

**The Overview and Analysis of the Practice of Human Rights Education and Advocacy in Central Equatoria State and Further: Post 2005 to Present**

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**Abstract**

*The practice of human rights education and advocacy is to improve knowledge of human rights activities for communities in post-conflict. Central Equatoria State is where the human rights organizations have the base for their offices for operation in South Sudan. Coordinating the recovery and development process after civil war requires human rights principles, but it was neglected in Central Equatoria State. This research paper aims to assess the impact of the practice of human rights education and advocacy in Central Equatoria State and further in post-conflict in South Sudan. The practice of human rights education and advocacy is one of the pillars of the process of peacebuilding. Understanding the practice and advocacy on human rights education helps in assessing its impact on post-conflict communities. It contributes to knowledge of how effective the peacebuilding process was in preventing the resumption of conflict. The outbreak of intra-conflict in December 2013 in Juba shows that the peacebuilding process was ineffective. A qualitative method was applied for data collection. The stratified purposive interview was conducted in Juba and Kajo Keji Counties. Secondary literature was obtained from various academic and policy sources. The information was analyzed using ethnography, discourse, interpretation, observation, and interaction. The lack of interpreters for people who use sign language caused limitations in data collection, but disability is not an inability. Two focus group discussions were held: one in Juba and the other in Kajo Keji. Secondary data from various academic and policy institutions were supplemented with primary data. Coordinating the recovery and development processes requires principles for the practice of human rights education and advocacy. Development partners have underestimated the challenges they would face in the practice of human rights education and advocacy. The process for practice of human rights education and advocacy contributed less effective effort to the peacebuilding process to prevent the reoccurrence of conflict in Central Equatoria and the other states of South Sudan. The process would require the practice of good governance.*

**Keywords:** *Human Rights, Education, Advocacy, Civil Society, Governance*

**Introduction**

Studying the practice of human rights education and advocacy in South Sudan raises the question of whether the country respects human rights. This paper reviews and analyzes the practice of human rights education and advocacy in Central Equatoria State and other states of South

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Sudan.<sup>16</sup> The paper covers two periods: the Interim Period (2005-2010) and the period after independence (2011 onwards). The paper examines the effectiveness of the practice of human rights education and advocacy as envisioned in the process of peacebuilding. The government's policy for the practice of human rights education and advocacy, which was set in Central Equatoria State, applied to all the ten states in the country. The Government of Southern Sudan (GOSS) was administering Southern Sudan during 2005-2010, while the National Government of South Sudan was administering the newly independent country of South Sudan during the second period.

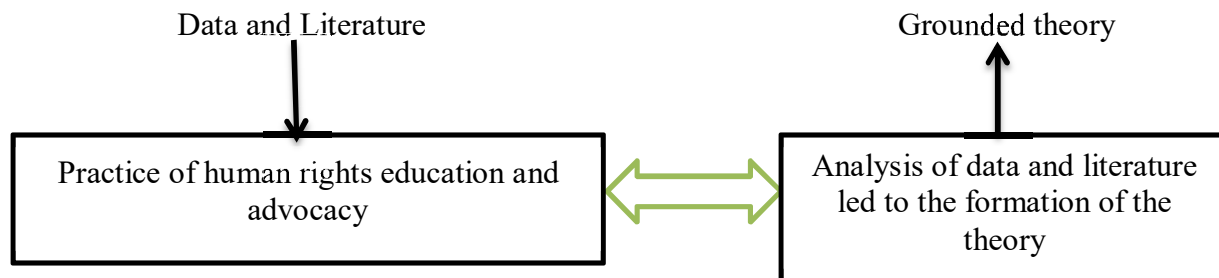
The aim of this paper is to investigate how the practice of human rights education and advocacy was conducted in Central Equatoria and other states of South Sudan. It explores whether the practice was effective or ineffective and the factors that made it ineffective. The practice of human rights education and advocacy is one of the pillars of the peacebuilding process, and it is important for achieving the goal of post-war recovery. It is a part of conflict resolution and can contribute to the reduction of poverty in the communities affected by conflict. Its effectiveness will relieve distress in post-conflict communities and mitigate violence and conflict (Weissman, 2004, 310).

The conceptual framework for the study outlined in Figure 1 shows that the analysis of the findings would lead to development theory.

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<sup>16</sup> While the interviews on Central Equatoria State were conducted on the ground in the counties of Juba and Kajo Keji, information on the other states was obtained in Juba from working officials, university students and interviews with civil society organizations from those states, including meeting with panelists in 9 workshops.

**Figure 1: Conceptual framework**



Success in the process of peacebuilding in South Sudan requires the capability of the National government to provide core functions of security, law and order, public services, and revenue mobilization. These core functions are to facilitate the National government in establishing the policies required for National Development, which includes effective practice of human rights education and advocacy. A failure in the process of peacebuilding increases the chances for the renewal of conflict and the continuity of a system of fragile government, as it is at the time of this study. The paper sheds light on this concern (OECD, 2008, pp. 11-12).

### **Materials and Methods**

This study gathered information from people affected directly and indirectly by conflict in South Sudan, particularly at the local community level. The study lasted for five months. It was on and off because of insecurity. The study gathered information by notes-taking on observed and encountered situations, noting events (conversation and meetings) and written information (documents, products, and artifacts), in common with what is proposed by (Miles & Huberman, 1994; Alexander *et al.*, 2014).

