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Identity-Based Cultural Paradigms, Trauma, and Interethnic Conflict in South Sudan

John Maluk Yak
Walden University

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Walden University

College of Social and Behavioral Sciences

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Walden University
2016

Abstract

Identity-Based Cultural Paradigms, Trauma, and Interethnic Conflict in South Sudan

by

John Maluk Yak

MA, Arcadia University, 2010

BS, Pennsylvania State University, 2005

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Human Services

Walden University

November 2016

Abstract

In 2011, South Sudan became independent through the agreement and implementation of the comprehensive peace agreement (CPA). However, interethnic conflict also escalated. This cycle of violence impacts the psychological and physical health of local society. When violence between ethnic groups escalates, civilians may be forced to flee their homes. This study employed a phenomenological research approach that examined the views and experiences of the recruited 13 members from the state of Jonglei; 5 members of the Dinka, 3 members of the Murle, and 5 members of the Nuer ethnic groups residing in the United States. In an attempt to understand the root causes of the conflict between ethnic groups, this research used a qualitative study plan that examined interethnic politics, perceptions, and beliefs among South Sudanese ethnic groups: Dinka, Murle, and Nuer. In addition, this study examined the presence of armed ethnic groups, the use of guns, and the relationship between trauma caused by past exposure or experience of violence and subsequent interethnic groups conflict. Data were analyzed with descriptive and patterned coding. The 5 identified themes from analysis of the collected data were: roles of ethnic identity, lack of trust in the system of the distribution of resources, roles of ethnic politicians, uncontrollable use of guns and defense of ethnic territory. In addition, the past war incidents between ethnic groups have a negative impact on the present relationship. The findings of this research may create positive social change for ethnic groups and for communities who may use it as an opportunity to understand their own problems and to establish an ethnic advocacy type of conflict resolution in South Sudan.

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Dedication

This dissertation is dedicated to Dr. Louise Shoemaker and her family who received and welcomed me into their lives in 2000. Dr. Shoemaker was my foster family and my academic mentor here in the United States. She passed away in 2013 while she was monitoring my academic career and two years after I started my PhD classes. Dr. Shoemaker you have contributed your part to help me change my discourse societies. Your academic work in the field of social work as an agent of positive social change has enthused me enough to accomplish my academic journey to Human Services and therefore this dissertation is in honor and memory of your positive values and your positive enthusiasm for human service in our contemporary world. Thank you for being a good example and being part of my life. Your foot print will be followed by people whom you left behind and who are inspired by your work. Rest in peace Dr. Louise Shoemaker!

Secondly, it is my pleasure and privilege to dedicate this dissertation to my parents: Yak Dau Deng and Aheu Deng Kuek who initially put me in an Arabic school in my hometown in 1980s, but which was interrupted by the Sudanese civil war in 1983. After our separation, I went to a refugee camp and continued my studies until I settled in America. Today I have touched the ceiling of America academia and it's my privilege to appreciate my parents for their decision to initially use their resources for the purpose of enrolling me into school in my homeland even though my mother is not alive to witness the outcome of this educational journey. This dissertation is dedicated to you my mother

Aheu Deng Kuek, my sister Arok Yak Dau and other siblings who were born in my absent and passed during the Sudanese civil war. Rest in peace, I miss you!

Since I left my homeland in 1987, I haven't had the opportunity to go back to see my parents and relatives. It has been 29 years and therefore I would like to dedicate this dissertation to the hope of my parents, siblings and relatives with the hope that one day we shall have a physical re-union, God willing!

Thirdly, this dissertation is dedicated to Dr. John Garang De Mabior. With his generation who fought for independence and freedom for the South Sudanese people. Rest in peace Dr. Garang with those who perished during the civil war!

Lastly, I would like to dedicate this dissertation to my generation, the "Red Army" of Dr. Garang and the "Lost Boys and Girls" of South Sudan in America. We shared our lives in the bush, and in the refugee camps. We left our parents in identical ways and struggled as one identical generation. Rest in peace my brothers and sisters who didn't make it.

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Thank you my participants, I won't mention your names because this dissertation research was confidential but I appreciate your volunteer participation. Your views have been great and you presented yourselves professionally. Thank you so much for your positive contribution to my academic research. Your views may bring positive change to your country, South Sudan.

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Chapter 1: Introduction to the Study

Introduction

Interethnic conflict poses a substantial threat to national safety for the new nation, South Sudan (Zahar, 2011). Interethnic and intra ethnic connections in South Sudan are frequently escalated by not having enough access to political space and intercommunal identity competition over resources (Shulika, 2013). Children, women, and senior people in these communities have been murdered because this dispute between interethnic groups has “drastically shifted from resource-driven to identity-driven conflict” (Yoshida, 2013, p. 39) after independence. The interethnic conflict in South Sudan is linked to power dominance, corruption, child abductions, cattle raiding, killings and the burning of homes and is an indication of ethnic military crusade aimed at the national government (Africa Confidential, 2011, p. 6).

Salman (2013) stated that the majority ethnic groups such as Dinka, Nuer, and Shilluk from the Nilotes family build ethnic tension in South Sudan. The issue of ethnic dominance is one of the factors that is growing from the domestic division between minority and majority groups (Frahm, 2012). Zahar (2011) noted that this practice of deadly violence in the remote rural regions is driven by ethnic youth who own light guns in their communities. These armed youths are a threat to national security because they can easily create wider ethnic divisions and boundaries in South Sudan (Arnold & Alden, 2007). The protection of ethnic boundaries and the need for security has driven ethnic groups to oppose demobilization and take charge of their own security (Yoshida, 2013). Therefore, in the case of South Sudan, it is not simple for ethnic groups to put

down their weapons and surrender because of the longstanding effort to maintain power (Pendle, 2014, P. 234).

Laudati (2011) observed that ethnic struggles are associated with political thought and perceptions between the ethnic group “and inter-communal violence” (Laudati, 2011, p. 20). Jauhari (2010) added that major ethnic groups such as Dinka, Murle, Nuer, and Shilluk are in continuous battle against each other (Jauhari, 2010). Therefore interethnic violence seems to complicate agreement and a positive move toward peace building between the major ethnic groups and communities in South Sudan. Jernudd (2015) described conditions in South Sudan as an absolute absence of academic assets, with too few instructors, and few young girls going to class due to insecurity caused by ethnic conflict.

Easthom (2015) observed that the country “has long been known for its violent inter and intra-tribal clashes, mostly in the form of cattle raids or revenge killings for past injustices” (p. 31). Easthom stated that since independence, cattle rustling between groups and intra-ethnic killings threaten the security and safety of the nation. Subsequently, ethnic politics and a shortage of security in rural areas leads to a breaking point as animal grazing rights, local area control, and cattle attacks increase particularly in the dry season when good grazing become less common and so nomadic cattle groups move to find better grazing areas.

Additionally, Zambakari (2015) stated that without reordering society to suit the different nationalities inside the country and constructing a more cohesive political group, violence will continue, which is exacerbated by the absence of any economic, social, or

security improvements. Zambakari added that, “an understanding of this violence is the first step to finding a more durable solution to the political crisis facing both states, Sudan and South Sudan” (p. 71).

Chapter Overview

The purpose of chapter 1 is to introduce the domestic/ethnic violence that has escalated inside South Sudan. This chapter includes the background of the conflict in order to better understand the core fundamental problems that are hidden behind ethnic divisions. This helps in describing the refinement of the topic as the ethnic identity-based cultural standards, trauma, and interethnic battles in South Sudan. Also, it presents the nature of the study, the significance of the study, its limitations, ethnic perceptions and political identity, and why it is important to conduct research on ethnic disputes in South Sudan.

Background

For four decades, starting from 1956, the people of South Sudan have fought against the imposition of the Muslim religious customs, marginalization, injustice, inequality, human rights violations, and the lack of power sharing in the nation. More than 2 million southerners perished and many millions were displaced from the start of civil war in 1956, until the peace agreement in 2005 (Hanzich, 2011). On January 9, 2005, a comprehensive peace agreement (CPA) was signed between the Sudan People’s Liberation Movement/Army (SPLM/A) and the government of Sudan, guaranteeing South Sudan autonomy for 6 years, with the option of independence to be decided by a referendum, after

the transitional period. On July 9, 2011, after a majority vote for self-determination, South Sudan became independent; but interethnic conflict also increased.

Many authors have indicated that the internal problems in South Sudan between and among ethnic groups were created by mistrust and injustice between the government and the civilians (ELidelson, 2008). These tensions were developed immediately after independence, and posed a significant problem that continues to take many innocent lives. This indicates that the justice system is weak and forces citizens to protect themselves rather than depend on government security. The cycle of civil war between ethnic communities has evolved into abduction, rape, the destruction of shelters and animal raiding (Laudati, 2011). Therefore, in South Sudan, this ethnic battle has a long history, and it continues to escalate between and among ethnic groups (Alka, 2010), and impacts interethnic relationships, and state infrastructure in the country.

Problem Statement

From the beginning of the new government of South Sudan in 2005, the media have recorded hundreds of interethnic clashes (Roba, 2009) in a single year. This has involved raiding, killings and the abduction of innocent toddlers, which forces them to live their lives apart from their biological parents (Laudati, 2011). In Jonglei State, for example, three ethnic groups are victims of violence from each other. And once again, this violence focuses on killings, abduction and the stealing of animals. The Greater Upper Nile Peace Initiative (2011) in Jonglei State recorded cyclical clashes of the three ethnic groups with the numerous incidents resulting in more than 346 abducted children and more than 800 stolen animals. Tesfa-Alem Tekle. (2013, Jul 22) confirmed the report of clashes between

the Lou Nuer and Murle ethnic groups in July 2013. This interethnic conflict has displaced more than 39,000 civilians to neighboring countries and has left many dead and wounded in Jonglei State. This cycle of violence impacts the psychological and physical health of the local societies because when the violence between the ethnics escalates the results force thousands of civilians to flee their homes.

To better understand the core underlying problem of ethnic divisions in rural Jonglei State, South Sudan, I studied ethnic issues such as conflict over resources, kidnapping, territory, ethnic identity, and the problems caused by the resulting post-traumatic stress (PTSD) in my dissertation. The use of phenomenology approach allowed me to survey violent areas with the victimized ethnic groups, observe environmental settings, and record communities' and groups' activities in their surroundings.

Purpose of the Study

The purpose of this study brought an in-depth understanding of the internal disputes of South Sudan. This qualitative research design employed a phenomenological research approach that examined the view and experiences of the identified and selected ethnic members in the state of Jonglei, mostly the Dinka, Murle, and Nuer ethnic groups residing in the United States. I believe this approach is appropriate for the issues in this setting, which is not only ethnic but also includes perceptions, experiences and the politics that impact the national political environment. Therefore, I intended to gather in-depth data that was aimed at including the voices of ethnic members in a comprehensive research format and observation for the purposes of generating qualitative data for problem analysis. The importance of understanding of the domestic problems through this research exploration

will promote national security, which includes concerns of the destruction of shelters, abrupt killings, abduction, and displacement of civilians (Arnold & Alden, 2007) in their homes. Especially it may inform those who seek to develop effective intervention based on research outcomes that may be employed for the purposes of reducing the force of interethnic violence.

Research Questions

1. How do the ethnic members perceive the roles of ethnic identities, language differences, natural resources and system of distribution resources in creating violence or peace in rural villages of Jonglei State in South Sudan?

2. How do the South Sudanese citizens perceive the relationship between trauma caused by past exposure or experience of violence and subsequent interethnic conflict?

Theoretical Frameworks

As Chong (2009) stated, “it has been widely recognized that some of the most recalcitrant of deep-rooted, fundamental conflicts involve identity groups and identity-based disputes” (p. 77). According to Chong (2009), one repeating pattern that goes through Fisher's mixed model of intergroup clash, Azar's model of extended social clash, and Gurr's model of ethnopolitical clash is the causative component of character in intergroup clashes (Chong, 2009). Therefore in approaching the issues impacting the ethnic environments, the theory of human group and social category by Tajfel (1969) and theory

of social identity by McLeod (2008) was employed in order to better understand aggressive driving force and ethnic clashes in South Sudan.

Tajel (1969) associates perception of ethnic groups and identities as the maintenance of social behavior in order to protect natural resources. These natural setting (resources) consist of land and political power and are recognized as part of ethnic life and are associated with current ethnic political violence. Because having power in the national system of South Sudan means gaining political power over others (Emmanuel, 2003). The current ethnic war is seen by other ethnic groups as opposition to the Dinka ethnic group for its political dominance in the government (Jauhari, 2010, p. 169). The theoretical view of Tajfel in relation to South Sudan's current situation indicates ethnic division, perception, and prejudice are used to win political and social economic change. In this theory, the notion of ethnic issues embraces the theory that the problem comes from issues of ethnic identity.

The theory of social identity by McLeod (2008) is about human social categorization, and protection of social identity in the societies. The identity issue is about human belonging and this characteristic of belonging reflects humanity's need to be part of a cultural political group (McLeod, 2008). Ethnic attitudes can define the political struggle to achieve equitable distribution of resources and basic necessities. The people of South Sudanese have a habit of identifying themselves by clan, community, and tribe. Hiring for government or private sector work employment is defined as "ethnicity-based hiring" (Zahar, 2011, p. 37). In this setting, the majority of members of party or ethnic groups hold important posts in the government. This is possible due to

social division and categorization in their communities (McLeod, 2008). This perception of self-identity emerges as the result of social differences in politics, perception, and environmental or regional line protection in the societies. This form of social distinctiveness can produce a problem because members of the group can always demonstrate aggressive attitudes against others in order to secure their own identity (McLeod, 2008). For example, Sandu (2014) associated the current conflict in South Sudan as being driven by ethnic political divisions, stating that because the president of South Sudan is from the Dinka ethnic group and his former vice president is from the Nuer ethnic group, he believes the current internal war is an ethnic political struggle for power between these two major ethnic communities. Diplomats from East Africa reported that these two large ethnic groups are associated with domestic political violence because of internal conflicts that escalated when President Kiir from the Dinka ethnic group sacked his Vice President from the Nuer ethnic group in 2013, causing his ethnic members to take aggressive action against the government and the nation started fighting (Diplomat East Africa, 2014, p. 3). Africa Confidential (2011), also reported that the interethnic conflict was associated with the sacking of the vice president which is observed by the Nuer ethnic members and many other ethnic citizens as being serving toward oneself, degenerate and withdrawn or distant "with grassroots reality" (Africa Confidential, 2011, p. 7). Therefore, this form of social identity can produce a problem when members of the same group try to discover negative parts of other group, subsequently improving their own mental self-view (McLeod, 2008).

Nature of the Study

The use of a qualitative design was employed for study purposes of interethnic conflict. This aspect of qualitative investigation focuses on interviews and the recording of participants' interactions by listening to their emotions sound in order to detect any hidden truth in their societies (Penn-Edwards, 2012). The use of the qualitative research method in investigating the issue of ethnic attitudes was focusing on gathering data by questioning and interpret the outlooks of participants. My qualitative research design employed phenomenological methodology. With the concerns of Walden University's ethics standard in mind, I have provided Walden's Institution Review Board (IRB) a cover letter that briefly summarized this research topic and the potential methods of data collection. After receiving the response from the IRB, I have recognized and reconsidered the challenges associated with interviewing participants in South Sudan and the concerns about the potential threats to these participants. The IRB's concern is that participating ethnic members in the study could place them at threat, especially when others feel these participants were speaking negatively about them.

In order to collect civilian views on the characteristics of the conflicts, a field trip based method was required in order to reach the ethnic people of South Sudan residing in the United States. This was entailed traveling from state to state, and cities to cities where identified ethnic members are residing.

My qualitative sample method made sure that the interviews was comprehensive, fair and balanced. The number of 15 participants was drawn from three ethnic groups. A

purposive sampling design was used in which, according to Glickens (2003), was best helped the researcher collect data from subject population.

The research plan to employ a phenomenological interview is to explore the participants' perceptions and power system between ethnic groups, because power and ethnic identity seem to exist with concerns about who should be determined to be the most responsible for the national resources, peace, national security, and economic development in South Sudan. This phenomenological approach required a field trip to different cities in United States, where all ethnic groups reside. The purpose for this was to collect civilian views on the escalation of conflict and its association with ethnic identity and trauma from past conflicts. It is important to have people describe their personal experiences with ethnic violence. The journal articles and reporters describe considerable violence, but reasons why have not been properly explained. For example, in Rwanda it was very important for national reconciliation for people to tell their stories. The same can be said for other places of sectarian conflict, like Ireland. A phenomenological approach can provide a deeper and more comprehensive understanding of the constant violence between South Sudan's ethnic groups and communities.

This sample was targeting people who come from Jonglei State with a population of more than 1 million which is made up of six different ethnic groups who speak separate languages. My study targeted this ethnic population, particularly the younger generation of men, women, religious leaders, and elders of the communities. Intentional selection was implemented in order for the researcher to make sure that a fair number of participants are present to represent each ethnic group. From the three target ethnic groups, 15 people were

selected; 5 participants from each ethnic group. The collected data from the interviews was used to evaluate the opinions of the participants and to form a collective understanding of the interethnic violence. In the data analysis I used Sadana' (2009) manual coding, which allows the researcher to control data, and detect emerging themes in the qualitative research results (Lakeman, 2008).

Definitions

Animal raiding: A term that is used to describe the theft of animals. (Questions facing the new regime, 2011).

Bor: The capital city of Jonglei state in South Sudan.

Child abduction: A term that is used to describe the kidnapping of children. (Questions facing the new regime, 2011).

Comprehensive peace agreement (CPA): A term that is used to describe the peace agreement that ended the civil war between north and South Sudan, signed in 2005. (Belloni, 2011)

Coup d'état: A political term meaning the overthrow or attempted overthrow of a government. (Sandu, 2014).

