countries (Asongu, 2017). However, reviewing Asongu's article showed that disputed this assertion by questioning whether Africa's recent growth resurgence is a reality or a myth. Both assertions may be correct depending on how this is looked at. By analyzing statistics, many African countries showed significant economic growth measured by Gross National Product (GNP). However, when analyzing indicators such as literacy rates, life expectancy, healthcare, food security, infrastructure (roads and railroads), there has not been corresponding improvement (World Population Reference Bureau, 2020; World Bank, 2019-2023).

Asongu's (2017) work revealed that some scholars argue that reliance on globalization and foreign assistance does not lead to development by African countries, in fact, it may lead to more debt (Azzimonti, De Francisco, and Quadrini, 2014). On the other hand, it is recognized that good governance is a prerequisite to development. Thus, Afolabi (2019) observed that good governance indicators can be categorized into six categories, according to Kaufmann et al. (2005): voice and accountability, political stability, government effectiveness, regulatory quality, the rule of law, and corruption control (p.118). Besides, the effects of globalization and foreign assistance on Africa's development efforts, many African countries have their people in the diaspora who are

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participating in resource remittances. Resource remittances contribute towards socioeconomic development.

African countries face numerous challenges in their development efforts. Some of these challenges are both internal and external. Examples of internal challenges include conflicts, corruption, tribalism and nepotism, and weak institutions. External factors may include poor terms of trade, unfavorable conditions of foreign assistance, and unequal representation in international organizations.

2.3.3 Literature on Development in Sudan/South Sudan

Sudan/South Sudan's development depends on three main factors. These are globalization (oil, gum Arabic, and cotton), foreign assistance, and Foreign Direct Investment (FDI) as drivers of its development process. Thus, Sudan/South Sudan falls in the same category as other developing countries as stated by Siraq et al. (2018) who argue that without a doubt, foreign direct investment (FDI) is one of the most dynamic foreign inflows that stimulate economic growth and financial development in diverse economies, particularly in less developed countries. It not only offers financial resources, but also facilitates the transfer of foreign technology into host countries through the absorptive capacity approach (p. 1237). Siraq et al. (2018) review of the literature shows that the positive effect of FDI on economic growth is dependent on specific characteristics, such as the development of the host country's financial sector, because a developed financial system boosts the technology diffusion associated with FDI" (Hermes and Lensink, 2003), (p. 1238).

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A review of literature on Sudan/South Sudan development has shown some challenges, which will need to be addressed. However, on this path, development envisioned in the context of South Sudan should be holistic to address the redevelopment of the entire country. It should be holistic because the nation had minimal infrastructural development. This lack of infrastructure development was one of the reasons why the Sudan People Liberation Movement (SPLM) picked up arms to wage a liberation war against the Khartoum government.

The state and nation-building will resonate with the SPLM visions of taking towns to villages, a concept of development. However, the slogan of the SPLM of "taking the town to the village" was wrongly misinterpreted by the current government. It was substituted with the creation of more states along ethnic lines without infrastructures, as evidenced by some of the newly created states operating under the trees⁵. Since the inception of the semi-autonomous government of 2005 to 2010, South Sudan has not engaged in developmental activities. Further, even after gaining independence in 2011, the South Sudanese government has not made any form of investment in its infrastructural development.

Some of the reasons for the lack of socioeconomic development include endemic corruption, nepotism, and tribalism. These prevent the effective utilization of resources from developing the satellite communities, which were previously marginalized by the Khartoum government. Omoleye (2018) argues that South Sudan's institutions can be

⁵ When some of the States were created, there were no office buildings to operate from. Administrators were, therefore, forced to operate under the trees, literally. This clearly confirms the lack of infrastructure development in the world's newest country. This what? Has also confirmed the misinterpretation of the SPLM slogan of taking towns to villages by the current government. However, the establishment of more ethnic states has become the vehicle of division and hatred among the ethnic communities that form the basis of South Sudan as a country.

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described as amoral, feeble, and insensitive, preventing the country from experiencing fair justice and accountability. In South Sudan, nepotism and ethnic sentiments in the distribution of resources and opportunities, as well as the erosion and abuse of fundamental human rights, are widespread problems (p. 167). Implementing a recently signed peace agreement and prioritizing development will enhance the fight against corruption, nepotism, and human rights abuse and ensure the rule of law. Prioritizing development will also lead to nation and state-building in a country that never witnessed modern infrastructural development.

At independence, South Sudan inherited many structural challenges from the old Sudan. That is despite being the more productive region because it is well endowed with many natural resources. Proceeds from these natural resources were used to develop the North at the expense of the South that created uneven development in the country. Therefore, during the Khartoum government, the southern region's many sectors of the economy were neglected. As a result, following independence, South Sudan had fragile institutions that negatively affected peacebuilding programs. Roessler (2018) discusses that in the absence of robust institutions to govern self-enforcing power-sharing, mutually powerful threat capabilities change decisions made in reaction to the coup/civil war trap that plagues weak, ethnically divided regimes (p. 424). The current South Sudan situation will continue to deteriorate if leaders do not acknowledge the impact of the war on the ethnic communities. This calls for permanent peace, which will allow developmental programs to be implemented.

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The chronic problems of underdevelopment have a historical pattern as the southern region was neglected and marginalized before the independence of South Sudan. This neglect led to poor infrastructure, whether in the form of physical buildings, roads, or airports. Acharya (2015) maintains that;

Through these, the root causes of conflicts and violence are addressed, the logical end of conflict achieved, a strong and legitimate national authority established, democratic political processes instituted, responsibility and resources for development transferred to the new government, the economy is strengthened, and social and human capital promoted (pp. 65-66).

Clearly, institutional development, as well as infrastructural development, can enhance a country's peacebuilding programs. Strengthening institutions will guarantee democratic processing which will, in turn, promote a strong and stable country. South Sudan is a product of Sudan's marginalization, mistreatment, and neglect of Southern Sudan. This new country is lacking all aspects of development given that is starting from scratch.

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Chapter 3: Methodology and Procedures of the Thesis

3.1 Role of researcher

I am from Sudan and live in North America. Thus, I am part of the population that I am studying. While my position as originally from Sudan and part of the diaspora offer several advantages - inside knowledge - it also poses challenges of personal reflexivity. Scholars have convincingly observed that a researcher's background and position influence how they frame their subject, interpret their data, and the kind of findings they make (Abrams 2016). Indeed, the subjectivity of both the interviewer and interviewee is an immediate issue that needs to be addressed when one does research based on oral interviews. As Creswell (2007) observed, researchers must acknowledge that all research is value-laden and prone to personal biases and prejudices. Creswell (2007) argues that researchers tend to centralize the examination of meanings within an iterative process of evolving findings—typically viewing this process as driven by induction (p. 27). This iterative process is key to a rational interpretation of the findings to clearly explain the role of the researcher while conducting the study.

It is important that, as a researcher conducting qualitative research, I must declare right from the outset how I strived to minimize biases and achieve objectivity. Thus, during this research process, I took three steps to avoid any chances of having my own views influencing data collection and interpretation during the research interviews. First, I strictly adhered to the research questionnaires when collecting information from subjects. During data collection, I acted like an outsider to the research by relying on a structured questionnaire. I was also disciplined enough to act “ignorant” about the topic as I collected data and information. Second, during data and information analysis, I relied on content analysis and narrative analysis, which were listed in the literature as ways that

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help to make sure that no personal biases influence a researcher's analysis. Third, I shared my thesis findings and conclusions with an educated Sudanese group of scholars. This peer-to-peer advice kept me from any biases. During the process of data analysis and interview transcribing, I was guided by the works of (Smith, 1998; Okely, 1992). Okely (1992) argues that

[...] rather, reflexivity is self-critical sympathetic introspection and the self-conscious analytical scrutiny of the self as researcher while Smith, 1988 states that "fieldwork for the researcher-as-suppliant is predicated upon an unequivocal acceptance that the knowledge of the person being researched (at least regarding the particular questions being asked) is greater than that of the researcher (pp-17-38). The researcher followed protocol instructions by transcribing and then sharing the transcribed version of the interview with each participant to check for any diversions from the interview.

Currently, the diaspora has dual responsibilities: they have to support their relatives and friends back home while taking care of themselves as well. Such dual responsibilities result in them being financially stretched.⁶ This, notwithstanding, the diaspora provides resources and skills which are helpful in the reconstruction and development of the new nation. The diaspora can also bring experience and connections to partner with the locals on the ground to seek out opportunities appropriate to community development.

⁶ This phenomenon of sharing resources is most common among diaspora where they have responsibilities to take care of relative and friends who maybe in South Sudan, Kenya, Uganda, Ethiopia, etc. While at the same time take care of themselves and their families here in North America. There is a sharing as well as a sacrificing aspect to this.

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The research is a qualitative study initiated to investigate the roles of the South Sudanese diaspora in the redevelopment of the homeland. The research sought to find ways in which resource remittances can be effectively mobilized and utilized. This resource remittance is the foundation for implementing peacebuilding programs.

3.2 Process of the thesis

This is qualitative research that strictly followed the University of Manitoba Faculty of Graduate Studies Protocol Submission Form Research Ethics. For any researcher, there is need to adhere to a set code of ethics and standards as prescribed by their field of study. Code of ethics and standards allow researchers to comply with what is ethically acceptable in their field of study. It reduces biases, conflict of interest which ensure that the findings arising from that research are accurate.

The research was conducted to discover the roles of South Sudanese diasporic communities in their country's redevelopment process. The research also sought ways in which resources, skills, and expertise required to develop the new nation can be mobilized and utilized.

Conducting this research created transparency among the diaspora community, allowing them to participate in rebuilding the war-torn nation. Transparency was created in the sense that, most often, resource remittance is done at a personal level, but discussing it in a study allows South Sudanese to realize how important this is at the community level. Rebuilding the country requires a collective resolve to achieve post-conflict reconstruction development. Because of the nature and character of this research, particularly the methods of approaching, selecting, and interviewing the study

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participants in Canada and the United States of America, research work was evaluated and analyzed qualitatively.

3.3 Primary and secondary sources of information

In this study, primary and secondary information and data were collected and analyzed to produce this thesis. The primary sources of information and data were from the direct participants' interviews in the field on a specially designed questionnaire. On the other hand, secondary sources of information and data included reading books and journal articles on a specific subject. Consequently, the South Sudanese diaspora's peacebuilding research combined information and data from both primary and secondary sources. The data from these sources were then analyzed and synthesized to produce a thesis that includes all the relevant perspectives.

3.3.1 Data gathering techniques: Secondary sources

Theoretically, South Sudan has significant literature that has been published and contributes to the understanding of various topics in the country. Consequently, the literature on topics such as conflict and war, leadership, peacebuilding, state and nation-building, human rights, and development is available (Mamdani 1996; Bratton & van de Walle 1997; Boone 2003; Lyons 2005; Lindberg 2006). Reviewed literature has revealed that ethnic conflict played a negative role by undermining the potential developmental activities because it interrupted livelihoods. Secondary sources of data and information are relevant to the methodology section of this study because articles and books written about the peace and conflict in South Sudan helped shape this study. Relevant information from secondary sources was then cross tagged to the information collected from the questionnaires.