Primary sources included interviews with administrative institutions of the government, peacebuilding actors such as the United Nations High Commissioner for Refugees (UNHCR) and South Sudan Relief and Rehabilitation Commission (SSRRC) in Juba, including members of the local and international organizations who have experience in activities of peacebuilding, the staff of human rights institutions and educators on human rights, including members from the women union, youths, civil society organizations, and community leaders.

The secondary literature was drawn from the resource centers of the University of Juba, electronic libraries, the United Nations Mission in South Sudan (UNMISS), and the United

Nations Development Program (UNDP). The data collection involved making comparisons and asking questions throughout the sampling process (Berg, 2001).

The interviews were aimed at supplementing secondary literature. Interview and analysis helped the researcher get first-hand information and have insight from the key informants directly engaged in the issues being studied and in the processes of decision-making in both the government of Southern Sudan (GOSS, 2005 - July 9, 2011) and the National government of South Sudan (July 9, 2011).

Respondents for this study were selected from the stakeholders involved in peacebuilding activities. This includes samples of age 18 and above groups, males and females, working and non-working-class of different occupations, and office holders. Among them included academics, community leaders, members of civil society organizations, church members, women and youth associations, and staff in the Peace and Reconciliation Commission, among others. One focus group discussion was in Juba, and another was in Kajo Keji Counties. Workshops were conducted to serve as a means for triangulation for the reliability and validity of the collected data and for plugging in the gaps of the information from the other states of South Sudan during the fieldwork. The researcher conducted 12 interviews and attended nine workshops during the fieldwork.

The limitation encountered in this study was the denial by the National security for the researcher to have access to interviewees. There was also fear of providing information to interviewees because national security prevents freedom of expression. More research would be necessary in an environment with no conflict and restriction of freedom of information.

## **Results and Discussion**

### **The Practice of Human Rights Education and Advocacy**

This section discusses whether the practice of human rights education and advocacy, as one of the pillars in the process of peacebuilding in South Sudan, was adequate. This paper shows that communities in the country are supposed to know aspects of human rights and what those rights entail so that they acquaint themselves with the process of documenting abuse of human rights. Understanding the values of human rights requires education and raising awareness of the communities involved. Communities in Central Equatoria State and other states need to know

about issues in violations of human rights, including the provision of human rights in the Interim and Transitional Constitution of the respective States and of the Republic of South Sudan. Human rights are the rights that human beings must have (Flower et al., 2000; Hurights, 2013).

Empirical data shows that communities cannot be separated from humans. The fundamental freedom of human rights entails freedom ascribed to a citizen in relation to the State, as claimed, for example, by the Human Rights Charter of the United Nations in 1945 and the African Charter on the Human and the Rights of People in 1981. The communities of Central Equatoria State, as well as those of the other states, have been experiencing human rights abuses. This includes unresolved cases of torture, violation of personal liberty, and interference with the privacy of individuals. This is because both the civil administration and the law enforcement agencies have not been in complete control of the abuses of human rights. Currently, the Human Rights Commission in Central Equatoria State and the other states of South Sudan lack activists' assistance in the human rights field. It also lacks the effective human rights organizations available to support the applications of human rights principles (Shamsaddin, 2007, pp. 74-81). The breakdown of human rights education and advocacy includes the following objectives: knowledge, skills, and values. The broad goal is to build a universal culture of human rights.

<b>Knowledge</b>	<b>Skills</b>	<b>Values</b>
<ul style="list-style-type: none"><li>• Learn about human rights.</li><li>• Promote the awareness and understanding of human rights issues so that people recognize human rights violations.</li><li>• They know that every human being is born with inalienable human rights listed in the Universal Declaration of Human Rights.</li></ul>	<ul style="list-style-type: none"><li>• Learn about human rights.</li><li>• Develop the skills and abilities necessary for the defense of human rights.</li><li>• Active listening and communication: to be able to listen to different points of</li></ul>	<ul style="list-style-type: none"><li>• Learn through human rights.</li><li>• To develop an attitude of respect for human rights so that people do not violate the rights of others.</li><li>• To have a sense of responsibility for one's own actions and a commitment</li></ul>

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- To know key concepts such as freedom, justice, equality, human dignity, non-discrimination, democracy, sustainability, poverty, universality, rights, responsibilities, interdependence, solidarity, and peace.
- To have the idea that human rights provide a framework for negotiating and agreeing on good standards of behavior in the family, school, community, and the world.
- To know the interdependence of civil/political and economic/social/ cultural rights.
- To recognize the root causes of human rights issues/concerns.
- To understand the terms and concepts of human rights.
- view, to advocate one's own rights and those of other people.
- To critically think: To find relevant information, critically appraise evidence, be aware of preconceptions and biases, recognize forms of manipulation, and make decisions on the basis of reasoned judgment.
- To have the ability to work cooperatively and to address conflict positively.
- To have the ability to participate in and organize social groups.
- To act to promote and safeguard both local and global human rights.
- to personal development and social change.
- To be curious and have an open mind and appreciation of diversity.
- To have empathy and solidarity with others and a commitment to supporting those whose human rights are violated.
- To have a sense of human dignity and of worth and of others' worth, irrespective of social, cultural, linguistic, and religious differences.
- To have a sense of justice - the desire to work towards the ideals of freedom, equality, and respect for diversity

Source: The Advocates for Human Rights, 2018

There will be no effective process for peacebuilding without respect for human rights. As noted above, these are the issues that the communities in South Sudan have been facing. Human rights education and advocacy (HREA) is a learning process that aims to develop human rights knowledge, skills, and values to establish a universal culture of rights. Communities in South Sudan at large need to know issues of their rights; they are to be concerned with issues of their rights so that they can defend perspectives of human rights and incorporate those concepts of human rights into their personal values, for example, in processes for the provision of humanitarian aid.

