Solidarity with South Sudan
Personnel Handbook

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Acronyms

CPA  Comprehensive Peace Agreement
GoSS  Government of South Sudan
RoSS  Republic of South Sudan
SCBC  Sudan Catholic Bishops’ Conference
Solidarity  Solidarity with South Sudan (also referred to as Solidarity)
UISG  International Union of Superiors General (Women Religious)
UN  United Nations
USG  Union of Superiors General (Men Religious)
Mission Statement

Solidarity with South Sudan aims to create self-sustainable teacher training, health and pastoral institutions and programs that will help to empower South Sudanese people to build a just and peaceful society. Solidarity is a collaborative commitment of religious institutes of men and women, members of the Unions of Superiors General and the Church in South Sudan working in partnership with the Sudan Catholic Bishop’s Conference.

Vision and Values

Through Solidarity with South Sudan’s focus on teacher training, nursing and midwife training and pastoral services, the organization has as its fundamental vision three very inter-related qualities:

1) the offering of educational and capacity building opportunities for South Sudanese citizens in order for them to become dedicated and service-oriented teachers and practitioners throughout their country

2) a unique collaboration and commitment of religious congregations and highly trained people from diverse cultures working together in community to provide these needed capacity building skills and inherent values within South Sudan

3) the creation of a strategy built upon collaboration and experience in-country, and in Solidarity’s headquarters in Rome, to gradually hand-over the programs to South Sudanese Church and Religious Institutions present in the country.

Solidarity with South Sudan--from its Board members, office staff and the personnel working in the country, is built upon a foundation of fundamental and practiced values:

- recognition of the dignity of each person, both within the organization and in South Sudan, committed to its community members to embrace and act out of a spirituality of justice, peace, and the integrity of creation.
- acknowledgment of vulnerability and powerlessness: placing ourselves at the service of the people of South Sudan.
- appreciation and respect for local cultures: learning from the values of others which in turn enrich and challenge our way of living.
- mutuality and understanding: recognizing the Spirit of God at work in the behavior of each person within the organization, whether executive administration, governing board, personnel in the South Sudan, the Bishop’s Conference of South Sudan, and our students.
- proclamation: of the Paschal Mystery of Jesus Christ through our community life together, our life witness and committed action.
  solidarity and accompaniment: empowering and supporting the South Sudanese people as they rebuild their lives, their communities and their social structures.
- Peace-building, hope and reconciliation: experiencing and shouldering the struggle together with the South Sudanese people in their journey of healing past divisions and building appropriate and lasting relationships that lead to lives of peace and hope.
Introduction

Purpose

This document outlines the personnel policies that apply across Solidarity with South Sudan with respect to providing broad parameters with regard to acceptable practice and to ensure the consistent, just and fair treatment of personnel.

This document does not intend to provide policies on all personnel-related matters since some policies are best developed at local level, specific to individual institutes, colleges or programs run by Solidarity, or at the levels of the Solidarity community, the state or the country. Please note that each year this Personnel Handbook will be reviewed.

Guiding Principles

In recognition of the dignity of each person, Solidarity with South Sudan commits its personnel to embrace and act out of a spirituality of justice, peace and integrity of creation as outlined in the Solidarity Mission Statement. Solidarity policies are guided by the following principles:

1. Recognition and respect for the inherent dignity of each person.
2. A commitment to treat each person justly and fairly, without discrimination, respecting the person’s dignity, self-worth, rights, history and cultural and religious values.
3. The need to foster empowerment and self-reliance among the people we serve and thus avoid creating dependency.
4. Respect for local requirements.

Who Is Covered by These Policies

These policies apply to national and international Solidarity personnel and volunteers. Not all policies in this Handbook apply fully to all groups of people due to the temporary nature of the service they provide. Such is the case for a short term volunteer or a specialist employed as a consultant under a short term contract.

All personnel associated with Solidarity with South Sudan must accept, sign and uphold the Code of Conduct and the Child Protection Policy. They must also provide a certificate of police clearance from their country of origin or recent ministry.

The Institutes and Colleges under Solidarity administration provide personnel policies for those employed locally.

Responsibility for Implementation

It is the responsibility of the Executive Director to oversee and manage the overall personnel policy in South Sudan and monitor the correct application of these policies throughout Solidarity. The Associate Executive Director implements and manages the overall personnel policy in Rome.
**Section 1: Recruitment, Selection, and Appointment**

**1.1 Recruitment and Selection**

Positions which need to be filled in the institutes or programmes are circulated among current personnel, congregations, especially those participating in Solidarity with South Sudan, and can be advertised through other appropriate networks.

Despite the different ways in which candidates come to Solidarity, it is important to apply a rigorous process to ensure that the personnel selected are suitable candidates for Solidarity and its work.

All candidates need to meet the standards and requirements outlined in the job description, interview and selection process.

**1.2 Appointment**

Each member of Solidarity with South Sudan signs a letter of understanding (or contact of employment.) Each contract should provide the following standard information:

1. Duration of the contract (stating start and end dates);
2. Job location and description;
3. Copy of the job description;
4. Work arrangements (both hours and days of the week);
5. Length of the probation period;
6. Stipend or salary and benefits to be provided;
7. Entitlement to annual vacation leave;
8. Reference to acceptance of the policies of Solidarity;
9. Reference to the Code of Conduct and Child Protection Policy, provided as an attachment that must be signed.

All standard contract forms are reviewed regularly in order to ensure compliance with local labour laws.

**1.3 Probation Period**

Every Letter of Understanding/Contract of Employment will provide for a probation period. A probation period is an initial trial period of time that allows both the member and Solidarity to assess his or her suitability for the assigned position. Although the probation period will ordinarily be six months, its length may also be determined by the local labour legislation. The programme Director accompanies the new person during the probationary period, keeping the Executive Director informed.

A probation period provides for the termination of the Letter of Understanding/Contract either by Solidarity or the personnel member. The only requirement is that, at any time during the probationary period, either the Solidarity or the personnel member provides necessary notice. The Solidarity member may appeal to the Executive Director. At the completion of the probationary period any change in the understanding will be
communicated to the Executive Director directly. The period of probation counts for time served under a contract.

1.4 Personal Information

Personnel members are required to provide basic information when they begin work with Solidarity with South Sudan. This documentation includes:
   1. Employment and contract details; CV, references, signed Letter of Understanding or Contract, signed Code of Conduct and Child Protection Policy;
   2. Copy of identification document (e.g., national identity card or passport);
   3. Personal information; home, emergency contact details;
   4. Copies of work permits, visas;
   5. Any important work-related health details;
   6. Banking details (If applicable)
   7. A police clearance certificate

1.5 Privacy – Retention of Files

The personal data of Solidarity members is kept in a secure place by Solidarity with South Sudan – either by the Executive Director or the Associate Executive Director and the other Solidarity Directors/Principals in South Sudan.

Authorisation will be obtained from personnel beforehand if it is necessary to disclose any personal information to a third party.
Section 2: Orientation and Accompaniment

2.1 Orientation

The purpose of orientation and induction is to ensure that new personnel members are welcomed and well prepared for service. All new members participate in an orientation and induction process. The extent of the process is determined by the role of each staff member.

The Executive Director and/or the Associate Executive Director provide orientation on:

- The Mission, values, and projects
- Background material on the history, culture, and present day situation in South Sudan
- Expectations regarding health and well-being
- Understanding of the Contract/Letter of Understanding, Code of Conduct and Child Protection Policy
- Practicalities of financial arrangements, health insurance, security and evacuation procedures.

Other Solidarity directors and community coordinators in South Sudan will provide on-site orientation and support to new personnel on arrival in South Sudan. This orientation should include information on such topics as:

- Development and growth of Solidarity with South Sudan – its vision and values in action – spirituality of solidarity
- Community life – organization and expectations
- Solidarity policies and practices, such areas as receipt of donations, charity requests from individuals or families, etc.
- Relationships with the local people, the local church, other religious congregations, donors etc.
- Current political situation
- Personal and community security
- Some insight into the culture of the South Sudanese – greetings, hospitality, what is seen to give offence etc.
- Practical information, such as visas, driving licenses, arranging a meeting with the local Bishop on arrival, etc.

2.2 Accompaniment

There are a number of strong support structures to help ensure that Solidarity accompanies its personnel on their journey. The Executive Director and the Associate Executive Director play a key role in this work. Important support structures include:

- Regular meetings between a Director and members;
- Performance review processes with the appropriate Director of a project, including regular feedback;
- South Sudan Management Team where support issues are addressed at a Meeting of Directors;
• Attendance at the Annual General Assembly for all members participating in the project in South Sudan where possible; (Refer to The Religious Community of the Solidarity with South Sudan Project General Working Guidelines); and
• Guidelines for Community Life (Refer to The Religious Community of the Solidarity with South Sudan Project General Working Guidelines);
• Availability of regular Solidarity communications, materials and briefings.

2.3 Well-being

Given the nature of the difficult work in which Solidarity members are involved and the often harsh or remote environments personnel members can face difficult emotional and physical conditions.

Individuals must take personal responsibility for their own health and well-being and take the necessary precautions to prevent common tropical illnesses, such as malaria and typhoid fever. It is important that they manage stress well and recognise when they are near their limits and, if necessary, seek support or assistance. The Executive Director has a particular responsibility in this regard as does the local community coordinator who may often recognise the first signs of stress.

All the members of the Solidarity also have a duty of care for one another and a responsibility to be attentive to one another, mindful of unexplained changes in behaviour, appetite or energy levels.

In each work location, Solidarity should identify support services where possible for:
• people in need of support, especially in times of stress; and
• people directly involved in a situation that can cause personal trauma or distress.

2.4 Conflict Resolution and Grievance Procedure

At times personnel may feel aggrieved because they feel that an action or decision was unfair, disadvantaged them, or affected their work performance or their participation in community. In such circumstances such as these, Solidarity’s preference is that the affected parties meet to discuss and identify the best possible solution.

In the event that a resolution cannot be reached quickly and satisfactorily, the following grievances procedures will be followed:
• The affected parties, or one of the parties, request a meeting with their most immediate Director providing details of the issue.
• The Director and/or Community Coordinator, (as relevant) meets with the affected parties either individually and/or together in order to understand fully the issue and gather facts.
• The Director and/or Community Coordinator (as relevant) review the situation and call a meeting of the affected parties to work towards a resolution/decision.

If either affected party cannot accept the decision, the matter is referred to the Executive Director.
Section 3: Terms and Conditions

3.1 Pre-Departure Arrangements

3.1.1 Medical and Vaccinations
It is mandatory that all persons applying to go to South Sudan undergo a medical exam to ensure that they do not have any health conditions that may put them at risk in the placement (e.g. diabetes in a location where there is no electricity to maintain the insulin supplies).

All vaccination and medical costs will be covered by the religious institute or sponsoring organization of the persons, or the individuals themselves going to South Sudan, unless arranged otherwise by Solidarity.

Participation in the project may be terminated if it is determined that an individual’s health may be put at risk because of the intended destination.

3.1.2 Visa Arrangements
Solidarity makes arrangements for the Letter of Invitation for visa application. The religious institute, the sponsoring organization of the person, or the individual applying will cover the cost of the initial visas for travel and any other necessary documentation. Subsequent residential visa costs are covered by Solidarity.

3.1.3 Travel
It is expected that travel costs to and from Juba, South Sudan will be paid by the sending religious institute, the sponsoring organization or the individual. Solidarity will pay for travel costs to the destination within South Sudan and any travel required for the needs of the project.

3.1.4 Pre-Departure Orientation
The person going to South Sudan is required to participate in a program of enculturation on Africa, especially if s/he has no previous missionary experience. However, it is recommended that all who intend to join Solidarity have some period of preparation. The person may choose the program and all costs are to be paid for by the sending religious institute, the sponsoring organization, or the individual. There will also be an in-country orientation program about South Sudan once the person arrives.

3.1.5 Medical and Other Insurance
The sending religious institute will be responsible for providing appropriate insurance (medical and personal injury) for the individual during the term of participation in the project. The insurance will take effect at least from the date of departure from the home country.

It is the responsibility of the individual to take out appropriate insurance for their personal effects, such as cameras, money, etc. Solidarity recommends the purchase of emergency evacuation coverage.
3.2 Responsibilities and Work Expectations (see Annex 12 - page 103)

3.2.1 Working Hours
Working days and hours are set at the local level to suit the needs of a project and to be in line with the local laws, customs and practices of the country. The spirit of co-operation calls for flexibility on the part of all Solidarity personnel members in their availability to attend to job duties beyond the standard hours of work or to assist with other tasks or activities. However all members must also make sure to take reasonable time for rest and relaxation.

3.2.2 Ministry
Solidarity promotes development through capacity building, by providing teacher education and the training of health care workers and pastoral agents. In addition, Solidarity communities are also committed to meeting other pastoral needs in particular locations. In all cases the focus is on capacity building e.g. training local farmers, traditional health workers, women as community leaders and peace-builders as is the case in Riimenze. All ministry is done in collaboration with the local Church (through the SCBC) and with the people of the area.

3.2.3 Relationships with Partners and Government Departments
Solidarity with South Sudan is a collaborative partnership between religious communities, who are members of the USG/UISG and the Sudan Catholic Bishops Conference. Solidarity also works in collaboration with other church groups especially with religious congregations.

Good working relationships are essential with local government departments, the UN, national governments, embassy personnel, and with all aid-related agencies. As such, each Solidarity personnel member is expected to build cooperative and effective relationships appropriate to their particular role and the collaborative partnership involved. Every member of Solidarity is in fact the face of Solidarity to others.

3.2.4 Performance Evaluation
At the commencement of participation in the project, individual performance objectives and measures for evaluation will be agreed upon with the appropriate Director. Depending upon the placement, the Executive Director, the Associate Executive Director, the Director of the Teacher Training Institute together with the local Principals, the Director of the Catholic Health Training Institute, or the Director of Pastoral Services will monitor performance against these objectives and measures of evaluation and will provide feedback on performance on a yearly basis or more frequently, if applicable.

Any written performance evaluation will be given to the person and filed in the offices in Juba and Rome. Failure to achieve performance objectives and measures may lead to the termination of the understanding. The Executive Director will keep the religious institute or sponsoring organization of the person informed about his/her status and progress. (See the Annex for a Performance Evaluation Form.)
3.2.5 Renewal and Termination
The contract of employment or letter of understanding may be extended with agreement of the religious institute or sponsoring organization, the individual, and Solidarity.

Either party may terminate the Contract or Letter of Understanding by the giving of one to three months’ notice (depending on the circumstances) at any time and meet any other requirements under local law. This involves consultation and communication with the major superior of the religious institute and the Executive Director if a religious member is involved.

3.3 Community Life

3.3.1 Essential Component of Solidarity
Community life is an essential component of Solidarity with South Sudan. Ordinarily members live in inter-congregational communities. At the beginning of each year (September), it is expected that each community takes time to get to know one another and comes to an agreement on how they will live community life during their time of commitment to Solidarity, keeping in mind that a community witnesses not only by doing but also by living together in mutual trust and love and by praying together.