3.3.2 Data gathering techniques: Primary sources

This qualitative study is based on information and data collected from semi-structured interviews. A questionnaire was developed with 12 questions in two sections. The first section of questions related to the causes of conflict and questions were meant to provide background information to the thesis. The second section is related to resource remittances, development, and peacebuilding. The second set of questions were aimed at investigating whether the South Sudanese sent money back if they did for what purposes? Therefore, in the field, data and information collection were undertaken by administering a questionnaire which was then answered by respondents. The questionnaire aimed to find out the role played by diaspora resource remittances in the country's development.

Equally important was an attempt to establish whether there was any connection between the remittances sent home and development in the country and peacebuilding. Data from the participants was collected in two ways: namely, audio-recording of the interviews and hand-written field notes taken during the interviews.

The study has a total of 17 participants selected among the South Sudanese diaspora in Canada and the United States of America. The main findings of the thesis are based on the information and data collected from these 17 participants.

Throughout the interviews, varying thematic emerged. The results were then discussed according to the identified thematic groups, which formed the core of the study's findings. These thematic groups were arranged in sequence to incorporate the interviewees' comments to explain the importance of implementing the peacebuilding

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programs. In addition, theoretical frameworks provided the road map for the understanding and analysis of the study. It ensured that positive steps were taken toward developing peacebuilding programs that are undertaken by the diaspora communities.

3.3.3 Procedures of choosing participants

Most of the research participants were drawn from attending South Sudanese community events. Most events are held during the summer because of the favourable season. Community members do carpools, which is a cheaper way of transportation to carry a suitable number of passengers in one van compared to the expensive plane tickets per person. The summer season also encourages better attendance compared to the wintertime, during which some members would be reluctant to attend. However, attending all these events was an eye-opener to note that elections and weddings tend to have more people attending than community gatherings.

In the case of weddings, they tend to have many people because the two communities of the bride and the groom are both represented. Besides, the bride and groom families, other guests from within the broader South Sudanese communities, and friends also attend. On the other hand, election contenders recruit the electorate to turn up and vote for them. As observed, some were even transported by the campaigners to bring them to the election's venues to cast their votes.

There were a few instances when the researcher approached community leaders to announce being present onsite during the events. However, in most cases, the researcher was able to establish connections and talked to the potential participants during the events without the help of community leaders or organizers.

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Once at the event, the organizers introduced the researcher to the community. Thereafter, the next step was to speak to the potential research participants. When one agreed to participate, a consent form was filled out, signed, and returned to the researcher. Thus, consent was obtained by approaching the potential participant in person. If they were willing to participate, they returned the consent form, and the interviewer could only schedule the interview according to the interviewee's convenient time. However, the interviewees were given the preference to decide when it would be convenient to conduct the interview, as well as whether the interviews would be audio-recorded or hand-written field notes.

The researcher also explained to the participants the rules and regulations governing the study. Participants were made aware of the confidentiality and anonymity clauses in data collection and keeping the information in a safe place, whether during or after the interviews. After explaining rules and regulations the interviewer reviewed the questionnaire with the interviewee. The next step was conducting the interview itself, which would take approximately three hours with one fifteen-minute break in between. The interview was mainly seeking the interviewee's opinions to determine the roles of South Sudanese diaspora resource remittances and skills in the reconstruction development of South Sudan.

After the interviews, the recorded, audio, or written notes, were transcribed, and the transcriptions were sent to the participants for their review and approval. This was necessary to assure them that the prescribed version truly represented their views. As described in the consent forms, interviews were transcribed within three weeks from the interview date. Participants were given two weeks from the date of receipt to review the

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transcripts and make any necessary changes. However, participants were also given an option to withdraw from the research completely by December 2019. After the transcriptions, field notes were shredded by industrial capacity shredders once the participants approve the transcripts of the interviews.

3.3.4 Selection of participants

Participants were randomly selected and were at least 18 years old and above at the time of the study. This was a qualitative study that collected information and data through semi-structured interviews. There was no deliberate effort to have equal gender representation. Thus, 17 participants were interviewed, which included 2 females and 15 males, between the ages of 21 and 46 years. Out of the 17 respondents, the youngest was 18 years old when he came to North America, in 2001, while the oldest was 35 years old in 1998. These participants came from Canada and the United States of America, with 10 coming from Canada and 7 from the United States. The interviews were done over a period of 7 months. Ten interviews were carried out by phone while seven were in-person interviews.

The research participants were drawn from five social events held at different venues in Canada and the United States of America. These events included a wedding in Fargo, North Dakota, held on August 31, 2019; Bor Community Annual Meeting in Winnipeg, Manitoba held on August 3, 2019; Duk Community Annual Meeting in Regina, Saskatchewan held on September 4, 2019; Rumbek Community Annual Meeting in Edmonton, Alberta held on June 7, 2019, and lastly, the Abyei Community Annual Meeting in Calgary Alberta held on June 14, 2019.

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When the researcher attended the various events and held a general conversation with event attendees, they were amazed at the topic of the research title "*Identifying Challenges and Opportunities in Implementing Peacebuilding Through Sustainable Development.*" Some were even honest enough to inform the researcher straightway that they never heard about the concept of peacebuilding before they talked to the researcher. Some tried to guess the meaning of the research topic and assumed that it would involve sending peacekeeping forces to South Sudan. Regardless, the researcher used the opportunity to clarify the intent of the research and the meaning of the word peacebuilding. In the process, potential participants developed trust and understanding with the researcher to secure their participation. Through the researcher's persistence, potential participants expressed interest in the project that resulted in them participating in the interview.

The South Sudanese diaspora community members came to North America through different routes, including Kenya, Uganda, South Africa, Egypt, and Israel. Some came to North America as groups. For example, the over 4,000 Sudanese unaccompanied minors who resettled in the United States of America began arriving in the mid-2000. Some came to North America as individuals, others as families through various government-sponsored refugee programs. For example, the government of Canada's Refugee Assistance Programs (RAP) was mandated to identify people through the UNHCR in the refugee camps.

Additionally, some of the RAP members, in turn, sponsored their immediate relatives to North America. Thus, migration and sponsorship have increased the numbers resulting in Winnipeg having the most significant South Sudanese communities in

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Canada. In North America, as South Sudanese communities have grown, community associations were formed and registered as not-for-profit organizations. The associations became the avenues through which people come together and support each other. They have also become the means through which communication between those in the diaspora and those at home can share information and resources as needed.

An essential goal of the community associations is that they become the way to engage in the mobilization and acquisition of resources. They are also the ones who organize the events such as the ones attended during the summer by the researcher to recruit the participants for the research. They are legitimate organizations. They are run by the elected members who organize events for the fundraisers, annual meetings, and elections when their leadership terms are elapsed. They become credible agents for development by mobilizing resources and human capital for the post-conflict reconstruction of South Sudan. This shows that even though most of the diaspora members have been in North America for decades, they still practice their culture as evidenced by traditional marriages, teaching dialects to their children, and practicing the traditional method of conflict resolution.

Britten (1995) asserts that in a qualitative research interview, the aim is to discover the interviewee's framework of meanings (p. 251), and Patton (1987) argues that the right questions in qualitative interviews should be open-ended, neutral, sensitive, and clear to the interviewee (p. 252). Consequently, the researcher adhered to what Britten (1995) and Patton (1987) prescribed. Thus, the entire interview questions were open-ended to facilitate the interactive conversations between the interviewee and the interviewer. The researcher followed the guidelines offered by the two authors on how to conduct the

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interviews. Interviewers and interviewees' conversations generate answers. Interviews also act as avenues for information sharing. Rubin (1995) and Gill et al. (2008) concurred that the interviewer's and interviewees' relationships are imperative to ask questions to yield as much information about the study as possible.

Moreover, Qu (2011) added that when interviewees are involved, the interviewer should design interview protocols, assuring the interviewee's details are kept secret (p. 254). As already alluded to, the research was following the University of Manitoba Protocol Submission.

South Sudan is a diverse nation that consists of 64 ethnicities that speak different dialectics. However, ethnic representation was not part of the requirements of this study although, the researcher was mindful of ethnic selections to ensure that different ethnic views are included in the study. Once in the field proportional representation of participants based on gender became difficult to achieve because of one main reason. The reason was that there were not enough women who were willing to be part of the study. This notwithstanding, the researcher was mindful of the gender differences when collecting diverse opinions. It was also essential to observe diversity because the South Sudanese diaspora's communities are organized according to the states and sub-communities.

Attempts initiated through face-to-face contacts and email communications, in some instances, went in vain because of a lack of knowledge by potential participants in the topic of the research. This is the reason why there was only a two percent participation by women in the research. This is a bare minimum even though there was no mention of gender balance in the protocol submission. Therefore, the limited number

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of women participants in the research is a societal problem, which is beyond women given the cultural barriers that deny them equal opportunities, especially in education. Fortunately, women's cultural barrier was prevalent in the older generation but has improved tremendously and continues to do so in today's generation. The participants were well-educated and spoke fluent English. Therefore, all the interviews were conducted in English. In other words, there was no interpretation or translation required neither from English to dialect nor dialect to English.

3.4 Data analysis procedures

For data analysis, the researcher relied on a content analysis approach to interpret the data collected during the interviews. From this analysis, some thematic emerged. Dinger (2018) defines content analysis as “a compiled scientific method where written materials are analyzed systematically, and then, grouped based on specific criteria in order to make information obtained available and finally, to provide a ground for future research” (p.177). Marvasti, (2019) defines qualitative content analysis as “...itself within this framework as an approach of empirical, methodological controlled analysis of texts within their context of communication, following content analytical rules and step by step models, without rash quantification” (p.5). The qualitative content analysis is an ideal method of interpreting the collected data to make meaningful inferences research participants.

Other scholars have provided related definitions of content analysis, Berelson, 1952; Çalık & Sözbilir, 2014; Fraenkel, Wallen & Hyun, 2012; Jensen & Allen 1996; Miller & Whicker, 1999; Bowen & Bowen, 2002). Furthermore, content analysis generates insights from data and information which have the potential to develop appropriate

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mechanisms for understanding the problem and findings solutions to the identified problem.

Accordingly, content analysis is the systematic analysis of the content of texts collected from the respondents during the research interviews. Content analysis can be employed when undertaking quantitative or qualitative research. This includes the answers provided by various respondents, why they said that, and the impact their opinions and answers had on the research topic. Normally, content analysis is conducted by following four steps. These are: First, the researcher begins by sampling a selected set of texts from the population of texts for analysis. Second, the researcher identifies and applies rules to divide each text into segments or themes that can be treated as separate units of analysis. Third, the researcher constructs and applies one or more concepts to each theme. Finally, the coded data is analyzed qualitatively or quantitatively, to determine which themes occur most frequently, in what contexts, and how they are related to each other.