Dinka: A term that is used to describe the Nilotic ethnic group that speaks the same language, have the same customs but reside in different areas of South Sudan. For example, the Bahr el Ghazal region of the Nile basin, the Jonglei region and parts of southern Kordufan and the Upper Nile regions (Laudati, 2011).

Ethnic dominance: A term that is used to describe “ethnic imbalance” (Death in Jonglei. 2011)) in a governmental system, in which one ethnic group has disproportionate amount of political power.

Greater Pibor Administration (GPA): A term that is used to describe an agreement granting more independent power in Jonglei state. Greater Pibor Administration was comprised of four ethnic groups: the Murle, Jie, Kachipo, and Anuak ethnic group in South Sudan (Patinkin, 2015, February 19).

Intercommunal politics: A term that is used to describe ethnic political identity that can include fighting and revenge killing between communities (Alka, 2010).

Interethnic conflict: A term that is used to describe disagreements between and among ethnic groups, including the resort to violence. (Jok, 2013).

Jonglei: A state in South Sudan and the land of six ethnic groups. It is the largest state in South Sudan (Laudati, 2011).

Juba: The capital city of South Sudan.

Murle: A term that is used to describe a Nilotic ethnic group residing in Pibor county and the Boma region of Jonglei state in South Sudan (Laudati, 2011).

Nepotism: A term that is used to describe the use of favor rather than merit as the basis for dispensing rewards, including in a government. (Zahar, 2011).

Nuer: A term that is used to describe a Nilotic ethnic group that resides in Jonglei state, Unity state and Upper Nile state in South Sudan (Laudati, 2011).

Panic Disorder (PD): A psychological term used to describe a person who has experienced conflict disaster such as “sexual, physical or traumatic event that can cause panic disorder” (Ayazi, Lien, Eide, Swartz, & Hauff, 2014).

Post-traumatic stress disorder: A term that is used to describe persons who have experienced conflict and suffer from “mental distress” (Roberts, Damundu, Lomoro, & Sondorp, 2009).

Presidential guard: A term that used to describe the soldiers that protect the president of a country. (Sandu, 2014).

Power centralization: A term that is used to describe the monopolization of power by a tier or level of a state or government (Sarwar, 2012)

Power decentralization: A term that is used to describe the dispersion of power between the central and local levels of a state (Jok, 2013)

SPLA: An acronym for the army, the Sudan People’s Liberation Army.

SPLM: An acronym for the southern political party, the Sudan People’s Liberation Moment.

SPLM-DC: An acronym for the political party known as the Sudan People’s Liberation Movement-Democratic for change headed by Dr. Lam Akol.

SPLM-IO: An acronym that is used for the current political party that has rebelled against the government known as the Sudan People’s Liberation Movement In Opposition headed by Dr. Riek Machar.

Tribalism: A term that is used to describe domestic or internal ethnic division (Frahm, 2012) within a country.

Tribal gangsters: A term that is used to describe tribal criminals who practice theft, rape, and the abduction of children in South Sudan (Arnold & Alden, 2007).

Tribal militant: A term used to describe tribal youths who arm themselves to oppress others, raid, but also defend and protect their tribal land (Arnold & Alden, 2007) in South Sudan.

Tribal perception: A term that is used to describe self-presentation of tribal customs and the traditional belief that war is escalated by “the environment in which they grew and live” (Ankomah, 2014).

White army: A term that is used to describe the armed youth from the Nuer’s Lou community, whose aim is to threaten others, defend their identity and tribal land (Arnold & Alden, 2007) in South Sudan.

Assumptions

1. In-depth interviews with ethnic members were able to produce insight into their perceptions, but not interethnic conflict itself.
2. This design employed multiple ways of collecting data such as reviewing literature, interactive interviews, structured interviews/questionnaires and the observation of the participants and the recording of their emotional moods and past exposure to violence and trauma.
3. Major themes and categories that may emerge from the opened-ended interview questions helped in problem analyses.

Scope and Delimitations

The scope of this study was on the approach of the identified ethnic group members. The data were collected from the target tribal members, such as the Dinka, Nuer, and Murle in their private residential setting. Therefore, the data were loaded with collective views from all the victims, which helped the researcher to determine major emerging themes when analyzed ethnic dispute in South Sudan. Other ethnic group members such as Anuak, Jie, and Kachipo were not included in the study because they have no record of ethnic violence and are nonthreat to others.

Limitations

Several limitations in this qualitative design were considered. The data collection may be interrupted by internal politics between and among ethnic groups. For instance, since I belong to the Dinka ethnic groups, members of other ethnic groups may therefore be distrustful and may not be willing to provide an interview. In my view, this is a tribal nation and finding the truth about the problems requires a professional approach but this approach faced challenges.

The safety of the researcher is a potential limitation considering the current situation of internal conflict in South Sudan. This research plan includes plans to travel over all identified tribal locations in the United States but free travel to the violence locations inside South Sudan are limited.

In addition, the national authority of South Sudan may likely perceive a researcher as a threat to them; therefore, qualitative open-ended questions to collect data about the

governmental system may be interrupted. In order to ensure the quality of the research against these threats, the research plan was clearly explained to the target ethnic members.

The participants were expected to speak English and were able to interact with the interview, and document the view of their people. Finally a telephone interview was considered as another option, in which I may be able to interview people from unreached far location in the United States.

Significance

The lack of comprehensive research presents a challenge in terms of positively impacting social modification (Pinquart, & Silbereisen, 2004). Understanding South Sudan's interethnic conflict through conducting social field research may potentially lead to positive social change in their societies. This research may bring conflict resolution and trauma education to civilians, youth, community leaders, and the governmental system. The research outcome may be adapted for the purpose of promoting collective views of the problems, in order to deepen understanding between and among groups, and determine effective intervention design.

Also, the findings of this dissertation research may generate positive social change for ethnic groups and for communities who may use it as an opportunity to understand their own issues and to establish an ethnic advocacy type of conflict resolution. The work of advocacy may be to evaluate research outcomes in order to determine positive interventions contributing to social change in a meaningful services and a mutually understandable direction (Donaldson, 2008) in the ethnic environment. The research data can be examined in multiple ways to impact positive changes (Pinquart & Silbereisen,

2004). This can be effective after understanding the internal issues that impact people, and create aggressive distance, due to uncertainty between ethnic communities.

Achieving success in violence de-escalation between communities and ethnic groups requires professional research approach that may motivate people to participate with the hope of good outcomes for social changes. This research on ethnic issues may encourage power systems to review social policies that might be found to have negative links with issues impacting civilians in the country. By exploring the role of ethnic civilians, the distribution of natural resources, language differences, the impact of trauma (from exposure to violence) and the role of gangsters in creating conflict can bring together a deeper and more comprehensive understanding of the constant internal violence in South Sudan.

Summary

Chapter 1 introduced the research topic and the background of the internal problem, purpose and the importance of the study, assumption and research questions that focus on investigating issues among and between communities, and ethnic groups, significance and the limitation of the study as well. Also it's explained the terms that going to be used in the research's chapter 2, which is literature review. The purpose of this chapter is to better understand problems behind ethnic splits. This chapter helped in tightening down the process of selecting a solid research topic in South Sudan.

Chapter 2: Literature Review

Introduction

For many decades, the people of South Sudan fought against a Muslim culture that would, by force if necessary, impose Islam and Arabism on them (Salman, 2013). It was a long conflict to gain freedom from discrimination and marginalization, the end of human rights violations, and an imbalance of power, justice and equality in their native land (Belloni, 2011). The cost of the war has had a great impact on the South Sudanese people, causing the displacement of million civilians, and the death of millions of people (Hanzich, 2011, p. 40).

On January 9, 2005 a Comprehensive Peace Agreement (CPA) was signed between the governments of Sudan and the Sudan People's Liberation Movement/Army (SPLM/A) assuring South Sudan autonomy for six years (Belloni, 2011). It was an exciting moment inside South Sudan, in neighboring countries, and worldwide for all of the South Sudanese in the Diaspora could "hear the giggling of happy children and the enchanting ululation of the women" (Garang, 2005). At the end of that period of autonomy, South Sudan conducted a referendum and declared itself a new nation after massive voting favored independence rather than unity with Sudan. On July 30, 2011, South Sudan became a new nation in front of many invited international leaders and guests who witnessed the emotional transition to independence (Belloni, 2011). But today, the new nation of South Sudan has entered into a phase of interethnic conflict (Sandu, 2014). Against this backdrop, this literature review examined the studies that have been conducted on interethnic conflict, and trauma in South Sudan, and to situate the dissertation within this body of knowledge.

Chapter Overview

In Chapter 2 I introduce and analyze research conducted by others on ethnic conflicts in South Sudan. In this literature review I discuss ethnic dominance, power, governmental systems, the role of ethnic politicians, child abduction, animal stealing, the function of ethnic armed militants and post-traumatic stress disorder (PTSD) associated with ethnic violence. There are many obstacles and challenges associated with ethnic conflict in South Sudan and therefore, the purpose of Chapter 2 was to review multiple researched articles in order to increase understanding.

The Literature Source

Literature research was conducted using multiple sources of information from Walden University's library website. The databases used were comprised of Thoreau Multi-Database Search, Academic Search Complete, ProQuest Central, and SocINDEX with full text. In addition, some other sources were used to collect ethnic information such as www.sudantribune.com, Gurtong.net, and www.ssddrc.org that helped in obtaining information about ethnic groups such as, the Dinka, Murle, and Nuer.

Literature Key Search Terms

The terms used were; South Sudan conflict, violence, dispute. The following terms were used to narrow the search; interethnic violence or inter tribal conflict, intercommunal politics, ethnic dominance, child abduction, coup d'état, political opponents, panic disorder (PD), post-traumatic stress disorder, ethnic identity, power struggle, power decentralization/centralization, tribal militant, ethnic or tribal politicians,

tribal perception, political dispute, use of guns, abrupt killings, death, insecurity, disarmament, ethnic clashes, displacement of civilians, and peace assessment.

Description of the Iterative Search Process

I went to Walden's University library website, clicked search and found articles through Thoreau Multi-Database Search, Academic Search Complete, ProQuest Central, and SocINDEX with full text and peer reviewed articles. In the search engine, the first terms used were Africa on the first line, South Sudan on the second line, and conflict/dispute/violence on the third line. The search results displayed about 130 articles with "Peer Reviewed" checked. When search format was narrowed down to South Sudan on the first line, and conflict/ dispute/violence/child abduction/ethnic politicians on the second line, the search results displayed about five hundred articles and the newest journal articles were selected and reviewed. The same search format was applied to the multiple databases listed above.

Theoretical Foundation

The procedures of self-order and model based depersonalization decrease instability on the grounds that discernments, emotions, mentalities, and conduct are currently endorsed by an in-group model that normally has consensual acceptance from other behaving individuals or ethnic groups (Hogg, 2001). This is the difference in the case of South Sudan; there the mentality of the minority ethnic groups is seen as a struggle for acceptance to promote their groups' needs. For instance, the majority and dominance of the Dinka ethnic group maintains the power model and others such as Nuer, and Murle ethnic groups become irritated and established their own territory in response to the Dinka

dominance. As Arnold and Alden (2007) noted, the activities of the “locally armed” (p. 361) community members in the ethnic groups are driven by the need to protect and defend territory in South Sudan. The theory of human grouping and social category by Tajfel (1969) and theory of social identity by McLeod (2008) were used to better understand ethnic conflicts in South Sudan.

McLeod’s theoretical notion articulated that individuals or groups of the same identity behave in a certain way for the purposes to protect and defend their own needs (McLeod, 2008). For example, Reeve (2009) describes a driving force for human needs as a significant force that is not just restricted to basic necessities such as land, water, food, sex and sleep (p. 30) but also encompasses psychological needs. This view, ethnic groups and communities’ sense of passion for building acceptance and mental health in South Sudan is disappearing because basic psychological needs are not met. If these needs are not met, this frustration may manifest in the form of violence. This is because the weaker group can challenge disparity to the degree that they gather as one and act altogether as opposed to look to move exclusively inside of the current framework (Reicher, Haslam, Spears, & Reynolds, 2012). The current ethnic conflict outbreak in South Sudan indicates or positions identity group against identity group, for example Machar's ethnic Nuer soldiers against Kiir's Dinka identity (Nichols, 2015, June 26).

This is the setting for out-group and/versus in-group conflict (McLeod, 2008), individual behavior against other ethnic groups whose members are not viewed as an individual people but rather just another ethnic character which enables a comprehensive

prejudice to develop. Therefore, internal warfare is the conflict of ethnic members attempting to sustain their self-image (McLeod, 2008). In this view, it is the responsibility of every person to protect and defend ethnic space when others attempt to initiate either a physical or emotional attack such as practicing prejudice against the ethnic group or community, which is considered offensive. This theory can apply to the current situation facing South Sudan's social problems especially in the context of ethnic differences. Because social categories are used by people to develop or build their own psychological identities (McLeod, 2008). In that view, the feeling of group bonding isolates individual from others group members when they look themselves as deference.

The theory by Tajfel (1969) defines the perception of prejudice among ethnic identities as associated with attitudes and psychological thoughts. In this theoretical framework, human attitudes can be understood by considering their cultural settings and the living environment (Tajfel, 1969) as the maintenance of social behavior in order to protect natural settings (resources). These natural resources include water, grazing fields, oil, land and political power and are recognized as part of ethnic life. For example, the Nuer and Shilluk, along with other ethnic groups, point their fingers at the Dinka tribe as the more dominant tribe both economically and politically since the Dinka hold the majority positions of power and are the educated people in the government, which "generates a lot of tension between the Dinka and the rest of the Southern Sudanese tribes" (Salman, 2013, p. 346). Thus ethnic tension can develop into conflict when needs are not met. For example Laudati (2011) states that persistent poverty, consolidated with proceeding with unreliability, hiring imbalance, absence of developmental framework, and

restricted business sector “opportunities have combined to create” (p. 21) the ethnic battle in South Sudan.

Therefore, the theoretical view of Tajfel in relation to South Sudan’s current situation indicates ethnic division, perception, prejudice and political social distinctions are used to win political and social demands. Hence, this theory observed that the system and principles of power exercised in South Sudan are the critical factors that cause ethnic groups produce aggression (Tajfel, 1969). In that view, people of a particular identity look at themselves as different from other people due to their perception of social identity. Therefore, social power settings and environmental factors may move people to aggression (Tajfel, 1969). In this view, in order to understand interethnic behavior, we must explore their environmental settings, and examine their emotional perceptions, motivations, and related principles in order to understand the dynamics of violence between ethnic groups and communities (Tajfel, 1969). For example, Ankomah (2014) clarifies that, ethnic violence in South Sudan has turned into a system, "or their way, of life" (p. 22) to express their sentiments. This concept indicates that ethnic groups felt safe when their armed members are protecting their territory and have become “the broader ethnic divides for South Sudan” (Arnold & Alden, 2007, p. 370). This aggressive self-image and emotional attitude appears in the form of ethnic identity that “displays hostility toward other groups other than their own “(Tajfel, 1969, p. 130). Therefore Tajfel’s theoretical framework explained interest of ethnic cohesiveness and associated with human perception and that practice of group prejudice is part of human understanding of their own biological surroundings (p. 128). This theory bring a notion that social issues in South Sudan is about

perception of ethnic identities and the importance of the environment and natural resources which are to be protected by any means including political force, argument, violent, separation/classification, and stereotyping or bias.

Literature Review

Ethnic Identity Politics and Hostilities

The escalation of social violence in South Sudan has been discussed by researchers with different views in an effort to understand the causes of ongoing current internal violence after independence. The internal disputes in South Sudan have evolved into ethnic politics, violences (Zambakari, 2015) and children are among the victims. Since South Sudan gained autonomy on 9 July 2011, the nation has experienced interethnic clashes, most remarkably emerging from tensions over identity politics, natural resources, cattle raiding, and grazing land (Shulika, 2013).

There are many views from the ethnic members that need to be studied for the purposes of increasing understanding. There are many obstacles and challenges associated with fighting in South Sudan. Some of these consist of the abduction of children, rape, village destruction and the stealing of animals (Upper Nile Peace Initiative, 2011). Jonglei State has been confirmed as a place where these acts occur. Laudati (2011) articulated that the kidnapping of children kidnappings or abduction of children has been generally practiced by ethnic groups in order "to replace children who have died or to equalize the numbers of boys and girls within families" (p. 23). Therefore, this is not just the issue of arguing over identity politics but also includes killing, and the stealing of individual and public properties. This has been recorded in the report by the

Upper Nile Peace Initiative (2011), which recorded that more than 340 Dinka children were abducted by the Murle ethnic group and more than eight hundred thousand animals were stolen. In July of 2013, it was reported that the Nuer ethnic group clashed with the Murle ethnic group and forced more than forty thousand Murle civilians to seek refuge in neighboring countries (Tekle, 2012, July 22). These clashes have been chronic and continue to take lives, shelter and animals. In an article covering South Sudan's ethnic issues, development, and struggle for political participation, Alka observed ethnic conflict as related to political ideology between communities and interethnic politics (Alka, 2010). Therefore, identity politics drags people into criminal behavior. For instance, the largest ethnic group in South Sudan is Dinka and the tribe is viewed as dominant (Alka, 2010, p.168) in the government. Hence, the view is that they dominate the system is seen as an injustice and therefore a problem.

According to Laudati (2011), because of the conspicuousness of cattle in the rural economy, animals become a vital part of contention in Jonglei State. Subsequently, wars between ethnic groups are frequently provoked by the security and safety of cattle and the ongoing battle to obtain access to water and grazing areas. The ever-present stirring of livestock especially among the Nuer, Dinka, and the Murle, represents one of the bigger security challenges in South Sudan. Therefore, internal divisions and disputes in South Sudan are associated with ethnic political identity and economic and land assurance.