3.3.2 Community Coordinator and Organisation
Each community will choose annually a member to act as coordinator to maintain contact with the Executive Director. Each community should reflect on the Solidarity mission statement and writes a local mission statement as to how that will be lived out in the local community.

Expectations, such areas as use of the car, night lockup, cooking roster, house management responsibilities etc. should be clearly agreed in community. Religious members are asked to nominate two days per year that are days of celebration in their congregations, and a list of all Solidarity members’ birthdays should be circulated.

Due to the fragile security situation in the country, if a person intends to return late to the community house or the Solidarity compound, there should be some mechanism for alerting community members and so avoid unnecessary anxiety. When it appears necessary to stay out overnight for safety reasons, the community should be informed.

3.3.3 Communication
In order to facilitate ease of communication between Solidarity members, the list of mobile phone numbers should be updated and circulated regularly by the Juba Office. Any change should be communicated to the office.

3.3.4 Lay Personnel in the Community
Solidarity respects that lay personnel do not live the life style of vowed religious. On arrival, lay personnel are given orientation on the local community life and mutual expectations if living in the community house or Solidarity compound. Lay personnel living within the community setting are asked to respect, support, and cooperate with
the local community as appropriate. They are also entitled to the same consideration from the religious members of the community. Where arrangements are made for separate accommodation and cooking for lay volunteers within the Solidarity compound, mutual expectations will be clarified. This will cover such areas as security, lockup, use of compound vehicles and common property.

3.4 Solidarity Finances and Personal Monies/Donations

The Executive Director or one delegated by him/her will administer donations given for the education, health, or pastoral works of the Solidarity. While sufficient money should be kept for emergency needs, care should be taken not to have very large sums of money in the community residences. Community members should know where money is kept and how to get access in case of emergency.

If Solidarity personnel have occasion to borrow money for any reason—for personal reasons or project needs—the matter is to be discussed firstly with the relevant director, documented correctly, and repaid as early as possible.

In order to ensure transparency and accountability with regard to all Solidarity funds and donations received, the following policies have been developed.

3.4.1 Financial Accountability

It is essential that all financial transactions, however small, be recorded. If money is brought into the country for the use of Solidarity projects, it should be lodged either in Juba or in a local project account.

If the money is for a particular purpose, that purpose should be recoded.
   a. Correct coding of income and expenses needs to be carried out in order to report accurately to donors and for audit purposes.
   b. All purchases must be accompanied by a receipt or an invoice, signed and dated with correct amounts.
   c. All exchange rates need to be applied and notes made on the rate applied.
   d. Exceptional purchases must always be approved in advance by either the Rome or Juba offices, depending on items being purchased and amounts involved.
   e. Reference is always made to the Financial Policies document.

Personnel with responsibility for keeping accounts must follow the procedures agreed and set down in the Financial Policies document, such as.
   a. Accurate keeping of the accounts and associated receipts;
   b. Submission of monthly accounts to the Rome and Juba offices and submitting monthly bank statements;
   c. Preparation of financial reports, as requested;
   d. Preparation of the annual budgets;
   e. Following approved budget lines and requesting permission for extraordinary expenditure.
3.4.2 Personal Money
In spending personal money care should be taken not to create inequality between different members of the community or between different communities within Solidarity with South Sudan.

If personal money is being spent on some local Solidarity with South Sudan need, this should always be done after consultation with the other members of the community. Likewise, if someone wants to support a local project other than some aspect of Solidarity, the community should discuss how best to proceed. Care should be taken not to create expectations by giving money to individuals or local families except in exceptional need.

3.4.3 Personal Donations
If individuals receive personal donations for the education, health, pastoral, or agricultural aspects of Solidarity, this money should be given to the Executive Director. The money should be lodged and then used for the purpose for which it was given.

Money designated for a specific program or location will be administered by the Executive Director, who will ensure that the money received is spent for the purpose and the place for which it was donated.

3.5 Remuneration / Allowances

3.5.1 Stipends/Salaries
For the length of placement in South Sudan, Solidarity will provide the religious members with a stipend. The stipend is not remuneration and is provided to cover personal expenses each month. The person can request up to $150 per month to cover these personal expenses. If participation ends before the end of the month a pro-rata payment will be made. If Solidarity personnel begin to receive a salary from the South Sudanese government or other sources, then stipends may be adjusted.

Individuals who are being sponsored by an organization may be in receipt of a monthly stipend as agreed with the organization. This will be paid either by the sponsoring organization or by Solidarity on behalf of the organization. Volunteers who are not sponsored by an organization will be responsible for their personal expenses when in South Sudan.

For Solidarity personnel receiving a salary, the local laws and norms of the country and/or State are followed. The Solidarity institutes or programs must take great care to keep tax and other payments up to date. All workers should be adequately insured as policies become available. Pension contributions should be kept up-to-date.

3.5.2 Food and Lodging
Solidarity will provide individual members with food and lodging. The standard is simple, in keeping with that which is appropriate for those working among the poor. Solidarity will do all that is reasonable to ensure that the lodgings provided are secure and safe.
The living arrangements ordinarily will be in a community residence. Lodging will be with members of other religious institutes and/or lay personnel. In some cases members of the same religious congregation may live in the community. Time should be spent together in community, sharing and reflecting on the charisms of the different congregations and on the cultures from which members come.

Lay personnel may be housed with the religious community or separate accommodation and cooking facilities may be provided for lay personnel. Lay members are welcome to share in the prayer life of the community.

Solidarity expects the individual to share in the arrangements needed for the running of the community house or compound. This may cover such areas as - preparing food, cooking, cleaning, maintenance, etc. Members may also be asked to take on administrative tasks on behalf of the community.

3.6 Leave Arrangements

3.6.1 Annual Leave
All Solidarity personnel are entitled to a period of vacation/holiday or annual leave. Solidarity encourages the taking of annual leave to ensure the individual takes adequate rest and time away from her/his duties. The amount of leave to be provided is detailed in the personnel letter of understanding or contract of employment. Normally, the amount of leave would not be in excess of the pro-rata entitlement. The accumulation of leave beyond the relevant year is not encouraged and will require the prior approval of the appropriate Director. The timing of vacation or annual leave should receive the prior approval of the appropriate director.

3.6.2 Sick Leave
Solidarity encourages individuals to take all reasonable precautions to prevent illness. In the event of illness or injury the Solidarity personnel members with whom the person lives will see that proper care is given. In the event of serious illness or injury, Solidarity will take immediate action and where possible follow the directives of the person’s religious institute, sponsoring organization, or for lay personnel/volunteer the directives of the persons’ family or another person nominated by the individual.

3.6.3 Public Holidays
The public holidays proclaimed for the particular country of work are observed and not deducted from the annual leave. Public holidays are paid days of leave.

3.6.4 Other
From time to time there may be requirements for the taking of additional leave; these requests are to be taken to the respective Director of the Institute and the Executive Director for approval. In the case of serious illness or bereavement in the individual’s immediate family, consideration shall be given to a request for a temporary release from the understanding. In such a situation it is expected that the religious institute or the sponsoring organization of the person or the individual covers the expense for travel home.
Section 4: Responsible Behaviour

Solidarity with South Sudan seeks to promote the Kingdom of God in partnership with the local church and the people of South Sudan. In recognition of the dignity of each person, Solidarity commits its personnel to embrace and act out of the spirituality of justice, peace, and the integrity of creation as outlined in the Solidarity Mission Statement. Therefore, Solidarity expects all personnel to act with respect, kindness and compassion and in a way that would not contradict the teaching and morals of the Catholic Church.

4.1 Code of Conduct/Child Protection Policy

Solidarity has a code of conduct and a child protection policy for personnel those working with Solidarity with South Sudan. The code and policy must be agreed to, signed, and adhered to. Any breach of these codes/policies may lead to termination of contract/letter of understanding and/or a criminal prosecution. (Complete documentation of the Code of Conduct and the Child Protection Policy are found in the Annex of this handbook.) In addition Solidarity requires a member to provide a certificate of police clearance before beginning their contract.

4.2 Use of Solidarity Property/Equipment

4.2.1 Solidarity Vehicles
Solidarity with South Sudan makes vehicle available for the use of personnel in South Sudan. Solidarity personnel should ensure that all Solidarity vehicles are driven in a responsible manner, given the precarious nature of the roads in South Sudan. Permission to take the vehicle outside of South Sudan must be requested from the Executive Director. All members should have a current license from South Sudan.

4.2.2 Computers and Internet
Where possible and necessary, Solidarity provides computer equipment, email and internet access for people to carry out their work effectively. If any personnel is found to be using any equipment or property inappropriately, disciplinary action will be taken, which may result in contract termination.

Inappropriate use of email or the internet includes but is not limited to accessing or transmitting material that may be harassing, abusive, racially or ethnically offensive, sexually explicit, or defamatory. This would include

a) The sending or forwarding of sexually explicit or suggestive jokes, photographic images or written material; and

b) The accessing (including opening of web pages, downloading of images, etc.) of pornographic, sexually explicit or offensive materials.

The setting up and running of the satellite system is a costly venture. Solidarity personnel are asked not to download or send heavy files e.g. movies, some photos, etc. as this consumes bandwidth and slows down the internet. Photos can be reduced in size before sending. Care is required to see that the satellite antennae and surrounding area are properly maintained e.g. any growth of trees can interfere with transmission.
4.3 Solidarity Representation in the Media

Communication with the media and high-level communication with other agencies, government and quasi-government organizations should only be made by personnel who have clear responsibility for such communication. Where new donor or media contacts are established, the Executive Director (Juba) and the Associate Executive Director (Rome) should be informed immediately.
Section 5: Safety and Security

The personal safety and security of Solidarity personnel are of paramount concern to Solidarity. It is expected that all personnel act responsibly and reasonably so as not to put themselves or others at risk of injury or danger.

In case of an accident at work or sudden illness, the Director or immediate supervisor is contacted immediately and arrangements are made for medical or other assistance that may be needed. The Executive Director and the Associate Executive Director should be informed so that the person’s family and/ or congregation can be informed. Personnel trained in first aid assist as appropriate. As much as possible, procedures established by the law of the country are followed.

5.1 General Guidelines

General guidelines on security for Solidarity personnel members are as follows:

1. Solidarity members are free to leave their community/workplace if they believe there is a lack of security that seriously affects the quality of their work and their personal well-being.

2. It is the responsibility of the Solidarity Executive Director and the Community Coordinators to ensure that personnel are sufficiently safe. If the situation is not adequately safe, the local leader has the authority to and must promptly evacuate the members from the danger zone. Consultation with local people (Church and UN personnel) can be of great help in making this decision. If possible, before an evacuation, the Executive Director and the Associate Executive Director should be informed as soon as possible so that congregations and/or families of overseas personnel can be informed as soon as possible.

3. If the Executive Director in Juba and the Associate Executive Director in Rome are not in close and regular contact with the personnel affected, then he/she must delegate the authority for rapid decision-making regarding security to the local person with responsibility, i.e., to one who is close enough and best informed to make a reliable and rapid decision. The lines of responsibility and delegation of authority in an emergency should be clear and known to all.

4. Solidarity personnel should be informed beforehand that, in case of an emergency, they are authorized to leave the danger zone, even if they are not able to communicate immediately with the relevant directors, community coordinator or the one delegated to make such decisions.

5. Reliable and regular means of communication must be established and maintained between the communities and the Executive Director.

6. Regular and open communications among the team members should also be maintained. A system should be established for informing other community members of the whereabouts of each community member, and his or her expected time of return when away from home base.
7. Directors, community coordinators, and other personnel should maintain close contact with the local church in these matters, and with UN field offices and those of other NGOs for the exchange of security information and for drawing up the local plan of action for emergencies. Restrictions (e.g., on times and places of travel) imposed on agencies by local government, UN or other competent authorities must be respected by Solidarity personnel.

8. The Executive Director is expected to issue regular updates as necessary, and informs the Governing Board, immediate superiors of the religious members of Solidarity, and the sending organizations of lay personnel about security in the areas and about the precautions that are being adopted.

9. There should be clear procedures on the handling of money, the use of vehicles and all communication devices (mobile phones, internet and computers, radios, etc.) in cases of security incidents. Each house should be equipped with a safe which is not readily visible or known to others. Money should not be accessed from the safe in the presence of others. It is advised that some small sums of money be kept available in case of robbery.

10. Each community, in addition to the Rome and Juba offices, should keep personal information on file in a safe location, (i.e., next of kin, congregational superiors or contact persons, blood group, insurance contacts, etc.).

11. Solidarity personnel visiting another region must follow the security guidelines adopted by the region visited and the regulations of the local church/organisation.

12. There should be procedures in place for de-briefing and for appropriate care for Solidarity personnel after any traumatic experience involving security problems.

13. In the event that evacuation occurs, there should be a pre-existing plan prepared for how to constructively use any possible free time prior to return.

5.2 Local Security Guidelines

Local security guidelines are to be developed and in place for each location. If these are already developed they should be reviewed regularly. These will also include guidelines on travel in insecure locations and the safe use of Solidarity vehicles, for example, that all passengers are required to wear seat belts and drivers who operate a vehicle are qualified, licensed drivers. Driving speeds should not be excessive.

5.3 Breach of Security Guidelines

Any serious breach of the security guidelines may result in disciplinary action, including termination of the individual’s contract with Solidarity.

(For more information, see Annex 10 “Security Guidelines” and Annex 11 “Crisis Management Planning”.)
Section 6: Completion of Service

6.1 Termination of the Contract/Understanding

Either party may terminate participation in the project by the giving of one to three months’ notice in writing. This will involve consultation and communication with the Executive Director and the major superior of the religious institute or the head of the sponsoring organization.

6.2 Serious or Wilful Misconduct

In cases of serious or wilful misconduct Solidarity with South Sudan may terminate the understanding without giving notice (instant dismissal) and the local ordinary in South Sudan has the same right.

6.3 Exit Interview

On completion of service with Solidarity with South Sudan, it is recommended that personnel, who leave voluntarily either during the term of their contract of employment /letter of understanding or at the end of the contract, participate in an exit interview with the Director of their particular project.

An exit interview provides an important opportunity for the person completing service to reflect on the experience. It is also invaluable way for Solidarity to gain insight into organizational and management issues at a time when someone is prepared to provide open and honest feedback. Each participant is also asked to complete a review questionnaire some months after the completion of his/her term of service. (Completion of Service Questionnaire is found in the Annex.)