Efforts for raising human rights awareness were immediately considered in Southern Sudan after the signing of the Comprehensive Peace Agreement in 2005. However, no further attempt has been made for full implementation and effective continuation to raise awareness (interview with community leader Kajo Keji, 2017).

The objective of human rights education and advocacy includes knowledge; people are to learn human rights to promote awareness and understanding of human rights issues and to make communities able to recognize the violation of human rights. The question would be: Have these objectives been met through effective practice for human rights education and advocacy in Central Equatoria State and further?

To answer the question in the paragraph above, respect for the values of human rights in South Sudan at large has been practiced to some extent during the interim time (2005-July 9, 2011), partly because everybody was concerned about the need for secession from Sudan, but not after July 9, 2011, because of the intra-conflict in December 2013 (Rens, 2016). As part of the post-conflict process for recovery, communities in the country need to understand that every human being was born with inalienable values of human rights listed in the Universal Declaration of Human Rights: the rule of law, sustainable development goals, prevention of genocide and responsibility to protect children in armed conflict, etc. That is why human rights are considered inherent in all human beings, regardless of nationality, habitation, sex, national or ethnic origin.

The practice of human rights education and raising awareness were limited to areas with moderate security. There was increasing repression and intolerance, a lack of accountability for

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committed atrocities by all parties to conflict, unlawful killing of civilians, torture, sexual abuse and gender-based violence, looting, destruction of properties, and forced displacement of communities in South Sudan. These are the issues of concern in the practice of human rights education and advocacy (Mutesa & Virk, 2017). These violations of values of human rights have impeded effective practices for human rights education and advocacy and the efforts to protect the civil population. Mutesa and Virk (2017) estimated that there were 4.9 million people classified as food insecure and 1.9 million classified as Internally Displaced People (IDP) because of the intra-conflict in 2013 (Mutesa & Virk, 2017). This makes the formal status for the practice of human rights education and advocacy practically ineffective but fairly good on paper.

Freedom of expression has been very limited in South Sudan at large. For example, the newspaper's editor-in-chief, 'The Monitor, Alfred Taban Logune, was arrested for suggesting that the President and his deputy resign because of their failure to implement the Addis Ababa Peace Agreement of August 2015. Freedom of movement and association was limited; holding meetings and workshops required a letter of acceptance from the office of the police. As such, fear and mistrust of the National government's policies have complicated the sharing of information (Mutesa & Virk, 2017). One of the factors for ineffective processes for the practice of human rights education and advocacy relates to the gaps in the practice of 'good governance' in the search for development.

**Human Rights Education and Advocacy, Governance, and Development**

The practice of good governance can only be satisfactory when all citizens can fully and effectively enjoy all the fundamental rights, a human rights approach based on equity, universalism, and no discrimination (Levy & Fukuyama, 2010). The practices of human rights education and advocacy, governance, and development have three common purposes: to secure people's freedom, the wellbeing of people, and the dignity of all people everywhere in the world.

The researcher considers that the practice of human rights education and advocacy in Central Equatoria State can only be effective when special consideration is taken on the following: Universality, indivisible, inter-dependence and inter-relatedness, accountability, participation and inclusion, and equality (Morten & Hans, 2018).

The five principles for the practice of human rights education and advocacy below require consideration in Central Equatoria and other States to produce effective results, depending on the



approach applied and the conducive environment during the implementation (Morten & Hans, 2018). First, an effective practice of human rights education and advocacy needs donor support and the effort of the duty bearer to fulfill the obligation of human rights education and advocacy in the country, the realization of the rights entitlement of the recipient, where a recipient is conceptually transformed from passive to active of the rights holder. Such realization of the entitlement of rights is currently limited in the communities of South Sudan, making the practice of human rights education and advocacy ineffective (Morten & Hans, 2018).

Second, the practice of human rights education and advocacy can only make sense in South Sudan when a party with the rights can assert the rights to a party who holds a duty to mirror the rights. The rights holder has to be capable of enforcing these rights against the duty bearer; the rights holder has to have access to services in public authorities, court, police, and political representation at Local and National levels of the governments. These services are gained through human rights education and advocacy practices, but they are limited in South Sudan because the working environment is not conducive. The national security apparatus does not permit effective practice for human rights education and advocacy that will reveal their activities for violation of human rights (interview with a member of a civil society organization, Juba, 2017; interview with staff, Central Equatoria Human Rights Commission, Juba, 2017)

Third, citizens are entitled to have the ability to think and to act freely in making decisions and to fulfill their own potential as full and equal members of society. An objective of this approach would be to give individuals and groups political, social, and economic power so that they are able to take care of their own rights. As mentioned in the second principle above, these rights are frequently denied by the influence of the national security apparatus in the country (interview with a member of the Law Society, Juba, 2017).