A simple type of content analysis is sentiment analysis – a technique used to capture people's opinions or attitudes toward an object, person, or phenomenon. Thus, in the case of this study reading about the respondents' feelings regarding the perceived benefits of resource remittances on development reveals that the sentiments respondents have on this topic can be positive, negative, or neutral. In this case, resource remittance represents one unit of analysis. This analysis will help identify whether the sample as a whole is positively or negatively disposed or neutral towards South Sudan relying on diaspora resource remittance to achieve socioeconomic development.

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During this research, the researcher applied content analysis to analyze information collected from questionnaire interviews. The researcher analyzed the data and information according to the schema presented by Schilling (2006). Schilling (ibid) discussed ways to rectify content analysis limitations by presenting five steps, to be followed when applying content analysis. However, for this research, the researcher presented three steps that were followed to analyze data and information. First, the researcher converted recorded tapes into transcripts which were then sent to the respondents for their review and approval. Second, raw data was grouped into identified themes. Third, the researcher grouped data and information into identified themes. These themes will be discussed in Chapter Four under four categories. The researcher constructed four principal themes namely, Sudan's history and ethnic conflict, leadership and development, weak institutions, and their impact on peacebuilding. The last theme is the diaspora's remittance of resources. The researcher then applied content analysis by placing information collected into these four themes or categories.

Therefore, the content analysis approach guided the process of interpreting and analyzing the data to explain the thematic that resulted from the research. Data analysis is a process of familiarizing and explaining the gathered information to get an insight about a topic being investigated. Bogdan et al. (2003) stated that data analysis is the "process of systematically searching and arranging the interview transcripts, field notes, and other materials that you accumulate to enable you to come up with findings" p. 147). Therefore, data analysis includes rearranging the research findings in the context of the qualitative research method. In other words, opinions collected from the research could address post-conflict reconstruction development.

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After the interviews and transcriptions, valuable information and insights were documented under the literature review as primary sources for the validity and reliability of the research. Further, the thematic that emerged in the study was discussed thoroughly and referenced the participants' contribution to revealing the research outcome.

The interpretation of data and the resultant findings formed the core part of the research, which was to pinpoint the role of diaspora resource remittances and skills in redeveloping the country. This includes what is required to mobilize diaspora resource remittances and expertise to redevelop the homeland.

The outcome of the research is to find relevant information about resource remittances and skills held by South Sudanese in the diaspora. The South Sudanese diaspora residing in North America are already playing significant roles in supporting loved ones in South Sudan and neighboring countries. They are also playing important roles through the formation of not-for-profit community organizations, which administer the sectional/ethnic developmental programs. At the end of the research, the findings will contribute to the literature in the field of peacebuilding programs in post-conflict reconstruction development.

3.5 Study Rationale and Limitations

This study has focused on South Sudanese diasporic community members residing in Canada, and the United States of America. The rationale for selecting the two countries is to narrow the scope to focus the attention specifically on Canada and the United States of America. It is important to focus on the two countries because they hold significant numbers of South Sudanese in North America. In addition, the South

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Sudanese diaspora in these countries has assisted in transforming both the country and its citizens in the following ways. First, they accepted a significant number of refugees to resettle in both countries. Second, they supported the Comprehensive Peace Agreement (CPA) politically and materially that became the ground of voting for the referendum and declaring South Sudan as a sovereign nation on July 9, 2011. Also, the connections and networking efforts of the South Sudanese diaspora in North America can enhance much-needed peacebuilding programs in South Sudan.

The study relied on the interview results from a sample of 17 participants. These participants were males and females between the ages of 18 years and above to collect their views on how to utilize diaspora resource remittances and skills for the redevelopment of the country.

The researcher has identified four principal limitations to the study. First, is the focus of the research strictly on North American countries of Canada and the United States of America without including Mexico. Mexico was not included because of language barriers the researcher could have experienced since he does not speak Spanish. Thus, limiting the study only to these two countries excluded insights from the South Sudanese diaspora in the North American country of Mexico. Including participants from a wider geographic area may be more representative of what the country needs to achieve socio-economic development.

The second limitation has to do with the sample size of 17 participants. The importance of deciding on sample size is that the research has to be representative of the population. Usually, a statistical method is used to determine the appropriate sample size for a given population. This is considered a limitation because in the University of

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Manitoba Protocol Submission Form for Human Ethics the sample size was ranging from 19 to 24 participants. As per this protocol, the researcher was expected to stay within this suggested range. Thus, getting out of the suggested range may be considered a limitation. In this study, according to the University of Manitoba Protocol Submission Form for Human Ethics, the sample size was acceptable.

The third limitation was a logistical one. Because of financial constraints, the researcher could not travel to more cities in North America and seek out research participants. However, the researcher addressed this limitation by traveling to venues that were considered by the communities as strategic locations for meetings, weddings, and community elections to gain good attendance. Drawing research participants from such broad gatherings, therefore allowed the researcher to draw a sample that is representative of the South Sudanese diaspora in North America.

The last limitation was a lack of gender representation. The reason was that there were not enough women who were willing to be part of the study mostly because they did not feel confident enough to participate in a study that was focused on resource remittances and socioeconomic development. However, the researcher was mindful of the gender differences when collecting diverse opinions.

3.6 Ethics and Confidentiality

Given the research requirements, the researcher had completed an online course entitled: *Ethical Conduct for Research Involving Humans Course on Research Ethics (TCPS2: CORE)* offered by the University of Manitoba. After that, the researcher applied for the Protocol Submission Form for Human Ethics at the University of Manitoba for approval before the project commenced.

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On May 31, 2019, the researcher received the Human Ethics approval to begin the research. Thus, as part of preparations to start collecting data, the researcher started attending conferences, reunion meetings, fundraisings, and weddings because these events were suitable for recruiting individuals to participate in the study. In those contacts, some people graciously agreed to participate in the research, so they were given the consent forms to review. Following their review, some needed certain items about the study to be clarified or had questions that needed to be answered. If they decided to participate, they signed the consent form.

The consent form has criteria that either qualify or disqualifies someone from taking part in the research. In this study, qualified participants had to be 18 years or older, and they had to be South Sudanese residing in either Canada or the United States of America. In turn, the researcher has to adhere to a specific code of ethics and standards. These include a confidentiality clause stipulating that all collected data has to be kept strictly confidential and that participants' identities would be protected throughout the research. The consent forms also give the participants the option to choose between audio recordings and note-taking. They also have options to identify themselves by their names or pseudonyms during the research interviews.

After transcribing the interviews, each participant was provided with the transcription for review during which they could add, delete, or approve that the final copy truly represents what they said during the interviews. Stated differently, the review process is conducted to maintain accuracy in documenting the participant's opinions and substantiate the importance of the research. Ungan (2006) argues that "documentation requires that people who document the process be knowledgeable about types of

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knowledge that they will acquire" (p. 403). Therefore, the type of information the participant gives to the researcher is dependent on the interviewer's interviewing skills. Accordingly, it is the interviewer's responsibility to ensure that the collected data is dealt with according to the rules and regulations governing human ethics. Zack (1999) states that the direct experience of interactive conversations is documented and presented as an accurate piece of information consented to during the interviews. The reason is to capture a clear picture of the process taken into consideration to mitigate an unforeseeable issue in the research process.

In summary, the interviews were successfully conducted to generate a discussion on the research topic of peacebuilding programs from the members of the South Sudanese diaspora in North America. Ways to involve the sub-community associations, which are currently making a difference through their various communities regardless of where they are located geographically, were sought. In addition, at the individual level, ways to involve community members in the diaspora who are currently making a difference in the lives of their relatives and families in South Sudan and neighboring countries were also sought.

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Chapter 4: Research Key Findings

4.1 Introduction

Analysis of the data and information from research participants revealed various insights discussed in this chapter. For clarity purposes, the insights gained have been grouped into four themes or categories. These themes are healthcare, education, local peace initiative, and general upkeep/food security. These thematic categories will illustrate the importance of the diaspora resource remittances as explained by respondents, especially their impact on healthcare, education, and local peace initiative, and the general upkeep/food security of recipients.

When discussing the positive impact of resource remittances on the four themes or categories, the thesis takes considerable time making a case on how remittances affect peacebuilding and development. Resource remittances are considered to be one area through which the South Sudanese diaspora can contribute towards their country's socioeconomic development. Resource remittances also have both a direct and indirect impact on the country's development in that families may receive resources directly from relatives and friends in the diaspora. When these resources are spent in the country, they have an impact on the development efforts of the country.

In addition, the study discusses how the skills and expertise held by the South Sudanese diaspora can be utilized in the development of South Sudan. This development of South Sudan is based on the premise that the South Sudanese diaspora has acquired various skills and expertise that can be useful in the development of the country if properly nurtured.

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Before going into the main findings of this study, it is necessary to make clarifications on resource remittances. There are different forms of resource remittances that the diaspora can engage in. First, resource remittances might include sending money, which is the most common form of remittances. Second, resource remittances can be in material goods such as clothes, cars, electronic goods (computers and cell phones), and medicines. Third is social remittance, which involves the exchange and display of cultures that people brought along with them. For the most part, the apparent common form of resource remittances is money. It was found that the principal purposes for sending money include general upkeep expenses, educational purposes, healthcare/medical expenses, local peacebuilding programs. The research found that most diaspora send money to relatives and friends for similar purposes.

The research revealed that those in the diaspora use both formal and informal ways when remitting resources to family and friends. However, they prefer the formal channels to informal ones of remitting the resources. Thus, 100 percent of respondents said they had sent money using the formal channels, including Western Union, Money Gram, World Remit, and Sendwave.

Any money remitted using a formal channel is recorded, and information is shared with the Central Bank. The informal channels of remitting resources include when a diaspora travels back home, or when someone else is traveling back home others may ask that individual to take some resources for relatives back home. Any remittances sent using informal channels may not be recorded or reported to account for how much a country is receiving from the diaspora.

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The ease of receiving the funds is dictated by the availability and accessibility of payout outlets. In today's world, digital mobile money and digital payments are playing essential roles in the delivery of funds. South Sudanese residing in neighboring countries with a well-developed mobile money systems are benefitting from this more than those residing inside South Sudan. Examples of countries with a well-developed mobile money network include Kenya and Uganda where hundreds of thousands of South Sudanese reside.

This chapter presents the principal findings of this research. These findings were put together by incorporating and analyzing the information and data collected during the study through two main avenues, namely the questionnaire and interviews. The first section focuses on resource remittances directed towards education. The second section looks at the impact of resource remittances on healthcare. The third section discusses the role of resource remittances on the local peace initiative, while the last section looks at resource remittances towards general upkeep/food security.