6.4 Certificate of Service

A letter giving details of the Solidarity personnel member’s name, position held, duties performed, and length of service may be requested from Solidarity at the time of completion of service. Only the immediate supervisor of a personnel member or his/her delegated official is in the position to provide an official written reference. Other Solidarity personnel may provide personal references if required.
Annex

1. Code of Conduct
2. Child Protection Policy
3. Religious Community Life
4. Volunteer Policy
5. Letter of Understanding
   5.1 With Religious Institute
   5.2 With a Long-Term Volunteer
   5.3 With a Short-Term Volunteer
6. Practical Information for New Personnel
7. Personnel Evaluation Form
8. Completion of Service Questionnaire
   8.1 For Religious
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9. Emergency Contact and Medical Form
10. Security Guidelines
11. Crisis Management Planning
Annex 1: Code of Conduct

Preamble

Solidarity with South Sudan is an act of solidarity between religious institutes/congregations of men and women that are members of the Unions of Superiors General (USG and UISG) and the Church in South Sudan under the direction of the Sudan Catholic Bishops’ Conference.

Solidarity with South Sudan (Solidarity) is a project that seeks to promote the Kingdom of God in partnership with the local church and the people of Sudan through the establishment and development of teacher training and health training institutes and those pastoral services deemed most urgent.

In recognition of the dignity of each person, Solidarity commits its community members to embrace and act out of a spirituality of justice, peace and integrity of creation as outlines in the Solidarity Mission Statement.

Principles

As a member of Solidarity, I commit myself to the following principles:

1. To recognize and respect the inherent dignity of each person with whom I interact.
2. To treat everyone justly and fairly, without discrimination, respecting the person’s dignity, self-worth, rights, history and cultural and religious values.
3. To foster empowerment and self-reliance among the people we serve and thus avoid creating dependency.

Professional Standards of Behavior

I will ensure that my personal and professional behavior is, and is seen to be, of the highest standard. I understand that commitment to this standard is indicated by:

1. Endeavoring to represent and further the values and mission of Solidarity.
2. Having a special care and concern for the people with whom I live and work and exercising reasonable caution when undertaking any activities that may result in harm or injury to me or others.
3. Facilitating open and honest communication within Solidarity while maintaining the highest degree of confidentiality in professional matters.
4. Carrying out as conscientiously as possible the tasks, duties and responsibilities that I have legitimately undertaken in Solidarity.
5. Abiding by Solidarity policies and guidelines.
6. Avoiding discrimination in employment, programmes or services on grounds of race, gender, religion, color, national or ethnic origin, language, marital status, sexual orientation, age, disability, political conviction or social status.
7. Abiding by the laws and regulations of the country and refraining from becoming involved in sectarian politics and making public comments on political or religious matters.
I will refrain from any conduct or wrong-doing which may bring Solidarity, the Catholic Church of South Sudan or myself into disrepute. Such behavior may be grounds for dismissal and include:

1. Unauthorized disclosure of confidential or other sensitive information concerning Solidarity personnel, operation or the people with whom we work or serve.
2. Hiring or using persons for private services without just compensation.
3. Violent acts, including verbal abuse, sexual exploitation or harassment towards fellow staff members and workers, people we serve, other church personnel and inter-agency colleagues, host community members and donors.
4. Sexual activity with children, persons under the age of 18, which is prohibited regardless of the age of the majority or the age of consent locally; mistaken belief in the age of the child is not a defense.
5. Being under the influence of alcohol in the workplace or whilst representing Solidarity and being in possession of or being under the influence of any illegal substance.
6. Misuse, theft or fraud of Solidarity assets, funds or records; or any criminal offence.
7. Deliberate or willful undermining of the mission of Solidarity.

Conclusion

I have carefully read this Solidarity Code of Conduct, have discussed its contents with the Solidarity Executive Director or my supervisor, and have had time to become familiar with the relevant documents. I am committed to the Solidarity Mission and aware that Solidarity expects me to uphold the high standards of behavior described in the Code of Conduct.

I accept the obligation to create and maintain a work environment which prevents sexual exploitation and abuse and promotes the implementation of this Solidarity Code of Conduct and the Solidarity Child Protection Policy. Where I develop concerns or suspicions regarding sexual abuse or exploitation by a fellow Solidarity worker whether in the Solidarity environment or elsewhere I must report such concerns via the established Solidarity reporting mechanisms.

Name: __________________________
Signature: ________________________ Date: ______________

Key Definitions

“Sexual abuse” is an actual or threatened physical intrusion of a sexual nature, including inappropriate touching, by force or under unequal or coercive conditions.

“Sexual exploitation” is any abuse of a position of vulnerability, differential power or trust for sexual purpose. This would include the exchange of money, employment, goods or services for sex or sexual favors.

Annex 2: Child Protection Policy

Rationale

Profound respect for the dignity of all people, especially children and vulnerable adults\(^1\), underlies the mission and ethos of Solidarity with South Sudan (Solidarity). It is also the basis of all Solidarity policies and the stated expectation in terms of the attitudes and behaviour of Solidarity personnel\(^2\) towards people they meet and work with, especially those in a position of vulnerability. Therefore every effort must be made to protect children and to ensure that physical, sexual, emotional or psychological abuse or neglect is prevented\(^3\). In the unfortunate event of allegations of abuse of a child, it is necessary to have in place procedures protecting the rights of the child and the rights of the adult who is accused.

Purpose

1. **To Protect Children:** To provide a secure and safe environment for all the children\(^4\) who are in direct and indirect contact with Solidarity personnel.

2. **To Protect all Solidarity Personnel:** To ensure that Solidarity policies and protocols demand the highest standards of propriety for the conduct and behaviour of Solidarity personnel when dealing with the children of South Sudan.

3. **To Protect the Organization:** To have in place clear procedures and good practice when dealing with any complaint of abuse made against Solidarity personnel. Having such a policy in place will hopefully defer those who may wish to abuse children from joining the organization and thereby protect the organization.

General Guidelines

1. Education programmes, both in the teacher training and health training institutes, provided by Solidarity with South Sudan, should include adequate segments which instruct persons on what constitutes behaviour boundary violation and when such behaviour constitutes abuse of another. The Staff Handbook should also stress expectations of the highest standards of conduct for Solidarity staff members. Solidarity with South Sudan should have all appropriate preventative strategies in place.

2. Any form of sexual behaviour with a minor, whether child or adolescent, is always sexual abuse. It is both immoral and criminal. The physical, emotional, psychological abuse and neglect of children is also abhorrent. The response of Solidarity with South Sudan to any misconduct on the part of a staff member with any child must be

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\(^1\) A “vulnerable adult” is a person of 18 years or older who because of mental or physical impairment or emotional capacity is unable or unlikely to report abuse. Whenever the Child Protection Policy refers to a child or children this also includes those considered to be “vulnerable adults.”

\(^2\) Solidarity personnel - this includes all religious community members, lay staff and volunteers who work with Solidarity or in Solidarity’s name.

\(^3\) See appendix 1.

\(^4\) There are some children who are particularly vulnerable e.g. children with disabilities; from ethnic minorities; children who are refugees, asylum seekers, orphans, living in residential care, in dysfunctional families etc.
founded on an acknowledgement of the wrong that has been done to the child, the
hurt which such abuse imposes and the potential for long-term damage to the child.

3. The receiving of a complaint and the investigation will always be carried out with
discretion and respect. Efforts will be made to ensure that the rights and reputations
of both the accused and accuser be safeguarded during an investigation.

4. Any Solidarity person accused of boundary violation or abuse will be treated fairly
and with respect. While the accusation is being investigated, his/her rights as a
person and staff member (if the person is a staff member) or volunteer will be
respected and every effort will be made to preserve his/her good name. Unless guilt
has been admitted or until guilt is proven, the accused should not be referred to or
treated as an offender.

5. In any inquiry, the search for the truth will be paramount.

6. If guilt is admitted or proven, an offender must take personal responsibility for
his/her actions.

7. Staff members will be attentive and sensitive to children. If staff are concerned
either as a result of disclosure by the child or some other evidence, that abuse of a
child is occurring either by a staff member or by some other person, the staff
member should bring these concerns to the attention of the Executive Director in
Juba or to the Associate Executive Director in Rome.

8. On being satisfied that there is a genuine concern, the Executive Director will contact
the Chairperson of the Governing Board to ensure correct protocols are followed for
the ensuing investigation.

9. Solidarity with South Sudan will cooperate fully with any investigation initiated by
the appropriate authority. All complaints of sexual abuse within Solidarity with South
Sudan are to be dealt with justly.

Procedures for Dealing with Disclosure and Suspicion

Solidarity recognises that disclosures (i.e. when a specific allegation of abuse is made
against a named individual) and suspicion (i.e. when concern is expressed about abuse that
may have taken place or may take place) should always be investigated and acted upon
swiftly, making the welfare of children the paramount consideration. Any information given
in confidence should be received on the basis that it will be shared\(^5\) with the relevant people
in authority. This could include the Solidarity Child Protection Officer, the Solidarity
Executive Director and the Solidarity Associate Executive Director. In the event of a
complaint being made against the Solidarity Child Protection Officer or the Executive

\(^5\) A promise of total confidentiality should never be made to a child. Instead the child should be assured that only those
who need to know will be told.
Director, the Associate Executive Director will undertake the investigation. Parents or carers will be informed as appropriate.

**Interviewing a Child**

Great care and sensitivity must be taken in any initial interview with a child who makes a complaint. No further interviews of the child should take place, pending the formal investigation in accord with the protocols, without the consent of the child’s parent(s) or guardian (unless the complaint is against the parent or guardian).

When a child or young person discloses that he/she is being abused or has been abused the person to whom the disclosure is made should:

1. Listen to and accept what the child is saying
2. Take the allegation of abuse seriously
3. Reassure the child that they have done the correct thing in telling you
4. Let them know that you need to tell someone else.
5. Do not promise total confidentiality
6. Let the child speak freely but do not press for information or excessive detail
7. Let the child know clearly what you are going to do next and that you will let them know what happens
8. Record carefully what you have heard while it is still clear in your mind – include the date and time and length of the conversation and any incident you remember.

**Steps for Dealing with Disclosures**

If any member of staff or Solidarity volunteer suspects abuse or if a child makes a disclosure or a person external to Solidarity reports a suspicion or allegation relating to any Solidarity religious or lay staff member or volunteer or related to any Solidarity activities, the following steps should be taken immediately:

1. Avoid any delay and report the matter to the Solidarity Child Protection Officer

2. If a member of Solidarity is the subject of an allegation of child abuse, that staff member will be asked to take leave from their duties until the investigation has been completed. He/she will be advised to seek legal advice. In the case of religious personnel, the relevant Superior General/or Provincial Superior will be informed. The liaison Bishop on the Governing Board representing the SCBC will also be informed.

3. In the case of a Solidarity volunteer, he/she will be asked to withdraw from their work until an investigation has been completed. In both cases, it should be made clear that the suspension does not imply guilt but rather protects all parties while the investigation is ongoing.

4. If a disclosure of abuse takes place in which the alleged abuser is a Solidarity religious or lay staff member or volunteer or if the incident has taken place on
Solidarity premises or in connection with any Solidarity activity or programme, Solidarity will inform the statutory authorities.

5. If a suspicion is expressed Solidarity will undertake a risk assessment and then take appropriate action which may involve contacting statutory authorities.

6. If an allegation of child abuse is made involving a Solidarity staff member or volunteer, this allegation together with a record of the investigation undertaken and the outcome arrived at will be recorded in a separate personal file. Confidentiality regarding these records will be scrupulously maintained and information will only be released to those members of the Solidarity management team approved for such purpose by the Solidarity Governing Board and who have need to know for the protection of children. All records should be kept for 50 years.

7. If any incidence of child abuse takes place in connection with Solidarity as an organization or any Solidarity activity or programme, Solidarity undertakes to provide pastoral support/accompaniment for the alleged victim and the alleged abuser while the investigation is being carried out. Solidarity will also seek to ensure the any continuing support needed after the situation has been resolved, is made available.

8. If a member of Solidarity staff or anyone closely associated with Solidarity’s work is found to have committed acts in relation to children which are criminal or contravene in a serious way the principles and standards set out in this policy, Solidarity will take disciplinary action and/or any other action which may be appropriate to the circumstances. If volunteers are found to have committed such acts, the Solidarity/volunteer relationship is to be terminated immediately.

9. If it is found that an accusation is mistaken or without foundation, positive steps should be taken to ensure that the person wrongly accused is completely cleared of any suspicion concerning his/her good name or character.

10. If a child reports a case of abuse which has occurred elsewhere to a Solidarity staff member, he/she should report the situation immediately to the Solidarity Child Protection Officer in order to determine what steps to take.

Appendix: KINDS OF ABUSE

Abuse occurs when adults or other children hurt children under the age of 18 either physically or in some other way. In the majority of cases the abuser is someone the child knows well, such as a parent, a relative or a family friend.

There are 4 different kinds of abuse:

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6 Adapted by CAFOD from Child Protection Policies of other Catholic and BOAG agencies and NSPCC guidance in “First Check”.
Physical Abuse: This is actual or likely physical injury to a child such as hitting, kicking or shaking where there is definite knowledge or reasonable suspicion that the injury was inflicted or knowingly not prevented.

Emotional Abuse: This is harm done by persistent or severe emotional ill-treatment or rejection, such as degrading punishments, threats, bullying or not giving care or affection, resulting in adverse effects on the behaviour and emotional development of a child.

Neglect: This occurs when basic needs such as food, warmth and medical care are not met or when there is failure to protect a child from exposure to any kind of danger resulting in serious impairment or a child’s health or development.

Sexual Abuse: This occurs if a child is pressurized or forced to take part in any kind of sexual activity whether or not the child is aware of or consents to what is happening. Sexual abuse includes incest, rape and fondling. It may also include non-contact activities, such as showing child pornography or internet based activity and viewing pornographic images of children. Sexual abuse may involve siblings or other family members or persons outside the family.

Annex 3: Religious Community Life: General Working Guidelines

Introduction

The final document from the Congress on Religious Life in November of 2004 gave the impetus for the birth of Solidarity with South Sudan with the challenge to create something new: “A new paradigm for consecrated life is being put together, born of compassion for the scarred and down-trodden of the earth, around new priorities, new models of organization and open and flexible collaboration with men and women of good will.”

New forms of community life are an essential part of the new paradigm. This document is meant to provide general guidelines to help each community in the development of its own community life plan. It needs to be clear, however, that ‘community’ can be used to describe the organisation at various levels.

The broader Solidarity with South Sudan (Solidarity) ‘community’ entails men and women working to develop and promote the mission of Solidarity both within South Sudan and in other parts of the world such as in Rome and Washington. In this document, ‘community’ is being used more narrowly to describe the religious men and women and lay persons actually living together and working for Solidarity in the country of South Sudan. Further within South Sudan, ‘community’ can be used to describe the total group of people, belonging to different Religious Institutes, plus lay people participating in the mission of Solidarity or, more narrowly again, the group of people living and working in a specific location such as Juba, Yambio, Wau, Riimenze or Malakal.

While not discounting the importance of the wider definitions of ‘community’, the focus of this document is on the localised community in one of these places, principally comprised by members of Religious Institutes but sometimes accepting lay volunteers as part of the local ‘religious community’. The life style of each member and community organization will be an important aspect of their mission of bringing hope and reconciliation to the people and, at the same time, should facilitate a smooth and efficient implementation of the project.