Fourth, the researcher is convinced that the practice of human rights education and advocacy is supported by the idea that discrimination and inequality are some of the causes of poverty in communities. As such, effective practice of human rights education and advocacy would prevent poverty related to discrimination and inequality. (Adam *et al.*, 2013).

Fifth, the practice of human rights education and advocacy is also about activism and advocacy, a targeted practice for respect of fundamental human rights to influence decision-making and communities at both Local and National levels in South Sudan at large. It seeks to establish and guide the political, economic, cultural, and social processes and decisions regarding the improvement of living conditions of the communities. The practice of activism and advocacy is based on the principle of participation and inclusion, and it is important during the implementation of the practice of human rights education and advocacy. It turns the practice of participation and inclusion into reality by strengthening the capacity for autonomous action, where activism and advocacy become important elements in the practice of human rights education and advocacy. In essence, the increased practice of activism and advocacy from the bottom up would lead to the institutionalization of cooperation between the communities and the National government in South Sudan at large.

With the other four areas for effective practices of human rights education and advocacy above, respect for fundamental human rights through activism and advocacy influences the process of decision-making in communities because there has been a lack of 'will' by the elites in the National government to fully respect values of human rights (Morten & Hans, 2018).

Practice for human rights education and advocacy and human development are interdependent. There can be no fulfillment of human rights development in education and advocacy, and there can be no development without respect for the values of human rights, whose practical success is determined by the practice of good governance. This discusses the causes of ineffective processes for the practice of human rights education and advocacy in the next section.

### **Reasons for Ineffective Human Rights Education and Advocacy Practices in Central Equatoria State and Other States**

Human rights education and advocacy practices have been ineffective in South Sudan. The National Security applied the following: (a) humiliation and degrading treatment of the political opponents of the national government, (b) arbitrary arrest, (c) detention of people without trial, (d) banning of public meetings, (e) exclusion of the minority people, (f) uneven access to national resources, (g) discrimination in employment opportunities, and (h) lack of participation in public affairs (Parlevliet, in Dudouet & Schmelzle (eds), 2010).

The five different dimensions of human rights values that have not been effectively met in the practice of human rights education and advocacy included the following: First, the practice of human rights education and advocacy as a rule, the legal aspect of rights, on the standard that outlaws some behaviors as contained in the Universal Declaration of Human Rights. Second, the practice of human rights education and advocacy, being structures and institutions, is the structural division of power and resources in communities. It emphasizes the need to address the underlying causes of problems and examines community structures regarding power resources that determine access to and decision-making over such resources. This reflects the need for the practice of human rights education and advocacy not to be limited to the paper but to be practiced for the development of legitimate, independent, and capable institutions to support the realization and orderly expression of the rights of the communities in South Sudan at large (interview with a member of Law Society, Juba, 2017; Parleviet, in Dodouet & Schmelzle (Eds), 2010).

Third, the practice of human rights education and advocacy involves relationships and the relevance of the rights for organizing and governing the interaction between the National and State governments and the citizens so that it constructively develops a non-violent manner and allows for respect for human rights values. This is where legitimacy and effective mechanisms exist, where individuals or groups raise their discontent when denied their rights. The presence of institutions for checks and balances would be needed to prevent the use of force by the National government. This is particularly true for the rule of law, which is sometimes upheld, subverted, or manipulated (Interview with a member of Law Society, 2017, Juba; Parleviet, in Dodouet & Schmelzle (*ed.*), 2010).

Finally, human rights education and advocacy as a process are taken into account. This relates to how the National and State governments have addressed access, protection, and identity issues. Human rights education and advocacy practice is to give meaning to fundamental values: inclusion, protection of minority and marginalized voices, and accountability. These are to be integrated into the activities of the communities. They specify criteria for acceptability and highlight the need to include civil society organizations to sustain peace. It will lay the ground for pluralism and encourage a sense of ownership needed by the communities in the country, for

example, as in the case of South Africa in the transition in the early 1990s, bringing together many actors, political parties, police forces, members of trade unions, businessmen and members from churches. These are not currently practiced in South Sudan at large (Parleviet, in Dodouet & Schmelzle, (ed.) 2010).

The elites in the National and State governments have neglected the potential for the practice of human rights education and advocacy to benefit the citizens. This includes the rights to alleviate the suffering people and uplift their standards of living, which could have contributed to the acceptance by the citizens of the values of human rights and for development in the process of policy-making, the social contract between the governor (elites in the government) and the governed (citizens). The social contract is an agreement among the people; people have to agree on the rules of engagement with their government, and the rights holders also have a duty to enable the enjoyment of the rights of others. The social contract with respect for human rights facilitates the realization of various agendas: protecting vulnerable people in society, children, women, and the aged group (interview with a member of Law Society, Juba, 2017).

These groups of people need special forms of support through practices of human rights education and advocacy. For that, human rights education and advocacy entail practices for non-discrimination, free access to public resources, and independent protection of people (Rens, 2016). All these have not been practically effective, as indicated above. The rule of law has been defined by Coetee (2004, in Rens 2016) as follows: "*It is a principle of governance in which all people, institutions, and entities, public and private together with the government itself, are accountable to laws that are publicly promulgated, equally enforced and independently adjudicated and which are consistent with the international human rights norms and standards*" (Coetee, 2004, in Rens, 2016, p. 87). To uphold the rule of law, the researcher argues that the advocates for human rights, together with the donor community working on human rights issues, need to hold the perpetrators responsible for human rights abuses. The culture of abuse and impunity has characterized the system of government engagement with the communities because of ethnic biases, and it has weakened the social contract between the State and the communities.