4.2 Remittances and Education

Education is one of the beneficiaries of the resource remittance supported by the South Sudanese diaspora. This benefit occurs when resource remittances are sent for purposes of paying school fees towards a family or friend's education. The benefiting family member or friend could be either within South Sudan or in the neighboring countries where South Sudanese are taking refuge. Universally, education is known as a key to positive change. That is why many diaspora channel their resources towards education in support of relatives and friends. The acquired skills through education will

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effectively and sufficiently contribute towards socioeconomic development in a country that has undergone a series of conflicts.

Resource remittances had a significant impact on the homeland's socio-economic development. Relatives and friends who are financially supported through remitted resources can pay their school fees at any level of education.

Out of the respondents in this research, 29 percent reported having sent resources home to support education at different levels such as primary, secondary, college, and university. Among the 29 percent, is Abel Mangok who reported about how he sends money to his family for educational purposes by saying:

“...I send money monthly. I have committed myself to support my relatives. I am supporting two nephews at the university level. I was taking care of school fees and living allowances. This situation also applied to other South Sudanese in the diaspora due to the current conflict back home. I am affected, and we are affected.”

Resource remittances are used in various ways including education, medical care and living allowances. This was well articulated by Daniel Sawka who stated:

“...It depends on the situation; sometimes, one could send money once a month or twice, but it depends on the family's needs, education, and medications, and all that, so it is ongoing support. I have some family members outside the country, but the majority of family members are in South Sudan.”

Resource remittances that go towards supporting education have a positive impact on peacebuilding and development because people become enlightened and gain skills that make them employable. In addition, education enables individuals to become effective contributors to the socioeconomic development of the country.

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Another respondent, Elijah Ngor, makes it clear that he is aware of the support from diaspora through resource remittances towards peacebuilding in general and education in particular by stating that:

Yes, I am aware of the peacebuilding projects, different community organizations, and friends organized to raise funds to build schools and clinics. Sometimes, I am approached by the individuals conducting fundraisers. I usually pay US\$20 for a ticket here and there! I have friends on the side of my mother from Ayod who posted something on Facebook that there was a meeting organized to bring communities together to discuss issues of mutual interests.

Daniel Sawka expressed similar views on the use of diaspora resource remittances for education and other developmental services by stating that:

I do know the people who have the initiative to help through education and sending resources to South Sudan because those people have seen the need to contribute toward rebuilding the country despite being at a distance. Of course, the key areas that really can elevate the situation are education, you know I see that they are significant because of high needs. For me, the condition is deplorable, you know, we are in the 21st century, and we still lack that standard system conducive to peacebuilding programs to offer genuine services. I see the services offered can elevate the situation.

During the research, Reuben Panchol lamented about the poor state of security in the country, poor education, and health care system. Panchol added that he sees these as problems associated with South Sudan and commented that:

In my opinion, South Sudanese leaders had lost the main objective/vision of the liberation struggle that amounted to desperation and destitution. There are no services

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such as education, clean drinking water, health care, and security for civilians. During the interim period of six years, the ruling party's leaders were busy looting the public resources as well as injecting fear into the mass as a way to further divide the country along ethnic lines. However, injecting fear into the mass had resulted in few elites ruling and controlling the public resources. Some of these institutions are run by the families, starting from the cleaner to the minister.

When the minister is changed, he/she will let go of everyone and begin to employ his/her relatives, which promotes nepotism and corruption instead of accountability and transparency.

Diaspora's support towards education is one way of building the country's peacebuilding programs through resource remittances. Arif et al. (2019) argue that remittances have an important influence on the growth of education. The positive relationship between remittance inflow and educational advancement suggests that remittances should be supported from a policy standpoint. (p. 1241). When someone in the diaspora sends money to a relative or friend to be used for educational purposes and if that money is appropriately used, then the result is an educated South Sudanese. The educated South Sudanese can go on to acquire more skills and contribute positively towards the country's socioeconomic development. Clearly, remittances from the diaspora for educational purposes demonstrates that remitted funds play an important role in the recipient's life, whether it be a relative or friend.

Bansak et al. (2015) stated that if remittance income is spent in education, the number and quality of workers may improve, boosting total factor productivity and boosting economic growth (p.3). It is becoming increasingly apparent that resource

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remittances are vital sources of income and a driving force behind economic development. As a result, South Sudan is not exempt from such a benefit, as remitted funds contribute to the local economies of recipient countries around the world.

Individuals committed to supporting their families and friends back home have a social responsibility to send money home. Supporting relatives and friends can be done in a variety of ways, such as paying for education. Kamei (2011) contends that socially, the African diaspora can help their home nations increase human capacity through transferring ideas, information, knowledge, skills, and know-how. African countries are in desperate need of human resources to develop their health and education systems, as well as to reduce disease burdens and levels of abject poverty (pp.59-76). Thus, support towards South Sudan's education is not only through resource remittances but also through the skills, general knowledge transferred when the diaspora go back home and contribute their expertise in the redevelopment of the country.

When diaspora support education whether by sending a relative to school or helping to build a classroom, it results in bringing opportunities to the people. Supporting education also helps to achieve sustainable peace and sustainable development. Additionally, education helps people to have a positive understanding of meaningful rule of law, justice, equality, transparency, and accountability. Ketkar et al. (2011) argue that giving diaspora communities a significant role in how education programs are managed and resources are spent may serve as an alternate strategy for building confidence (p. 166). This statement regarding the importance of diaspora communities in supporting education underscores the critical role of South Sudanese diaspora resource remittances in developing the world's newest nation.

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Research participants reported that they are overwhelmed by the negative impacts arising from conflicts. These result in insecurity and destroyed livelihoods. Most respondents acknowledge that South Sudan inherited underdeveloped institutions from the old Sudan. However, the absence of peace and stability in the new South Sudan has made it more difficult to contain the violence and implement any meaningful peacebuilding programs.

The inherited socioeconomic problems have increased due to a lack of peace and stable government. Therefore, the ongoing civil war has significantly contributed to the underdevelopment problems that have displaced millions and killed hundreds of thousands of people (Al Jazeera, 2017).

Education is a prerequisite to the socioeconomic development of any country. The diaspora of South Sudanese has a prominent role to play in supporting education in their country. This support can be in different forms such as paying school fees for family or friends, building a classroom, and designing an appropriate curriculum. All these help in developing various skills needed by the young country. An enlightened citizenry can understand its country's challenges and opportunities.

4.3 Remittances and healthcare

Healthcare is one of the fundamental areas where the diaspora resource remittances are used positively. When diaspora sends resources to family members, it allows them to seek medical care either in the country or neighboring countries and abroad. Providing medical assistance to individual family members ultimately impacts the whole country positively. This is because it helps the country to have healthy and

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productive citizens. In addition, the country can then use its resources to support those not fortunate enough to have anyone in the diaspora.

During the research, some participants expressed the importance of diaspora resource remittances which are provided to support the wellbeing of their relatives and friends. Even though this support may be directed to an individual family member or friend, the whole country benefits. Thus, ultimately, such support can result in socioeconomic development for the country.

South Sudan's health sector is severely neglected and underdeveloped. This has been the case historically and continues to this day. Consequently, trying to fill this gap has been the principal motivating factor for the diaspora to make resource remittances in support of relatives and family back home. Healthcare is considered very important by many South Sudanese in the diaspora. That is why 41 percent of the respondents cited healthcare support in one way or another as being important when answering the questionnaire. Elizabeth Andrea considers healthcare to be in a dire state of affairs by arguing that:

When I go to South Sudan to visit, I often feel bad to see innocent people suffering without services e.g. health services. I am also affected financially because I often send money to my relatives, depending on the situation. It could be money to buy food, treat sick relatives, and buy clothes. It is not a fixed amount, but it always depends on the situation. Sometimes financial support may range from \$100 to \$1000 or more, especially when it is sickness or death in the family. The little money I make here can be divided to support my relatives/friends back home as well as pay my rent and bills.

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Because of conflict, local people cannot cultivate to support themselves in any way. Financially, it is a struggle, and I know for the fact that many people are struggling as well here in the west due to dual responsibilities. I live paycheck to paycheck and have no savings. However, such a situation applied to many diaspora members who support their relatives back home. This explains how the situation in South Sudan continues to affect me or us.

...I have visited South Sudan 10 times since independence and one time before independence to see my mother for the first time in 25 years since we were separated. However, in my last visit, I have seen some changes in terms of developments despite the ongoing conflict. I have seen some new buildings in Juba and around are being built as well as some NGOs are reaching out to local communities to provide clean drinking water and school supplies.

The respondent's comments speak to the role played by the diaspora individually in support of healthcare. It also explains how the poor country's healthcare has negatively affected development.

Lack of good healthcare has therefore shifted the responsibility to those in the diaspora who have to send money for their relatives and friends to attain some level of good health. On the other hand, it has made it difficult to implement any national programs to fulfill the mandate of human access to proper healthcare services.

Generally, supporting healthcare programs by diaspora is approached in two ways: First, by pooling resources together to build clinics in the country to improve accessibility by the local people. Second, individuals provide financial support to immediate relatives or friends to assist in meeting the medical costs. This kind of support

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proves the important role played by the diaspora resource remittance. Constant (2016) argues that the record of diaspora contribution and initiatives in the health and education spheres, for example, stands out as a testimony to the potential and willingness of expatriate Sudanese health professionals to give back to the home nation (p. 107). This speaks to the challenges of South Sudan's healthcare sector which for the most part was inherited from the old Sudan.

Tharmalingam (2011) argues that "family-oriented remittances are remittances sent to the country of origin or elsewhere to meet family needs, which can range from livelihoods to fleeing expenses (leaving the country due to war and conflict), medical expenses, education expenses, wedding and funeral expenses, house construction, and job creation" (p. 169). Thus, relying on diaspora support in healthcare implies that the country needs to do more to address the shortcomings in this sector. The need for the country to do more is reinforced by the sentiments expressed by Daniel Geu, who stated that:

The situation in South Sudan affects every citizen of that country living in the Diaspora economically, emotionally, and psychologically because family members, relatives, and friends who got displaced as a result of internal conflicts depend on those in the diaspora for needs that range from basic items such food and shelter to major items such as medical treatments and education for children and young adults.

Before 2013, my father was earning his living and did not want to depend on my siblings and me. However, after the conflict from political greed erupted in December 2013, my father, along with many other proud citizens of South Sudan, lost his job and became a refugee on the border of South Sudan and Uganda.

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He had no choice but to depend on me, which has affected my family economically. After the war, my father's family responsibility and other relatives have become my duty to provide financial support monthly or yearly. The current situation applied to many South Sudanese in North America, especially the uprooted communities of Jonglei. I was also planning to return to Africa with the hope to reintegrate into my community of birth, but the conflict that caused insecurity has changed my plans and delayed my return to South Sudan. Yes, I am affected negatively.