When lay volunteers come to work with Solidarity it is important for the community to discuss the level of participation of the lay volunteers in community activities such as prayer, meals, community meetings, etc. It is possible for Solidarity to have lay volunteers who are accepted as members of the local community provided they share the values of that community.

Equally, it is possible for someone to be a member of the broader Solidarity ‘community’ within South Sudan but not to become a member of the local community. There is a matter of mutual discernment and decision-making by both the lay person and the religious community as to whether or not a lay volunteer, or lay worker, is part of the local community. There may be sensitive implications in determining a clear understanding of the status of a lay person participating in the Solidarity mission, especially as regards living arrangements.

A lay volunteer can be described as a community member if mutually accepted to be part of

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7 Working Document from the Congress on Religious Life: Passion for Christ, Passion for Humanity, #73.
the community or as a community **associate** if sharing the ministry of the community without committing to the values of community members.

It is to be understood that all community members, including any lay persons, will strive to share in the richness of each other and their institutional charism and traditions, or their status as single or married lay persons, so as to contribute to mutual spiritual growth and a commitment to values expected in a strong Christian community. Communities, and their members, will also work to become more aware of the teachings and methodologies of the South Sudanese Church.

The coordinator of the community at the local level, as well as the Solidarity Community Life Coordinator taking on the broad responsibility for the promotion of quality community life, will take special care to facilitate the building up of a positive environment in which all its members, lay and religious, may live their vocation joyfully and to find the needed mutual support in the realization of the mission of Solidarity.

**Community Organization**

1. **Community Building**

Taking into account that Solidarity is an initiative of religious men and women belonging to different Religious Institutes, with the collaborative assistance of individual lay members, much importance is given to facilitate the integration of all the members into a common community. For that purpose,

- an orientation will be held every year for all new community members and associates who come to participate in **Solidarity**
- each community will plan practical ways of having regular community building sessions.
- facilitation for local communities will be provided as needed especially when a new community is established or there is significant membership change.

2. **Community Plan**

Each Solidarity community will draft a community plan that takes into account the mission of **Solidarity with South Sudan** and the personal needs of its members. This should include prayer, ongoing formation, interpersonal relationships, community organization, sharing of leisure time together, the status of any lay collaborators in the mission, and finances.

The Community Plan will include, as a priority, common prayer, which may combine both prayer within the community and shared prayer with South Sudanese people in the area.

The plan should also address

- sharing the experiences of life and ministry of the members of the community
- keeping alive a sense of community among all the members
- sharing the richness of the different charisms and the reality of each Institute
- on-going formation that should include matters on religious life, local church, cultural and social realities of the milieu in which the community is placed
- conflict resolution and ways to deal with stress, loneliness and other common situations in mission communities.
- shared leisure time; celebratory and festive occasions.
- integrating into the cultural richness of the South Sudanese culture
- providing for the social needs of any lay members or associates.

In drafting a yearly budget for the community and in periodical evaluation of it, it is important for community members to recognise that they are living with, among and alongside the South Sudanese people and, as such, must work toward building the Kingdom of God in a distinctly South Sudanese cultural and spiritual context. All members of Solidarity are encouraged to participate in the activities and programs of the local Church. Community members are encouraged to make efforts to learn the basics of the local language in order to integrate more easily with the local people.

While remembering that Solidarity donors give money for the specific, defined mission of Solidarity, the plan should also address expectations and practicalities re occasional gift-giving/charity, cooking, vehicle usage, property and household responsibilities, times and places of quiet, response to visitors, animals/pets in the house, supervision of employees, areas where smoking may be permitted and the like.

3. Community Fund

Openness and transparency with regard to financial resources are also essential principles for the community. A stipend is established every year by the Governing Board, when it approves community budgets, to support community members in their living expenses and each member of the community will also receive from the community bursar an agreed upon personal allowance as stipulated by the Executive Director after consultation with the South Sudan Leadership Team.

Guidelines for the use of personal funds or donations given directly to individuals will be developed by the South Sudan Leadership team in consultation with the local Solidarity community.

4. Community Coordinator

Each local community will have a coordinator (elected or designated) who will facilitate the various aspects of community life such as communications and coordination with other Solidarity project sites, authorities of the local Church, appropriate integration of the community with the local South Sudanese community and activities. The person chosen and the length of service for the role will be discerned by the local Solidarity community but the position will normally be reviewed annually in the development of the annual community plan. The community coordinator is not seen as the “superior” but rather as a brother/sister among equals who facilitates the smooth running of the community.

5. Community Bursar
Each community will elect a bursar for one year, with possible annual renewal. The Bursar will administer the community fund according to the budget approved by Executive Director for the community and prepare accounts as directed by the Juba office.

6. Coordination Of Communities

The Community Life Coordinator and the South Sudan Leadership team of Solidarity have the responsibility for the coordination of the various local communities in keeping with the approved statutes and any other guidelines that may come from the Governing Board or the Executive Director.

7. Annual General Meeting of the Members of Solidarity

Every year there will be a General Meeting open to all the community members and associates participating in the project in South Sudan. The General Meeting has as its objectives:

- to build and develop bonds of respectful, friendly relationships and to foster communication among all the communities belonging to the project
- to consolidate the sense of co-responsibility of everyone regarding the different activities of the project,
- to evaluate the development of the project and the life of the different communities,
- to discuss new project proposals,
- to keep everyone informed of the current political situation and the security situation
- to keep alive and develop the common vision of the project as expressed in the International Congress on Religious Life (Rome 2004) and in the Mission Statement of the project which provided this inspirational vision:

‘Although we do not see clearly what the Spirit is bringing to birth in consecrated life, still we identify as sprouts of newness: The fundamental importance of our mission realized in accord with our particular and shared charisms, a mission that excites our imagination and impels us to undertake bold and prophetic new initiatives; to go beyond our frontiers to proclaim Jesus Christ through inculturation, inter-religious and inter confessional dialogue; to express our option for the lowly and excluded ones in society, to explore new means of communication: a mission and option for the poor. (#2 final document)

The celebration of the Congress has ended but its implications and demands continue. They begin now. The responsibility is ours—UISG,USG, national conferences of religious, communities and consecrated persons—to translate the Congress implications into attitudes, initiatives, decisions, projects. The way of understanding and living Religious Life that bore fruit so abundantly in the past is yielding to another way more in accord with what the Spirit asks of us. “We have a glorious history to remember and to recount, but also a great history still to be accomplished! Let us look to the future, where the spirit is sending us in order to do even greater things!” (VC;110; concluding paragraph of final document)
8. Vacations, Retreats and Emergencies

For Religious participating in the project:

- home leave \(^8\) will depend on agreement between the Religious Institutes and Solidarity

- the Solidarity norm is for each participant to have six weeks' vacation that will include the annual retreat.

- The South Sudan Management Team and the Solidarity Leadership Team will evaluate the possibility of some of the members participating in programs for ongoing formation. Also, the Superiors of the Religious Institutes should be involved in matters concerning their members.

- The Board is concerned that each community considers its plan for responding to any emergency situations for staff to use and accommodate to their specific situation and needs. The Board and South Sudan Management team give high priority to the safety of members and will assist expeditiously in helping members during any time of crisis.


9. Relation with Superiors of Religious Institutes Whose Members Participate in Solidarity

The Superiors of the Religious Institutes participating in the project are encouraged to follow closely its development and to keep in close contact with the members of their Religious Institutes.

Visits to their personnel in Southern Sudan are encouraged. Such visits should be coordinated with the Executive Director.

10. A Final Thought

“We have to move from our devotion to independence, through an understanding of interdependence, to a commitment to human solidarity. That challenge must find its realization in the kind of community we build among us. Love implies concern for all, especially the poor, and a continued search for those social and economic structures that permit everyone to share in a community that is part of a redeemed creation” (Sollicitudo Rei Socialis)

\(^8\) how the period of home leave is spent follows congregational policies, but the time frame is determined by SSS policies
Annex 4: Volunteer Policy

Introduction

Solidarity with South Sudan (Solidarity) is an act of solidarity between Religious Institutes and Congregations of men and women, which are members of the Unions of Superiors General (USG and UISG), and the Church in South Sudan under the direction of the Sudan Catholic Bishops’ Conference.

To meet specific needs of Solidarity with South Sudan, Solidarity may facilitate two forms of volunteering:

1. Experienced missionaries from religious congregations or suitable lay volunteers for short term service of 2 to 3 months;
2. Religious or lay volunteers for a longer period of service of at least 6 to 12 months.

Areas of volunteer service will depend on current needs of Solidarity projects, which may include: administrative tasks, financial advice, teaching English or other subjects to teachers, delivery of health training modules, agricultural or building consultancy, peace building or education, or retreat work.

The Volunteer

1. A volunteer must be 21 years of age or older, fluent in English, and have a college degree or applicable work experience to respond to a particular Solidarity Project need.
2. A volunteer will normally come through a religious congregation or a recognized volunteer program.
3. Volunteers will be self-funded or sponsored by their congregations, covering all travel-related expenses to and from South Sudan, medical insurance, personal effects or living allowance.
4. Volunteers will be provided with accommodation and meals for full time service by Solidarity; religious volunteers will be accommodated within the community: lay volunteers may be provided with alternative accommodation.

Application Process

Those who wish to serve as volunteers apply to the Executive Director in Juba or the Associate Executive Director in Rome, who is in consultation with the directors of the CHTI, TTI and pastoral Services about specific project needs and the professional services required and the contribution a volunteer might make.

Each applicant will be sent documents outlining:

- the history, mission, goals, organizational structure of Solidarity;
- the policy and guidelines for persons working as Solidarity volunteers;
- the practical conditions to expect in South Sudan, health precautions, and other pertinent information.
Each applicant will provide:
- a letter of application to work as an Solidarity volunteer, including time of availability;
- a brief curriculum vitae;
- a personal statement of what personal qualities and skills he/she believes that he/she would bring to assist the work of Solidarity;
- three written references (for short term 2-3 months volunteers this could be just one reference), one of which is from the recommending/sponsoring congregation or volunteer program.

Criteria for acceptance will be based on applicant’s CV, references, and interview, as well as:
- motivation,
- openness to Solidarity mission and values,
- openness to cross-cultural experience/cultural sensitivity,
- realistic self-assessment of strengths/limitations,
- capacity to reflect on self, others and situation,
- demonstrated experience of conflict resolution or problem solving,
- specific and demonstrated skills/experience/qualifications relevant to placement need,
- inter-relational skills and capacity for team work,
- life and work experience, including volunteering in local area,
- good physical health.

If initially assessed as suitable, the applicant would then be asked to undergo a health check and obtain and provide a medical clearance to work in South Sudan, and provide a police check and ‘working with children’ check.

Following the receipt of these documents, a decision will be made and communicated by the Executive Director. If the applicant is accepted as a volunteer, the applicant will be asked to sign a Letter of Understanding, Code of Conduct and Child Protection Policy which outlines:
- the expectations of Solidarity in terms of professional standards;
- what the volunteer is required to put in place such as purchasing travel to and from South Sudan, personal health insurance, obtaining of passport and visas;
- what Solidarity will provide by way of accommodation and support;
- the lines of responsibility within Solidarity and, specifically, who will be the immediate mentor and supervisor of the volunteer;
- a statement of procedures to be followed for expressing any grievance or complaint and achieving a just and expeditious resolution.

The designated Executive Director will also sign the Letter, keep one copy and give one copy to:
- the volunteer
- the director of the institute or program
- the sending religious congregation or volunteer program agency, if required.
Time frame for application, acceptance and pre-departure preparation processes normally requires four to six months, which may vary depending on circumstances. This allows for all parties to communicate information and expectations. Discernment is central to any decision made.

Pre-Departure Preparation

The volunteer will be guided by the Executive Director in orientation which includes:

- *Solidarity* charism, mission, spirituality, values, and projects;
- Understanding *Solidarity* Letter of Understanding, Code of Conduct and Child Protection Policy;
- Cross-cultural preparation and country/region specific briefing;
- Expectations regarding health and well-being, setting personal goals and mentoring during service period;
- Practicalities of financial arrangements, health insurance, security and evacuation procedures;
- Provision of information for and details of travel plans.

Executive Director and receiving projects / communities will:

- Propose volunteers for a particular project need;
- Obtain and provide information regarding living and working arrangements (e.g. food, accommodation, daily routines, work environment, prayer);
- Communicate and prepare volunteers accordingly;
- Provide relevant dates and details of placement;
- Welcome and provide orientation of volunteers;
- Prepare volunteers regarding local requirements, as necessary.

During the Volunteer Service Period

The volunteer will:

- ensure the highest standard of personal and professional behaviour and service in keeping with *Solidarity* mission, values and policies;
- accept that terms of placement and service may change as result of changing situations of the project and/or receiving community;
- participate in all briefing and debriefing sessions and formal evaluation process.

The receiving project/community will:

- provide ongoing mentoring and supervision of the volunteer;
- communicate with Executive Director in Juba and Associate Executive Director in Rome regarding the volunteer’s progress and any serious concerns;
- facilitate briefing and debriefing sessions and the evaluation process.

Formal Evaluation

Every volunteer will participate in a formal evaluation of their experience with *Solidarity* in South Sudan at the completion of the service period. This avails the opportunity to reflect
on the experience; offer suggestions to make the time more beneficial to volunteers, Solidarity project/community, and service recipients; and improve effectiveness of future volunteer placements.

The volunteer of a short-term time of service will complete an evaluation at the end of the time in South Sudan and will complete a written evaluation some months after completion of service.

The volunteer of a longer period, in addition to the end of term evaluation, will participate in a mid-term interview and review.

The volunteer’s mentor/supervisor facilitates the final evaluation of the volunteer which could include:

- a community review with the volunteer;
- focus on the project the volunteer contributed to;
- a brief report of the experience written by the volunteer before returning from placement
- a short structured questionnaire to help the volunteer reflect on their experience.

An adapted version of the “Personnel Evaluation Form” (Annex 7) and “Questionnaire on Completion of Volunteer Service” (Annex 8.2) might be used.

Extension of Service

An extension of service may be possible, subject to community and project needs, availability of space for volunteers to stay, the yearly budget, and conclusion of the evaluation.

Before the end period of service, the volunteer would express this desire to the designated mentor/supervisor and put the request in writing to the Executive Director, indicating the duration of the new period.

Any extension will be determined by mutual agreement/decision of the sending congregation/volunteer agency, the Executive Director and the director of the institute and receiving community.

‘Short-term’ volunteers may have their service extended for a further two months with the volunteer signing an addendum to the Letter of Understanding which extends the validity of Code of Conduct and Child Protection Policy.

‘Long-term’ volunteers may extend their time of service up to 12 months by signing a new Letter of Understanding and copies given to all who received the original Letter.