Zambakari (2015) examined politics and identities in relation to ethnic issues in South Sudan and stated that the most genuine risk to the new nation of South Sudan is by all measure radical conflicts (p 71) between and among ethnic political groups. Due to

the perception that the Dinka ethnic group dominates the movement and the current government, Dr. Lam Akol and many other ethnic politicians in Mundari, Bari, Toposa, Dingdinga and many other ethnic communities in Eastern Equatorial and Jonglei state defected from the southern movement and formed their own parties. Therefore, competition of ethnic politics over national identity impacted the government posts. This condition was predicted in the article researched by Zahar (2011) that considered identity, and insecurity (Zahar, 2011, p. 36) as correlated. Between the year 2009 and 2012, more than 90% of the killings occurred in five states; Jonglei, Warrap, Upper Nile, Lakes and Unity (Zambakari, 2015).

At the point where viciousness from within a nation occurs, it signals that the inside can no longer hold and the reordering of ethnic identities and political perception may need to be reconsidered. Therefore, political culture and the competition between ethnic identities plays a big role in regard to current conflict. Jok (2013) noted that inter-tribal violence is possible because South Sudan has been unequipped for changing “itself into the democratic state for which its citizens had yearned and died” (p. 69). Therefore, being unable and unprepared to transform an ethnic culture into a democratic culture has resulted in hostilities. Easthom (2015) stated that there is a lack of ethnic involvement in the peace development and peace can never be accomplished utilizing “a one-size-fits-all model and be effective” (p. 36). This view suggested that ethnic violence is used as a call to promote equality in the structure of the national identity.

Ankomah (2014) explains that ethnic groups in South Sudan were naturally introduced to war and experienced childhood during war. As a result, “war has become a

way, or their way, of life” (p. 22) to express their feelings. According to the view by Sandu (2014), the present ethnic violence in South Sudan was molded around two tribe leaders, additionally around two ethnic leaders of the same armed force and political party, SPLM/A. When this fight began, it started with arguments and tension between political leaders and between President Kiir and his previous Vice President Machar. It escalated into a rebellion, driven by Machar, and now the entire conflict is producing brutal killings between the two prevailing ethnic groups in South Sudan, the Nuer and Dinka. The current civil war is fueled by ethnic politics, perceptions, and competition. Michelle Nichols recently reported that in December, 2013, South Sudan broke into civil violence. A very simple event during a short period of time caused a political emergency escalated into powers faithful to Kiir and agitators associated with his previous Vice President Dr. Riek Machar (Nichols, 2015, June 26). This outbreak rekindled ethnic animosities and now sets Machar's ethnic Nuer soldiers against Kiir's Dinka people (Nichols, 2015, June 26). As many people search for justice and an alternative to this ethnic internal dispute, Nichols reported that the United States and the European Union have officially declared sanctions on some ethnic leaders (Nichols, 2015, June 26). These leaders include leaders on the government side, which is dominated by the Dinka. For instance, Nichols (2015, June 26) reported that commandant Chanuong who is accused of ordering the killings of Nuer citizens in and around Juba has to be sanctioned. A large number of bodies have been uncovered in mass graves. When it comes to the rebel side, which is dominated by Nuer, the report indicated that rebel commandant Gadet is blamed for the killing of innocent Dinka citizens, both women and

children in 2014 when the Nuer attempted to capture Bentiu, the capital city of Unity State (Nichols, 2015, June 26).

Arnold and Alden (2007) wrote that a critical part of "Other Armed Groups" (OAG) in South Sudan were the alleged 'White Army' volunteer Nuer armies. These volunteer tribal militants organized regular ethnic citizens, mainly youth, which over the span of the long ethnic war in 1990s became ethnic level security. The presence of various White Army volunteers posed a significant level of threat in the Upper Nile and Jonglei States even after the birth of the CPA "and their militant presence was a major security challenge for the fledgling Government of South Sudan (GoSS)" (p. 362). Therefore, ethnic armies fight for the ethnic political score and to defend their ethnic environment which has a long history of struggle. Salman (2013) presented that internal disputes between ethnic groups were initiated by the government in Khartoum to weaken the southern movement or SPLM/A by promoting Dr. Riek Machar of the Nuer ethnic group, and Dr. Lam Akol of the Shilluk community. That theory was to present the SPLM as a Dinka dominated gorilla (p.384). Therefore, northerners mounted opposition in the middle of the largest three ethnic groups in an effort to debilitate or reduce the effectiveness of the SPLM to fight for Southern autonomy. This tension still exists between them and it causes ethnic conflicts to be hostile.

The administration in the north has been focused on the tribal divisions of the South, which successfully created the fracture between the Dinka, ruled by SPLM from one viewpoint, and the Nuer and the Shilluk ethnic groups, led by Mr. Riek Machar and Mr. Lam Akol (Salman, 2013). This division still has an impact after independence. In an

attempt to consolidate those different political groups, the U.S. government called a meeting in Washington, D.C. in October 1993. The meeting was attended by the defected groups of the SPLM-Nasir, led by Dr. Riek Machar and Dr. Lam Akol and the SPLM, led by Dr. John Garang (Salman, 2013). Both expressed different views; SPLM-Nasir group wanted to fight for self-determination, and Dr. John Garang stuck with the vision of a new Sudan and "by 1993, they all had one and the same goal: resolution of the North-South conflict through self-determination for the Southern Sudanese with the option of secession" (Salman, 2013, p. 385).

Sarwar (2012) noted that South Sudan is an ethnically different nation with almost 200 ethnic groups. Some of the largest ethnic groups are Azande (3%), Bari (3%), Shilluk/Anwak (3%), and the Dinkas (11%) followed by the Nuer (5%). So "this is an issue to be taken seriously by the government" (p. 176), because creating a single national identity is a challenging journey. The firing of politicians in the government post can increase ethnic tension in the country. Africa Confidential (2013) realized that this could happen when the firing took place after Vice-President Dr. Riek Machar Teny's declaration that he would challenge President Salva Kiir for the presidential election. Africa Confidential (2013) reported that the Vice President always wanted to be the President of South Sudan and knew that the main practical course is through the SPLM party and that put him and his companions under electronic observation. The main battle ensued inside of the SPLM party, which having lost its Marxist belief system and its Southern patriot union "is in search of an identity to stop it from being undermined by tribalism like most South Sudanese opposition parties" (Africa Confidential, 2013, p. 8).

In South Sudan, the level of ethnic hatred increased whenever tribal politicians took militant action against either government or other ethnic groups. Warner (2013) explained that the designers of what came to be known as the Nasir group were persuaded by emotions of hostility and envy towards Garang, and by the chance to benefit from a large number of grievances against him in the south. The SPLM/A's unified charge structure and Garang's dubious and divisive style of administration arrested a strain inside of the development, with Garang having had a few noticeable SPLA commanders captured, executed, accused of defiance and subjected to detainment under cruel conditions. The Dinka command of the SPLA likewise produced disdain, especially given the observation that other southern ethnic groups were being minimized inside of the movement. Therefore, individuals from the Nasir group known as SPLM/A-Nasir trusted that by separating themselves from Garang's unionist talk, " other SPLA commanders might rally to a more explicitly secessionist cause" (p. 42). Hence, The Dinka people defined SPLM/A-Nasir as belonging to Nuer ethnic group, and the same perception reversed as the Nuer perceived SPLM/A as belonging to Dinka ethnic group.

Therefore, hatred and distrust of all ethnic groups have roots and a long history between the Dinka and Nuer ethnic groups. It began when Machar took the battle to Garang's mother home birth area in Jonglei State. This arrangement reverse discharged at the point when the possibility of a Nuer attack of fundamentally Dinka-possessed regions and the butcher of Dinka regular citizens turned southern and worldwide sentiment against the Nasir group (Warner, 2013). Since 1990s, Nuer and Dinka ethnic groups have been fighting with a growing local subculture of ethnic hostilities (Hutchinson, 2000).

That moment explains the reason there is such a deep hatred between the two ethnic groups. Dr. Riek Machar rebelled and signed peace in 1997 with the government of Sudan, which was the enemy of the Southern Sudan. The component of this peace agreement equipped Dr. Machar's SPLA-Nasir to destroy or eliminate Dr. Garang with his SPLA-Mainstream. In addition to the order, "the agreement also committed Machar to accepting 'Islam and custom' as the overarching principles to which all national legislation must conform" (Hutchinson, 2000, p. 7). Therefore, the current internal dispute inside South Sudan is related to ethnic political perceptions, cultural divisive and brutal ethnic violence, back in the 1990s. The Dinka people still associate the Nuer ethnic group with their tribal politician Dr. Riek, who currently a leader of the SPLM/A in opposition as people who weaken, and interrupt SPLM/A war focus against Northern regime. The perception or concept of depending ethnic identity, and politics has also been generated within the Murle ethnic group.

Murle's Ethnic Militant Uprising

The Murle uprisings in remote areas of South Sudan proceed to interrupt effort to promote security in the new country. This ethnic army is known as "Cobra Faction", which was formed by David Yau Yau from the Murle ethnic members against Dinka, Nuer, and Anyuak ethnic groups. According to the report by Terrorism Monitor (2012, Sept 14), David Yau Yau rebelled after he lost the election in Jonglei state in 2010. Instead to value and welcome an outcome of the election, he "gathered disaffected youth of the Jonglei-based Murle tribe and launched an attack on Pibor in May 2010, killing several SPLA soldiers" (p. 2). This Murle ethnic faction did not only target tribal

politicians, and national armies but also abducted children, stole animals, destroyed properties and killed people.

The neighboring ethnic civilians from Anyuak, Nuer, and Dinka believe that Murle ethnic group take their children because they are not productive. Therefore, if these assertion is the reason for abduction and killings are due to population concerns, Terrorism Monitor (2012, Sept 14), reported that the Dinka and Nuer are willing to acknowledge intermarriage with Murle. "The Dinka, Nuer and Murle's chiefs can sit down and talk about intermarriage to assist our Murle brothers to increase their population if their women are not procreating" (p. 3). Meanwhile, David Yau Yau, the leader of the Cobra faction has "hopes of achieving self-rule" (Patinkin, 2015, February 19), in which later was given an independent authority of Greater Pibor Administration that comprise of four ethnic groups; Murle, Anyuak, Kachipo, and Jieh. Therefore, ethnic politicians have different agendas for their tribal civilians since tribal politicians use identity in a brutal way to achieve whatever they need in South Sudan government. The Murle leader, David Yau Yau, was awarded self-governing administration of a region after conflicts and destruction. Since this is the conception for the government to build unity, if peace and stability have to be achieved in South Sudan, Dr. Riek Machar from the Nuer ethnic group must have to be awarded or given back his former position of vice president and all his important ethnic members have to be rehired to their government posts. Warner (2013) noted that internal issues are associated with the concept of integration of other armed ethnic groups with amnesty. Many leaders of the defectors want to achieve their demands before integration. Which makes "these deals easy to

derail and challenging to fulfil. Due to the fact that the government is essentially rewarding former defectors for their disloyalty” (p. 44). Therefore, this author believe that rewarding and forgiving ethnic armed militants after killing people, abducting children, stealing animals, and destroying properties may be linked with the escalation of ethnic hostilities in South Sudan.

According to Sandu (2014), in Jonglei State, David Yau Yau had started a Murle revolt against the government in 2010 and was later given reprieve during the period of South Sudan's autonomy, in 2011. YauYau marked a ceasefire with the government in June 2011, which united his volunteer army with the SPLA. In April 2012 he rebelled against the government once more, and has been controlling a Murle militia in South Sudan ever since. Many individuals have been slaughtered, their property looted, and a large number of others uprooted from their homes in Pibor County, Jonglei State. In 2013, before the uprising of Dr. Riek Machar's new political and military faction, "David YauYau was again granted amnesty so that he would not create an alliance with the Machar forces" (Sandu, 2014, p.58). Therefore, internal disputes in South Sudan are all derived from the power of ethnic identity.

Jok (2013) noted that in South Sudan people have continuously lived with fear for their lives as political, ethnic and criminal viciousness became worse. Unfortunately a feeling of individual wellbeing has now been replaced with “robberies becoming more brazen, even muggings of aid workers are on the rise and the behavior of security services personnel has actually become a source of insecurity” (p.72). In tribal traditional values, the relationship of individuals and their cultural environment has defined values

of identity, social order and political competition because the correlation of people and land/place is viewed to “shape the specific symbolism of political violence as it takes form in specific locations” (DeJesus, 2011, p.7). For instance, land may belong to a family, clan, community and tribal ancestors and it is meant to be inherited. Therefore, local security is used to provide safety for their groups, which later invites national insecurity.

Nuer’s White Armed Militants

In the history of struggle for freedom from the Khartoum leadership, Machar from the Nuer ethnic group rebelled in 1991 against the Sudan People Liberation Movement/Army (SPLM/A) leader Dr. John Garang from the Dinka ethnic group. Machar recruited his ethnic members who call themselves the "White Army" and who smeared themselves with white powder. They purposely focused on fighting Dinka civilians in Bor Town, the capital city of Jonglei State and "massacred 3,000 of them and that incident still stands as one of the darkest moments in South Sudan history" (Ankomah, 2014, p. 26).

Therefore, the current ethnic fighting between the two largest ethnic groups imbedded with the “old ethnic hatreds in the country” (Ankomah, 2014, p. 27). According to Laudati (2011), the ethnic violence in South Sudan is rooted back in the 1990 between the Dinka-commanded standard SPLA and the different Nuer-ruled SPLA groups. In his view, any examinations concerning ethnic clashes must investigate how identity has been activated "for social and political purposes, as well as strategies to access material (natural resource) gains" (p. 17).

The concept of categorization in politics is also likely to complicate tribal disarmament, because the armed civilians have become “the broader ethnic divides for South Sudan” (Arnold & Alden, 2007, p. 370). These authors noted that an essential of Other Armed Group (OAG) in South Sudan were the White Army ethnic armies. These volunteer armies were groupings of equipped regular tribal civilians, basically youth, which over the span of the long civil war, prominently amid the 1990s, mixed into regional level developments. The vicinity of various White Army civilian armies created a significant level of insecurity in Upper Nile and Jonglei States even after the birth of the CPA and “their militant presence was a major security challenge for the fledgling Government of South Sudan (GoSS)” (p. 362). Therefore, national insecurity is associated with ethnic violence in the remote regionals.

Belloni (2011) reported that South Sudan's socioeconomic development is affected by political divisions and lack of strong administrative skills. "The end of the struggle with the North not only deprived southern leaders of their historic common enemy, but also opened the way for internal divisions to (re)emerge" (p. 424). Sandu (2014) noted that the most damaging type of conflict is the political competition among different leaders struggling for position, whether at the state or national level. But sometimes political leaders play the ethnic game, drawing their ethnic groups into a clash or fight against the other. Therefore, the ethnic synthesis of the nation and the political contentions, "are interlinked, and they are at the root of what has been happening in Juba and South Sudan since December 15, 2013" (p. 50). Easthom (2015) noted that in new nations like South Sudan, conflict between and intra-ethnic groups “in the form of cattle

raids or revenge killings for past injustices” (p. 31) is common. Therefore revenge seems an instrument that helps grow hostility and this brutal cycle between inter and intra-ethnic killings keeps on threatening the wellbeing and security in the state.

Easthom contends that the absence of infrastructure and a misunderstanding about the parts of government roles has prompted an inclination to resolve issues utilizing just the customary ethnic law framework without using the formal lawful framework (p. 32). Ankomah (2014) stated that, amid the 39 years of war, the government of the North help created ethnic divisions in the South, looking for their own particular self-benefit, using partition and-guideline strategies to break the soul of the South Sudan by enlisting some ethnic groups into volunteer armies to battle against the freedom contenders of the Southern Movement-the Sudan People's Liberation Movement/ Army (SPLM/A), who were battling for southern freedom. As a result of the Khartoum political division strategy, “the divide-and-rule tactics led to frequent fighting among, and even between, the ethnic groups of the South, which contributed negatively to the progress of the liberation war” (p. 24).

Therefore, the current ethnic violence began during the Southern struggle for freedom from the Khartoum regime. According to Sandu (2014), after independence for South Sudan was achieved, the SPLM party decided to disarm and unite all fraction parties that had rebelled and fought along ethnic lines but it wasn't easy to achieve unity due to ethnic politics. Military segments such as the South Sudan Defense Forces (SSDF) lead by Peter Gadet from the Nuer ethnic group were "ethnically oriented and many times they used ethnicity as a means of achieving personal interests" (p. 57). This tribal army

faction wants to protect its ethnic interest, and violence can erupt anytime they don't get benefits. War is easy to start for example in December of 2013. Gadet began supporting Dr. Riek fighting the government. After independence of South Sudan, ethnic militants refused to put down weapons due to ethnic wars, and some ethnic groups refused to recognize Sudan People Liberation Army as nation defense force to provide security. Instead they defined the SPLA as belonging to the Dinka ethnic group.