As presented by Daniel Geu the instability in South Sudan has had serious negative consequences for its citizens both inside the country and those in the diaspora. The instability that created internal and external displacement was a result of ethnically inclined leadership. Daniel Geu suggested that the challenges faced by South Sudan in its development efforts are complex by arguing that:

Unfortunately, most of my fears became true as tribes turned on each other over government positions and economic opportunities. The leaders of South Sudan have destroyed that country, and it will take decades to restore peace and stability. When the Comprehensive Peace Agreement (CPA) was signed, resources (wealth) were pledged by well-wishers and stakeholders. For example, a) at the donor conference in Oslo, an initiative of the international community raised billions of dollars for the reconstruction development b) oil revenues. These resources were mismanaged by the leaders that resulted in a lack of development.

My personal views are: 1) ensure security for all citizens regardless of tribe and religion, and promote peace among the people, 2) train organized forces to

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respect citizens and all human rights provisions anywhere in South Sudan, 3) Use oil money to develop roads, expand agriculture, build water wells (reservoirs) or canals that support local economies across South Sudan, 4) invest in hydroelectricity by partnering with advanced countries in the region, 5) build health facilities in remote areas; and 6) build roads and bridges to connect the country with neighboring countries for fast development.

Daniel Geu's understanding of South Sudan's development problems is supported by UNICEF (2012), which argues that "providing health care services will be one of South Sudan's most difficult issues in the coming years, and success will be a key indicator of the new country's social development progress" (p.1). According to UNICEF (2012), "most South Sudanese today do not have access to health care." South Sudan has an under-five mortality rate of 106 per 1,000 live births (UNICEF 2012), higher than the global average of 60 per 1,000. Its maternal mortality rate is by far the highest in the world, at 2,054 fatalities per 100,000 live births" (p. 1). These high figures are evidence that South Sudan is struggling with the lack of proper healthcare, which makes it difficult for the citizens to access medical assistance within the country. Another respondent, David Lado says something about the need to address community-based support for healthcare by stating that:

I am aware of some individual initiatives which are involving in fundraising to support humanitarian. For example, a group of individuals from my tribe in Saskatchewan took medical supplies to Juba, South Sudan, some years ago. The organization is called Nyanguara International Development Organization.

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Many factors have contributed towards South Sudan's lack of socioeconomic development, in general, and the healthcare sector, in particular. Some of the healthcare shortcomings are a result of the transitioning from military to civil governance but without any proper civil governance training. Such training would have helped leaders to differentiate between military and civil administration by developing a health system. If there was proper transitioning, then there could have been capable leadership in place to guide the process of decision-making. It is implied here that proper transitioning from military to civilian government and capable leadership make it possible for a country to navigate and find solutions to the challenges it is facing.

Many of the research respondents also referenced other challenges affecting South Sudan. For example, David Lado argued that:

As you may probably know, these leaders came from different regions and different tribes, so they are now appealing to their tribal bases to support them in their quest for leadership of South Sudan. Because all of them want to control resources, especially oil resources, which become the primary sources of revenue in South Sudan, then they also fought over the funds.

It is clear that diaspora resource remittances have contributed effectively in the process of post-conflict socioeconomic development, particularly in healthcare. Contributing toward healthcare support is a social responsibility taken to assist relatives both in refugee camps and within the country. Most of the respondents have shouldered the significant financial burden of having their relatives and friends access healthcare even when the country was not able to provide that.

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4.4 Remittances and local peace initiatives

Resource remittances are becoming increasingly important in supporting local peace initiative projects at various community-based groups such as the John Dau Foundation and Manitoba Women for Women. These organizations collect money in North America to implement projects in South Sudan. By their projects back in South Sudan, these organizations are enhancing peacebuilding programs.

The Manitoba Women for Women have partnered with the University of Winnipeg's Global College to sponsor local peacebuilding activities in South Sudan to bring women and youths together to promote peace and development. These are South Sudanese community based organizations together with their supporting agencies. Usually, they are based in North America mostly for fund raising purposes, but their ultimate objective is to promote peace at home through their projects and remittances.

Community-based organizations are therefore an important avenue through which South Sudanese diaspora support peacebuilding programs. Local peace initiative are ethnic-based associations because one ethnic group forms its own community/association. Such an association then supports peacebuilding initiatives in their own communities' back home. Constant (2016) argues that "transmittals of ideas, norms, beliefs, and habits are happening every time diaspora and immigrant are in contact with their family and friends back home" (p. 1122). This speaks to the roles played by the South Sudanese diaspora who are contributing and transmitting different kinds of resources in support of their ethnic communities.

Support directed towards the community organizations is different from the support to individual relatives and friends. The individual support may be used for education or healthcare purposes by individuals. Out of the respondents in this research,

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35 percent reported having sent resources home to support community organizations. In addition, support towards community organizations is usually used for community projects, such as the construction of schools and clinics. Mayak, one of the respondents in the research makes this distinction between communal and individual use of resource remittances clearly by stating that:

Kongor community diaspora have built Kongor Primary Health Care Center (KPHCC) in Kongor county, Jonglei state. This project was completed in 2014. The cost of the physical building (clinic) was US\$500,000. After the construction was completed, those community members were asked to contribute their expertise voluntarily. However, the community clinic was later on contracted to the UN agencies to manage and provide medical supplies.

In 2019, the Kongor community did fundraise to buy an ambulance, which will be delivered sometime this year. Ayual community in the diaspora has also built a primary school in Pongborong, which has been sustained for the last ten years. The kids from that school have performed very well and got accepted into some of the best schools in East Africa.

I am aware of some peacebuilding programs. As a member of the Twic Community Association-United States of America, we built a dike back home to contain rainwater from flooding and displacing locals. Also, Twic United States of America, has built feeder roads to facilitate the movement of goods and services as well as people from the village to village. I am also aware of the John Dau Foundation that provides medical supplies, mobile clinics, and nutrition centers in

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Jonglei State. These mobile clinics followed nomadic communities from place to place while searching for water and pastures for the cows, goats, and sheep, etc. Additionally, the need to strengthen resource remittance provision was well articulated by one of the research respondents, Abraham Biar, who contended that:

Also, some individuals have tried their level best to run their humanitarian organizations to implement peacebuilding programs. Examples are Jonglei Food Security, an organization that facilitates farming back home by renting out bulldozers to clear farms. This initiative has made a difference in countering food insecurity. The other not-for-profit community projects are the John Dau Foundation, Lake State Community in Canada, and Jonglei Community in the United States of America, to mention a few.

The Jonglei Food Security is an Association founded in 2018 by South Sudanese in the diaspora. Its principal objective is to modernize agriculture so that many small-scale farmers can apply modern farming techniques instead of relying on subsistence farming. Normally, those in the diaspora send money to agricultural equipment companies based in South Sudan. With some coordination, the company and the relative of the sender get together to assess the land that needs to be cleared to prepare it for farming. The land is then cleared and ultimately ploughed. The family then plants the seeds and manages the farm. James Wai expressed similar views on how support towards community associations enhance development by arguing that:

Yes, people in Canada and the U.S. can have a significant influence and can play an important role in the peacebuilding process if they are engaged in a meaningful way. There are people among them who can bring exceptional expertise in specific

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peace and development areas. They can contribute ideas to promote peace, they can provide resources to facilitate the peacebuilding process. They can influence people in power to accept and promote peace. They can participate in a problem-solving process to root out the causes of conflicts. And they can also provide leadership and bring peace to the country.

Moreover, some people in the diaspora have relationships with institutions in North America that can be leveraged to extend their services and resources to build capacity for peacebuilding in the country. For example, Jonglei Food Security provided rented bulldozers to clear the farms back home. John Dau Foundation that builds clinics and provides medical facilities and a number of South Sudanese (i.e., Dr. John Kok Ayom, Kur Nhial, and others) in Ontario who fundraise annually to support primary healthcare through Sudan Medical Care (SMC) in South Sudan.

I am also aware of South Sudanese Community Associations in Canada and the United States of America who have purchased and provided funds for medical supplies (i.e., X-ray machines), and other projects in South Sudan. These are few examples that I am aware of but there are certainly lots more initiatives in South Sudan being supported or driven by the diaspora South Sudanese.

James Wai's sentiments support the idea that the diaspora has a significant role to play in the redevelopment of South Sudan. Because of the current ethnic conflict, resource remittances by the diaspora, and support from humanitarian organizations have become sources, of livelihood internally (displaced camps) and externally (refugee camps).

The Sudan Medical Care (SMC) in Ontario is a Canada-based non-profit organization that is run by Dr. John Kok Ayom and Kur Nhial. Their goal is to purchase

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medical equipment in Canada and send it to South Sudan. The recipients of such equipment in South Sudan are the various local communities. Addressing the overwhelming developmental challenges will achieve sustainable development. It was with this in mind that Daniel Geu asserted that:

I believe there are multiple ways for the not-for-profit community organizations can make a significant difference in the development of the country but ongoing conflicts in both South Sudan and North Sudan (Sudan) derail the progress:

1) Political cultures of impunity and aggression with fewer regards to international laws and human rights. And proxy conflict support of rebels from each side, for example, rebels from South Sudan are being supported by North Sudan, and the rebel groups fighting in North Sudan are being supported clandestinely by South Sudan.

2) Oil and other natural resources are fueling conflicts as politicians in both countries try to take advantage of instability on the other side. Especially the Arabs in North Sudan try to keep South Sudan in conflict so they can continue to excavate the oil in Heglig (Pan Thou) region.

The respondent has alluded to the multifaceted issues affecting South Sudan. Some of the issues identified by the respondent can be resolved through good leadership that can coordinate the resources remitted by the diaspora for the redevelopment of the country.

So, as leaders fight over power and who is going to be the overall leader of the country, proceeds from natural resources are not utilized for the socioeconomic development of the country. Instead, they are used to prop up the ethnic leaders and

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their cronies. Thus, the failure of the country's leadership and the unfair utilization and distribution of the country's wealth have somewhat shifted the burden of social and economic responsibilities from the government to the diaspora, especially those who support their relatives.

Therefore, if the current warring parties will work together and build trust, it may consolidate peace, which will lead to sustainable development. Elizabeth Andrea states that:

There are some organizations from the diaspora communities that are engaging in the development programs. They are individuals and communities-based associations, non-profits meant to mobilize resources and technical know-how and then channel them to their respective communities for development. Most of these projects are contributing to peacebuilding through services such as healthcare, education, water project, and small-scale agriculture.

On the other hand, Reuben Panchol touched on challenges faced by the not-for-profit community organizations within the diaspora by observing that:

There are many South Sudanese diasporic not-profit communities' organizations established, but lack of commitment and tribalism has derailed the progress. For example, a) no effective way of pooling resources to sustain those non-profit organizations, b) community members are more loyal to their clans than umbrella community associations. To break this pattern required courage from the individuals to give up the clan's loyalty. Also, it required a civic education to lighten the community's members to move beyond their section to assemble human capital and financial resources to develop programs.