The system has been applying the legacy of 'force and imposed order' (interview with a member of a civil society organization, Juba, 2017). Such a system has made the communities rely on retributive justice when the authority of law enforcement does not address human rights abuses

in the communities. It has led to dissent and grievance in the communities of South Sudan over unemployment issues, the availability of arms in the hands of civilians, and the practices of marginalization by the National government. The lack of an effective process to practice human rights education and advocacy has given rise to armed mobilization and internal security problems, including the weak system of policing and sentencing and the inadequate capacity of the judiciary to deal with cases of abuses of human rights accurately.

The government of South Sudan at large relied much on suppressing dissenters in order to maintain law and order. As noted by Lauren (2014), these violations of human rights have occurred because there has been no effective practice of human rights education and advocacy (Lauren, 2014, p. 26).

The idea of national reconciliation was made difficult because of a lack of knowledge in respect for human rights, which can be gained through human rights education and advocacy, on how to claim rights from the criminals who have been responsible for politically motivated violence when there are no winners. It has caused the suffering of many people through trauma because of inter-communal violence and the intra-conflict. As such, the practice of human rights education and advocacy has been characterized by the use of power over the subject.

The National government has been biased to implement the practice of human rights education and advocacy. This justifies a respondent's comment during the fieldwork: *"On March 25, 2014, some 120 men who committed crimes in Juba managed to escape detention, and many others remain free"* (interview, member of Youth, Juba, 2016). As such, from the outbreak of the intra-conflict in December 2013, there has been growing arrest for dissent and routine harassment of journalists and groups of civil society organizations by the forces of the National Security Service. This could be because of a lack of enforcement of human rights practices to try to prevent malpractices (interview with a member of civil society organization, Juba, 2017).

The non-governmental organizations and civil society organizations responsible for democratization, good governance, and practices of human rights education and advocacy sometimes do not agree with the policies of the National government (Lauren, 2014).

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Elites in the National government have forgotten to understand that there is a need to professionalize and change the country to a modern State rather than to continue to behave as a movement that seeks to weaken and overthrow a regime. The institutions of governance, the practical process of the authority of the public, and the management of public resources have shown the need for elites in the National and State governments to pay attention to the process of social and political activities that require a complete change (Interview with a member of civil society organization, Juba, 2017).

It can be argued that elites in the National government have failed to establish an effective system of civil administration in the country other than the civil-military authority, where appointments for employment are made through the process of having seniority in the military hierarchy, a system that has negatively resulted on the system of administration. Such a legacy of the negative administration system has led to abuse of human rights, corruption, and ethnic conflict. The donor communities tried to prevent the practice through sanctions on individuals in the National government for violating human rights. However, it failed because those who are sanctioned are still actively working in the government. However, heroes come, and heroes go. There is a natural limit to such behavior. What can be tried is the current process of peace revitalization of the Inter-Governmental Authority and Development (IGAD) peace agreement and the implementation of its Chapter Five (which includes a trial of war criminals), which has not been implemented at the time of this study.

There was a paradigm shift in the National government slogan, 'peace through development' in Central Equatoria State (interview with an army member, Juba, 2017). First, the concept of development as a need, the work of development as a gift, the work of development as a right, and the goal for practice of human rights education and advocacy for development as an obligation for the government to assist in the fulfillment of entitlement for individuals in the country. Second, the National government does not seem to realize that development as a right is measured by the internationally agreed standards or the treaty of international human rights so as to have progress and accountability, including the non-state actors. When development is a matter of fulfillment of human rights, the National and State governments have an obligation to protect and promote the rights of the citizens, for example, to food, health care, education, and basic rights through developmental ways that will appropriately meet the rights of the citizens.

Third, theoretically, the practice of human rights education and advocacy extends obligations from the National and State governments in South Sudan to the international responsibility of the rich countries in the world. This is through the funding opportunities; the international community shares the responsibility for the attainment of human rights in the context of National and State governments. The Treaty of the International Human Rights stipulates that: "*other governments and agencies share development in highly-indebted-poor- countries*" (Paul & Dorcy, 2003, p. 214). If such a principle was practically implemented in an accountable and transparent manner, communities in South Sudan could practically have effective activists in advocating for human rights education.

Finally, the obligation of the National and State governments, in particular, and the international community, to respect the values of human rights has to start with the fulfillment of the obligation to respect the practice of human rights in the country, South Sudan, irrespective of economic availability, the absolute obligation to protect and to fulfill the rights of every individual (Morgan, 2005), but the National government prevented the effective fulfillment of such obligation by the start of the intra-conflict in December 2013. The next section discusses human rights education and advocacy and development.

### **Human Rights Education, Advocacy, and Development in Central Equatoria State and Other States**

There can be controversy in the practice of human rights education and advocacy if the benefits in the practices for respect of the values for human rights are not securing long-term peace. When practices for human rights education and advocacy are effective, and citizens feel safe and secure in their respective environments, civil unrest will be less. It is important to consider, for example, the culture and traditions of the post-conflict affected society (Central Equatoria State and other states) in solving disputes through traditional and family courts (Gasatcha in the case of Sierra Leone (Morgan, 2005).

The local communities need to get involved in the process of practicing human rights education and advocacy to determine how the National and State governments implement the processes for respect of human rights. They need to have a say in how the processes are being implemented.