Arnold and Alden (2007) noted that among the Nuer individuals from White Army that their impression of the SPLA was that it was a divided Dinka army firmly committed to dominating all other ethnic groups. Rebolloni (2011), wrote that the random development of ethnic arms has increased insecurity, and since 2009 savagery has likewise increased in frequency. In 2010 alone, more than 9,000 individuals were slaughtered and an estimated 200,000 uprooted as a consequence of tribal fighting (Rebolloni, 2011). Politics and dominance in the system of power distribution and ethnic issues could make challenges for the Juba government. Sarwar (2012) noted that politics of ethnic perception, division and domination are high in South Sudan. Since President Salva Kiir came from the Dinka ethnic group, the system is populated by the Dinka people; 42% of ministers are recruited directly from the Dinka community. In order to appoint ambassadors in 2012, the president recruited 53% from his ethnic group, and 47% from the rest of other ethnic groups. This ethnic domination has already created a system of ethnic struggle and "other ethnic groups especially the Nuer who are accusing the government having a discriminatory attitude towards other ethnic groups" (Sarwa, 2012, p. 176). According to Zambakari (2015) South Sudanese people experience an

emergency of identities. Zambakari (2015) added that the result of the inability to address the diverse ethnic identity of the state has frequently prompted a burden by the state that endeavors to permit “personality upon multicultural, multiracial, and multi-ethnic social orders by power” (p. 73). Jok (2013) also mentioned that before the creation of South Sudan, citizens worried about immediate ethnic conflicts, equipped state armies, improvement of life, “and basic social service delivery” (p. 70). For that reason, this author considered that any failure to satisfy social demands has a role in the escalation of internal ethnic disputes. Ankomah (2014) also associated the current ethnic violence with outside politics. Since the African Union (AU) claimed that the Americans wanted to break the strength of, if not totally oust, the Chinese from the oilfields of South Sudan that basically, Washington was behind the political clash that prompted the war in Juba on 15 December 2013. Jok (2013) revealed that at the point when Sudan was still one nation, probably the most well-known protestations by South Sudanese about the conduct of the Khartoum government was the activities of the national security and intelligence agencies, which included subjective captures, the disappearance of citizens who were suspected of being against the government, “suppression of opinion, harassment of members of opposition political parties, the arrest of journalists, and other such actions against citizens' basic constitutional rights” (p. 76).

Zambakari (2015) explained that the contentions were ethnic but also political in nature, causing a break down into ethnic clashes with devastating results. Every party composes its electorates from its home base. Ethnicity surged to the front as a source of conflict and “in a context where each nation or each nationality felt excluded from the

state, they mobilized along ethnic lines. This was relatively easy, given that South Sudan had yet to formulate and institutionalize an effective national identity” (p. 75). According to Salman (2013), while South Sudan was waiting to vote for its autonomy, the opportunity for the north to continue injecting internal division within and among ethnic groups was obvious. The security in various regions in Southern Sudan had been consistently breaking down during the peace period. Military conflicts with ethnic armies, inter-tribal battles, and sustenance deficiencies had been frequently reported in 2009. Public conflicts spread, fueled by conflicts about water, land or territory, disagreements regarding cattle and the absence of clear ethnic boundaries. All of this is exacerbated by "the absence of accountable local governance structures that is able to deal with violence which has contributed further to tensions" (p. 424).

Corruption and the weak measures taken by the President have increased mistrust in the government. Africa Confidential (2011) reported that more than one billion dollars of government money has been misused in the most "recent three years alone" (p. 6). The presence of poverty together with a lack of development, insecurity, and limited business sector opportunities has had the cumulative impact of making a general scene of segregation and discrimination where ethnic clashes frequently bring about ethnically characterized losses (Laudati, 2011). Jok (2013) asserts that ethnic shortcomings frequently prompt the breakdown of states, despite the fact that the reasons for crumbling may be established in the numerous political, economic or monetary areas and verifiable complexities of denomination, wars of freedom, nearby rivalries or dismissal from the principles of law by a few in the establishments, including the security organizations and

the country's armed forces. Arnold and Alden (2007) explained that when the government attempted to disarm ethnic militants that the national army, the SPLA, was trapped by the White Army in western Jonglei State which brought about the deaths of more than two hundred SPLA fighters, forcing them to withdraw. The civilians don't like disarmament because it encourages external groups to raid their livestock, and abduct children and women (Arnold & Alden, 2007, p. 367).

Ankomah (2014) wrote that the current President of South Sudan, Salva Kiir, believes that his previous Vice President Dr. Riek Machar Teny, has guaranteed to the Americans that on the off chance that they help him become President, he would drive out the Chinese and the other Asian oil companies from South Sudan "and hand everything over to the American companies" (p. 26). Thus, political interest from outside have had a role in helping create ethnic division inside South Sudan.

Jok stated that (2013), in South Sudan, numerous deaths resulted from individuals against senior officials. As a result, ethnic militants are diligent in the protection of their officials and their identity in the government. Jok added that such irresponsible shootings during the evening, breaking into homes, stripping vehicles of their tags, and collaborating with lawbreakers to threaten whole neighborhoods has all created a negative picture of law enforcement. Easthom (2015) articulated that the new nation of South Sudan has been free from warfare, but with the instability and disorder, nonetheless, that accompanied the episode of common war and the increasing intra-tribal brutality, "it has become common to carry weapons everywhere a civilians travels" (p. 34). Zambakari (2015) noted that the present practice of ethnic identities has

“increasingly lead to violence. A group excluded, seeks its own homeland and, where such an option proves futile, the outcome is often institutional discrimination and/or violence” (p. 74). Jok (2013) observed savagery, ethnic-based or local army inspired, was the issue numerous commentators referred to as the absolute most essential concern for the nationals.

According to Ankomah (2014), pertaining to understanding current issues, which started in 2013 in South Sudan, President Salva claimed that his former vice president wanted leadership “via a coup d ’etat that failed” (p. 26). But Machar rejects Kiir's case that he endeavored to seize control on 15 December through an overthrow that failed. Jok (2013) wrote that country friction is to a great extent ethnic in nature. Since 2008, the absolute most stunning and generally reported occurrences of instability in rural territories have risen in Jonglei State, where three main ethnicities reside: the Dinka, Nuer, and Murle. In the situation of South Sudan, soon after the birth of the Comprehensive Peace Agreement (CPA) between South Sudan and the Sudan government in 2005, uncritical decentralization of administration was initiated by the Government of South Sudan. The procedure instantly got under way in multiple districts. The capital of the state and key towns were situated in the predominant ethnic group's land. Therefore, “this gave that particular ethnic group both political representation and access to resources” (Zambakari, 2015, p. 75).

Sandu (2014) wrote that conflict inside of South Sudan has taken many forms. The freedom wars in which the South battled the North in the old Sudan for autonomy, ethnic disputes over assets, particularly among cattle groups for the most part between

Dinka, Nuer, Murle, but also, the Misseriya, and contentious politicians. Diplomatically, in east Africa (2014), for a nation that was recouping from many years of civil war and where the expansion “of small arms is one of the worst in Africa, any attempt to subvert the cause of justice and theft of public funds was likely to have dire consequences” (P. 3), according to Arnold and Alden (2007), the major issue today in Africa is to make the transformation from ethnic clash to peace which is the role of the local civilian armies. In South Sudan, these mobilized tribal militants are motivated to create “conflict first and foremost in terms of local interests, which makes them notoriously difficult to manage in a post-conflict environment” (p. 362). Governmental issues in the South are molded by the tribes and from this viewpoint the credibility of the SPLM/A is sometimes viewed with uncertainty. Therefore, there are always reasons for ethnic conflict in South Sudan, as small minority ethnic groups struggle for political recognition from majority ethnic groups, since the government “is perceived to be dominated by Kiir’s tribe – the Dinka” (Sandu, 2014, p 55). For that reason, the power structure is seen as a problem. Emmanuel (2011) talks about the centralization of power as the way of keeping tribal members in power, particularly the Dinka ethnic group which is ruling the state system and has the power to lay off government administrators at the state level, including governors and replacing them with their own family members. This view has been echoed by Sarwar (2012) who claimed that these powers were granted the President as a Dinka political plan to keep control of the system.

Jok (2013) noted that ethnic clashes including political murders, the kidnaping of social workers and, most importantly, “the inability of victims or their families to access

justice” (p. 72). Zambakari (2015) stated that the legislature of South Sudan has neglected to change the institutional legacy of the pioneer principle, Khartoum and old Sudan, by its proposition of another system for a comprehensive citizenship. Instead of building a comprehensive democratic political system, it has depended on, and reconstructed the old model. The result is that South Sudan is comprised of social orders of individual and ethnic identities; “it has yet to develop into a state that brings together diverse nationalities into the framework of a unified nation” (p. 75). Sandu (2014) reported that some political leaders claimed that the officer responsible for the weapons stores in the capital city opened the doors and rearmed just the Dinka soldiers. A Nuer trooper going by witnessed this action and eventually "a fistfight erupted between the two that attracted the attention of the commander" (p. 50). In this view, the fighting started or escalated from hands to weapons and then escalated into the war between the two ethnic groups: the Dinka and Nuer. President Salva Kiir along with his government officers contacted the media (because whoever controls the message, controls the power) and claimed "that the coup had been foiled and that it was orchestrated by a group of soldiers allied with the former Vice President Machar" (Sandu, 2014, p. 50).

When Machar was interviewed by the media for the first time after the incident occurred, he pointed the finger at President Salva Kiir for creating assertions of an overthrow to settle political scores and target political leaders. The Nuer and other ethnic groups believe that the rationale behind disarmament “was that the ‘Dinka SPLA’ wanted to further strengthen their position in the south by collecting all of the arms held by the Nuer who would then be further weakened by attacks from their still armed neighbors”

(Arnold & Alden, 2007, p. 370). Africa Confidential (2011) reported that one motivation behind why Dinka ethnic leaders have overwhelmed the Sudan People's Liberation Movement (SPLM) and Sudan People's Liberation Army is that individuals from other ethnic groups, particularly the Equatorians, were hesitant. Arnold and Alden (2007) noted that after disarming ethnic militants, some ethnic loyalties appear to have become a deciding part in some SPLA and White Army collaborations, overriding the more extensive SPLA approaches. Those ethnic individuals in the national army locally distributed "weapons back to their ethnic kin and family by individual Lou Nuer SPLA soldiers after they had been collected during the various disarmament exercises" (p. 370). The government made a mistake by promoting into the armed forces individuals from one ethnic group, the Nuer community, who make up more than 50% of the collective national military leadership. This approach made the rest of "the SPLA officer corps very unhappy with the placing of former rebel leaders above them in rank" (Sandu, 2014, p.59). Zambakari (2015) observed that without reordering society to suit the various nationalities inside of the country, assembling a more comprehensive political group, irritation will keep on being a reaction to the governmental issues of prohibition, exacerbated by the absence of improvement (p. 71).

Jok (2013) suggested that ethnic conflicts can be reduced through the major rebuilding of the security system and a decrease in the size of the armed force, to make it more effective and simple to control. Therefore, this author noted that ethnic conflicts develop due to the presence of the large armies without a proper controlling system. Sandu (2014) presented that the current ethnic conflict in South Sudan started when the

SPLM (the ruling party) was about to have a national convention to re-elect a chairman for the party, but President Salva Kiir worried that he might lose that position and that Dr. Riek Machar might win the party leadership. After Kiir had a clear vision that he was going to lose the position of party chairman, he declined to call a meeting with party leadership where he could not be winning chairman post (p. 52), in the National Liberation Council (NLC), the highest executive organ and in the Political Bureau (PB). Sandu added that, the ongoing conflicts have three categories such as ethnic conflicts, crisis within the military and a political argument within the ruling party – the SPLM. Ankomah (2014) added that Machar claimed he needed to challenge presidential decisions and as a result, Kiir who knew he was going to lose the election, created this ethnic dispute and this resulted in Kiir directing his anger on the Nuer ethnic group in Juba, the capital city of South Sudan. This is because of political interethnic identity in the country, Kiir a Dinka and Machar is a Nuer (p. 26).

Jok (2013) articulated the compelling types of heavy handed action that were observed in Jonglei and numerous other states following the end of the north-south war which debilitated the livelihoods and lives of ordinary individuals. Without implementing an effective peaceful model to resolve ethnic conflict, “this violence jeopardized the viability of the whole country” (p. 72). Sandu (2014) expressed that during the southern struggle against the north, Machar rebelled and partnered with the northern government in Khartoum and kept on battling against the SPLA in the south, " until he reconciled with Garang and rejoined the SPLM in 2002" (p. 51). Because of these actions, people still perceive Dr. Riek Machar in a negative way, but he is an icon for his ethnic group.

According to Jok (2013), interethnic violence in South Sudan is associated with “common crime, security force misconduct, political targeting, militia activity, and ethnic conflict” (p. 76). Therefore, within the SPLM party, when some political leaders are unable to achieve their goals in the government, they still have power “to use violence and attract the other members of the tribe to their side” (Sandu, 2014, p. 57). Diplomat East Africa (2014) expressed that the outburst of interethnic conflict has taken South Sudan “to the brink of civil war” (p.3). White Army units received supplies from the Sudan Army Force in the north, but mostly their support "was coming through a couple of SSDF commanders" (Arnold & Alden, 2007, p. 369). These authors added that the relationship between the South Sudan Defense Force (SSDF) and White Army militants was an essential one despite the fact that it could be viewed as casual, to a great extent strategic, and united by a shared aversion to the national army, the SPLA. The South Sudan Defense Forces (SSDF) was led by Peter Gadet from the Nuer and his support for the civilian militants provided indirect protection for the Nuer.

Sandu (2014) expressed that it is an increasing internal issue when the government continues to empower the failed political leaders who have rebelled against the state, murdered individuals, stolen property and then are compensated with power and assets for this behavior. For the Vice President and other political leaders to criticize the President is a reminder that there are always threats between the two groups, the Nuer and the Dinka. When Kiir attempted to sack his capable Vice President and his whole Cabinet the results were Dr. Riek Machar " rebelled and the country started burning" (Diplomat East Africa, 2014, p. 3). Therefore, the sense of ethnic identity is stronger and

more valued than national identity. Jok (2013) expressed that ethnic politics has provided insecurity, which “has risen to a level where fear has started to hold people hostage in their neighborhoods at night” (p. 72). Sandu (2014) learned that this is not the first time for Dr. Riek to lead troops against the government. In 1991, Machar implemented a failed attempt to topple the past leader of the SPLM/A, Dr. John Garang. The failed coup set off an intra-SPLA ethnic war and extensive fight along ethnic lines. From that period, Machar was openly involved as an opposition leader, by recruiting "support from his Nuer co-ethnic groups and targeting the Dinka co-ethnics of John Garang” (p. 51). Jok (2013) noted that in South Sudan, soldiers act outside their lawful limits, while normal regular citizens endure the worst part of the system failure of the nation's safeguard strengths. “Indeed, many tribal fights are not quelled, but rather are exacerbated by, the SPLA’s response to them” (p. 75). According to Sandu (2014), when president Salva Kiir took the leadership after the death of the founder of the SPLM/A, he had his own particular agenda inside and outside the SPLM/A. Immediately the SPLM/A was divided along the lines of the individuals who were closest to Garang and those with Saliva Kiir, "in particular those Dinka from Bahr el Ghazal" (p 56). So, division started within the ruling party, and then involved ethnic disputes because everyone within the party came from different ethnic groups. Jok added that vehicles formally allowed to work without distinguishing proof plates are those utilized by the national intelligence and security administrations, “leaving many ordinary citizens and some public figures to wonder about the reason for such a practice” (p. 73). Therefore, sometimes insecurity is part of the system which may kill or discipline citizens and ordinary citizens are responsible for

their own protection. Sandu (2014) noted that without unified vision and national philosophy, the most individuals are isolated in ethnic or tribal groups. Minority ethnic groups perceive that the current ruling party, SPLM “drew much of its support from the various Dinka tribes” (p. 55).

The Nilotes include the three principle ethnic groups in the South, to be specific the Dinka, the Nuer, and the Shilluk, with the Dinka being the biggest "and most dominant tribe politically and economically" (Salman, 2013, p. 346). Sandu (2014) added that this conflict is centered on the persistent political battle for control of asserts between tribes who utilize their tribes and their power for their own benefit. Ethnic militants, especially the White Army rely on guns, mainly because if you have a weapon, you can get your needs met and in the event that you don't have a weapon, you feel like you have no power. Ethnic militants came into existence for a reason; there was no stable government infrastructure, “and the constant flux of assorted other larger armed groups operating in the south, made many youth feel free to join their local White Army militia as a form of self-defense” (Arnold & Alden, 2007, p. 66). Sandu noted that South Sudan is in a genuine emergency, with its two greatest nationalities, the Nuer and the Dinka, seriously separated and clashing. Jok (2013) noted that multiple incidents, including murder or firearm related wounds and thefts have accounted for many casualties, much of this by individuals in uniform or by individuals riding in vehicles that bear no tags, so the administration and its security operators are suspect. Therefore, the issue here is since Kiir is from the Dinka and Machar is from the Nuer ethnic group there are going to be wounds between these two large communities. For instance, earlier in the movement, Dr.

Riek defected within the SPLM/A and formed the SMLM/A-Nasir group together with Lam Akol from the Shilluk ethnic group. The main problem is that “this revolt happened in the midst of war against the government in Khartoum, and led to a prolonged and destructive conflict within the South” (Sandu, 2014, p. 53). Therefore, the President still considers Riek a person who delayed the freedom of South Sudan, when he ordered killings against the Dinka ethnic members who were in the frontline fighting for the victory of the Southern people.

Livestock rustling has long been a critical part of life and the financial framework of South Sudan. Responsibility for guns and enrollment in a civilian army enabled the alienated youth to attempt cattle raids. The presence of general political agitation, aggravated by a breakdown in customary culture, "left what one southerner called a ‘war culture’ in which people ‘use guns to enrich themselves’, mostly through cattle raiding" (p. 366). Consequently, ethnic conflict also aims to gain economic stability. Ethnic retaliation for violence shows that the communities assault each other over political views and competition for the promotion of identities in ethnic retaliation. Animals are often associated with ethnic conflicts because civilians use them to pay the marriage price; animals “must be supplied by the groom in marriage ceremonies” (Arnold & Alden, 2007, p. 366). The cost to marry one wife is expected to range from 30 to more than 100 animals. Not everyone owns animals, as one cow costs at least 500 South Sudanese Pound (SSP), and by some estimates is about sixty thousand US dollars (Ding, 2012). In that view, poor people cannot get a wife easily. The animals are a basic need for marriage

and survival and have been valued as essential to the “socio-economic systems of South Sudan.” (Arnold and Alden, 2007, p. 366).