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David Lado stated that:

As an individual, last year, I took education materials to South Sudan. Also, one of the co-founders of the Manitoba Women for Women Organization went to Wau and Jonglei to promote peace through workshops about the informed trauma and healing.

Nathaniel Athian expressed similar viewpoints to empathize the importance of engaging the community organizations to address ethnic conflict as an enemy of peace and development in the following words:

Yes, there is a relationship in the sense that the concept of old Sudan is now being implemented in South Sudan by dividing communities and pitting them against each other. Such political culture or ethnic affiliation benefited the political class. As we speak, there is a gap created between civilians and the political class, who are capitalizing on the lack of accountability to the citizens.

The political class has adopted the culture of divide and rule regardless of whether they were in the bush fighting for the freedom of South Sudanese or they were siding with the Arabs during the liberation struggle. Ethnic diversity is not a problem, but political divisions during the current conflict have fueled the war because there is a lack of accountability for the political class.

Four respondents have echoed similar views regarding the negative impact of continuous conflict in the new country of South Sudan. On the other hand, one of the respondents went further and identified the practices of divide and rule as well as a class struggle which are created by the politicians to pit communities against each other, which also affect the diaspora communities.

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Two out of the four respondents quoted above comment about the impact of ethnic conflict on non-profit organizations because of the divisions created by the conflict among the diaspora community members. This has a negative impact on community members because they are not united to effectively contribute towards the communities' projects. This in turn compromises peacebuilding effort and results in poor service delivery to needy communities which called for the South Sudanese diaspora to contribute their resources remittances and expertise to fill the gap. In addition, the prevailing conditions in the country regarding peacebuilding and development led James Wai, to give a broad observation by narrating that:

Just like many South Sudanese in the diaspora, I have family in South Sudan and care about the affairs in the country. I fear for the safety of my family. The recent conflict displaced people from my village, relatives, and family, including my aging mother. I am concerned about them because the conflict has hampered their ability to be self-reliant and the capacity of the government and other sectors to provide services to the people. Services such as healthcare, education, security, transportation, and many other things they need to get by are lacking, not accessible, or dismal at best. I worry about how they sustain themselves because the insecurity in the region has uprooted them from their farmlands and traditional ways of life.

There are several factors potentially contributing to the current problems in South Sudan. First, the institutions are fragile, this may be attributed partly to the country being relatively new and, therefore, the necessary structures and processes on which to nurture peace, economic prosperity, enforce the rule of law, and fair distribution of resources are not in place. Second, possibly high expectations of the people have not been achieved after

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independence. When South Sudanese gained their independent country, citizens thought lack of services would end instantly, but such expectation did not materialize. Therefore, frustration continues beyond imagination, especially with the current conflict. This will take a while before people come to terms with the slow process of development and prosperity.

In the discussion above, South Sudan's lack of socioeconomic development is blamed on two factors. First is the country's fragile peace situation and the second is people's high expectations of independence. These two reasons have prevented peacebuilding and development from taking root in South Sudan. This is the challenge that those in the diaspora are trying to solve through resource remittances. Thus, addressing the prevailing insecurity of the people and other socioeconomic challenges would help in implementing effective national development programs. It will encourage communities to maintain peacefulness and co-existence among themselves. Some of the negative impacts of insecurity are clearly articulated by Abel Mangok who described how difficult it is for a diasporan to move back to South Sudan by stating his experience:

I went to South Sudan in 2007 and spent one month and returned. In 2010, I went back and spent six months and returned. I went back before independence in 2011. I went back to South Sudan again, where I worked there for four years, and returned to Canada permanently in December 2014. Institutions were created and named as well as written regulatory laws, but everything remained on the shelves. Individual leaders that lead those institutions were often thinking about themselves instead of developing and respecting the country's laws.

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These are some of the problems of development that non-profit organizations have to deal with in lieu of national developmental projects as stated by Mayak that:

For South Sudan, there were missed opportunities, especially from 2006 to 2011, in which developmental projects would have been implemented. Had South Sudanese prepared themselves, roads, health centers, educational facilities would have been built, which would have discouraged the civil population from engaging in cattle rustling and communal conflicts.

The period 2006 to 2011 which Mayak is referencing was when Southern Sudan (South Sudan) was in a semi-autonomy time. This was the time when resources that were previously concentrated in the north were extended to the south because of the peace agreement.

The research found that local peace initiatives face challenges as they undertake programs and projects to develop their ethnic communities. These challenges will need to be addressed to make local peace initiatives effective as they implement their programs. However, achieving peacebuilding and development require engaging the diaspora in the process of resources mobilization for the redevelopment of the country. This is what is needed in South Sudan for people to realize sustainable development. Peace and stability will accelerate the process of peacebuilding, which will bring sustainable livelihoods. The result will be socioeconomic independence for the majority of people who are faced with a lack of development.

4.5 Remittances for general upkeep/food security ⁷

This study made four findings. The interview dataset strongly suggested that remittances sent to individual families and friends contributed towards education, healthcare and local peace initiatives. Analysis of data and information also found that some of the data did not fit squarely in any of the mentioned three areas. This notwithstanding, this type of support contributed towards peacebuilding programs. This type of support, therefore formed the fourth category of remittance that went towards general upkeep/food security.

Contributing towards general upkeep/food security in turn, supported fundamental human rights development. According to Henry Shue, the above four areas of education, health, food security, and shelter identified by this research are fundamental human rights foundational to the development and peacebuilding programs.

In this research it was found out that some resource remittances went towards general upkeep/food security. Accordingly, 29 percent of respondents said that they have sent resources towards general upkeep/food security.

It was found out that the majority of the money is sent either to the village or the refugee camps as reported by Nathaniel Athian stated:

Yes, around February 2014, after the war broke out. We, two brothers and I decided to transport our family from Kongor to either a displaced place or refugee camp. So, we sent the money, but my father decided to divide the money into seven families from his clan to move them into safer places. He contacted my brother in Juba and

⁷ Most of the findings fit very well in the three main themes (education, healthcare, and not-for-profit community organizations) above. However, some important findings could not fit in the three themes because of their general nature as shared by the respondents. Thus, these findings were grouped as resources towards "general upkeep/food security."

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said that I am a leader for those families who have no relatives in America. With that, it became a financial burden upon us due to the current conflict. For example, when I checked the WorldRemit or SendWave, an online transaction (Mpesa) where diaspora wired money to Kenya, I had noticed that I had wired \$35,000 from just January to December 2018 although that amount does not include the money I normally sent to South Sudan. Besides, I am constantly communicating with the people in South Sudan. When I talked to them, they have pessimistic views more than I do. This makes me worry about what will happen to our children? What do I do with my children? Can they be able to visit our ancestral home?

Abraham Biar reported that: "my relatives are relying on me financially, whether ones living in refugee camps or internally displaced."

The nature of responsibilities that each South Sudanese diaspora has towards their family and friends back home varies from one diaspora member to another and depending on the recipient's location. In addition, the impact that supporting family and friends back home has on the diaspora also varies. The level of responsibilities and the impact of these responsibilities were captured in two quotes given by two respondents.

Elijah Ngor comments that:

I lost family members in the current conflict. In one communal fight alone, I lost seven people/relatives. My older brother got killed in Malakal in February 2014, and I went home to rescue his family. I took the wife and children to Ethiopia, and the ones I cannot transport to Ethiopia are now in a refugee camp in Kenya. I have spent CAD\$19,000 included transporting along with others. Every month, I

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send US\$150, and three times a year, I spent US\$300 on clothes and shoes besides monthly support. I am affected in very negative ways.

Similar sentiments were given by another respondent, Abraham Biar, who reported that his remittances are used for general upkeep:

The ones living in the country are suffering due to insecurity, inadequate food, and poor health services. They have lost their sources of livelihood.

Financially, I am supporting my relatives. Every month, I normally send US\$300-500 besides emergencies that come up here and there. Some of the diaspora members that I know have put on hold their future dreams to support their relatives living in different countries/places.

Remitting resources to support relatives makes a significant difference in the lives of the recipients who receive assistance wherever they reside, whether in a refugee camp, displaced camp, village, or city. On the other hand, Mayak Aurei and Elijah Ngor agree that the South Sudanese diaspora have a role to play in peacebuilding by contributing resources. Thus, they contended that:

Yes, I do see a major role South Sudanese diaspora can play in contributing towards the peacebuilding processes. South Sudanese diaspora are well educated. They can be teachers, peacebuilders, and project managers. For example, Jonglei Food Security was founded in the United States of America, and Australia by the South Sudanese community members. They rented out bulldozers back home for US\$100 to families' members to clear their farms as a way to increase crop production. Diasporas can establish local fishery in swamp areas and agricultural schemes for consumption and income-generating activities. Finally, they can form an educational-

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based organization and clubs to bring together their specialties by providing mobile services to sensitize peacebuilding processes and development.

Yes, there was a project this year called science, technology, engineering, and mathematics (STEM) initiated back home and hosted at John Garang's Secondary School in Pakuur. The initiators built a lab and appealed to the Twic Community-United States of America leadership to support them financially. Their request has not yet been approved, but the proposal has been presented to the community's leadership.

Whereas Elijah Ngor added that, there should be a huge role play by the South Sudanese diaspora. They are well educated. They can promote peacebuilding by showing people what to do! They are also well-educated and have money/resources. Therefore, education and money could allow diaspora to make a significant difference. When I went to South Sudan, I spent some money on things that shown diaspora can make changes! Having funding to finance the projects will show people the importance of peacebuilding processes and development. Encouraging diaspora involvement through development will keep the ball rolling.

Generally, research findings showed that the South Sudanese diaspora are aware of their responsibilities towards their homeland. That is why they participate in resource remittances. This resource remittances notwithstanding, the challenges brought by the current South Sudan ethnic conflict are also affecting the diaspora communities.

Nizami (2015) argues that the diaspora is transitory actors who play an important role in both home and host country politics." Interestingly, although living far away from their home nations, they significantly affect home conflicts, often even more than that of

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the stakeholders at home (p. 5). Research findings revealed that 100 percent of respondents have participated in sending money back home. These resource remittances are then used for different purposes such as family support and community projects. Wherever South Sudanese in the diaspora remit resources back home, they are directly or indirectly contributing to South Sudan's development and peacebuilding.

Thus, the South Sudanese diaspora relationships with the homeland are not only in the form of money but include both human and material. Human is to remain connected with their loved ones in the homeland, while material refers to remitting of resources in support of relatives. By doing this, diaspora become ambassadors of both nations, whether by representation or by contribution.

The study concluded that South Sudanese in the diaspora are well engaged with their country of origin by supporting relatives and friends through resource remittances. In addition, the study attested to the fact that resource remittances have a positive impact on South Sudanese socioeconomic development.