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The problem this study identified in the implementation of the practice of human rights education and advocacy was that, first, there was difficulty in considering the local knowledge and resources as a major strategy for input during the practice of human rights education and advocacy, as part of the process of peacebuilding. Second, the intervention process by outsiders has not been enforcing the local processes in activities for the practice of human rights education and advocacy as part of the peacebuilding process. Finally, the relationship between the civil society organizations and the outside agencies for intervention did not match the methodological approach, and this has weakened the effectiveness of the practice for human rights education and advocacy (interview with a member of civil society organization, Juba, 2017; Salma & Woodham, 2012).

The activities of the international agencies for intervention in the practice of human rights education and advocacy, as part of the process for peacebuilding, are to be applied based on the clear understanding that the providers (international human rights advocates) are willing to be held responsible and to account for their work, in the same way, the local communities (Aid recipients) are expected to account for theirs. Suppose the intervening agencies expect the communities in post-conflict situations to hold themselves accountable for failing to protect practices for respect of human rights values. In that case, they are also to expect themselves to be accountable when their own action has neglected the respect of the values of human rights of the local communities so that they, together with the National government, gain legitimacy from the local communities. This is important for achieving effective practices of human rights education and advocacy.

Introducing ideas of respect for human rights to communities in post-conflict South Sudan has to occur through a sensitive approach to local culture and traditions. This is to benefit the communities in the newly rebuilt government. It is to fully integrate the community through respect for the values of human rights and for the communities to live in harmony with each other, for example, in Tanzania at the time of President Julius Nyerere, between 1964 and 1985 (Mesaki & Mrisho, 2011; Marie-Aude, 2014). The obligation to meet development in economic, social, and cultural rights is to ensure people are able to meet their basic human needs. Fulfillment of these rights requires improvement of the economy of the country.



A framework for the practice of human rights education and advocacy that consists of provision for comprehensive protection for human rights in access to health, education, and employment would help in achieving physical and mental wellbeing of the communities in the country so that communities are able to maintain peace and security, and this is possible when the practice of human rights education and advocacy is considered effective. It will help to prevent a return to civil unrest. There will be access to emergency and daily medical treatment, including programs for immunization of children, which will help reduce illnesses. This will also help in maintaining peace because when communities are suffering from ill health and disease, they are more likely to feel discontented with their government. The creation of healthy national and state governments through effective practice of human rights education and advocacy will benefit the country's economy. A sick government will be unable to work, and it will be unable to generate wealth. Hence, development provision for the protection of the right to health is crucial for the alleviation of poverty and for the encouragement of development in South Sudan at large. Practitioners in areas of health are to bear in mind that facilities for health care are available to all communities without discrimination. It will help avoid a return to civil unrest. Health practitioners work to encourage the development of healthcare infrastructures so that they can be easily accessed by even the most marginalized groups of people in the communities (Salma & Woodham, 2012).

The right to education is similarly important for the economic development of a country, as mentioned earlier in the objectives of human rights education and advocacy. Education allows citizens to develop new skills, leading to an opportunity to generate higher income. When citizens are able to earn more income, the economy of the country will improve, and that also will lead to the likelihood of satisfaction of the communities and prevent frustration. This can considerably contribute to building connections with communities from different sub-states in South Sudan. Investment in the system of human rights education and advocacy can improve the government's economic outlook for the long term. Such an investment will prevent unrest in the short- to medium-term because when the communities have realized that progress is being made and that they have the opportunity to improve their own standard and quality of living in their country, they are less likely to agitate and return to conflict. Investment in this aspect of the

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practice for human rights education and advocacy has not been effective in Central Equatoria State and the rest of the country.

Protection of the right to employment can potentially improve the country's prosperity. However, it requires an effective workforce to grow the government's economy. When people are given the opportunity to work, they will be able to go out and earn more money, some of which can be channeled to the government as revenue. Therefore, the post-conflict government should be able to provide protection for working rights to the people, and it can be gained through the practice of human rights education and advocacy. This provides the communities with the best chance to improve their economic status, which, in turn, will reduce economic unrest (Salma & Woodham, 2012).

Communities in the states of South Sudan have not been in administrative agreement with elites in the National government and state governments. The National and State government elites do not practice the 12 principles of good governance. These principles are: Participation, Representation, Fair Conduct of Elections; Responsiveness; Efficiency and Effectiveness; Openness and Transparency; Rule of Law; Ethical Conduct; Competence and Capacity; Innovation and Openness to Change; Sustainability and Long-Term Orientation; Sound Financial Management; Human Rights, Cultural Diversity and Social Cohesion; and Accountability (Baudoin, et al., 2015). This is not only in the practice of human rights education and advocacy but throughout the processes of peacebuilding (Interview with a member of staff, Department of Education, Kajo Keji 2017).

The practice of human rights education and advocacy is a right for every community, regardless of gender and occupation. The National government advocated for human rights laws in both interim and transitional constitutions without full implementation. There is no free public meeting for advocacy in human rights, and there has been no free meeting on human rights education, unless with permission from the police office, where sometimes a member of national security will be attending to monitor the discussion. There are limitations in the practical process of human rights education and advocacy. As such, practices for human rights education and advocacy will continue to be violated and continue to be ineffective unless there is a political 'will' from the policy-makers and implementers.