The World Bank assesses that Kiir and his associates "have stolen and stashed abroad in excess of \$4 billion since he came to power" (Diplomat East Africa, 2014, p. 3). The White Army is a threat to national safety, and represents an ethnic identity for the Nuer community and according to Arnold and Alden (2007), the reason that the White Army militants were considered important and considered in the post ethnic clash arrangements of South Sudan was that their location impeded the ability of the Government of South Sudan to apply powerful administrative control over the south, such as in Upper Nile and in Jonglei States. Jok (2013) reported that whenever people have been killed, the victim families have not had the capacity to get “justice, because there have been insufficient investigations by the police” (p. 73). In light of that fact they have been victims of savagery without resources. Arnold and Alden (2007) added that the UN calculated that toward the start of 2006 there were more than twenty nine thousands "White Army" militants, mainly young adults, "who were ‘loosely organized under the leadership of chiefs" (p. 363). In this regard, building an ethnic army was the only option available for civilians, which further depleted to the health of the entire country.

Violence and Post-Traumatic Stress

The current situation in South Sudan is the result of an excruciating long history of battles for self-governance- a protracted war (Gerenge, 2015). The prolonged war has built trauma into the people’s psychology. Overall, those afflicted by violence have become part of a cycle of hostility and increased levels of group violence and

posttraumatic stress syndrome (PTSD) (Hecker, Fetz, Ajnamanj, and Elbert, 2015). The characteristics of the post-traumatic stress disorder (PTSD) are defined as a psychological well-being issue that creates controlling individuals after experiencing traumatic event which may bring about trouble in nearly anyone because it affects a sense of personal safety by creating a more insecure environment (Fry, 2016). Reviewing the effect of exposure to violence, Freh (2016) measured violence in Iraq and observed that the mental functioning of youth who were affected by war has reliably shown that those circumstances can bring about broad and complex mental incapacities more so than any organic infection. Therefore, violence has been to produce more trauma when people don't receive help and endure psychological trauma within their family.

According to Atwoli, Stein, Williams, McLaughlin, Petukhova, Kessler, & Koenen (2013) who measured trauma and posttraumatic stress disorder in South Africa, the most widely recognized traumatic occasions were the sudden passing or perishing of a family member and the onset of depression and trauma with others who grieved for the loved one. This situation is endemic in South Sudan. In 2011, South Sudan broke away from North Sudan because their legitimate concerns (Salman, 2013) were not met. The citizens were expecting their new government to be faithful to fulfil their psychological basic needs, to provide development, security, education, justice and a fair political system. Because many of these expectations went unmet, the results caused major trauma in South Sudan. Therefore depression, anxiety and traumatic occasions plus bad economic policies (Ayazi, Lien, Eide, Swartz, & Hauff, 2014) can still afflict citizens, escalation violence and increase trauma in the absent of a safe government. In South Sudan, the

fatal ethnic clashes that started on 15 December 2013 in the nation has killed a large number of individuals and displaced more than 1,300,000 to neighboring countries such as Kenya, Uganda, Sudan, and Ethiopia (Gerenge, 2015) to seek refuge. These difficulties and killings debilitate the scarcely three year-old autonomous state and exemplify the nature of the political trauma encountered in South Sudan even before its creation as a formal state (Gerenge, 2015).

The current most challenging issue in South Sudan is that citizens are important stakeholders in the country and have a high psychological basic need, "especially during the aftermath of independence" (Gerenge, 2015, p. 89). Roberts, Damundu, Lomoro, and Sondorp's (2009) research measured trauma and depression in South Sudan. The authors found that more than 33% of respondents interviewed had criteria indicating post-traumatic stress disorder (PTSD) and 50% of respondents met side effect criteria for hopelessness. These authors added that people encountering poor psychological wellness endure significant trouble, and may be more likely to initiate violence or commit suicide. The impact of post-traumatic stress disorder (PTSD) may include poor physical wellbeing "and harmful health practices" (p. 2). The cycle of violence has left many scars on the people of South Sudan, including PTSD-which adds a significant challenge to building a peaceful future in this new nation. The consequences of this cycle of violence is causing people to have an escalated risk of anxiety and related psychological instability (Ayazi, Lien, Eide, Swartz, & Hauff, 2014).

Research studies by Ayazi, Lien, Eide, Swartz, & Hauff (2014) suggest that, in addition to symptoms of post-traumatic stress disorder in South Sudan, more attention

should also be given to other anxieties such as general anxiety disorder (GAD) and panic disorder (PD). This study specified that South Sudanese people are experiencing a high level of psychological distress and trauma exposure in addition to post traumatic stress disorder (Ayazi, Lien, Eide, Swartz, & Hauff, 2014). Roberts, Damundu, Lomoro, and Sondorp's (2009) believe that the current mental health condition in South Sudan is the result of exposure to traumatic events, living conditions, access to basic goods and services and the experience of being forcibly displaced, and poverty. Freh (2016) who conducted depression, stress and anxiety in Iraq after American's intervention stated that exposure to an impulsive and sudden upsetting incident and the reaction to this distress could cause fear, violence, helplessness, or a violent reaction. For instance, approximately 70% of the participants in Iraq "reported having experienced at least one high-magnitude traumatic event in their lifetime as a result of the invasion. Of the total sample, 96 (57.4%) involved a family member being killed, 48 (28.7%) a family member being injured, and 23 (13.7%) had had their homes demolished" (Freh, 2016, p. 3).

In Iraq, this author acknowledges that the relationship between reactive aggressive performance and war-related trauma exposure was facilitated by appetitive aggression and post-traumatic stress disorder symptoms (Freh, 2016). This same situation, depression and trauma can be seen inside South Sudan. The fighting in South Sudan was motivated by distrust and by promises made by the SPLM that life would be more liberated and better after freedom (Shanmugaratnam, 2008). With the end of the war and the foundation of the Government of South Sudan (GOSS), the general population anticipated that the SPLM would initiate programs to secure basic assurances

such as security, infrastructure, food, human rights and water. However, in light of the failures “these tensions have aggravated the already tense relations between ethnic groups” (Shanmugaratnam, 2008, P. 9). The absence of basic psychological needs and war experiences in the contemporary societies can build up and generate trauma that motivate people to aggression (Tajfel, 1969). Therefore, depression, anxiety, and post-traumatic stress disorder (PTSD) allows ethnic violence to escalate in a constant revenge cycle that also leads to random killing, identity politics, theft of animals and the abduction of children (Alka, 2010) in South Sudan.

Summary

Chapter 2 focused on literature reviews of interethnic violence, ethnic identity and regions, ethnic dominance, defection of political figures, ethnic militants, the escalation of violence leading to rebellion, the system and the struggle for power, and the political disputes between ethnic groups in South Sudan. The literature reviews indicated that most ethnic militants had links with ethnic politicians. In this regard, building an ethnic army was the only option available for the citizens, which further depleted the social health of the entire country.

While the literature that I located describes these conflicts, I did not find information about social interethnic conflict studies that present comprehensive ethnic view in South Sudan. My review of literature across South Sudanese’ interethnic research databases indicated that this is a gap in the literature and thus appropriate for my investigation. Based on a literature view, there is lack of an in-depth research related to intervention. Most of the research conducted on interethnic conflict in South Sudan relies

on collecting data from people in authoritative positions such as government administrators, and ethnic leaders but this issue requires approaching regular ethnic members in their remote residential/territory in order to understand deep roots of violence.

Chapter 3: Research Method

Introduction

South Sudan has never taken a rest from ethnic violence. When violence between ethnic groups escalated, the result forced thousands of civilians to flee their biological environment. The cycle of civil war between ethnic groups has evolved into ethnic murder, divisions, rape, abduction, and the destruction of shelters. This interethnic violence has displaced many ethnic group members to neighboring countries. The purpose of this chapter was to focus on methodology and how to approach identifiable ethnic community members for interviews, discuss research design and rationale, instrumentation, selection of the sample, ethical issues and how the data was collected and analyzed.

Research Design and Rationale

A qualitative design method was employed for the purpose of studying interethnic conflict. The qualitative investigation focused on interviews and the recording of participant's interactions, and responses including listening of their emotions in order to detect any hidden truth in their responses (Penn-Edwards, 2012). The use of the qualitative method in investigating the issue of ethnic attitudes focused on gathering data by questioning and observing the responses of the participants. This qualitative research design employed phenomenological methodology.

In order to collect civilian views on the characteristics of the conflicts, a field trip based method was employed in order to reach the ethnic people in the different cities of the United States. For example, a majority of the ethnic groups residing in the States of

Pennsylvania, Michigan, Texas, Iowa, and Arizona are Dinka. The majority of the Nuer ethnic group reside in Nebraska and a few Murle reside in Tennessee. The intent of this procedure was to involve and identify the ethnic leaders in the target states and to explain to them the reasons for this research, which is to explore ethnic conflict inside South Sudan from an outside perspective. The leaders that I contacted serve as gatekeepers to their communities and thus were able to assist in recruiting participants. I planned to conduct one on one interviews in a private setting here in America, where no one but ethnic leaders knew or were aware that anybody was talking to me.

This qualitative sample method was employed and the researchers made sure that the interviews were comprehensive, fair and balanced. Participants were drawn from three ethnic groups. A purposive sampling design, according to Glickens (2003), was the best to help the researcher collect data information from the target or subject populations.

The research plan was to employ Husserl's (2011) phenomenological interview process in order to explore the internal power system between ethnic groups because power and ethnic identity seem to determine who is the most responsible for the national resources, peace, national security, and economic development in South Sudan.

A phenomenological method to explore issues is to see individuals speak about their internal experiences and to uncover information when participants reveal the root causes of their psychological issues that are impacting their lives (Husserl, 2011). What impacts the lives of people is built on experiences. This phenomenological approach required a trip into the identified states in America, where enough members of each ethnic group reside. The purpose for this was to collect civilian views on the escalation of

conflict and its association with ethnic identity and trauma from past conflicts. Husserl (2011) conducted a phenomenological research on people's thinking experiences to uncover the truth, based on the analysis of those individuals. The collected data focused on studying the interview testimony and its impact among the more than 50 ethnic groups in South Sudan. It is important to have people describe their personal experiences with ethnic violence. The journal articles and reporters have already told us that there is a lot of violence, but insights from personal narratives were added to the understanding of the courses of the ongoing violence. For example, in Rwanda it was very important for national reconciliation for people to tell their stories. The same can be said for other places of sectarian conflict, like Ireland. A phenomenological approach can provide a deeper and more comprehensive understanding of the constant violence between South Sudan's ethnic groups and communities.

Methodology

Setting and Sample

This sample targeted previous residents of Jonglei State with a population of more than one million, which is made up of six different ethnic groups who speak separate languages. According to the National Disarmament, Demobilization and Reintegration Commission (NDDRC), Jonglei is the biggest state in South Sudan and it is the zone of birthplace of the second Sudanese civil war between the north and the south that started in 1983 in its capital city, Bor town. Jonglei state covers a territory of 1.3 square km comprising of eleven counties. The number of inhabitants in Jonglei is 1.2 million as indicated by the 2008 enumeration results, which is a highest population among the ten

states (NDDRC). My study targeted this tribal population residing in the United States of America, particularly the younger generation of males, females, religious leaders, and elders of the communities. Intentional selections were implemented in order for the researcher to make sure that a fair number of participants were present to represent each ethnic group. From the three targeted ethnic groups; the Dinka, Nuer, and Murle, 15 people were selected; 5 participants from each ethnic group. The relation of the sample to the study population is that social issues among ethnic groups is controlled by the importance of ethnic identity (Arnold & Alden, 2007, p. 362), which politicizes concerns in order to involve other ethnic groups in warfare, just like the current civil war that erupted in 2013 in South Sudan which is driven by the two major ethnic groups.

In Jonglei State, authors reported that the Murle ethnic group used aggressive force against its neighbors in order to be considered in the system (Patinkin, 2015, February 19). Meanwhile, the Dinka and Nuer are largest ethnic groups and are associated with the current internal disputes in South Sudan. The members of these three ethnic groups were interviewed in the United States. I interviewed 5 people from each ethnic group. The recruited participants from the same ethnic community were anonymous to each other. Each person was approached separately. When I began the process, I approached each individual by using an email address.

I allowed the participant to choose his/her interview location either from a church or any comfortable place with sufficient privacy that he/she may suggest. At the beginning of the interview, I introduced the research topic, the purpose of the research, and assured the interviewee that his/her views would be confidential. In addition,

participants could leave the interview at any time if he or she felt uncomfortable or did not wish to participate. I used English to prepare consent documents, which is the official language of the country. Before the interview began, the recruited research interviewees were requested to sign a consent form, since this is required by the research policy. In addition, potential interviewees were also given the option not to sign the consent form if they did not feel comfortable to participate.

Each interview conducted was recorded and stored for later analysis. Research questions were translated into ethnic dialect in order to make them more understandable to non-English speakers. Interviewees were encouraged to speak English, so that translators were not needed and confidentiality and anonymity were protected. Because the sample had adequate English proficiency, English was the language used in this study. My choice was to conduct the interviews in English. Among the identified three ethnic groups; Dinka, Nuer, and Murle, I only speak the Dinka dialect, and therefore had conducted interviews in the Dinka dialect when interviewing Dinka people.

Instrumentation

Table 1

Open-ended Questions and Demographic Items

Research questions	Specific interview questions
<p>1) How do the tribal members perceive the roles of ethnic identities, language differences, natural resources and system of distribution resources in creating violence or peace in rural villages of Jonglei State in South Sudan?</p>	<ol style="list-style-type: none"> 1. Some people think that the use of guns in rural villages causes aggressive behavior and even violence. Other people think that the use of guns creates peace. What do you think? 2. Some people think that ethnic identities cause aggressive behavior and even violence. What do you think? 3. Some people think that ethnic politicians cause aggressive behavior and even violence. What do you think? 4. Some people think that ethnic dominance in South Sudan causes aggressive behavior and even violence. What do you think?

Table 1 continues

Research questions	Specific interview questions
	5. Some people think that child abduction in rural villages cause violence. What do you think?
	6. Some people think that the political power arrangement in South Sudan causes aggressive behavior and even violence. What do you think?
	7. Some people think that the function of ethnic militants in rural villages causes aggressive behavior and even violence. What do you think?

Table 1 continues

Research questions	Specific interview questions
2) How do South Sudanese citizens perceive the relationship between trauma caused by past exposure or experience of violence and subsequent interethnic conflict?	<p>a) When you think about past ethnic conflicts, how does that feeling affect your ability to achieve a sense of peaceful wellbeing with other tribal members?</p> <p>b) How does past war exposure affect your role in preventing peaceful relationship between ethnic members?</p>

Data Collection

Data included my hand written notes and an anonymous audio recording made during the interviews. The participants' names were not mentioned while the audio was recording. This helped protect their privacy. I transcribed the interviews within 5 to 10 days and the audio was destroyed. Thus, this method of data collection, including observation, was to make sure findings were clear and associated meanings with both nonverbal and verbal words presented by participants.

Data Analysis

As described by Saldana (2009), qualitative data can be comprised of participant perceptions from field notes, open-ended survey reactions, fictional literature, interview transcripts, document reports, internet sites, journals, drawings, artifacts, photographs, videos, and e-mail correspondence. In this project, data collected from interviews was used to evaluate the views of the participants and to form a collective understanding of the interethnic violence inside South Sudan. The data analysis used Saldana's coding manual for qualitative design, which allowed the researcher's plan to access data and concentrates on codes and coding and how they assumed a part in the subjective information. Themes were discerned on an ongoing basis during and after the interviews by observing recurring patterns, and the meanings of the words spoken by participants describing internal ethnic disputes in South Sudan.

Electronic coding such as ATLAS.ti CAQDAS software was used to organize and store, reconfigure and manage data to enable logical analytic reflection after completed interviews. Two coding methods such as descriptive coding and pattern coding were employed. For instance, descriptive coding is one of the elemental methods that is useful "for field notes, documents, and artifacts as a detailed inventory of their contents" (Saldana, 2009, p. 48). During my conversations with participants, I initially coded each interview, continuously updating a reflective journal on the research, and re-checked interpretations of the meaning with the participants by using their email addresses. Therefore themes and codes were dependent on how each participant chose their words and how they used them to elaborate internal conflict in South Sudan. This idea is based

on the recommendation that it is valuable for researchers to “start coding as you collect and format your data, not after all fieldwork has been completed” (Saldana, 2009, p. 17).

The last technique is pattern coding method, which is done after initial coding, to “identify an emergent theme, configuration, or explanation” (Saldana, 2009, p. 152). In this concept, I identified and organize related codes produced by participants on each open-ended survey question. For example, each specific interview question was assigned its own coded category theme such as questions assessing posttraumatic stress disorder and questions exploring root causes of internal disputes. Overall, the participants' perspective or emotions, and their view on ethnic contrasts or disparities, social and individual relationship in South Sudan were gathered and coded in every interview. As recommended by Saldana (2009), I started gathering and organizing my data as the information or resources are collected. For example, crude information, preparatory codes, and final codes were accessed. As reviewed in Ryan and Bernard (2003), the definition of a theme remains nebulous and contested, but across most subfields, the idea of a theme generally revolves around an underlying cultural belief or affirmation that is repeatedly expressed in a variety of ways through related dialogue and practice of members in that culture. Therefore, in conversations with South Sudanese ethnic members, when people explicitly describe or nonverbally imply practices or beliefs that appear to be connected to a certain shared cultural affirmation, these were taken as evidence of the existence of an underlying theme. Saldana (2009) elaborated the differences between themes and codes, which characterize themes as a result of classification, or diagnostic reflection and coding.