In summary, this chapter on findings has highlighted the purposes for which diaspora remittances are used. These include education, healthcare, local peace initiatives, and general upkeep/food security. This chapter has also highlighted how diaspora resource remittances are a source of livelihood, particularly to the families and friends back home in South Sudan and elsewhere where relatives and friends maybe residing.

Chapter 5: Summary and Conclusion

During the liberation struggle between the North and South, 4.5 million Sudanese were reported displaced all over the world. In the resettlement efforts of South Sudanese, North America, particularly Canada and the United States of America, took the leading role. Among those resettled in the United States of America, and Canada included a special group called Sudanese unaccompanied minors who numbered about 4,000.

This research identified the roles that South Sudanese diaspora settled in Canada and the United States of America can play in the post-conflict reconstruction development of their country through resource remittances. The research goals included examining how the diaspora contributions can be channeled to enhance peacebuilding programs and how the diaspora community organizations operate. In terms of diaspora resource contributions, the focus was on resource remittances, skills, and expertise.

The research found out that South Sudanese in the diaspora are well engaged with their country of origin by supporting their relatives and friends through resource remittances. In addition, the diaspora is well engaged at the community level by supporting community projects such as building clinics and schools.

Some of the leading organizations supporting community level projects include the Jonglei Food Security and John Dau Foundation. Jonglei Food Security's main objective is to promote agricultural production through the use of modern farming equipment. The farming equipment is rented using remitted resources from North America, while the recipient has his/her land cultivated in South Sudan. There is quite some high level coordination in the whole process. This obviously contributes towards food security.

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The John Dau Foundation's objectives are mostly support towards healthcare such as clinic building, providing medicines. In South Sudan, their base is in Jonglei State although their work is quite spread out in the country. The John Dau Foundation receives funding from various diaspora sources, including fundraisers, individual donations, and corporate donations.

There is a direct link between two of the research findings, namely education and healthcare to the UN 2030 Sustainable Development Goals (SDG). There is also some indirect link with the other two research findings of local peace initiative and general upkeep/food security. The four research findings and the UN 2030 Sustainable Development Goals are related to the title of the thesis "Identifying challenges and opportunities in implementing peacebuilding through sustainable development."

It was also found out that South Sudanese in the diaspora are also engaging in entrepreneurial activities in various sectors of the economy. Unfortunately, the instability and lack of peace are reducing the impact that resource remittances would have on socioeconomic development of the country.

The researcher has identified four types of research findings related to the study's four thematic: remittances and education, remittances and healthcare, remittances and local peace initiatives, and remittances for general upkeep/food security. The researcher found that diaspora grassroots projects are integral to the post-conflict reconstruction development because of minimum corruption compared to the state and federal leaders. There is more accountability in projects supported by diaspora at grassroots level.

The diaspora was found to have a significant role to play in their homeland. Most respondents were engaged with their homeland in various ways. It was found that they

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are having a positive impact on their country affairs through resource remittances, skills and Western countries' education and experience.

The research found that local peace initiatives play important roles in the country's reconstruction and construction efforts. Local peace initiatives achieved this through the solicitation of resources that were used to rebuild the country. Moreover, it was found out that the diaspora community facilitates the creation of business connections between the diaspora and the homeland, which results in investments being made in South Sudan through local peace initiatives.

One of the observations about why the diaspora communities are important stakeholders in the development of their home country is how local peace initiative organizations are structured. For example, each sub-community in the diaspora adapts to the county's name back home, such as Jonglei State counties of Bor, Duk, and Twic, all registered non-profit organizations in Canada and the United States of America in the names of their counties back home. The same applies to other counties in the world where the members from the same counties are residing. All South Sudanese non-profit organizations identify with the same name of their counties and communities back home, whether in Canada, the United States of America or elsewhere in the world.

The immense contributions of diaspora communities towards their homeland have invented a new concept which the researcher calls 'brain-chain' instead of the old 'brain-drain'. 'The idea of "brain-chain" is that diaspora contribution benefits both nations, the home country and the host nation. The diaspora pays taxes in their host countries, while on the other hand, the remitted money is the net resource that they contributes to the recipient country.

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The idea of brain-chain is a fair "model of development" between the diaspora's home country and the host nations because both nations can appreciate and celebrate the level of social remittance and economic advantage, unlike the "brain drain" concept of development that benefited only the host nations, which attract the best brains.

It was discussed that one principal prerequisite to development in South Sudan is the restoration of peace. Peace will bring about opportunities that can be exploited by both internal and external stakeholders to improve peacebuilding programs.

Accordingly, ethnic conflict was identified as a major challenge to peace and effective use of resources because it tends to divert resources towards the acquisition of the ammunitions and weapons instead of towards redevelopment. It was further revealed that the understanding of diaspora communities concerning ethnic conflicts back home could be quite dramatic and traumatic. This understanding of diaspora communities arises from the psychological and emotional suffering caused by the current ethnic conflict.

It was found that there are other areas that could be improved about resource remittances, skills, and expertise between the homeland and the diaspora. These include the issues of transparency and accountability to account for the resources and projects undertaken and supported by diaspora communities.

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Chapter 6: Postscript

After South Sudan became independent in 2011, the diasporan community got more involved in peacebuilding efforts in the country by forming NGOs in their host countries, and sending money home to assist in the rebuilding of the country through peacebuilding programs. These include John Dau Foundation Clinic Inc., The John Dau Foundation was founded in July 2007 and registered as a 501 nonprofit organization. Its mandate was "to develop health facilities that currently do not exist for most of the populations of Duk, Twic East and Bor South Counties in the State of Jonglei in South Sudan." (<https://johndaufoundation.org/>).

According to the John Dau Foundation, South Sudanese residents confront widespread preventable diseases, endemic poverty, extensive malnutrition, and civil violence in the country. For instance, one in every five children dies before the age of five due to a lack of nutrition and essential health services (<https://johndaufoundation.org/>). The John Dau Foundation is staffed by "25 motivated South Sudanese and Kenyan staff members who work tirelessly to promote and implement the Foundation's objectives" (<https://johndaufoundation.org/about/staff>). They work under difficult circumstances because they are committed to improving healthcare in South Sudan.

The John Dau Foundation receives funding from various sources, including fundraisers, individual donations, corporate donations, and writing funding proposals and grant applications. Other organizations doing similar work to that of John Dau Foundation include Maar Health Clinic, Berkeley Clinic, and Kongor Community Clinic. These organizations are listed in "Appendix A." However, John Dau Foundation, Berkeley Clinic, Maar Health Clinic, and others are run as individual initiatives, whereas Kongor

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Community clinic is a community project supported by Kongor Community members in the diaspora.

The goal is to implement peacebuilding programs by providing essential services to the communities that have not benefited from modern clinics or hospitals due to marginalization and conflicts. The situation explains the country's general lack of development from a nation that got its independence in 2011 after years of social, economic, and political marginalization and prejudice.

The security of people and property is a prerequisite to peacebuilding programs. Providing services will create opportunities and stability for investing in a local community project (Earl Conteh-Morgan, 2005). Earl Conteh-Morgan emphasized that the importance of human security at the personal, institutional, and structural-cultural levels can be more effectively realized in peacebuilding (p. 71). Instability and a lack of security, on the other hand, lead to a poor investment environment, which may also result in the non-implementation of development projects. It may even lead to the destruction of existing property and infrastructure. For example, North America's not-for-profit organization, John Dau Foundation, listed in "Appendix A," established a modern clinic in Jonglei State, which was destroyed in 2014. This is evidence for the need to reprioritize peacebuilding programs, and development.

Following independence in 2011, South Sudan enjoyed peace for two years before descending into a conflict in 2013. The current conflict has created social, economic, and political discontent that resulted in the sociopolitical disorganization in the country. In addition, it has uprooted communities and displaced them both internally and

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externally. The power struggle by the leadership within the ruling party, combined with weak institutions, has derailed the peacebuilding programs⁸.

There are two groups of external actors in the current South Sudanese conflict. On one side are those who seek peace, while on the other are those who want to benefit from the conflict, even if it means no peace. Those who seek peace include some of the Intergovernmental Authority Development (IGAD) countries (mediators), the African Union (AU), the U.N., and the international community. Those who seek peace acted quickly to bring the warring parties to the negotiation table. The Peace Agreement was negotiated under the auspices of IGAD countries, while some of the IGAD members were indirectly contributing towards the conflict in South Sudan.

The other external actors who were not on the side of peace included, Sudan (North) and Uganda. That is despite both of them being part of the decision-making process in the IGAD countries. For example, when war broke out in 2013, the Ugandan army joined the war and fought alongside the government against the rebels in the name of rescuing its citizens across South Sudan that went there for employment. Bereketeab (2017) argues that:

Uganda has, from the very beginning, supported Kiir. It is justifying its intervention to the invitation extended by Kiir and agreement between two countries. The marginalization of Machar, which means the continuation of the war, has adverse consequences to Uganda, particularly concerning refugees and security. Uganda also justified its involvement in protecting its citizens, economic interest, and avert genocide (p.160).

⁸ South Sudan's current conflict has been termed as an ethnic conflict crisis. It has pitted South Sudanese against South Sudanese based on ethnicity. On the other hand, the old conflicts were not based on ethnicity. They were based on ideology, culture and in some instances, religion, Muslim versus Christianity.

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However, Uganda's intervention in South Sudan civil conflict has in fact contributed to South Sudan's destruction and suffering of the people. Uganda's intervention has not helped South Sudan's situation because they were part of the peace mediators as well as active combatants in the field.

The South Sudan conflict is a highly complex matter that merits serious attention. However, it is beyond the scope of this thesis to address these complexities because war is not the focus of this thesis. The focus is how diaspora resource remittance assist in peacebuilding through development. Suffice is to say, to date the international community including IGAD countries, AU and UN have unsuccessfully tried to find a solution to the problem.

The South Sudanese diaspora individuals and community organizations continuously and actively contribute toward peacebuilding and development programs. For example, The John Dau Foundation builds clinics which they stock and manage. This is a good source of medical assistance for the community in Jonglei State. Another organization undertaking important community work is The Manitoba Women 4 Women for South Sudan. They mobilize resources which are used to buy school supplies, tailoring equipment and material which are sent to South Sudan. Sometimes, resources are sent to South Sudan where they buy these supplies locally or in neighboring countries. The Manitoba Women 4 Women for South Sudan also conduct training for instructors back in South Sudan.