Annex 5: Letter of Understanding

5.1 With Religious Institute

Between the Religious Institute & Solidarity with South Sudan¹

By this Letter of Understanding, Solidarity with South Sudan welcomes participation with the Religious Institute of ____________________________ through the presence of ____________________________ (name of member)

Mission Statement

Inspired by the 2004 Rome Congress on Consecrated life, Passion for Christ Passion for Humanity, this project; Solidarity with South Sudan, (Solidarity), is an act of solidarity between Religious Institutes/Congregations of men and women, which are members of the Unions of Superiors General (USG and UISG), and the Church in South Sudan under the direction of the Sudan Catholic Bishops’ Conference (SCBC).

After decades of civil war, when the Comprehensive Peace Agreement (CPA) was signed in January 2005, the bishops of South Sudan invited the USG/UISG to consider the needs of their people. Following a consultative process it became clear that projects related to education, health and pastoral care are needed if the goals of the CPA are to be achieved.

Solidarity with South Sudan is a project that seeks to promote the Kingdom of God in partnership with the local church and the people of South Sudan through the establishment and development of teacher and health training institutes and those pastoral services deemed most urgent.

In recognition of the dignity of each person, Solidarity commits its community members to embrace and act out of a spirituality of justice, peace, and integrity of creation marked by:

• proclamation of the Paschal Mystery of Jesus Christ through our life witness and committed action, through our community life together and prayer life,
• vulnerability and powerlessness, placing ourselves at the service of the people of South Sudan,
• appreciation and respect for local cultures, learning from the values of others which enrich and challenge our way of living,
• dialogue and mutuality, recognizing the Spirit of God at work in each person and each faith tradition,
• solidarity and accompaniment, empowering and supporting the South Sudanese people as they rebuild their lives, their communities, and their societal structures
• reconciliation, promoting mutual understanding to heal past hurts and build right relationships
• reverence for all creation, committing ourselves to recognize the sacredness of life and to protecting life in all its forms
• hope, shouldering the struggle together with the South Sudanese people in their journey of peace and reconciliation

¹ The Letter of Understanding is to be read in conjunction with all other relevant Solidarity documentation.
1. Role and Responsibilities

Solidarity with South Sudan

has engaged ____________________________________________________________
(name)

in the capacity of _______________________________________________________
(ministry title)

at ________________________________________________________________
(location)

A job description has been attached for information purposes.

The location or job responsibilities may change during the term of the service with Solidarity with South Sudan and will be discussed with those responsible in advance of any such change. However, the needs of Solidarity will determine placement and will be at the discretion of Solidarity.

2. Length of Placement

The length of the placement in South Sudan will usually be for a minimum of three years for both project and administration staff with the possibility of extension.

The placement will commence on __________________________________________

Either party may cancel the understanding by the giving of one to three months’ notice (depending on the circumstances) at any time. The understanding may be extended beyond three years by agreement of the religious member involved, Solidarity and the respective religious institute.

3. Probation Period

The first six (6) months of this commitment with Solidarity with South Sudan will be a probationary period. Solidarity may terminate participation at any time during this period. The probationary period counts for time served under the understanding. At the completion of the probationary period any change in the understanding will be communicated by the Executive Director.

I have read and understood the Letter of Understanding for Services and the attached Terms and Conditions for participation in this project and agree to these conditions

________________________________________________
Person joining Solidarity with South Sudan (date signed - place)

________________________________________________
Representative of the sending Religious Institute (date signed - place)

________________________________________________
Representative of Solidarity with South Sudan (date signed - place)
1.0 Pre-Departure Arrangements

1.1 Medical and Vaccinations
All vaccination and medical costs will be covered by the Religious Institute of the person going to South Sudan.

It is mandatory that all persons applying to go to South Sudan undergo a medical exam to ensure that they do not have any health conditions that may put them at risk in the placement (e.g. diabetes in a location where there is no electricity to maintain the insulin supplies). Participation in the project may be terminated if it is determined that an individual’s health may be put at risk because of the intended destination.

1.2 Visa Arrangements
The Religious Institute of the person applying will cover the cost of visas for travel and any other necessary documentation.

1.3 Travel
It is expected that travel costs to and from Juba, South Sudan will be paid by the sending Religious Institute. Solidarity will pay for travel costs to the destination within South Sudan.

1.4 Pre-Departure Orientation
The person going to South Sudan is required to participate in a program of enculturation on Africa, especially if s/he has no previous missionary experience. However it is recommended that all who intend to join Solidarity have some period of preparation. The person may choose the program and all costs are to be paid for by the sending Religious Institute. There will also be an in-country orientation program about South Sudan once the person arrives.

1.5 Medical Insurance
The sending Religious Institute will be responsible for providing appropriate insurance (medical and personal injury) for the individual during the term of participation in the project. The insurance will take effect at least from the date of departure from the home country.

It is the responsibility of the individual to take out appropriate insurance for their personal effects such as cameras, money, etc. if required. Solidarity recommends the purchase of emergency evacuation coverage.

2.0 Performance Evaluation
At the commencement of participation in the project, individual performance objectives and measures for evaluation will be agreed upon. Depending upon the placement, the Director of the Teacher Training Institute or that of the Health Training Institute or the Director of Pastoral Services will monitor performance against these objectives and measures of evaluation and will provide feedback on performance on a yearly basis. Any written performance evaluation will be given to the person and filed in the offices in Juba and Rome. Copies will also be sent to the individual’s Religious Institute. Failure to achieve performance objectives and measures may lead to the termination of the understanding. The Executive Director will keep the Religious Institute of the person informed about his/her status and progress.

3.0 Allowances, Food and Lodgings

3.1 Stipend
For the length of placement Solidarity will provide the individual with a monthly stipend. The stipend is not remuneration and is provided to cover personal expenses each month. A person can request up to $150 per month to cover these personal expenses. If participation ends before the end of the month a pro-rata payment will be made. If Solidarity personnel begin to receive salaries from the South Sudanese government or other sources, then stipends may be adjusted.

3.2 Food and Lodgings
Solidarity provides the individual with lodgings. The standard is simple, in keeping with that which is appropriate for those working among the poor.

Typically the living arrangements will be in community. Community life may be with members of the same Religious Institute or with members of other Religious Institutes.

Solidarity will do all that is reasonable to ensure that the lodgings provided are secure and safe.

Solidarity expects the individual to share in the arrangements needed for the running the community house. This covers food, cooking, cleaning, maintenance, etc.

3.3 Payment
Individuals will receive a monthly stipend as arranged. The stipend will be paid in cash.

4.0 Leave Arrangements

4.1 Annual Leave
It should be noted that general living conditions in South Sudan are very demanding; the climate is hot all year around. The length of the dry and the wet season varies according to location. Many places are arid and dusty. Consequently the period of
annual leave is an important part of the rhythm of the year and is needed for the well-being of each Solidarity member.

Each person is entitled to six weeks (6) annual vacation/holiday\(^2\) for each completed year. Annual vacation/holiday\(^2\) may be taken in advance of the completion of one year; however the amount of leave would not normally be in excess of the pro-rata entitlement.

Solidarity encourages the taking of annual leave to ensure the individual takes adequate rest and time away from her/his duties. In particular Solidarity encourages leave to be taken outside South Sudan.

It is understood that the Religious Institute of the person pay for travel expenses outside South Sudan. $300 is given by Solidarity for the annual holiday period.

4.2 Illness

Solidarity encourages individuals to take all reasonable precautions to prevent illness. In the event of illness or injury the Solidarity community members with whom the person lives will see that proper care is given. In the event of serious illness or injury, Solidarity will follow the directives of the person’s Religious Institute.

4.3 Transfers

Any transfer of personnel within South Sudan will be done in consultation with the person involved, the person’s institutional leadership and Solidarity in such manner as to accommodate as much as possible the needs of the person and the project and with the eventual awareness, [not permission], of the local ordinary.

4.4 Other

From time to time there may be requirements for the taking of additional leave; these requests are to be taken to the respective Director and the Executive Director. The Associate Executive Director will be informed.

In the case of serious illness or bereavement in the individual’s immediate family consideration shall be given to a request for a temporary release from the understanding. In such a situation it is expected that the Religious Institute of the person covers the expense for travel home.

5.0 Security Guidelines and Arrangements

Solidarity expects all community members to act responsibly and reasonably so as not to put themselves or others at risk of injury or danger. Local security guidelines have been developed and will be made available to participants.

\(^2\) How this period of time is spent depends on the congregational policies.
6.0 Responsibilities of the person working with Solidarity with South Sudan on the local level:

6.1 Community Life
Community life is an essential component of Solidarity with South Sudan. Ordinarily members live in community with other members of their own religious institute or in inter-congregational and mixed communities. At the beginning of each year, it is expected that each community takes time to get to know one another and come to an agreement on how they will live community life during their time of commitment to Solidarity, keeping in mind that a community witnesses not only by doing but also by living together in mutual trust and love and by praying together. Each community will choose a member to act as a coordinator to maintain contact with the Executive Director. Each community should reflect on the Solidarity mission statement and writes a local mission statement as to how that will be lived out in the local community.

6.2 Ministry
Solidarity promotes development through capacity building - providing teacher education, the training of health care workers and pastoral personnel. In addition, Solidarity communities are also committed to meeting other pastoral needs. All ministry is done in collaboration with the local Church (through the SCBC) and people of the area.

7.0 Termination of the Understanding

7.1 Termination of the Understanding
Either party may terminate participation in the project by the giving of one to three months’ notice in writing. This will involve consultation and communication with the major superior of the Religious Institute and the Executive Director.

7.2 Serious or wilful misconduct
In cases of serious or wilful misconduct Solidarity with South Sudan may terminate the understanding without giving notice (instant dismissal) and the local ordinary has the same right.

8.0 Relationships with Partners and Government Departments
Solidarity with South Sudan is a partnership with religious communities, who are members of the USG/UISG and the Sudan Catholic Bishops Conference. Solidarity also works in collaboration with other church groups, local government departments, UN and other aid-related agencies. As such, each member of the Solidarity community is expected to build cooperative and effective relationships appropriate to the particular role.

[Letter of Understanding approved by March 27, 2009; adapted March 2012.]
5.2 With a Long-Term Volunteer
Between a Long-Term Volunteer & Solidarity with South Sudan

By this Letter of Understanding, Solidarity with South Sudan welcomes the participation of __________________________________________________________ (name) in this inter-congregational collaborative initiative which is in partnership with the Sudan Catholic Bishops’ Conference.

Mission Statement
Inspired by the 2004 Rome Congress on Consecrated life, Passion for Christ Passion for Humanity, this project; Solidarity with South Sudan, (Solidarity), is an act of solidarity between Religious Institutes/Congregations of men and women, which are members of the Unions of Superiors General (USG and UISG), and the Church in South Sudan under the direction of the Sudan Catholic Bishops’ Conference (SCBC).

After decades of civil war, when the Comprehensive Peace Agreement (CPA) was signed in January 2005, the bishops of South Sudan invited the USG/UISG to consider the needs of their people. Following a consultative process it became clear that projects related to education, health and pastoral care are needed if the goals of the CPA are to be achieved.

Solidarity with South Sudan is a project that seeks to promote the Reign of God in partnership with the local church and the people of South Sudan through the establishment and development of teacher and health training institutes and those pastoral services deemed most urgent.

In recognition of the dignity of each person, Solidarity commits its community members to embrace and act out of a spirituality of justice, peace, and the integrity of creation marked by:

1. proclamation of the Paschal Mystery of Jesus Christ through our life witness and committed action, through our community life together and prayer life,
2. vulnerability and powerlessness, placing ourselves at the service of the people of South Sudan,
3. appreciation and respect for local cultures, learning from the values of others which enrich and challenge our way of living,
4. dialogue and mutuality, recognizing the Spirit of God at work in each person and each faith tradition,
5. solidarity and accompaniment, empowering and supporting the South Sudanese people as they rebuild their lives, their communities, and their societal structures
6. reconciliation, promoting mutual understanding to heal past hurts and build right relationships
7. reverence for all creation, committing ourselves to recognize the sacredness of life and to protecting life in all its forms

---

1 The Letter of Understanding is to be read in conjunction with all other relevant Solidarity documentation.
• hope, shouldering the struggle together with the South Sudanese people in their journey of peace and reconciliation

1. Role and Responsibilities

**Solidarity with South Sudan** has engaged  ____________________________________________________________________________  
(name)

in the capacity of  ____________________________________________________________________________  
(ministry title)

at  ____________________________________________________________________________  
(location)

The location or job responsibilities may change during the term of the service with Solidarity with South Sudan and will be discussed with those responsible in advance of any such change. The needs of *Solidarity* will determine placement and will be at the discretion of *Solidarity*.

2. Length of Placement

The length of the placement in South Sudan will usually be for a minimum of **two years** for both project and administration staff with the possibility of extension.

**The placement will commence on:** ____________________________________________________________________________

**The placement will end on:** ____________________________________________________________________________

Either party may cancel the understanding by the giving of one to three months’ notice (depending on the circumstances).

3. Probation Period

The first six (6) months of this commitment with Solidarity with South Sudan will be a probationary period. *Solidarity* may terminate participation at any time during this period. The probationary period counts for time served under the understanding. At the completion of the probationary period any change in the understanding will be communicated by the Executive Director.

I have read and understood the Letter of Understanding for Services and the attached Terms and Conditions for participation in this project and agree to these conditions

_______________________________________________________________________________

Person joining Solidarity with South Sudan  
(date signed - place)

_______________________________________________________________________________

Representative of the NGO / Religious Congregation - sponsoring or recommending the Volunteer  
(date signed - place)

_______________________________________________________________________________

Representative of Solidarity with South Sudan (date signed - place)
 TERMS AND CONDITIONS FOR PARTICIPATION IN
SOLIDARITY with SOUTH SUDAN

1.0 Pre-Departure Arrangements

1.1 Medical and Vaccinations
All vaccination and medical costs will be covered by the person going to South Sudan.

It is mandatory that all persons applying to go to South Sudan undergo a medical exam to ensure that they do not have any health conditions that may put them at risk in the placement (e.g. diabetes in a location where there is no electricity to maintain the insulin supplies). Participation in the project may be terminated if it is determined that an individual’s health may be put at risk because of the intended destination.

1.2 Visa Arrangements
The person applying will cover the cost of preparing and sending the documentation for the travel permit/visa for South Sudan. Solidarity will pay for the travel permit/visa and the return courier costs.

1.3 Travel
It is expected that travel costs to and from Juba, South Sudan and to and from the placement destination in South Sudan will be paid by the volunteer or by his/her sponsoring organization. The expected sum should be agreed with Solidarity. Solidarity will pay for travel costs within South Sudan if the volunteer is requested to travel to other sites as part of his/her placement with Solidarity.

1.4 Pre-Departure Orientation
It is recommended that a volunteer going to South Sudan for an extended stay should participate in a program of enculturation on Africa, especially if s/he has no previous missionary experience. The person may choose the program and all costs are to be paid for by the person or sponsoring organization. There will also be an in-country orientation program about South Sudan once the person arrives.