There is a need for effective practices of good governance and a participatory and transparent process for implementing the measures for human rights education and advocacy. More actors in the work of human rights, together with the communities, are to create more awareness. The need to raise awareness in the practice of human rights education and advocacy also applies to law enforcement and security organs, which are frequently viewed as violators of the rights of communities.

The researcher would consider it will help in the long-term goal if the practices for human rights education and advocacy, which are not currently in the system, are included in the curriculum for secondary education in South Sudan. Further, the process for reconciliation would require a mechanism for good coordination between actors in human rights and staff in the Peace and Reconciliation Commission. This is because what has been in practice was a politicized process of reconciliation by the politicians (observation during a workshop on reconciliation in South Sudan, Juba, 2016).

The researcher considers that the work of the Human Rights Commission in Central Equatoria State is ineffective due to a lack of respect for human rights values, and it has made the work of the Human Rights Commission unrealistic. What also contributed to the ineffective work of the Human Rights Commission is the lack of working experience because of the practices of corruption in procedures for employment and the interference by the politicians in the duties of the Human Rights Commission. Such lack of working experience and interference by politicians has significant effects on the work of the Human Rights Commission. It created fear of enforcing law and order because of intimidation by the national security forces in the process for effective practices of human rights education and advocacy so that it does not expose practices for violating human rights.

The office of the Human Rights Commission in Juba remains powerless to carry out effective work, but that also requires respect for law and order. Thus, law enforcement organs are required to design and implement laws where the principles of good governance are the norms in their duties. The researcher would argue that where there is a 'will,' there is a way to conduct effective work. The communities in the country require sensitization on the activities of the Commission for Human Rights so as to respect practices of human rights education and advocacy. The

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Commission for Human Rights needs to engage the elites in the National and State governments and the officials who violated human rights to conduct workshops to raise awareness, document cases of abuses of human rights, and to take action on the documented cases.

Further, the Commission for Human Rights should be able to advocate and design policies that are operated independently, without political leaders' interference. For all that to take effect, the Commission for Human Rights requires enough budget to reform the system and to implement its activities (interview with a member of Staff, South Sudan Human Rights Commission, Juba, 2017).

The Universal Declaration of Human Rights adopted by the United Nations in 1948 included among its many pillars of the system of human rights freedom, equality, and solidarity. Freedom of thought, conscience, and religion, including expression of opinion, are all protected under the law of human rights. The human rights law also guarantees equality, such as equal protection against all forms of discrimination and solidarity to protect economic and social rights, social security, wages, and an adequate standard of living, health, and education. These are all considered political, civil, economic, social, and cultural values of human rights that require advocacy (The Bill of Human Rights).

The explanation above can guide what the Human Rights Commission in Juba needs for effective achievement in practicing human rights education and advocacy to empower individuals and communities to fully realize all the activities for respect of the values of human rights. Conflicts need to be resolved by peaceful means and on the basis of the rule of law and within the framework of human rights. Everybody (women, men, youth, disabled people, and children) needs to know and understand their rights in relation to their issues of concern and the aspirations that can only be achieved through effective practices for human rights education and advocacy in both formal and informal manner of learning.

The practice of human rights education and advocacy is to be undertaken by all actors in their work, for example, civil society organizations, government representatives, inter-governmental organizations, and non-governmental organizations. As noted by Walfang (2006), human rights education and advocacy is part of the work of the Universal Declaration of Human Rights. Article 26 says that; "*everyone has the right to education....Education shall be directed to the*

*full development of human personality and to the strengthening of respect for human rights and fundamental freedom....." (Walfang, 2006, p. 205).*

The researcher would ask: Are the communities in South Sudan currently able to effectively practice human rights education and advocacy? The answer is no. As mentioned earlier, the process of practicing human rights education and advocacy also relates to all the learning that develops the knowledge, skills, and values of human rights in communities. It promotes fairness, tolerance, and dignity, the respect of the rights and dignity of other people in the communities. Human rights education and advocacy have a role in the management of conflict through conflict transformation in the process of peacebuilding. Human rights education and advocacy have a role in knowledge transfer, skills building, and shaping attitudes, constituting the basis of a genuine culture for preventing conflict. Human rights education and advocacy are key concepts for building good governance and for practices of democracy in government. It provides the basis for addressing societal problems through active participation and increases practices for transparency and accountability in the communities. These are aspects of the practice of human rights education and advocacy, which need implementation in Central Equatoria State and further to make the practice effective.

Building capacity in practices for good governance in the practice of human rights education and advocacy has two complementary forms in state building and development in society. First, state building provides democratic security, facilitating effective reconstruction and rehabilitation after conflict. Second, societal development includes broad-based practices in human rights education and advocacy to empower people to claim their rights and to show respect for the rights of others. It has been stated by Kofi Annan that; "*development without security and security without development both of them cannot be enjoyed without respect for human rights*" (Annan, 2005, in Walfang, 2006, p. 29).

Implementing human rights education and advocacy in Central Equatoria State is the responsibility of both National and State governments, including the United Nations aid agencies and civil society organizations. These actors have duties to protect and to fulfill the respect for human rights. For example, authorities at the National and State governments are to respect the rights to privacy or expression of civil and political rights. This includes economic, social, and

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cultural rights. The process requires positive activity for fulfillment by the National and State governments to provide services to communities to ensure certain minimum standards of living are met. The concept of gradual accomplishment to capacity building has to be applied to promote the process of economic, social, and cultural rights (Walfang, 2006).