Each theme was connected to the overarching theories guiding this research. In each instance, a group of statements by participants that were related to a theoretical concept were examined for contextual elements that were either consistent with the pre-existing theory or that contrast with the way this theoretical construct was conceived and described in prior publications. Where themes have slightly different emphasis in participant narratives from prior theory, these contextual flavors were noted and highlighted in the analysis.

Trustworthiness

My role as a researcher was clearly explained to the participants in order to support trust. The views of the participants were kept as original meaning to the sample and were only used for academic research purpose. I made sure to present their views confidentiality and their names were not mentioned in the research analyses and data was kept in a secure place.

Two ways were used for data storage: all collected data was stored in a locked cabinet in my home office. In addition, this data was also saved on USB, which was kept in a separate locked cabinet.

Ethical Issues

With the concerns of ethics standards in mind, I investigated potential methods of data collection for international research. In light of the challenges associated with interviewing participants in South Sudan and the concerns about the potential threats to these participants, I concluded that for the safety of both the participants and the

researcher, this study's setting should be in the United States. Data collection was accomplished by interviewing South Sudanese ethnic members residing in America.

A threat may develop in where an interview is held in the same area where members of these three different ethnic groups live such as the same apartment or the same church or possibly be neighbors to each other. It is possible, in the case they found me talking to their friend or apartment resident in their area or apartment, that they may want to know the reason, and may develop some threats to those being interviewed. Therefore, I did not recruit or interview those members of the three identified ethnic groups who lived in the same apartment or neighborhood as each other. The interview was conducted in a private location.

Summary

Chapter 3 focused on research design and approach, the setting and selection of samples, data collection and storage, interview location, the possibility of threat, safety for both participants and the researcher, interview protocol which consists of open-ended questions and demographics. Data collection was gathered by interviewing South Sudanese ethnic members residing in America. For the safety of both participants and the researcher, the interview was conducted in a private setting. The participant's views were confidential, their names were not publically revealed in the research analyses and all information collected was stored in a secure place.

Chapter 4: Results

Overview

In Chapter 4 I present data collected from interviews with members of the three ethnic groups residing in America: the Dinka, Nuer, and Murle. Demographic information about the ethnic members who were participants, and the results of the open-ended interview questions are also provided. The participants' views on internal disputes in South Sudan, and an interpretation of these views is elucidated. The confidential interviews' recorded audios were destroyed after transcription and participants' names were not mentioned in the data interpretation.

Introduction

Chapter 4 summarizes the results of the research study aimed at exploring the Identity-Based Cultural Paradigms, Trauma and Interethnic Conflict in South Sudan. The collected data from the interviews were used to evaluate the views of the 13 participants to form a collective view of internal violence among and between ethnic groups in South Sudan. The themes that emerged from the research were framed by the research questions and described in this chapter. Interviews were conducted by face to face conversation and some were interviewed by phone, at the preference of those participants. A field notes from the research questions was also included.

Setting of the Interview

My data collection design was planned to confidentially target South Sudanese's ethnic groups residing in the United States. Therefore, settings where participants were interviewed were private settings where the researcher made sure there were no people

around other than the one participant. The settings for the interviews was not organized based on which ethnic group should be first to interview but was based on who was recruited and immediately available for an interview. Therefore, the date and time for the interviews was based on the available time for participants and researcher. In addition, the setting times were based on the participants' work schedule, of which he/she had available to choose day, location, and time for interview. During the interview, there was only one table and two chairs, one for me and the other for the participant. I turned off my cell phone and only took hand written notes. The intention of this setting was to make sure that participants were comfortable and motivated to contribute more of their views without any interruption. It was intended to be a relaxing setting.

Demographic Information

The age range of the recruited and interviewed ethnic members/participants was 25-50 years old. The sample consisted of 5 members from Dinka ethnic group, 5 members from Nuer, and 3 members from Murle. I was expecting 5 members from Murle ethnic group but 2 members declined the interview. All participants are male; no females showed interest to participate in this research study. The participants live in different states and cities of the United States of America. The following table presents participants' ethnic background.

Table 2

Participants Demographics

Participants	Gender	Ethnicity	Place of resident
5	Males	Dinka	U.S.A
5	Males	Nuer	U.S.A
3	Males	Murle	U.S.A

These 13 ethnic members were born in South Sudan and they are original members of the state of Jonglei. Their state of origin and ethnic cultural backgrounds are presented below.

Jonglei State

Jonglei state is the home of six Nilotic ethnic groups: the Dinka, Nuer, Murle, Kachiopo, Jie, and Anyuak. Jonglei is the biggest state in South Sudan. Jonglei State borders Ethiopia toward the east and five states inside of South Sudan: Upper Nile toward the north, Unity and Lakes toward the west, and Central Equatoria and Eastern Equatoria toward the south. The capital city is Bor, and Jonglei state has 11 counties: Akobo County, Ayod County, Uror County, Bor County, Duk County, Nyirol County, Pibor County, Pigi County, Pochalla County, Fangak County, and Twic East County. Among religions, Muslims are a minority, and the great majority are Christianity and African customary religions. Regarding to ethnic leadership, Anyuak and Jieh ethnic groups are governed by kings. Dinka, Murle, Kachipo, and Nuer are customarily administered by the leader of the clan, trailed by senior elders. The socio-economic aspects of Jonglei state depend mostly on livestock, farming and fishing. These ethnic groups have solid long-standing social and culture practices and a large portion of their culture exercises are traditional practice.

Examples are age initiation ceremonies, inter-marriage, and women inheritance when family member has perished. Pertaining to understanding violence in the state of Jonglei, three ethnic groups are victims of violence: Nuer, Dinka, and Murle. These ethnic groups have been clashing in cycles for many decades, displacing many civilians. Arnold and Alden (2007) associated social issues with a group force, motivated by ethnic perception and identity. For instance, the white army, a local group of civilians associated with the Nuer ethnic group, and unidentified gangsters in the rest of the ethnic groups such as the Dinka and the Murle ethnic group, escalate violence. With that perception, social issues in the state of Jonglei are controlled by group force and the “role of identity politics” (Arnold & Alden, 2007, p. 362), which politicizes issues in order to involve an entire ethnic group in warfare.

Dinka’s Ethnic Group

Dinka call themselves Jieng or Monjang (man of the men). They live in the savanna nation encompassing the focal bogs of the Nile basin in South Sudan. The Dinka speak a Nilotic dialect grouped inside of the Eastern Sudanic branch of the Nilo-Saharan dialect family and are firmly identified with the Nuer ethnic group. The Dinka are fundamentally pastoralists, who move their livestock throughout the dry season from December to April and back to the permanent settlements in the savanna woods during the rainy season. The Dinka have political units with a high level of self-rule. The Dinka form multiple independent family units based on dialectic, regional, and social premises the best of which are known as the Agar, Malual, Aliab, Bor, and Rek. The Dinka ritualize the entry from childhood to masculinity through age-old traditions during which

various young men of comparable age experience hardship together before relinquishing the milking of animals, which had denoted their status as youngsters and servers of the community. By custom, Dinka believe in spiritual communication between themselves and God, who they call "Nhialic" in their dialect. The ritual ceremonies have to be guided by those individuals proved by God, whose spirits have focal and private influence in their ordinary life.

Murle's Ethnic Group

The Murle ethnic group call themselves Murle. The Nuer and Dinka call them "Ber," while Anyuak identified them as "Ajibo." The Murle number around 300,000 to 400,000 and inhabit Pibor County in southeastern Upper Nile (Jonglei). The mountain Murle called Ngalam live in Boma Plateau and are mainly agrarian while the plain Murle are called Lotilla and are overwhelmingly agro-pastoral. The plain Murle social economy focuses on taking care of dairy animals. They fish, hunt, and cultivate sorghum, tobacco, maize, and simsim. The Murle social economic, and cultural life is focused on their dairy cattle. They breed animals, eat their meat, drink their blood and milk, pay dowries and use animal skins to cover their bodies. Murle music is full of references to the animals stolen in a fights or assaults on their neighbors. Raiding and attacking other ethnic groups is considered an act of honor and courage in their culture. Among the Murle ethnic group, there is nothing exceptional to celebrate adulthood for both young men and young ladies. Nonetheless, young men of the same age gather and give themselves a peer hood name which is then perceived or recognized by their community elders. The Murle consider death as a characteristic perfection of life. There is grieving for the dead and previously,

the body was not buried but rather left to the fowls and wild creatures. Only leaders are buried. The Murle neighbors are Dinka and Nuer, whom they call "jong koth"; the Anyuak ethnic group is called "Nyoro" and the Jieh and Toposa groups are called "kum". The relationship with their neighbors is to show no mercy because of their cattle rustling practices.

Nuer's Ethnic Group

Nuer ethnic group also called "Naath" live in the swamp and savanna on both banks of the Nile River in South Sudan, with communities found in southwestern Ethiopia after they pushed the Anyuak ethnic group from their territory. They speak the Nuer dialect, which also is from the Nilo-Saharan family. They speak an Eastern Sudanic dialect of the Nilo-Saharan dialect family. Nuer ethnic groups are pastoralists and practice subsistence farming with animal breeding. They cultivate tobacco, sorghum, maize and fish. The Nuer ethnic group now dominates big parts of the Upper Nile stretching out from the River Zeraf through Lou to Jikany ranges on the River Baro and Pibor waterways. Nuer development pushed into western Ethiopia forcing the Anyuak into the highlands. Since dairy cattle are part of the Nuer's social lives, and socio-economic security, they are in constant clashes with the Murle and the Dinka ethnic groups. Livestock, such as cows, sheep and goats, have a unique position in their religious functions. Animals are used to treat sickness and to sacrifice to God as an expression of their appreciation. Young ladies are educated by their mothers meanwhile young men ordinarily relate to their fathers, who teach them male responsibilities and show them their obligations regarding war and protection.

Data Collection

Data included my hand written notes and anonymous audio recordings made during the interviews. Thus, this method of data collection was to make sure findings were clear and associated meanings with both verbal and nonverbal communication presented by ethnic members. The 13 participants from the three ethnic groups were successfully recruited. I was expecting 5 members from each ethnic group residing in the United States but two participants from one ethnic group declined the interview due to ongoing conflict in South Sudan. When I recruited ethnic members for the sample, I flew from Philadelphia and attended a South Sudanese event known as Twi East Community event between the July 2 and July 10, 2016 in Kansas City. This event was attended by more than 500 members who also invited their county neighbors into their meeting. I distributed invitational letters to potential individuals who wished to volunteer for the study. Participants were interviewed individually in the place of their choice.

Table 3

Recruited Participants

Participants No	Ethnicity/Gender/Age	State of Resident	Interview Duration
1	Dinka/male/40-50	PA	55 mins
2	Dinka/male/30-41	TN	45 mins
3	Nuer/male/30-45	NB	45 mins
4	Dinka/male/40-50	PA	50 mins
5	Dinka/male/30-41	PA	50 mins
6	Dinka/male/30-45	NY	45 mins
7	Nuer/male/35-50	NY	50 mins
8	Nuer/male/30-40	NY	35 mins
9	Nuer/male/30-45	NB	47 mins
10	Nuer/male/30-41	PA	50 mins
11	Murle/male/40-45	NB	30 mins
12	Murle/male/30-41	TN	32 mins
13	Murle/male/30-45	TN	30 mins

Data Analysis

The data analysis used Saldana's (2009) coding manual for this qualitative study as extensively explained in chapter 3. Two coding methods such as descriptive coding and pattern coding were employed to determine emerging themes after interviews were conducted. I was able to code after I conducted each interview and re-checked interpretations of the meaning with participants by using their email addresses. I

identified and organized related codes produced by participants on each open-ended interview question. For example, interview question 1 was associated with its own coded category themes. The participants that stated the same words or related statements were grouped into related themes.

Evidence of Trustworthiness

Trustworthiness is dependent on the degree of confidence that the research results were credible. In this qualitative study, the act of finding themes leads me to conclude that the report is trustworthy. The participants' view and identified themes from the interviews had shown the strong connection with literature review in Chapter 2. Methods used to ensure credibility included a variety of interactions with participants. This included member checking, which refers to the act of sharing information, interpretations, analytic categories and conclusions with individuals from whom the information was initially obtained (Chang, 2014). During this study, interviews were about hour and time was spent interpreting participants' responses by confirming the content and context of the answers by requesting explanations.

Responses to Open-Ended Interview Questions

The following research questions were the major focus of my exploration:

1. How do the tribal members perceive the roles of ethnic identities, language differences, natural resources and the system of the distribution of resources in creating violence or peace in rural villages of Jonglei State of South Sudan?

2. How do the South Sudanese citizens perceive the relationship between trauma caused by past exposure or experience of violence and subsequent interethnic conflict?

The full interview protocol consisted of nine specific interview questions as shown in Chapter 3 and in appendix D.

Interview Question 1

When it comes to interview question 1, “How do the tribal members perceive the roles of ethnic identities, language differences, natural resources and the system of the distribution of resources in creating violence or peace in rural villages of Jonglei State of South Sudan?” the following section presents the results of reviewing emerged themes from the data collected from all 13 participants. Analysis of the research data yielded five themes in table 3.

Identified Themes

Table 4

Questions and Identified Themes

Questions	List of themes
Question no. 1	<ol style="list-style-type: none"> 1. Roles of ethnic identity 2. Lack of trust in the system of the distribution of resources 3. Roles of ethnic politicians 4. Uncontrollable use of guns and defense of ethnic territory.
Question no. 2	<ol style="list-style-type: none"> 1. Past war events between ethnic groups has negative impact on present relationship.

These themes and codes depend on how each participant chose words about internal conflict in South Sudan. They were organized based on number of participants who stated the same words or statements that carry related meaning. This section presented views of the 13 participants in their own words or statements.

Roles of Ethnic Identity

Eight participants out of 13 expressed belief that ethnic identity is associated with current internal problem in South Sudan. Participant 1 defined the government as populated by one ethnic group. He stated,

The problem in our country is not problem of language differences between tribes and communities, the point is that nobody want to dominate because we all fight for freedom. But we civilians define national identity as controlled by single ethnic interest and that would continue to cause conflict such as Dinka tribe in South Sudan.

In the next interview, participant 7 described why all rebels escalated is that one ethnic group dominates the government which lead to disputes and conflict, which is related to participant 1 view. He stated,

Yes, if one ethnic group dominates the government as it is in the case of South Sudan, violence can occur. For instance, in South Sudan the government is dominated by one ethnic group called Dinka tribe, for that reasons other tribes consider the government system as that of the Dinka tribe. For other tribes, anything that comes from the government dominate by Dinka is always interpreted as Dinka domination agendas and therefore triggers mass rebellion against the government.

Participant 2 expressed that ethnic identity is mostly associated with conflict because values or character of individual in the national system is not more important than values of ethnic identity. This is clear that the promotion of one culture from one ethnic group to national identity is a political competition among ethnic groups. Participant 2 stated,

When one person is fired in the job, members of that tribe see it as their identity is being trashed in the system and that possibly lead to war. This is what current conflict look like when Dr. Riek, the First Vice President was fired and war began

between Nuer and Dinka in 2013. Because identity is attached to the spirit of their land.

The view of participant 2 is related to the view of participant 6; they both described that defense of the ethnic identity drags everyone into violence. Participant 6 stated,

Identity itself is viewed as an important symbolic image that represents the values of the cultural members in the country. It's something that is attached to resources, power and politics in South Sudan.

Participant 11 also expressed that in South Sudan,

When you are in power you take resources of others because you control them. You can choose to struggle and fight if you don't want to be dominated by others because identity is work or assignment of every each individual in the tribe to defense it and protect it from those who attempt to embrace you or take over your land, and control you.

Participant 4 believed conflicts among and between ethnic groups in South Sudan are increased by ethnic dominance, which is also related to the view presented earlier by rest of participants. He stated,

Majority of the ethnic groups doesn't value view or participation of the minority members and therefore, power control is based on ethnic dominance, and not qualification. Minorities want to participate but they can't get into the system. They are many qualify people like Dr. Lam Akol, Dr. Riek, David Yau Yau, Pagan Amum, and many others. The point here is that minorities will continue struggle until fair system is achieved.

Participant 9 believed that system should be controlled by strongest leaders but aspect of identity sometime has impact when it's come to the promotion of the fair system whereby all voices are accepted. He stated,

people fight first in order to determine the weak, and who should control the power because the system need strong people to maintain it but the problem is that when you are in power you focus on dominance, you don't promote fair justice or good governance for others to have voice in the country.

Participant 10 believed that identity competition is associated with ongoing internal disputes between ethnic groups. He stated,

Members of a particular tribe through past experiences will love to identify themselves outstanding beyond other ethnic communities, the strive for supremacy in terms of being identified result into a common intermediate violence in the process. Language differences causes barrier of mutual interaction between communities. It is unfortunate that there is no single unifying language in jonglei. Mutuality is mainly based on communication. In the process where language is a barrier, a world of strangers is the platform and slight incidences leads to uncontrollable violence.

Lack of Trust in the System of the Distribution of Resources

This section presented views of those seven participants who believed that lack of trust in the system has role to play when it comes to ethnic disputes in South Sudan.

Participant 7 stated,

Any arrangement that is not consistent with the constitution can cause war or violence such as appointing of whoever fails an election to become a governor instead of the winner can cause a major problem. For example, General George Athorbei rebelled against the government he believed he won the election of Jonglei State governorship but instead the seat was given to his rival Kuol Manyany Juuk.

Participant 2 believed that system is not fair enough to work for all ethnic members, especially when it comes to government jobs. Hiring is based on discrimination and that concept can lead into internal disputes in South Sudan. He stated,

The mistrust of system was caused by hiring idea, in which When people hold government post, they prefer to hire those members close or related to them and therefore the system filled up with related individuals or one ethnic group populated the government post. Minorities cannot get job very easy because there are no enough people working in the government to hire their ethnic members like majorities tribe doing in juba.