1.5 Medical Insurance
The volunteer or the sponsoring organization will be responsible for providing appropriate insurance (medical and personal injury) for the individual during the term of participation in the project. The insurance should take effect at least from the date of departure from the home country.

It is the responsibility of the individual to take out appropriate insurance for their personal effects such as cameras, money, etc. if required. Solidarity recommends the purchase of emergency evacuation coverage.
2.0 Performance Evaluation

At the commencement of participation in the project, individual performance objectives and measures for evaluation will be agreed upon. Depending upon the placement, the Director of the Teacher Training Institute or that of the Health Training Institute or the Director of Pastoral Services will monitor performance against these objectives and measures of evaluation and will provide feedback on performance on a monthly or yearly basis (whichever applies). Any written performance evaluation will be given to the person and filed in the offices in Juba and Rome. Failure to achieve performance objectives and measures may lead to the termination of the understanding.

3.0 Allowances, Food and Lodgings

3.1 Stipend
Individuals who are being sponsored by an organization will receive a monthly stipend as agreed with the organization. This will be paid either by the sponsoring organization or by Solidarity on behalf of the organization.

Volunteers who are not sponsored by an organization will be responsible for their own personal expenses when in South Sudan.

3.2 Food and Lodgings
Solidarity provides the volunteer with board and lodgings. The standard is simple, in keeping with that which is appropriate for those working among the poor.

The living arrangements will normally be in a community residence. The community members will be mainly religious with lay volunteers. In some locations there may be separate accommodation for lay volunteers.

Solidarity will do all that is reasonable to ensure that the lodgings provided are secure and safe.

Solidarity expects the volunteer to share in the ordinary life of the Solidarity community

- to follow the arrangements for prayer, meals etc. as far as possible
- to share in the tasks needed for the running of the community house - purchase of food, cooking, cleaning, maintenance, etc.

4.0 Leave Arrangements

4.1 Annual Leave
A volunteer member on a long-term contract is entitled to six weeks (6) annual vacation/holiday\(^2\) for each completed year. Annual vacation/holiday may be taken in advance of the completion of one year; however the amount of leave would not

\(^2\) In case of a Religious Long-Term Volunteer, how this period of time is spent depends on the congregational policies.
normally be in excess of the pro-rata entitlement. While annual leave may be split into two or three shorter breaks these must be planned with the relevant Director so that the particular project does not suffer as a result.

4.2 Illness
Solidarity encourages individuals to take all reasonable precautions to prevent illness. In the event of illness or injury the Solidarity community members with whom the person lives will see that proper care is given. In the event of serious illness or injury, Solidarity will follow the directives of the person’s family or another person nominated by the volunteer.

4.3 Other
From time to time there may be requirements for the taking of additional leave; these requests are to be taken to the respective program Director and the Executive Director.

In the case of serious illness or bereavement in the individual’s immediate family a request can be made for a temporary release from the understanding. In such a situation it is expected that the sponsoring organization or the individual covers the expense for travel home.

5.0 Security Guidelines and Arrangements
Solidarity expects all volunteers to act responsibly and reasonably so as not to put themselves or others at risk of injury or danger. Local security guidelines have been developed and will be made available to participants.

6.0 Termination of the Understanding

6.1 Termination of the Understanding
Either party may terminate participation in the project by the giving of one to three months’ notice in writing. This will involve consultation and communication with the Executive Director.

6.2 Serious or wilful misconduct
In cases of serious or wilful misconduct Solidarity with South Sudan may terminate the understanding without giving notice (instant dismissal) and the local ordinary has the same right.

5.0 Relationships with Partners and Government Departments
Solidarity with South Sudan is a partnership with religious communities, who are members of the USG/UISG and the Sudan Catholic Bishops Conference. Solidarity also works in collaboration with other church groups, local government departments, UN and other aid-related agencies. As such, each member of the Solidarity community is expected to build cooperative and effective relationships appropriate to the particular role.

[This Letter of Understanding adapted June 2011.]
5.3 With a Short-Term Volunteer
  Between a Short-Term Volunteer & Solidarity with South Sudan

By this Letter of Understanding, Solidarity with South Sudan welcomes the participation of __________________________
__________________________
(name)
in this inter-congregational collaborative initiative which is in partnership with the Sudan Catholic Bishops’ Conference.

Mission Statement

Inspired by the 2004 Rome Congress on Consecrated life, Passion for Christ Passion for Humanity, this project; Solidarity with South Sudan, (Solidarity), is an act of solidarity between Religious Institutes/Congregations of men and women, which are members of the Unions of Superiors General (USG and UISG), and the Church in South Sudan under the direction of the Sudan Catholic Bishops’ Conference (SCBC).

After decades of civil war, when the Comprehensive Peace Agreement (CPA) was signed in January 2005, the bishops of South Sudan invited the USG/UISG to consider the needs of their people. Following a consultative process it became clear that projects related to education, health and pastoral care are needed if the goals of the CPA are to be achieved.

Solidarity with South Sudan is a project that seeks to promote the Reign of God in partnership with the local church and the people of South Sudan through the establishment and development of teacher and health training institutes and those pastoral services deemed most urgent.

In recognition of the dignity of each person, Solidarity commits its community members to embrace and act out of a spirituality of justice, peace, and the integrity of creation marked by:

- **proclamation** of the Paschal Mystery of Jesus Christ through our life witness and committed action, through our community life together and prayer life,
- **vulnerability and powerlessness**, placing ourselves at the service of the people of South Sudan,
- **appreciation and respect for local cultures**, learning from the values of others which enrich and challenge our way of living,
- **dialogue and mutuality**, recognizing the Spirit of God at work in each person and each faith tradition,
- **solidarity and accompaniment**, empowering and supporting the South Sudanese people as they rebuild their lives, their communities, and their societal structures
- **reconciliation**, promoting mutual understanding to heal past hurts and build right relationships
- **reverence for all creation**, committing ourselves to recognize the sacredness of life and to protecting life in all its forms

1 The Letter of Understanding is to be read in conjunction with all other relevant Solidarity documentation.
• **hope**, shouldering the struggle together with the South Sudanese people in their journey of peace and reconciliation

1. **Role and Responsibilities**
   **Solidarity with South Sudan**

   has engaged ________{Name}_____________________

   in the capacity of:__________{Insert}_____________________

   at: __________{Insert}_____________________

   The needs of *Solidarity* will determine placement and will be at the discretion of *Solidarity*.

2. **Length of Placement**
   The length of the volunteer placement in South Sudan is for approx. **two months**.

   The placement will commence on: __________________________

   The placement will end on: ________________________________

3. **Terms and Conditions**
   Travel to and from South Sudan, health insurance, visa and vaccination costs, personal expenses while in South Sudan will the responsibility of the volunteer. *Solidarity* will bear the costs of all internal travel and the cost of accommodation (food and lodging).

   **Signed Agreement**: I have read and understood the *Solidarity* Volunteer Policy, and I have signed the Child Protection Policy. As a short-term volunteer with Solidarity with South Sudan, I will respect its Catholic ethos.

   ________________________________
   Person joining Solidarity with South Sudan
   (date signed - place)

   ________________________________
   Representative of the NGO/Religious Congregation – sponsoring or recommending the Volunteer
   (date signed - place)

   ________________________________
   Representative of Solidarity with South Sudan
   (date signed - place)
Annex 6: Practical Information for New Personnel

Preface

Welcome to Solidarity with South Sudan (Solidarity). You have been accepted because your skills and talents are urgently needed in South Sudan and because you are also seen to be someone who will support the vision and mission of Solidarity through your future life and work. We are grateful for your generosity and would like to offer you some material in preparation for your time in South Sudan.

There are more than 30 full-time Solidarity members in South Sudan—from 20 different Catholic religious orders and 20 different nationalities, who live in community houses in 5 locations: Juba, Riimenze, Yambio, Wau and Malakal. In the January-February period short term volunteers come to help with the teacher training outreach programme. Inter-cultural and inter-congregational living has its rewards and challenges, and it is often beneficial to prepare for the experience by attending a workshop on the topic before coming to South Sudan. There is also good reading material available – on the internet and elsewhere.

Solidarity with South Sudan has become known throughout South Sudan at governmental and diocesan levels and also by the INGO community. As a Solidarity member it is important that you take as much care as possible to understand the Solidarity with South Sudan initiative, its history, its mission, its Catholic ethos and its way of operating. Building relationships with the South Sudanese people, the local Church and other religious congregations are important aspects of Solidarity’s life, and we ask you to take part in the local events that are part of church and social life.

When the first members of Solidarity with South Sudan arrived in early 2008, at the invitation of the Bishops’ Conference, absolutely nothing was in place. All houses and training centers had to be newly built or renovated. The necessary materials and skills didn’t exist in the country and are still fairly limited in supply in some places. In addition the normal infrastructure that one would expect to find in a country or region was totally absent. Getting official recognition took months and hundreds of meetings. Members of Solidarity who were here in those early days have many a tale to tell. During the past few years many things have improved but some have regressed again due to the closure of the border with Sudan and new internal conflicts.

As a new arrival you need to be sensitive to the following factors:

- South Sudan is one of the poorest countries in the world.
- Our lifestyle is simple and we share what we have, but we also expect members to share in the demands of running a house or compound e.g. cooking, washing dishes, driving etc. and to respect any local arrangements re security, dress code etc.
- You will be working in and living in a multi-cultural environment and that will require sensitivity and respect. (See the recommended read list for some background.)
- Our Solidarity communities have a schedule of daily prayer, recognized as an important element in the life of a Solidarity community, a source of support for all.

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1 Refer to the Solidarity with South Sudan White Paper, the Mission Statement, etc.
2 Refer to the Summary Report on the 2006 First Visit to South Sudan.
General Living Conditions:

Temperature and Clothing

South Sudan varies in temperature from warm to very hot all year round. It is rarely cold although occasionally some use a blanket, or at least a sheet, on cooler nights.

Most men and women wear sandals, or comfortable shoes. Sandals are usually worn by SOLIDARITY members but many Sudanese wear shoes and socks – and suits. Thongs and scuffs are common for those informally dressed.

If going to Malakal in the wet season (approximately May to November), a person will find gumboots essential. Women usually find it preferable to bring their preferred variety from their home country but large, robust gumboots for men can normally be purchased in Juba. Many SOLIDARITY members, in all locations, find washable ‘clogs’ very useful.

The best clothing for the heat is made from lightweight cotton. Women wear a wide variety of clothes: full-length dresses are common but so also are dresses below the knee. T-shirt and skirts are common everyday wear. Slacks were not often seen before independence in 2011 but fashions have since changed rapidly. Almost everything and anything seems okay to wear now, except short ‘shorts’.

Sudanese men seem to think one is not fully dressed in shorts. Mostly, when they go out, they wear long trousers. Three quarter length short longs, (or is it long shorts?), can be quite useful. Dress shorts are not so useful because shorts mean one is viewed as not fully dressed. Lightweight, casual shorts for around-the-house are most useful.

Hats are obviously essential in providing protection from the sun and it is wise to have some long sleeve shirts or trousers for ‘mozzie’ control in the evenings, if you are susceptible to malaria.

Food

The staple food of the South Sudanese varies from location to location. In one place it is a kind of porridge made from sorghum whereas in another place it is maize and in yet another it is cassava where both the leaves and roots are used as food. Ground nuts (known as peanuts in some countries) are used as a common and valued food source. Rice has become a common food throughout South Sudan and bread also becoming part of the diet of the people. They eat many green leaf crops and also cherish fruit such as mangoes and papaya in season.

SOLIDARITY personnel, however, are largely able to eat the same foods as they encounter in the divers countries from which the members come. There is often not the same variety of foods available in South Sudan as in one’s home country but variety is added by the different food preparation techniques brought to South Sudan by SOLIDARITY members. Normally there is some fresh fruit available and on occasions it is abundant. SOLIDARITY members sit down to many rice-based meals, supplemented from time to time by ‘Irish potatoes”, sweet potatoes, cassava and pasta. Bread of varying quality, most often in the form of bread rolls, is normally available each day.
Beef is the most common meat used by SOLIDARITY and is readily available – no choice of cut, just ‘beef’ that requires a lot of boiling, or pressure cooking, to tenderize it. All SOLIDARITY places have gas burners as well as the capacity to cook over charcoal. Some have ovens. Gas is normally, but not always, available. Town power is sometimes available in Juba but not elsewhere. Solar power does not normally support cooking.

Goat and chicken are often readily available throughout South Sudan at an economic price. Other meats such as lamb or pork may be available in some restaurants but are rarely seen by SOLIDARITY members, except in Riimenze (and nearby Yambio) where we grow some pigs. Good fish (Nile Perch only) may be purchased in Juba but is in limited supply in other places. Sausages are available in Juba but nowhere else. Processed meats such as bacon, ham, salami are available only in Juba and are expensive. Some tinned meats are usually available such as ‘corned beef’ or ‘chicken luncheon’ throughout South Sudan.

Eggs are normally available but temporary shortages of common food items such as eggs, tomatoes, cheese, carrots and other vegetables occur. Mostly powdered milk is used but occasionally long-life liquid milk can be purchased. Basic breakfast cereals such as corn flakes, weet-bix and rolled oats are usually available but are relatively expensive. Fruit juice, soft drinks and beer are usually available but wine at economic prices is not often seen outside of Juba where it is available at reasonable prices.

Overall, SOLIDARITY members are able to enjoy the same kinds of food they find in home countries but with far less variety and probably a heavier dependence on rice and beans. There is only one brand of margarine.

Locations and Travel:

SOLIDARITY currently has communities established in Juba (administrative and pastoral), Wau (health training); Malakal (teacher training), Yambio (teacher training) and Riimenze (pastoral and agricultural). Male and female SOLIDARITY members share the same houses and live as a mixed community. Malakal, however, has been closed since the outbreak of violence in late 2013.

The normal international arrival point by air in South Sudan is Juba. There are multiple services from local international airports in Nairobi, Addis Ababa, Kampala and Cairo and an airline called ‘Fly Dubai’ flies direct from Dubai.

New arrivals are always met by Br Denis, or someone else from the Juba community. Useful contact phone numbers are: Br Denis 0919790672; Br Bill 0929167063; Sr Annette 0954981873 ; Sr Alice 0954432100 ; Benard Okollah 0956484171

Br Denis and Sr Alice also arrange internal travel, with WFP (World Food Program, Humanitarian Air Services) or a commercial airline. Be aware that normally a 20 kg limit applies on such flights and a good travel bag for use on internal flights is helpful. This is not to suggest one brings only 20kg of luggage but be aware some luggage may need to be booked through as extra baggage or cargo with WFP to destinations in South Sudan beyond Juba. It can be done at a cost of approximately $3 per kilo.
House Facilities:

Each member of SOLIDARITY is normally accommodated in a single room. It can happen that persons share a room, on a temporary basis, but that is rare.