The view of one respondent during this study was that the impact of development on post-conflict communities of Central Equatoria State and South Sudan, in general, can only be realized when there is reality rather than rhetoric in the development of policies by the National Government (interview with a member of civil society organization, Juba, 2017). Certain fundamental steps are required, including land reform, ownership, and control of livelihood and natural resources by the affected communities. Literacy and education, health, shelter, and nutrition are some basic requirements for post-conflict communities. Otherwise, the rhetoric aspect would be, as pointed out by an interviewee (civil society organization, Juba, 2017) during this study, the offering of hybrid cows instead of land to the landless, provision of exclusive loans for buying land for agriculture, without addressing other infrastructural needs in a situation where crops are dependent on irrigation and providing flexible schools for child laborers rather than ensuring their full attendance at school. These are all rhetorical issues that will not effectively work. This implies that what is said and written must be practically and correctly implemented, rather than being lip service, and should not remain on the written paper. The main factors in human rights education and advocacy are lack of political 'will' and fair redistribution of resources. Efforts for effective practice of human rights education and advocacy for conflict-affected communities in the country can only be possible through the system of local communities and decentralization, where subjects and not objects of the processes for development are to generate human development equitably (Walfang, 2006).

Some gaps have resulted from disrespecting the practices for principles of good governance, leading to differences in opinion in the administration between elites in the National and State governments and the local communities. Moreover, it has enormously affected the communities in the country. Elites in the National and State governments have disrespecting the principles of the Universal Declaration of Human Rights of 1948, Article 25, which says that; "*everyone has the rights to a standard of living adequate health and wellbeing of himself and his or her family, including; food, clothing, housing and medical care and necessary social services.....*" (Walfang, 2006, p. 125). Further, Article 26(2) stated that; "*.....education shall be directed to*

*the full development of human personality and to the strengthening of respect for human rights and fundamental freedom.....”* (Walfang, 2006, p. 212). This quotation makes the practice of human rights education and advocacy an empowerment right for individuals and groups to control not only over the course of their lives but also to have control over the effect of the actions of the governments on the individual or group. Practices of the rights of empowerment enable a person to experience the benefits of the other rights, enjoyment of civil and political rights, freedom of information, freedom of expression, the right to vote and to be elected, etc. However, they are not fully implemented in South Sudan to make the practice of human rights education and advocacy effective (Walfang, 2006).

Elites in the National and State governments have also disrespected the Universal Declaration of Human Rights principles. Article 19 says that; *"everyone has the right to freedom of opinion and expression - this right includes the freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of borderline"* (Walfang, 2006, p. 297). The freedom of opinion and expression includes freedom to receive and impart information and ideas through any media, regardless of borderline, and it is one of the fundamental civil and political rights laid down in all respective instruments of human rights. However, it has not been effectively practiced in South Sudan. Further, Article 21 states that; *"everyone has the right to take part in the government of his or her country, direct or through freely chosen representatives. Everyone has the right to equal access to public services in his or her country. The will of people shall be the basis of the authority of government; this will / shall be expressed in periodic and genuine elections, which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures"* (Walfang, 2006, p. 317). For that, actors in the peacebuilding process would also need to consider that the constitution of the International Labor Organization in 1919 clearly stated that; *".....universal and lasting peace can be achieved only if it is based on social justice..."* (Walfang, 2006, p. 273).

The communities in Central Equatoria State and, further (the human rights holders), have lost their respect for elites in the National and State governments because of the 2013 intra-conflict in Juba, making communities in South Sudan at large the victims of conflict from the duty bearers

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(elites in the National and State governments). The duty bearers have been expected to have a responsibility to denounce the violation of human rights and to call for measures of accountability from the violators of human rights, but there have been no serious steps taken to pursue the violators of human rights to meet justice. This has also made the practice of human rights education and advocacy not effective in South Sudan. The only effort made by the duty bearers has been the establishment of various committees to look into the abuses of human rights, including the formation of an investigation committee in the National government, on the abuses of human rights, a process that does not signify reality than rhetoric, as there has been no much progress in its work.

**Conclusions**

This paper reviewed and analyzed information on the practice of human rights education and advocacy in Central Equatoria State and other states of South Sudan. The study applied purposive sampling to gather primary data, including literature from various sources. The practice of human rights education and advocacy represents the commitment to support vulnerable communities. The work requires sustainable provision of assistance and knowledge of human rights values to improve the quality of life of the affected communities. Workers in practices for human rights education and advocacy play different roles, but mostly under a single universal principle to protect vulnerable communities by decreasing their suffering, including enhancing their wellbeing during post-conflict recovery.

The practice of human rights education and advocacy was more effective during the Interim Period (2005 - July 9, 2011) compared to the period (July 9, 2011 to 2021), especially after the outbreak of the intra-conflict in December 2013. Long-term peace can be consolidated by building the capacity and the legitimacy of the authorities in the governments. This can be by the provision of security, good policing, and the rule of law to have sustainable stability.

The National government did not put its house in the right direction to give examples for the practice of human rights education and advocacy to produce effective results. That would be the main reason why the practice of human rights education and advocacy was not effective enough to contribute to efforts to prevent the reoccurrence of conflict in South Sudan. There will be no effective practice of human rights education and advocacy when there is conflict.



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