Participant 1 talked about why system is not trusted to provide security and why civilians chose to hold on to their guns. He stated,

The system use gun more than civilians and therefore there is a lack of system trust and on other hand ethnic politicians play roles using power of ethnic militants. The civilians cannot control the gun, it's the system that will control use of gun. People need protection and if the system fail to provide security then civilians will continue securing themselves.

Participant 9 stressed that in South Sudan, citizens defend themselves and not the system, which is also related to the view of other participants. This is the case especially when it's come to children abduction and properties destruction. He stated,

Kids are your life, they are everything and when they are being killed or abducted by others, you must go after them and get them back by yourself because there is no justice or system fighting for you. If there is a good system in place, death or killing can decrease.

Participant 3 articulated that issues between ethnic groups in South Sudan are also caused by lack of justice in the country. He stated,

After abduction of children, women and killings of family members, its options for victims members whether to revenge or remain as coward. The aim of the abductors is to steal animals, abduct children and women from other tribes but actual killing is not their goals. The killing of people only occurs as an unintended result of their operation. They sell animals, women, and children to those who need them within their tribes and indeed, they are viewed as suppliers in those villages.

Participant 5 believed that whenever conflict occur between ethnic groups the system doesn't take major intervention to find people that should be hold accountable for the damages. He stated,

The problem is that if the authorities fail to implement the rule of law, then the injured families feel they have only one option left -and that is to take revenge; their only chance for payback is to kill more people and when that desire for

revenge takes place, it appears as a clash between tribes. There will be no mercy because the people will aim to kill as many as possible since this is a war to defend tribal identity.

Participant 13 expressed that poverty is high and resources are limited and therefore he associated ethnic violence with system and distribution of resources as favoring some ethnic group. He stated,

The roles of Ethnic base on cultures to identities create violent when leaders become greedy, corrupted cause hunger and then bring war to society or either tribal war. Or when leaders deliver service to people within their tribes may prevent peace and harmony or unity and love among the tribes.

Roles of Ethnic Politicians

Five participants believed that internal violence in South Sudan is associated with the way ethnic politicians play game. Participant 7 stated,

Ethnic identity does not create aggressive behavior at all but when politician uses ethnic identity to gain support from the local then at that point ethnic identity can be misused to pit tribes or communities against each other. Unfortunately, in South Sudan most politicians start their political career from their home villages that means you must get support from the local villagers where you hail from before being elected for a major office such as governorship for example. Hence, most politicians in South Sudan falls under the category of ethnic politicians.

While the candidate is there with the local villagers who wants to support him for governorship within a state that consist of tribes who live together peacefully.

Most of the time you want your people to support you only because you share the same tribal lineage. It is unfortunate that most politician use that language.

Participant 5 believed the issues between ethnic groups in South Sudan are exaggerated by tribal politicians who focused on their interest and manipulate tribal identity and perceptions and force entire tribal members into violence. He stated,

Conflict has increased since independence because tribal leaders are not fairly or socially connected to the government and therefore have done little to stop tribal raiders.

From the beginning of this government some tribal members were not being fairly recognized or represented at either state or federal government levels-which therefore resulted in the tribal politicians making it a big political issue.

Participant 10 indicated that ethnic politicians drag everyone into conflict but at the end of the war, they only get advantage by getting their jobs back. He stated,

Roles of ethnic politicians get worse when national system is control it by one identity because tribal politicians use power to benefits people within their own tribe. The problem is that they cause problem when they didn't their favored job position. For example David Yau Yau and Dr. Riek recruited their tribal members to fight government for their personal interest.

Participant 12 believed that power struggle derives ethnic politicians to install bad relationship between identities. He stated,

It is not a difficult thing to create war and politicians politicize tribal perceptions to enhance their personal political interests to regain power. The people fight and

kill themselves but for what reason? It's all about their objectives to let people fight for what they want. Period!

Participant 8 expressed that ethnic politicians only rewarded citizens with violence and that was not the goal for independence. He said,

Ethnic politicians turn to control resources in their tribal territory when they don't secure their interest in the system and that behaviors remind others to define system is based on their own ways. No development to us, it has been only conflict that politicians produce and give it to us as development. We fought north Sudan for development and now we don't understand what is wrong with politicians.

Uncontrollable Use of Guns and Defense of Ethnic Territory

Five participants believed that use of guns in South Sudan is not controlled and citizens use gun to defense themselves. Participant 7 stated,

The availability and use of guns in the hands of local people in the villages has more disadvantages than advantages because people in the village are uneducated and don't know the proper handling of guns. Guns fuel intercommunal violence as well as tribal violence in Jonglei State. Availability of guns in South Sudan made the country vulnerable to recurrent violence, all the time. Having guns in the hands of local people who do not understand constitution of the nation is dangerous indeed.

Participant 1 stated that having too much guns on citizens hands help create the problem because their minds are addicted to use guns in order to provide security for their own safety other than government. He stated,

Conflict is simple to escalate due to the misunderstanding of the use of gun in the country. People shoot anything they want and anything they see. If there are guns on people hands violence will not reduce.

Participant 6 statement is related to participant 1, in which use of gun is to provide security to ethnic land. He stated,

Yeah peace come after war and guns are used in promoting tribal identity in South Sudan. The main function of the tribal militants is to provide security to their territory.

Participant 8 said that citizens use guns for economic empowerments and to control and protect their ethnic land from others. He stated,

People use guns to defense their territory, to dehumanize others in the country and to empower themselves by raiding others who have resources. Yeah resources like animals are used for marriage and some people depend on raiding others in order to collect animals to pay for their dowries.

Participant 10 stressed that land as a major factor is one of the greatest causes of tribal conflicts. The bigger the portion of land owned by a particular community, the higher the chances of it being respected. He stated,

Resources mould up peoples way of living. An African man is upright and respected when in possession of natural resources and livestock. Cattle rustling is

also a common tribal violence factor. The rites of passage of communities differ from one to the other. Some communities take cattle rustling as a rite of passage (initiation), this is evident among the murle of jonglei. The primary function of their cattle raids is to fulfil the basic requirement of initiation and this comes with a lot of violence and massive loss of lives

Overall, interview question 1 has explored issues from the heart of these participants. In their understanding, they presented components that are associated with current conflicts in South Sudan. These common themes identified from the data collected: roles of ethnic identity, lack of trust in the system of the distribution of resources, roles of ethnic politicians, and uncontrollable use of guns and defense of ethnic territory have been determined by observing common words or statements used by participants to describe causes of internal disputes between ethnic groups. Participants' views revealed that all issues or violence in the remote areas are related to national politics. When politicians doesn't get an interest position in the government, they simply involve civilians in the ethnic groups to develop dispute that require government attention. Participants 8, 10 and 12 stress out that commander Gen. George Athor from the Nuer ethnic and Yau Yau from the Murle ethnic group rebelled and formed ethnic militants because they were not happy in the government.

Interview Question 2

When it comes to interview question 2, "how do the South Sudanese citizens perceive the relationship between trauma caused by past exposure or experience of violence and subsequent interethnic conflict?" The following section presents a

discussion of the general identified themes produced by interview question 2 after reviewing transcriptions of the data collected from the interviews.

Past War Events and Trauma

Seven or more participants out of 13 acknowledged that past conflicts are still affecting current ethnic relationship. One theme identified was past war events between ethnic groups has negative impact on present relationship. Participant 1 stated,

when people meet or see other ethnic members who are in conflict with them in the past, they think of their stolen animals, destroyed properties, killed beloved family members and that feelings affect present feelings and thus will be pass it over to next generation.

Meanwhile participant 2 expressed,

Past war events have been stored in the heart of ethnic members, and its bother feeling when victims meet with other ethnic members who killed their beloved family members and destroyed their properties.

Participant10 responded that past conflicts push people into constant revenge, in which they don't care about lives. He stated,

The people are traumatized by the past experience thus making pure hate part of their DNA. With the massive losses from warring parties, they tend to be emotionally depressed and whenever they see each other they tend to be motivated towards revenging by their nerves that drives on the hate on the enemy. Though they fear losing their lives in the process, they have no other option but to do it to revenge their losses and appease their community spirit. With a third party

aimed at positivity interfering, the communities are able to unite not because they love it but are tired of the same old thing (loss of lives) repeating itself again and again.

Participant 7 articulated that past conflicts still affect interethnic relationships up to now. And only peaceful environment can only be restored through faithful reconciliation between different ethnic groups in South Sudan. He stated,

Past war creates hatred and mistrust between ethnic members. In addition, past war creates war related psychological illnesses that trigger people to go back to war over and over again.

Participant 9 stated that it's hard to forgive each other where violence is constant between ethnic communities. He stated,

It's too hard for ethnic members to accept each other at this time because multiple violence occurred among and between ethnic groups and damages made are left as bridge between ethnic identities.

Participant 3 specified that poverty is high due to ethnic conflicts among and between each other. Participant 3's responses indicated that ethnic group members suffer most from the war depression and trauma, and lack of basic needs forced individuals to violence action. He stated,

Now some people are poor because their properties are destroyed during the violence between tribes.

Participant 8 provided an emotional example that his grandfather was killed in 2013 after survived the main war between North Sudan and South Sudan. This shown that mental

health for individuals' wellbeing can be affected if death had built up between people and nothing had been done to fix it or heal the grievers. He stated,

When I think of tribal war events, all I see is image of my grandfather, and personally that make me sad.

Overall, interview question 2 was emotional. Their voices and their responses indicated that past war events have had a big negative impact when it comes to current ethnic relationship in South Sudan. Participant 9 stated that forgiveness is not a simple thing to achieve because many lives have been lost. Similarly, Participant 8 talked about his grandfather as something sad when he has a chance to see or meet members of other ethnic groups on the same table.

Summary

The 13 participants who participated in this research study have provided answers based on their views in defining internal disputes impacting people of South Sudan. Two participants from one ethnic group hanged their minds and declined the interview. They told me that they are not comfortable to talk about ongoing issues in South Sudan right now. But three others from this ethnic group members were interviewed by phone; the setting of telephone interview was the participants' choice. Open-ended questions were asked to provide the results of research findings and analysis of the data. It was simple to identify emerging themes. The two interview questions produced major themes. The five themes were roles of ethnic identity, lack of trust in the system of the distribution of resources, roles of ethnic politicians, uncontrollable use of guns and defense of ethnic

territory and past war events between ethnic groups has negative impact on present relationship. These themes are more elaborated in chapter 5.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

Chapter 5 contains an overview and an interpretation of the findings and an analysis of the research based on the views of all the participants from the three ethnic groups residing in the United States. The potential participants were approached on different dates and appointments were made on different dates and times. The common themes found in chapter 4 were interpreted in relation to several theories to help with the understanding of social issues. This chapter also includes conclusions and future research recommendations, as well as including my reflections on this qualitative study.

Interpretation of the Findings

Themes and Theoretical Lens

The present research study is significant because it provides an exploration of the ethnic groups' members who expressed collective views of their understanding of the internal disputes in South Sudan. McLeod's (2008) theory of social identity and Tajfe's (1969) theory of social category were employed to better understand inter-tribal conflict. These approaches address the function of human understanding, characters, politics and the need for aggression in current societies. In chapter 4, five major themes were identified: roles of ethnic identity, lack of trust in the system of the distribution of resources, roles of ethnic politicians, uncontrollable use of guns and the defense of ethnic territory. Past war actions between ethnic groups has had a great negative impact on their present relationship. These five themes were determined as a driving force for

human needs, which is known as a significant force that is not just restricted to basic necessities such as food, land, and water (Reeve, 2009) but also includes psychological needs.

Roles of Ethnic Identity

Eight participants out of thirteen believed the role of ethnic identity increased the likelihood of internal dispute in South Sudan. This is also the prevailing view in the literature review in which violence between individuals and communities has evolved into ethnic politics (Zambakari, 2015). Participant 2 indicated that identity is something that is maintained through power, politics and involves resources in South Sudan.

Therefore negative attitudes among ethnic groups can escalate at any time. The theory tell us that, in some condition people do show aggressive attitudes towards group other than their own, be they national, social, religious, racial, or identity (Tajfel, 1969). For example, participant 2 revealed that when an individual is fired from a government post, members of that ethnic group perceive that action as against their ethnic identity and that could possibly lead to violence. Africa Confidential (2013) reported that internal conflict erupted in South Sudan after Vice-President Dr. Riek Machar was fired by President Salva Kiir. This is because identity is related to the spirit of ethnicity and “most of the time you want your people to support you only because you share the same tribal lineage”. In Johnston (2012)’s article, when it comes to highly social control and system function motivated by identity struggle, various levels of police in a national, state, county, as well including state security strengths, mystery police, systems of spies, unique local armies, and party power implementers may be confused by identity politics

in the environment. "These forces are distinct from the military as loci of the means of violence in the authoritarian state, but the military too is often divided into special units, elite divisions, and republican guards chosen for loyalty to the president" (Johnston, 2012, p. 60). According to Tajfel (1969) social power settings and environmental factors may drive people to aggression because members of a particular identity perceive themselves as different from other members due to their perception of social status.

To understand the roles of ethnic identity, McLeod stated that ethnic group members who have the same characteristics behave in a certain way for the purpose of protecting and defending their own desires (McLeod, 2008). This has been and is the case in South Sudan. For instance, Participant 1 stated that violence is regularly happening because "one ethnic group dominates the government" Participant 9 stated that the results of the current conflicts in South Sudan develop to determine who should control the national distribution of essential resources. The system of power is essentially controlled by resident ethnic groups and in this case, the Dinka ethnic group is viewed as dominant (Alka, 2010, p.168) in the government. Reicher, Haslam, Spears, and Reynolds (2012) explained that this acting behavior is possible because the weaker ethnic groups always challenge disparity to the degree that they gather as a single unit and act together as opposed to looking to move collectively against other groups who seem to block their interests or needs.

Roles of Ethnic Politicians in South Sudan

In this sample, five participants out of thirteen expressed that when you are in power you take assets of others since you control them. Opponents can chose to fight on

the chance that you would prefer not to be ruled by others since identity protection is the task of every person in the tribe to defend and shield from others who attempt to control your property and control your identity. This is because identities have “a capacity to modify its behavior as a function of the way in which individuals perceive and understand a situation” (Tajfel, 1969, p. 130). Chapter 2’s literature review stated that the escalation of violence is associated with ethnic political group members (Zambakari, 2015). Sandu (2014) stated that the current ethnic violence in South Sudan has escalated around two ethnic group leaders of the same armed force and same political party, SPLM/A. McLeod’s (2008) theory stated that the use of guns and the defense of an ethnic region, the role of ethnic politicians and the ethnic identity of South Sudanese is the setting for out-group versus in-group struggles in which individual performance against other ethnic groups whose members are not perceived as an individual people but rather just another ethnic identity which enables conflict to escalate continuing violence in the country. For example, in the sample participant 7 verbalized that at the point where ethnic politicians utilize ethnic identity in order to gain support from the local citizens then at that point ethnic identity can be played to elevate community’s emotions against each other. According to Caselli and Coleman (2013), on the other hand, distributive clash and separation ought to be more probable when it is conceivable to frame identities along lines that encourage the ex-post policing of group identities boundaries, in order to minimize overflow. One such arrangement of circumstances may emerge in social orders with numerous ethnic groups. At the point when ethnic politics can be framed along ethnic lines, ethnic personality can be utilized as a marker to perceive prospective

infiltrators. The review of the literature indicates that since the 1990s, Nuer and Dinka ethnic groups have been fighting with a growing division of ethnic hostilities (Hutchinson, 2000). Therefore, according to theoretical understanding of the internal disputes in South Sudan, ethnic politicians try to develop and maintain emotional differences between their ethnic group and other ethnic groups in order to promote political values and identity of the group to which they belong (McLeod, 2008). In South Sudan, the level of ethnic hatred expanded whenever ethnic politicians took militant action against either government or other ethnic groups (Africa Confidential, 2013).

Lack of Trust in the System of the Distribution of Resources

In the sample, seven participants expressed that the socialistic/government controlled system is not fair in South Sudan because there is little or no rule of law. In addition one ethnic group dominates the government system. For example, participant 2 expressed his view that the dominant group has a history of hiring discrimination. When individuals hold a government post, they aim to enlist people close to them or with whom they identify. Along this hiring line, one ethnic group dominates the administrative positions. The division between the identities in the republic of South Sudan is the result of a multiple different identities clashes in which religious alliance and ethnicity have decided access to political force "and economic opportunity, which in turn have shaped particular identities and affiliations"(Impey, 2013,p. 200). In this situation, an individual has the responsibility to express their feelings in action, weather through the judgments or to act in a way which mirrors acceptance or rejection of other group identities (Tajfel, 1969) in the system. Participant 4 added that majority of the ethnic groups don't value the

perspective or support of the minority and hence, system control depends on ethnic dominance and not the capability to do the work. Therefore, the character of system dominance strengthens the interests of ethnic cohesiveness. Tajfel's (1969) theoretical framework explained how the interests of group cohesiveness are associated with human perception and how the practice of its members and their prejudices and cohesiveness is part of their understanding of their own ethnic settings (p. 128). Literature discussion in Chapter 2 indicated the Nuer and the other ethnic groups perceived the SPLM/A, which is the current ruling party in the country to be dominated by the Dinka ethnic group (Warner, 2013) and kept in power through unfair hiring practice. When it comes to the function of laws in the system, Participant 9 stated that in the event that there is a decent system set up, death or random killings, and the abduction of children would diminish and the citizens could blame the system for the lack of protection. In this context, insecurity in the system encourages ethnic groups to develop their own methods of protection. Jok's (2013) article asserts that citizens have continuously struggles with fear for their lives as ethnic politics and criminal viciousness becomes worse. Theoretically, communities or members are bound to their ethnic political aggression. Because ethnic politicians manipulate their ethnic base for their personal gain, a group cultural attitude develops that categorizes one group against the other, which "arises from the process of self-categorization" (McLeod, 2008).