In all houses, except Riimenze, bedrooms have en-suite bathrooms. The bathroom is shared in Riimenze but there are three individual fully-walled toilets and three individual fully-walled showers in the Riimenze bathroom, and two hand basins. All bathrooms have articulated running water and provision for plugging in appliances with a nearby mirror.

All beds are equipped with full bedding and mosquito nets. There is no need to bring sheets, mosquito nets nor towels but some do find it useful to carry their own small hand towel. If a person, however, wants towels of top quality, then it would be necessary to bring them with oneself to South Sudan.

Reading Material

SOLIDARITY communities have each gathered reasonable collections of novels, as reading is one of the principal forms of entertainment. So new additions to the reading collections are always welcome. Books are usually shared around and passed from community to community. So it is best to bring books that can be read and passed on to others rather than books of special personal significance to an individual.

Each community has some resources for prayer and music but more are always welcomed. Most communities use the Prayer of the Church in some form but there are variations. Communities usually have some spare copies but for new SOLIDARITY members assigned to a particular community it is advisable to find out what is the common prayer book for that community and to bring a personal copy for oneself.

Other Recreational Opportunities.

It is possible to go for a walk or run in most places, in daylight hours. Mostly after dark, SOLIDARITY personnel stay indoors. Normally, the opportunity does not exist to go to a cinema, swimming pool or any other entertainment or activity complex.

So it is good to be prepared to participate in card games, have DVD movies to watch or play other board games. Many enjoy listening to music. There are English language radio stations and TV is available in the houses at Juba, Riimenze and Wau.

Visa and Travel permits

If there is a South Sudan embassy in the country from which you are travelling, the government requires that you get a visa there. If there is no embassy, send us a photocopy of your main passport page and a passport size ID photograph and we can get you an entry permit here. It will only be valid for 30 days. Hence we can only get it for you in the month before you arrive. Once we have the permit, we scan it and email it to you. You print it in colour. The permit will get you on to the plane and, on arrival in Juba, you show the permit.
You will then have to pay US$100 for a one-month visa. Later we shall renew your visa for a longer period.

All non-residents, even with a visa, are required to register with the police within 72 hours of arrival. We will assist you in that relatively simple process.

**Communications**

**Telephone:**

There are several telephone networks in use in South Sudan such as Zain, Vivacell and MTN with different coverage depending on tower locations. If you ring from a phone on one network, you can contact numbers on another. Some heavy phone users find it helpful to have a phone that takes dual sim cards and to utilize two networks; but most SOLIDARITY members have only one contact number.

Most persons bring a mobile telephone with them but it is possible to buy phones within South Sudan. It is advisable to purchase a local sim card for one of the networks, after arrival in South Sudan, for use while in South Sudan, to ensure you take advantage of local call rates. You then purchase airtime on your selected network. Cards for airtime are available throughout the country and sim cards and local calls are not expensive.

When you return to your home country you need to change back to your original sim card. So it is better to save speed dial numbers to your phone rather than your sim card.

All SOLIDARITY houses are within range of mobile telephone towers. In Riimenze the only network is MTN.

For international calls, it is generally far cheaper to use skype (without video).

**Internet:**

In all SOLIDARITY houses there is internet connectivity through satellite. It is not as fast as in the first world but is certainly a most valuable means of communication and information distribution. Any video files, however, download very slowly. About 4 megabytes is about the limit for an attachment. If attaching photos, it is helpful to reduce them first to less than 100kb. Larger files take much longer to upload or download.

In most places there is not a house computer and each SOLIDARITY person has her or his own laptop. It is best for one to take one’s own laptop to South Sudan, but it is possible to borrow access.

Common printers and scanners are available in most houses – unless out of order for the time being! Electronic servicing can be difficult to obtain in South Sudan. We have solar power in all houses with the consequence that, provided there is enough battery storage, internet access is possible at any time.
Power Supply

In theory, and sometimes in practice, there is 24 hours of town power in Juba. SOLIDARITY backs that up with reliable solar power in our Juba house. Wau used to receive town power every day but that has happened only rarely since independence. Wau has a large generator and some small ones. It also has solar power. Yambio has no town power but has a good generator. Solar has also been installed. Riimenze has solar power and a generator. There is no town supply.

In all SOLIDARITY communities in South Sudan, except in Malakal, the typical plug used for the wall sockets is the British variety with two smaller rectangular pins and one larger one (see photo)

In Malakal the two-rounded-prongs type is used – commonly used in Italy and much of Europe. (See diagram)

Buying inexpensive power adaptors in South Sudan is not difficult. There is generally no need for incoming persons, who are concerned about the weight of their luggage, to bring elaborate multiple plug adaptors from overseas.

The local voltage is supposed to be 220v. But it can vary greatly from time to time. A power board with a surge protector of any kind is a sensible precaution but mostly we are using solar power.

Torch

A torch with rechargeable capacity is highly desirable in all locations. But they are also inexpensive and readily available for purchase within South Sudan. Many LCD torches do not require batteries to be inserted and consequently weigh very little. Normal torch batteries of all kinds, however, can be purchased in South Sudan.

Personal Health & Hygiene

Dental Services:

Most SOLIDARITY members try to avoid seeking dental services in South Sudan but have oral check ups when on home leave. If unanticipated problems do arise, the best solution is often to approach the local UN base which usually has a dentist. There are no reliable dental services outside of Juba but services are available there..
Medical Services

A health clearance is required for all persons joining SOLIDARITY. Apart from obtaining the clearance, it is advisable also to discuss preventative steps with one's own doctor. It is important to receive the various inoculations specified in one's own country for visitors to Africa in general and South Sudan in particular. For example, an Australian returning home after visiting Africa must produce a card, at the immigration control, showing that he or she has been inoculated against yellow fever.

It is wise to be inoculated against yellow fever, meningitis, typhoid, tuberculosis, hepatitis A & B and also to be following a malaria prevention regime. Many SOLIDARITY members have also been inoculated against rabies. It is further recommended that all should be up-to-date with routine shots such as, measles/mumps/rubella (MMR) vaccine, poliovirus vaccine and diphtheria/pertussis/tetanus (DPT) vaccine.

There are doctors and nurses within SOLIDARITY and, in some situations, SOLIDARITY members can also call upon the services of the Comboni missionaries who have doctors among them and will freely offer treatment to SOLIDARITY members. For some special treatments, SOLIDARITY sends members to Nairobi but for major illnesses SOLIDARITY flies people to Rome or their home country.

Pharmacies

Most basic medications, including what we normally regard as prescription-only drugs, are available from the pharmacies in each city of South Sudan - without prescriptions. Costs are often lower than in first world countries.

It is wise to bring the first round of any medications one may need but it is probable one can obtain any standard medications one might need in South Sudan. If heavily dependent on a specific medication, contact Br Bill or Br Denis in South Sudan and they will enquire as to availability.

Be aware that the commercial name may be different. It is helpful to learn the alternative names of any drug used regularly. For example, the anti-malarial drug prescribed in some countries as 'Larium' is known as 'Mephaquin' in South Sudan. The anti-inflammatory drug commercially called 'Indocid' in some countries is also known as 'Indomethecan' and, in South Sudan, as 'Amimethacin'.

The limited range of fresh food available in some places suggests it to be wise to bring in and use some kind of multi-vitamin supplement to help balance one's personal diet.

Toiletries

It is best to bring what you require if you have special preferences but, at the local shops in South Sudan, one can always find the essentials: soap, tooth paste, etc. There is a reasonable range of creams, dressings, medications, cosmetics and so on available in South Sudan, especially in Juba. New goods continue to come on the market and the range of goods and services is steadily expanding overall.
Be aware one needs to become opportunistic and to buy goods when they are available: there are often short-term stock shortages and what was available one week may be out of stock the next.

Cracked feet can be a problem in the heat and with the wearing of sandals. ‘Heal balm’ can sometimes be purchased in Juba but it is wise to bring with one any favoured ointments and creams for skin care.

Haircuts

Men can find barbers in Southern Sudan but the basic approach is for the barbers to remove all hair. So if one wishes to be able to retain some hair, it is advisable to have one’s own hair-clippers. They are available at present in some SOLIDARITY houses but not all. Some SOLIDARITY staff have developed skills in hair dressing, perhaps to a level below the professional standards of some countries but above what is available locally here.

Women can find hairdressers in South Sudan but African styles are very different from western. Normally, female members assist one another with trims.

Short-term volunteers may decide the best option is to arrive with short hair and leave with longer hair!

Disposable razors can be purchased in all of the cities of South Sudan.

Other Administrative Services

Money and Banking

South Sudan has its own currency. The currency note denominations are one pound, five, ten, twenty-five, fifty and one hundred pounds. There are no coins.

Use of personal bank accounts is not common. ATMs are rare, as is the use of credit cards in shops. Cheques are not often used except between businesses. Largely it is a cash economy. The common reserve currency is US dollars, but they must have been minted in 2009 or later and be totally unmarked in any way. Any stamps or pen marks and they cannot be traded in South Sudan. The preferred exchange is in bills of $100 or $50 and normally the exchange rate improves for bigger bills and bigger amounts. Dollars are highly sought after.

The bank rate of exchange is always significantly lower than that available from various shopkeepers. So most SOLIDARITY personnel keep reserve funds in US$100 bills (issued in 2009 or later) and change them to South Sudanese pounds as required. The current approximate rate is SSP3.2 for US$1 but SSP5 may be available from traders seeking dollars. Older US bank notes (before 2006) are never accepted in South Sudan. A few traders will accept clean, crisp 2006 notes.
SOLIDARITY banks with the Kenyan Commercial Bank (KCB) which has several branches in Juba as well as branches in each of the towns in which we have communities (except Riimenze).

**SOLIDARITY Postal Address in South Sudan**

Post is not reliable to South Sudan and the service continues to be very limited. There is one SOLIDARITY PO Box in Juba from which mail and parcels, if they arrive, are distributed, as internal opportunity presents, to the various SOLIDARITY communities. Use it only as a last resort. Often someone carries mail out to another country to mail it on. The address for mail to SOLIDARITY members in South Sudan is

_Solidarity with South Sudan,_

_PO Box 144,_

_Juba,_

_South Sudan_

**Visa, Entry Permits or Teacher Education Enquiries**

Write to the Director of Education and Projects, Br Denis Loft, using the email address denisloft@yahoo.com.au for any information relating to visas and entry permits, the curriculum for teacher training, or other education matters, with a copy to the Executive Director of Solidarity, Br Bill Firman, at brbillf@yahoo.com.au who will reply if Br Denis is unavailable.

**Other General Enquiries, including Health and Pastoral Ministries**

Write to the Executive Director of Solidarity, Br Bill Firman, at brbillf@yahoo.com.au for any other information with a copy to the Director of Education and Projects, Br Denis Loft, at denisloft@yahoo.com.au who will reply if Br Bill is unavailable.

**Current Security Update**

We continue to monitor the situation and will alert anyone planning to come to work as part of Solidarity with South Sudan if insecurity were to re-emerge. We regret that in late 2013 it did become necessary to cancel the arrival of some volunteers who were on their way to South Sudan. At that time, the capital, Juba, became unsafe but security has long since been fully restored. It is now quite safe to travel through Juba. Indeed visitors are surprised to see the amount of building and development taking place in Juba.

We look forward to having you join us in South Sudan. The needs here are very great. It is a good place to be.

**General Email :**

solidarityssudan@gmail.com

**Web site :** www.solidarityssudan.org

**Executive Director**

PO Box 144 Juba, South Sudan

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**Associate Executive Director**

c/o UISG

Piazza di Ponte S. Angelo, 28

00186 Rome, Italy

Tel: +39.06.6840.0223
Annex 7: Personnel Evaluation Form

[This form is used for the first six-month and then yearly evaluation. Each person does a self-evaluation and shares it with the director of the institute (reviewer) who completes the last section and gives a completed copy to the individual and forwards copies to the Executive Director (Juba) and the Associate Executive Director (Rome).]

Name: __________________________  Congregation/Organization: __________________

Position: __________________________ Location: ________________________________

Length of Service: __________________________ Date: __________________________

A. Ministry/Work

1. What is most positive or life-giving in your ministry or work?

2. How effectively have you carried out your responsibilities?
   a. What were the achievements?
   b. What needs further work?

3. How satisfied are you with your responsibilities and what you do?

4. How do you find the working conditions?

B. Relationships

1. How would you describe your relationship with:
   a. Your community?
b. Your supervisor or the director in the institute?

c. Other staff of the institute?

d. The *Solidarity* administration in Juba?

e. The local Church?

f. The local people?

2. Where might there be improvement in relations? How?

C. Personal

1. How is your health and personal well-being?

   a. What supports you in living well in this situation?

   b. What personal needs are not being met? How might they be met?

2. How are you living out the mission of *Solidarity with South Sudan*?

3. What are your personal goals for the next period?

4. Any other comments or suggestions? Any new information for records, contact details, etc.?

Signed: ________________________________ Date: __________________
Reviewer

Name: ___________________________ Position: ___________________

1. Comments

2. Recommendations

Signed: ___________________________ Date: ___________________
Annex 8: Completion of Service Questionnaire
8.1 For Religious

Completion of Service Questionnaire for Religious

Name: ____________________________ Congregation: _______________________

Position: __________________________ Location: _____________________________

Length of Service: __________________ Date: ______________________________

1. What feelings and/or experiences do you take with you as you leave Solidarity with South Sudan?

2. How much was the mission of Solidarity with South Sudan part of your awareness in your life and work?
3. What are the reasons for you leaving Solidarity with South Sudan?

4. What suggestions do you have to improve the work and effectiveness of Solidarity with South Sudan?

5. Any other comments?

Signed: ______________________________ Date: ___________________
Interviewer

Name: ________________________________ Position: _______________________

1. Comments

2. Recommendations

Signed: ________________________________ Date: __________________________
8.2 For Volunteers

Completion of Service Questionnaire for Volunteers

Name: _____________________ Contact Organization/Congregation: ____________________

Position: ______________________________ Location: __________________________

Length of Service: ______________________ Date: ____________________________

1. What feelings and/or experiences do you have now looking back on your volunteer time with Solidarity with South Sudan?

2. How much was the mission of Solidarity with South Sudan part of your awareness in your life and work while in South Sudan?
3. How did Solidarity with South Sudan prepare and support you during your volunteer time? How might that be improved?

4. How do you feel you coped with the demands of life in South Sudan?

5. Were you satisfied with your own contribution in terms of (a) your work and (b) your relationships with others, during your period in South Sudan? What would have helped you be more effective?

6. Any other comments?

Signed: ________________________________ Date: __________________

_______________________________________
Interviewer

Name: _______________________________________ Position: _____________________

1. Comments

2. Recommendations

Signed: _________________________________ Date: ___________________________
Annex 9: Emergency Contact and Medical Form

Solidarity with South Sudan
Tel: +39.06.6840.0223
Rome: solidarityssudan@gmail.com
Juba: sssjuba@gmail.com
Address: c/o UISG, Piazza di Ponte S. Angelo, 28 - 00186 Rome, Italy
Website: solidarityssudan.org

Please complete this form in Microsoft Word and email:
Rome Office: solidarityssudan@gmail.com
Juba Office: sssjuba@gmail.com

The information requested on this form is confidential and for emergency use only. In the event of an emergency, this information will be used by Solidarity with South Sudan staff and emergency personnel. Please be honest when completing this form.