Appendix A: Diasporas Non-for-Profit Development's Organization/Projects in North America

- 1) Sudan Development Foundation
- 2) The Hope of Sudan
- 3) Wadeng Wings of Hope
- 4) The Sudanese Education Fund
- 5) HELPSudan International
- 6) Sudan Aid
- 7) John Dau Foundation, (also John Dau Sudan Foundation)
- 8) Alliance For The Lost Boys
- 9) Sudanese Lost Boys Association of Australia
- 10) Ayual Community Development Association
- 11) Gabriel's Dream
- 12) Pongborong Primary School
- 13) South Sudan Village Care Foundation
- 14) Hope for Ariang
- 15) Water for Sudan,
- 16) Southern Sudan Health Care Organization
- 17) for South Sudan
- 18) Abek Community Development Program: <http://abekcommunity.org/about-us.html>
- 19) Bor Community National Association of Canada Inc.
- 20) Equatorial South Sudanese Community Association (ESSCA), United States of America, <https://www.esscaUnited States of Americaorg/about-us/>
- 21) Equatorial South Sudanese Community Association, Canada (ESSCA), <http://esscacanada.ca/>
- 22) SOUTH SUDANESE NUER COMMUNITY ASSOCIATION OF CALGARY: <https://www.govserv.org/CA/Calgary/1029442840452608/South-Sudanese-Nuer-Community-Association-of-Calgary>
- 23) Rumbek Community Association in United States America, <https://rumbekcommunity.org/>
- 24) Rumbek Community Association in Canada, <https://rumbekcommunity.org/>
- 25) Pakeer Community Association focus on Development: <http://www.pakeer.org/>
- 26) Bor Community Development Association (BORCDA): <http://www.borcounty.org/#sthash.p03tDRMv.dpbs>
- 27) TWIC MAYARDIT COMMUNITY ASSOCIATION IN THE UNITED STATES OF AMERICA(TMCA): <https://www.dandb.com/twicmayarditcommunityassociationintheUnited States of Americatmca-scottsdale-az-32444249.html>
- 28) Twic East Community-USA (TEC-United of America) Inc.: <http://www.twiceastcommunityUnited States of Americaorg/>
- 39) Jonglei Food Security Initiative Inc. www.jongleifoodsecurity.org
- 30) Duk Community Association in Canada (DCAC). Inc.
- 31).Twic Community Association of Canada (TCAC). Inc.
- 32).Kongor Community Association Canada KCA-CAN. Inc.
- 33).Kongor Development Association (KONDA). Inc
- 34) Nyank Community Association – USA. Inc

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35 AJUONG COMMUNITY ASSOCIATION-USA. Inc.
 36 Kongor Development Assisociation - KDA USA. Inc at this link: . at this link: <https://kda-usa.org/about-us/>

Appendix B: Research Consent Form

Research Project Title: ***South Sudan Conflict: Identifying Challenges and Opportunities in Implementing Peacebuilding Through Sustainable Development***

Principal Investigator and contact information: Mabior David Atem, Immigrant & Refugee Support Office, University of Winnipeg, 515 Portage Ave, Winnipeg, MB R3B 2E9
 CANADA email: atemm@myumanitoba.ca

University of Manitoba's research supervisor is Dr. Eliakim Sibanda, History Department, University of Winnipeg, 515 Portage Ave, Winnipeg, MB R3B 2E9
 CANADA email: e.sibanda@uwinnipeg.ca or 204.786.9012.

Sponsor (if applicable): None

This consent form, a copy of which will be left with you for your records and reference, is only part of the process of informed consent. It should give you the basic idea of what the research is about and what your participation will involve. If you would like more detail about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information.

Research Question: I am writing a thesis about the challenges and opportunities involved in implementing peace in South Sudan through the development of institutions since 2011. For this project my goal is to understand the views of the South Sudanese living in Canada and the United States of America about peacebuilding through institutional development in South Sudan.

Your participation in this study would be appreciated.

Nature of Participation:

Participation in this study is completely voluntary. There will be no financial remuneration for being interviewed. Participants are requested to undertake one interview with me; the interview will take up to 2 hours. The interviews will be conducted for 1 hour and then a short break for fifteen minutes. After the break, interviews will resume for another hour. The interview may take place at a mutually agreed upon location, or over the phone after this meeting. The researcher may call you afterwards if clarification is required. If we cannot meet for the interview, it could be conducted by email or over the phone, but all consent forms must be completed before the interview is conducted.

You can refuse to answer any question if you do not feel comfortable and end the interview at any time during the course of the interview. You can withdraw from the study at any time during the interview or afterwards, until December 2019. Upon notifying the principal

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investigator of your intention to withdraw, all data collected from you will be destroyed, and a signed written notice acknowledging this will be sent to you. There are no negative benefits associated with withdrawal from the research.

Confidentiality and Anonymity: All participants will be given the option of remaining anonymous or being identified with their real names in the data. Should you choose to remain anonymous, you will be then asked to provide a pseudonym by which you would be referred in the research data. No information that might indirectly identify you will be publicized if you choose to remain anonymous, and all efforts will be made to protect confidentiality. All electronic data (including scanned consent forms) will be kept on a password-protected hard-drive and stored along with any hard data (i.e. written field notes taken during interviews and interview transcripts) in a locked safe in a locked office during the research process. In accordance with University of Manitoba Faculty of Graduate Studies guidelines, the only other person, besides the principal investigator who has access to the data is my supervisor, Dr. Sibanda. The data from the interviews will only be used to write the thesis. After the data is utilized, all electronic data sets will be deleted and paper documents will be destroyed by industrial shredding by December 2020.

Dissemination of Findings:

Once it is approved, the thesis will be available in the University of Manitoba libraries system in a hard copy and an accessible electronic copy on MSpace.

Risks and Benefits:

There are no risks to the participants greater than experienced in everyday life. Also there are no direct benefits resulting from participating in this study, apart from sharing one's views.

Permission to Quote:

With your permission, I would like to quote you directly or indirectly in my thesis but you need to complete below section before the interview takes place. You may withdraw permission later if you inform me in writing before the deadline of December 2019. My contact information is on the first page of this form.

Please check yes or no for each of the following statements:

Yes	No	I agree to be quoted directly
Yes	No	I agree to be contacted later by the investigator if clarification is required

Audio Recording or Note-taking during the interview:

Yes	No	I agree to audio recording of my interview using LG G7 ThinQ HD Audio Recorder
Yes	No	I agree to note-taking by the investigator during my interview.

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An important part of the research process is your right to approve the transcript of your interview. A transcript of the interview will be sent to you by email or by standard mail (postal service) within 2 weeks of the interview. Please provide your email and/or postal address:

Email address or postal address:

After you receive the transcript, you will have 2 weeks to review it and return it to me. You may clarify, change or correct any statement you made, you may decide that a particular statement may not be used by the investigator, or you may decide to withdraw your consent to the use of your interview.

If you decide to provide a postal address, a stamped addressed mailing envelope will be provided to return the transcript to the researcher.

IMPORTANT: You may withdraw from the study up to **DECEMBER 2019**.

Apart from the transcript of the interview, please indicate in which of the following options you are interested:

	I wish to receive a one page summary of results once the research is complete in October 2019 by email
	I wish to receive an invitation to attend the thesis defence in Winnipeg, Manitoba.
	I wish to receive an email with a link to an online copy of the thesis in the University of Manitoba library once it is completed and published.
	I wish to receive all of the above communications.

Your signature on this form indicates that you have understood to your satisfaction the information regarding participation in the research project and agree to participate as a subject. In no way does this waive your legal rights nor release the researchers, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from the study at any time, and /or refrain from answering any questions you prefer to omit, without prejudice or consequence. Your continued participation should be as informed as your initial consent, so you should feel free to ask for clarification or new information throughout your participation.

The University of Manitoba may look at your research records to see that the research is being done in a safe and proper way.

This research has been approved by the Joint Faculty Research Ethics Board (JFREB). If you have any concerns or complaints about this project, you may contact any of the

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above-named persons or the Human Ethics Coordinator at 204-474-7122 or humanethics@umanitoba.ca A copy of this consent form has been given to you to keep for your records and reference.

Participant's Name _____

Participant's signature _____ Date:

Researcher's signature: _____ Date:

Appendix C: Research Questionnaire

South Sudan Conflict: Identifying Challenges and Opportunities in Implementing Peacebuilding Through Sustainable Development

Project by David Mabior Atem.

Questions related to Causes

1. At what age did you come to Canada/United States?
2. Tell me about your time in Sudan?
3. Are there any significant events that stand out in your experiences?
4. Did the conflict in Sudan affect you in any way?
5. What do you think were the root causes of the conflict?
6. Is there any relationship between the causes of conflict in Sudan and the new South Sudan?

Questions related to Peace-Building

1. What are your views about South Sudan since it became independent?
2. Does the situation in South Sudan affect you in any way?
3. Are you aware of any peace-building processes going on in South Sudan?
4. Are you aware of any development programs to which the South Sudan diaspora contributes?
5. Are you aware of any peace-building processes to which South Sudanese diaspora in North America are contributing?
6. Do you see any role the South Sudan diaspora in Canada and United States of America could play in contributing towards the peace-building processes and development?

Appendix D: Recruitment Script

I am David Mabior Atem, a graduate student in Peace and Conflict Studies at the University of Manitoba, Canada. I am writing a thesis entitled ***South Sudan Conflict: Identifying Challenges and Opportunities in Implementing Peacebuilding Through Sustainable Development.***

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For this project I need to interview people to understand the views of the South Sudanese living in Canada and the United States of America on peacebuilding through institutional development in South Sudan. Your participation would be appreciated. Your participation in this research is entirely voluntary. If you choose to participate, your interview will be arranged at our mutual convenience. The interview will be up to two hours in length with a break of 15 minutes after the first hour.

In the interview, the proposed questions will be open-ended to generate discussion. There are two options available to interviewees to make a record of the interview. Either an audio recording of the interview will be made, or the principal investigator will take written notes during the interview. The audio recordings and notes will be transcribed as quickly as possible after the interview.

After the interview, I will provide a transcript for you to review within 3 weeks. This will give you an opportunity to make corrections where needed. You will then have a timeframe of two weeks to review the transcript and respond. You may withdraw or clarify any statements you think are not representative of your views or you may completely withdraw from the research. You may withdraw from the research any time during the interview or the research period, up to December 2019, when I plan to submit my thesis to the Faculty of Graduate Studies, University of Manitoba.

Once you have approved the transcript, the audio recordings and notes once transcribed will be destroyed, and the transcript will be kept until the thesis is complete.

Researcher: Mabior David Atem
Email: atemm@myumanitoba.ca

Appendix E: Community leaders/organizers' Script

My name is David Mabior Atem and I am a graduate student in Peace and Conflict Studies at the University of Manitoba, Canada. I am writing a thesis entitled ***South Sudan Conflict: Identifying Challenges and Opportunities in Implementing Peacebuilding Through Sustainable Development***.

My goal is to learn about the role of the South Sudanese diaspora in North America (Canada & United States) concerning the possibilities for peacebuilding in South Sudan. I would appreciate an opportunity to address attendees for a few minutes to explain my project and request attendees to participate.

If you have any concerns and questions, please do not hesitate to contact me at the address provided below.

David Mabior Atem
Peace and Conflict Studies
University of Manitoba
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