Uncontrollable Use of Guns and the Defense of Ethnic Territory

The current ethnic battle in South Sudan incites group against group violence and conflict. This internal struggle is the conflict of ethnic members attempting to maintain

their self-identity (McLeod, 2008) in South Sudan. In two participants' views and the literature discussion, guns are used to protect identity and for the defense of ethnic belongings and therefore war has turned into a way of life. War is a way for ethnic group members to express their frustrations (Ankomah, 2014). If individual is prejudiced, he has "an emotional investment in preserving the differentiations between his own group and the other" (Tajfel, 1969, p. 134). For example, participant 6 indicated that the primary function of the ethnic militants is to provide safety for their ethnic territory. Therefore, the ethnic struggle in South Sudan is the conflict of group members attempting to maintain their values and identity (McLeod, 2008). The theoretical view of Tajfel in relation to South Sudan's current violence situation demonstrates ethnic division and violence. The political social order is utilized to win political agendas and social needs. Therefore, ethnic standards of force practiced in South Sudan are the essential element that causes ethnic members to produce animosity (Tajfel, 1969). For instance, participant 6 and 8 stated they used firearms to protect their domain, to dehumanize others in the nation and to enable themselves by attacking other people who control resources. In Johnston (2012)'s article, expanding destruction has a tendency to negatively affect dissent levels of normal individuals since it raises the expenses of investment. After that point, backfire or revenge happens against the brutality of the opponents' reaction. This is a model that is more available to aggressors' states of minds and non-democracies identities' systems since it presumes the state's readiness to raise conflict as required, without sympathy toward lawfulness or human rights (Johnston, 2012). This is because

social positions are important and worthy of protection by individuals or members of the ethnic community (McLeod, 2008) in South Sudan.

Past War Events and Trauma

All thirteen participants in the sample believed the same thing, that past conflicts between ethnic groups affect personal relationships, as violence has produced more death and psychological trauma within families and between ethnic groups (Fry, 2016) in South Sudan. For example, participant 8 shared his emotional story about his grandfather who was killed during an ethnic war. Therefore, anxiety, sadness, and post-traumatic stress disorder (PTSD) caused by ethnic conflicts escalates into a constant retaliation cycle that leads to random killing, identity politics, destruction of property and the abduction of children (Alka, 2010). According to Catani, Schauer, & Neuner (2008)'s research on the mental results of war on human social orders have essentially centered around the individual and have demonstrated expanded rates of mental issue in damaged properties, especially posttraumatic stress issue (PTSD). PTSD is a continual issue that can create taking over after traumatic occasions. Side effects of PTSD may incorporate interfering considerations, flashbacks, or bad dreams; shirking practices; and expanded levels of excitement in violence. PTSD is thought to have especially hurtful consequences for youngsters' social, full of feeling, and psychological sadness. Theories address causes of this situation indicates the absence of basic psychological needs and war experiences in the contemporary societies can build up and generate trauma that causes people to act with deadly results (Tajfel, 1969). This theory characterizes the view of life as connected with states of mind and mental reflections concerning dangers. In this theory, human

personalities can be harmed by social attitudes and the living environment (Tajfel, 1969) as the maintenance of social conduct to protect and defend their resources, which results in death and emotional stress in the societies. Therefore war between ethnic groups has left many citizens with broken hearts which always affects a person's wellbeing and the attempt to live a peaceful life in South Sudan. In research outcome accessing psychological depressive disorder seven years after the conflict in Uganda by Mugisha, Muyinda, Malamba, and Kinyanda (2015), all around this universe, non-transferable sufferings such as emotional instability, neurological and substance misuse issue are perceived as a major threat of wellbeing frameworks in post-struggle environments. It has been watched that exposure to interminable interethnic clash that is characterized by extensive human suffering and massive movement is connected with high rates of significant depressive issues (Mugisha, Muyinda, Malamba, & Kinyanda, 2015). This emotional struggle can be seen in South Sudan. This is because human's mentalities concerning the social environment are seen primarily as a by-result of propensities that are covered profoundly in their transformative past or nearly as deeply in their attitudes (Tajfel, 1969).

Limitations of the Study

Due to ethical concerns and the advice made by Walden's Institutional Review Board (IRB), I did not conduct interviews inside South Sudan where the conflict is continuing among and between ethnic groups. All data were collected in America. The IRB office evaluated potential risks and benefits and noticed that this research might expose ethnic participants to life threatening situations, especially when other ethnic

community members hear some negative comments expressed about them. The safety of the participants was considered and therefore travel to the violent areas in South Sudan did not take place.

Recommendations

The outcome of this research represents only the views of the South Sudanese ethnic group members residing in the United States of America and volunteering for this study. Future research may be conducted inside South Sudan, to talk where ethnic members are experiencing violence on the ground. Second, due to ethnic identity, some participants identified me as belonging to the Dinka ethnic groups, and therefore it may have had an impact on their interviews. Future research may require non-ethnic community members to conduct the interviews of the three identified ethnic groups: Dinka, Nuer and Murle.

Implications

Understanding South Sudan's interethnic conflict through social field research was not an easy project. Overall, the participants were excited to take part in this study, but it was interrupted by ongoing internal disputes in South Sudan. There were many changes of appointment times and schedules and some members/participants withdrew their participation due to the ongoing conflict in their homeland. For instance, some individuals in Texas changed their minds after I had already confirmed their appointment date and time. One week later, but before I booked the flight to Texas, they freely told me on the phone that they not comfortable talking about the internal conflict in South Sudan right now. The same thing happened in New York; some participants changed the date

and time for their interview appointments because they were very busy at night sending out meeting reminders to their community members especially when the conflict broke out in Juba. Therefore, I had to remain patient and keep in touch with some of them until the right time. Even though it had been clearly explained that this research was very confidential, some ethnic community members still identified me as Dinka by ethnic identity, and therefore I was also dealing with trustfulness to collect data and present it without any bias.

Conclusion

The impact of this qualitative study is to help ethnic group members in South Sudan understand their internal issues. I believe conducting a qualitative study that focuses on collecting data from interactive interviews, which took place in an environment where ethnic members are free to express themselves without interruption, may be a powerful tool to get inside the heart of the problem. Therefore, their views may help frame solutions for positive social change in South Sudan. The outcome of this study was accomplished through interviewing volunteers ethnic members. However, who didn't participate may have different reactions. The communities or South Sudanese ethnic members may perceive or interpret this study outcome as inclusive and interactive, but some might have a negative reaction when they read the perspectives of other ethnic groups who may be biased against their group. Many significant issues were acknowledged. Some participants from the majority ethnic group acknowledged that ethnic dominance is unfair and minorities have a right to criticize the system. Also, they recognized that majority ethnic groups have a right to claim more shares but not more

than their proportion in the system. At least all participants recognized that an unbalanced share may increase ethnic hatred when a system is dominated by one ethnic group and becomes corrupted.

According to the data evaluation, the findings specified that identity has remarkable impact on the relationship of the ethnic groups because identity has been something important attached to their lives. Everything perspectives to individual standards in South Sudan are not more important than identity standards. Members from the same identity group always struggle to see their identity represented in the system regardless of the necessary qualifications. Therefore, four themes emerged: lack of system trust, identity, use of guns and ethnic politicians all of which have an interconnected impact in society. In this situation, ethnic politicians help escalate tension between identities but in the end citizens suffer more than the politicians because the citizens always perceive their identity as an undistinguishable mark that can betray each individual in the context of violence. When problems occur between and among ethnic identities, violence becomes epidemic and quickly impacts each and every member of that identity group in the region including women, children, elders and their property. Furthermore, even though ethnic participants considered identity as more important than individual character, some believed that ethnic politicians also manipulate the citizens in harmful ways that results in violent escalations but they expect the system to normalize this in a non-harmful way.

Among identified themes in Chapter 4, there was at least one universal agreement; revenge and the subsequent grieving was the result of ethnic identity. All of

the participants had difficulty talking about it during the interviews because it brought back memories of their perished friends and family members. Among the participants, everyone had a family member, relative or community member that has been killed in ethnic clashes. Therefore, the interethnic conflicts are added on to the top of the already existing war trauma between communities. This theme about the impact of the past wars and violent events is significant. I witnessed the expressions of intense emotional discomfort on participants' faces; reviewing their stories of tragic loss and violent episodes was clearly painful for participants. The majority of ethnic participants didn't like to spend much time talking about this theme - other than just to say that past war repercussions have an impact on the present ethnic relationships. Therefore, this theme has great importance in terms of understanding the damage to both the physical well-being and the psychological well-being of members of these South Sudanese societies. A few ethnic members revealed more of why ethnic disputes are so excruciatingly difficult to resolve, difficult to forgive, and difficult to forget. Clearly, past conflicts have been stored in peoples' hearts and minds. For instance, some survivors have been in continuous poverty because their properties or wealth has been looted or destroyed. Others have endured physical wounds or a disability-such as the loss of limbs, blindness, deafness, or other physical infirmities. These are permanent challenges and daily reminders of past conflicts. These losses and painful reminders serve to keep hatred alive and escalate new conflicts. On every occasion the ethnic conflict occurs, the victims see it as a chance to relieve their grievances by killing members of other groups as much as possible and in

this way; victims always wonder whether South Sudan will ever have a safe environment for people to live in again.

The review of the research indicates that people must be able to recognize environmental influences impacting the wellbeing of people and be able to provide professional information to “develop a vision to guide change; analyze the sources of political power and social influence within the system” (Lopez-Baez, & Paylo, 2009). Therefore, the contribution of this qualitative study is important to the people of South Sudan, peace program designers, and all other international political bodies that hope to transform South Sudan’s environment into a peaceful place to live. Lastly, this study is personally important to me as a qualitative researcher because it has given me an opportunity to build a body of work related to my field of study.

Dissemination plan

The plan for disseminating this study’s findings will be to submit the research to the Journal for the Study of Peace and Conflict, which is managed by the Tabula Rasa Institute, a nonprofit organization promoting peace and conflict reduction. It may also be submitted to the Peace, Conflict and Development of the Department of Peace Studies at the University of Bradford in Britain, which focuses on contemporary issues of peace, conflict, and development from an interdisciplinary perspective and consists primarily of academic papers and field documentations, including book reviews. This will also be presented to local/work related organizations, such as boards of the Intergovernmental Authority on Development (IGAD) in Eastern Africa, which focuses on South Sudan in an effort to promote peace and stability in the region and create mechanisms within the

region for the prevention, management and resolution of inter-State and intra-State conflicts through exchange of ideas. Also, this manuscript will be presented to the African Centre for the Constructive Resolution of Disputes (ACCORD), which is a South Africa-based civil society working throughout Africa to bring creative African solutions to the challenges posed by conflict on the continent. ACCORD occasionally publishes in-depth books on conflict resolution themes.

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Appendix A: Consent Form

You are invited to take part in a research study about **Identity-Based Cultural Paradigms, Trauma and Inter-ethnic Conflict in South Sudan**. The researcher is inviting South Sudanese ethnic members, mostly the Dinka, Murle and Nuer ethnic groups residing in the United States of America to be in the study. This form is part of a process called “informed consent” to allow you to understand this study before deciding whether to take part.

This study is being conducted by a researcher named John Maluk Yak, who is a doctoral student at Walden University.

Background Information:

The purpose of this study is to better understand the core underlying problem of ethnic divisions in rural Jonglei State, South Sudan. This study may bring conflict resolution and trauma education to youth, community leaders, and the governmental system. The research outcome may be adapted for the purpose of promoting collective views of the problems in order to deepen understanding between groups and determine effective intervention design.

Procedures:

If you agree to be in this study, you will be asked to:

- set up an appointment interview to answer open ended questions about internal ethnic conflict in South Sudan. The interview may take 60 minutes.
- provide your contact phone number, and follow up email address if I am not able to get ahold of you on the phone.
- choose your interview location either from a church or any comfortable place with sufficient privacy you may suggest.
- sign the consent form, as this is required by the research policy. In addition, you will also have option not to sign the consent form if you don't feel comfortable to participate.

Here are some sample questions:

1. Some people think that the use of guns in rural villages cause aggressive behavior and even violence. Other people think that the use of guns creates peace. What do you think?
2. Some people think that ethnic identities cause aggressive behavior and even violence. What do you think?
3. Some people think that ethnic politicians cause aggressive behavior and even violence. What do you think?
4. Some people think that ethnic dominance in South Sudan cause aggressive behavior and even violence. What do you think?
5. Some people think that child abduction in rural villages cause violence. What do you think?
6. Some people think that political power arrangement in South Sudan cause aggressive behavior and even violence. What do you think?
7. When you think about past ethnic conflicts, how does that feeling affect your ability to achieve a sense of peaceful wellbeing with other tribal members?
8. How does past war exposure play a role in preventing peaceful relationship between ethnic members?

Voluntary Nature of the Study:

This study is voluntary. Everyone will respect your decision of whether or not you choose to be in the study. No one at Walden University will treat you differently if you decide not to be in the study. If you decide to join the study now, you can still change your mind later. You may stop at any time.

Risks and Benefits of Being in the Study:

Being in this type of study involves some risk of the minor discomforts that can be encountered in daily life, such as becoming upset. Being in this study would not pose risk to your safety or wellbeing.

The potential benefits of this proposed study is to bring an in depth understanding of the internal disputes of South Sudan. The importance of understanding of the domestic problems through this research exploration will promote national security safety, which includes concerns of the destruction of shelters, abrupt killings, abduction, and displacement of civilians in their homes especially when an effective intervention based on research outcomes is employed for the purposes of reducing the force of interethnic violence.

Payment:

There is none.

Privacy:

Any information you provide will be kept confidential. The researcher will not use your personal information for any purposes outside of this research project. Also, the researcher will not include your name or anything else that could identify you in the study reports. Data will be kept secure by used data storage: all collected data will be stored in a locked cabinet in my home office. In addition, these data will also be saved on USB, which will be kept in separate locked cabinet. Data will be kept for a period of at least 5 years, as required by the university.

Contacts and Questions:

I expect to collect data in one week and do review with analyses in one week. Overall, the collection and analyses is expected to be done in two weeks. My plan is to engage in checking interpretations with participants. If something is not clear, the participant will be contacted by using email address right away.

You may ask any questions you have now. Or if you have questions later, you may contact the researcher via john.yak@waldenu.edu. If you want to talk privately about your rights as a participant, you can call Dr. Leilani Endicott. She is the Walden University representative who can discuss this with you. Her phone number is 612-312-1210. Walden University's approval number for this study is **07-07-160290063** and it expires on **July 6, 2017**. The researcher will give you a copy of this form to keep.

Obtaining Your Consent

If you feel you understand the study well enough to make a decision about it, please indicate your consent by signing below.

Printed Name of Participant

Date of consent

Participant's Signature

Researcher's Signature

Appendix B: National Institute of Health Certificate



Appendix C: Research Questions

Research questions

1) How do the tribal members perceive the roles of ethnic identities, language differences, natural resources and the system of the distribution of resources in creating violence or peace in rural villages of Jonglei State of South Sudan?

2) How do the South Sudanese citizens perceive the relationship between trauma caused by past exposure or experience of violence and subsequent inter-ethnic conflict?

Appendix D: Specific Interview Questions

The interview protocol will consist of open-ended questions and demographic items.

Research questions	Specific interview questions
<p>1) How do the tribal members perceive the roles of ethnic identities, language differences, natural resources and the system of the distribution of resources in creating violence or peace in rural villages of Jonglei State of South Sudan?</p>	<ol style="list-style-type: none"> 1. Some people think that the use of guns in rural villages cause aggressive behavior and even violence. Other people think that the use of guns creates peace. What do you think? 2. Some people think that ethnic identities cause aggressive behavior and even violence. What do you think? 3. Some people think that ethnic politicians cause aggressive behavior and even violence. What do you think? 4. Some people think that ethnic dominance in South Sudan cause aggressive behavior and even violence. What do you think?

	<p>5. Some people think that child abduction in rural villages cause violence. What do you think?</p> <p>6. Some people think that political power arrangement in South Sudan cause aggressive behavior and even violence. What do you think?</p> <p>7. Some people think that the function of ethnic militants in rural villages cause aggressive behavior and even violence. What do you think?</p>
<p>2) How do the South Sudanese citizens perceive the relationship between trauma caused by past exposure or experience of violence and subsequent inter-ethnic conflict?</p>	<p>a) When you think about past ethnic conflicts, how does that feeling affect your ability to achieve a sense of peaceful wellbeing with other tribal members?</p> <p>b) How does past war exposure play a role in preventing peaceful relationship between ethnic members?</p>

Appendix E: Email to Individual

Reference: Asking Participants for Research Study

Dear.....

I hope all is well. My name is John Yak and I am a student of Walden University. I am doing my dissertation study on **Identity-Based Cultural Paradigms, Trauma and Inter-ethnic Conflict in South Sudan.**

The benefit of this study is to bring an in depth understanding of the internal disputes of South Sudan, and to provide insights that may help with goals with include reducing violence and reducing incidents that result in the destruction of shelters, killings, abduction, and displacement of civilians in their society. In addition, this study may inform those who seek to develop effective interventions based on research outcomes that may be employed for the purposes of reducing the force of inter-ethnic violence in South Sudan.

I am interviewing South Sudanese members residing in the U.S.. I would like to invite you to participate in my research study using open ended interview protocols. This is in person interview that will take one hour and your views will be held confidential. During our interview, you can choose to stop at any time you feel uncomfortable. You can choose the interview location either from a church or any comfortable place with sufficient privacy you may suggest. I looking forward to your reply and thank you in advance for your support!

Best regards.
John Yak