Section 1. Personal Contact Information

Identical Name as on your Passport
[Please submit to Solidarity with South Sudan a copy of your Passport, if you have not already done so]

First Name:
Middle Name (If any):
Last Name
Address:
City State:
Zip Code/Post Code
Country
Place of Birth
Date of Birth

Email:
Telephone Numbers (+ country and area codes)
Telephone 1:
Telephone 3:
Cell Phone 2:
In Case of Emergency, Contact:

**Emergency Contact 1:**
Name: 
Relationship: 
Address: 
City State: 
Zip Code/Post Code 
Country 
Email: 
*Telephone Numbers (+ country and area codes)*

- Telephone 1: 
- Telephone 2: 
- Cell Phone 3: 

**Emergency Contact 2:**
Name: 
Relationship: 
Address: 
City/State: 
Zip Code/Post Code 
Country 
Email: 
*Telephone Numbers (+ country and area codes)*

- Telephone 1: 
- Telephone 2: 
- Cell Phone 3: 

**Doctor**
Name: 
Address: 
City/State: 
Zip Code/Post Code: 
Country: 
Email: 
*Telephone Numbers (+ country and area codes)*

- Telephone: 
- Fax:
Section 2. Insurance Information

[Please attach a photocopy of your insurance policy]

Insurance Carrier: Group or Policy No.: 
Address for Claims: 
Policy Holder’s Name: 
Policy Holder’s Date of Birth: 
Policy Holder’s Insurance ID No.: 

Section 3. Health Information

Blood Type: 

List of valid Vaccinations 
[Please attach a photocopy of your list of Vaccinations (bring to South Sudan)]

Have you submitted to Solidarity with South Sudan a copy of your Medical Clearance? 

Yes 
No 

If No, please submit a copy of your Medical Clearance to Solidarity with South Sudan.

Are you allergic to anything? 

No. 

Yes: 
Please list all allergies.
Are you taking any daily medication?
No.
Yes: *Please list all medications (include medication in South Sudan: e.g. Anti-Malaria Drugs)*

Past Medical History; *(including hospitalization over the past 10 years and diagnosis of chronic diseases)*

Do you have any medical concerns of which we should be aware?
No.
Yes:

*Please list.*

_The information provided on this form is accurate to the best of my knowledge, and I have indicated any special health conditions that should be known to Solidarity with South Sudan Management. If I am unable to give consent in the event of an emergency, I hereby give permission to medical personnel to administer emergency medical treatment._

Signature:

Print Name:

Date:
Annex 10: Security Guidelines

The aim of these guidelines is to highlight the common safety and security features that apply or could apply when working in conflict areas. It will attempt to explain in ordinary terms the dangers one might face and some of the likely threats to one’s work. With a basic understanding of such dangers, these can be avoided or certainly reduced. Since each person is ultimately the guardian of her/his own safety and security, knowledge puts a person in a better position to define that important line which it is too dangerous for a person and those in his/her charge to cross.

General Comments

Guidelines are the best available advice in a general setting or situation. They are to be viewed as such and not as the definitive answer to every problem. For example, one might suggest that if caught in the open with artillery shells falling very near, the best guideline would be to get out of the vehicle and take cover. However, if 20 meters ahead there is a tunnel through a mountain, it would be wise to seek its protection! The information of this document is to be combined with common sense and judgment.

These guidelines deal with conflict areas, are fairly specific, and do not encompass other wide ranging areas of humanitarian work, such as disaster relief. Nevertheless, it is well to remember that relative calm and tranquillity can quickly disintegrate into violence. Also, some of the topics are relevant no matter the situation: basic security measures against crime, use of the radio, fire precautions, etc. In conflict there is inherent danger. It is important to know what the dangers are and how to minimize them.

Personal Security

Conflict is dangerous. All NGOs mention in their staff contracts at some point that the employee accepts the risks inherent in his/her work. Most will then ensure through good initial training, briefing, and in-country procedures that the individual is fully prepared and looked after in the best possible way.

Humanitarian workers, especially new volunteers, are bombarded with a plethora of good advice, rules, regulations, and check-lists. Effective security precautions require a continuous and conscious awareness of one’s environment. This is especially true when living in a foreign country where it will be necessary to adapt to new cultures, customs, and laws which, in most instances, are very different to those with which one is familiar.

Security precautions not only lessen vulnerability to criminal and terrorist acts, but greatly facilitate the assistance an embassy or the UN can render, where possible, to all its citizens living abroad. Obviously, the implementation of security precautions described herein should be consistent with the level of risk currently existing in the country of residence. Diverse political climates, local laws and customs, and a wide range of other variables make it impossible to apply standard security precautions worldwide.
Levels of risk can change very rapidly, sometimes overnight, triggered by internal or external incidents or circumstances. It is advisable, therefore, to monitor continually the political climate and other factors which may impact the level of risk.

It is essential that security precautions are under constant review to respond effectively to any changes in the level of risk. An inflexible security position indicates disregard for the climate of risk and can result in a lack of preparedness. It is advisable that one member of the team has the responsibility to keep informed about local security risks and review local security precautions regularly. Each individual must ensure that no personal decision or action puts others at risk. Team members need to be able to confront one another honestly in regard to personal and team safety because of the responsibility for one another.

Adjusting

One’s normal routine and behaviour will have to be adjusted to deal with a new situation. One must be aware of what is happening in one’s surroundings, alert, and thinking ahead to avoid problems and possible danger. It is important to know where one is and where one is going. Getting lost could put one in danger. It is good to take an interest in the immediate surroundings of the area through which one is travelling and to think about where one might take shelter or find cover if necessary. With conscious effort, one can quickly adjust and be much safer in the new environment.

Being Inquisitive

It is important to seek information about the new environment and ask about the risks or threats to security. In the busyness of work the newcomer sometimes is not well briefed. It is good to ask questions of the administration, team members, colleagues, the local bishop and staff, local people, and even the armed forces. Obtaining as much information as possible is one of the best ways to safeguard one’s security.

Using Common Sense and Good Judgment

If there is doubt about security in a situation, it is better not to press on regardless, relying on good luck. Intuition, sometimes called a “gut feeling,” is a sort of safety value, telling one that something is not quite as it should be. If one feels that the threat to a particular mission or field trip is too high, it is advisable to discuss it with colleagues and local people, reassess the risk, and only proceed if it really seems reasonable. It is far more sensible to show moral courage and recommend a postponement rather than to risk one’s life and that of others.

Taking Care of Self

At some stage or other, one is likely to suffer from the stress of working and living in a difficult environment. This is an absolutely natural reaction. One takes of oneself by eating properly, getting adequate sleep, and taking regular breaks. If these simple guidelines are ignored, performance will diminish rapidly and one will become a burden to colleagues and useless to those meant to be served.
Group Safety and Security

Unless the group as a whole is conscious of safety and security matters, the individuals in it will suffer. Team members should regard safety measures as something that will benefit the project as a whole. The leader must set the example and show that he or she is interested in security and the safety of all.

It is important to identify the threats in the area and discuss them as a group as to how to deal with and minimize the threats. The group must cultivate a system for sharing important security information: briefings, discussions, incident reporting, etc. Security is everyone’s concern; it is very much a state of mind and a matter of common sense. It is helpful to be clear about the aim of the work and ask questions such as: “Whom do we intend to assist? With which parties to the conflict is it essential to establish relations?” The answers will give an idea of the risks involved in achieving the aim and of how to work as safely as possible.

Range of Conflict Situations

The range of armed conflict situations is extremely broad, complex, and confusing; not only for the humanitarian volunteer but sometimes also for the warring parties who may have lost sight of why they were fighting in the first place. Money, greed, power, drug-trafficking, crime, banditry, and extremism have, in many cases, taken the place of noble ideas such as the struggle for freedom and self-determination.

In terms of international law, there are three broad categories of conflict. Superimposed on any of these broad categories there can be additional threats of violence posed, for example, by terrorism, extremist ideology, and insurgency.

International Armed Conflict

An international armed conflict arises when one State uses armed force against another State or States. The term also applies to all cases of total or partial military occupation. An international armed conflict is considered to be over once active hostilities or territorial occupation have ceased. Despite the scale of such conflicts in the main, they are relatively simple situations for humanitarians to cope with. The sides are clearly defined and they even wear different uniforms. The front lines are well known. The armed forces have a structured chain of command. It is not too difficult to find a point of contact through which to notify all sides of one’s locations and movements in order to arrange safe passage for relief supplies, etc.

Humanitarian organizations generally adopt a high profile, being predictable and visible owing to their emblems. The parties to the conflict are generally aware of their obligations under international humanitarian law and will try to meet them, but of course, there will always be exceptions. All four Geneva Conventions and Additional Protocol I apply to this type of conflict.

For humanitarian groups the features of international conflicts are: classic humanitarian tasks, relatively low level of risk, fewer obstacles to work than in lower-level conflict, and
security primarily based on and strengthened by factors such as reliable information and a high degree of recognition and acceptance of the organization.

**Non-International Armed Conflict**

Non-international armed conflicts, also known as internal armed conflicts, take place within the territory of a State and do not involve the armed forces of any other State. In some cases the State’s armed forces are used against dissident, rebel or insurgent groups. In others, there are two or more armed groups fighting within a State, but not necessarily with the involvement of government troops.

Slightly different provisions of the law apply where the internal opposition is better organized in terms of command and control of territory, and therefore able to carry out sustained and concerted military operations and implement the law. But this is the case only if government forces are involved.

In a non-international armed conflict, each party is bound to apply, as a minimum, the fundamental humanitarian provisions of international law contained in Article 3 common to all four Geneva Conventions. Those provisions are developed in and supplemented by Additional Protocol II of 1977. Both common Article 3 and Additional Protocol II apply with equal force to all parties to an armed conflict, government and rebels alike.

This situation is more difficult for the humanitarian worker. The opposing sides are not so well defined; perhaps not all are wearing uniforms; points of contact on one side, such as the government’s, might be excellent; while on the other side, perhaps to ensure its own safety and security, those contact points might be tenuous to say the least.

Generally, the belligerents will have a degree of respect for humanitarian workers. However, the situation in the world today is becoming less transparent. Clearly defined front lines may not exist or may change quickly. Large battles may occur, but a more common feature of this type of conflict is the hit-and-run skirmish, in which one can become caught up in the crossfire. Deliberate targeting of civilians seems to be more frequent.

In such cases, the classic humanitarian tasks remain. There is a higher level of risk, and events are less predictable. Contacts may be more difficult to arrange. Greater obstacles stand in the way of humanitarian work: more restrictions, more complicated and time-consuming negotiations, more controls and more delays. It remains important to obtain reliable information and achieve recognition and acceptance, but all this becomes more difficult.

**Internal Disturbances and Tensions**

(The generally accepted definitions of these terms are those put forward by the ICRC to the first Conference of Government Experts in 1971. See Conference of Government Experts, documents submitted by the ICRC, Title V, Protection of Victims of Non-international Armed Conflicts, 1971, p.79.)

Lower levels of internal violence go by the legal term “internal disturbances and tensions.” The military tend to refer to them as “internal security operations.” They are not covered by
international humanitarian law but by international human rights law and standards and by the State’s own domestic law.

Features of such situations are typically:
- violent demonstrations and riots;
- mass arrests; large numbers detained for security reasons, often for long periods;
- ill-treatment/torture of detainees, keeping them incommunicado for long periods;
- repressive measures taken against relatives of persons deprived of their freedom;
- suspension of fundamental judicial guarantees, either de facto or de jure (proclaiming a state of emergency);
- large-scale measures restricting personal freedom, such as exile, assigned residence, displacement;
- allegations of forced disappearances and unlawful killings;
- increased acts of violence, such as sequestration and hostage taking;
- spreading of terror among the civilian population;
- harassment of journalists and lawyers representing detainees and suspects, and of others who may draw attention to the repression.

Violence can come from many kinds of groups, ranging from armed gangs, bandits and militants to violent sections of the civilian population opposing government forces. The nature of the violence is difficult to predict. Militias, gangs, and even individuals often work in a “freelance” manner, engaging in constantly shifting alliances.

There may be no clear command structure, and it may be very difficult to negotiate one’s safety or rely on any guarantees obtained. There may be little respect for humanitarian workers or for what they are trying to achieve. They can become targets due to misunderstanding about who or what they represent. Humanitarian vehicles, equipment, and supplies can be stolen.

In such circumstances, humanitarians might adopt a low profile, be much more discreet, and reduce visibility (e.g. by foregoing the use of emblems and using unmarked cars). They might vary routes and times of travel. Common sense and knowledge of local cultures and mores must guide to what extent one should blend into local environs. Appearing to "go native" may subject persons to ridicule and be counter-productive in keeping a low profile.

In such situations of lawlessness, the safety and security of team members become an overriding concern. There is a balance to be struck in such an environment between the time and effort spent on remaining secure and what, if anything, can be achieved by remaining. It is a balance that must be constantly borne in mind by those in authority, particularly heads of office in the field.

The situation of humanitarians in such an environment is characterized by the following: humanitarian work needed, but extremely difficult to provide; very high level of risk, perhaps bordering on the unacceptable; severely restricted ability to work; and security based more on technical elements such as active or passive protection than on actual acceptance by all parties.
New Features of Modern-Day Conflict

The conflict environment in which humanitarians have to operate has changed considerably in recent years and seems to be in a state of constant change. Whilst the classic division of conflict into the above-mentioned three main categories remains valid, many other factors have come into play, and all have an impact on security.

In response to calculated acts of terror committed by extremist non-State entities, Western States are engaged in a confrontation of near-global dimensions. That confrontation is “asymmetric” in nature; it has no clear front lines; a variety of parties are involved; and its impact is not limited to a given geographical area.

Pressure has increased on all actors to choose sides. In the post-9/11 world, there is a perception that humanitarianism has been “politicized”, i.e. used as a smokescreen to further this or that party’s political agenda. Abuse of humanitarian action for political ends poses the risk of a dangerous blurring of the line that separates the core principles of neutral, independent, impartial humanitarian action from military or foreign policy endeavour, with the result that humanitarian staffs are sometimes viewed as legitimate targets by those who identify them with the policies of a particular group or government.

Humanitarian action relies very much on the application of international humanitarian and human rights law. In recent years, that law has been far too often violated and the effective delivery of humanitarian assistance has come under increasing pressure. This situation has contributed to more dangerous working environments for humanitarians.

There are new security challenges. There is the danger of being targeted by entities whose radius of action is not limited to a specific geographical theatre. Humanitarian agencies face global threats. One of the main challenges is to incorporate this global reality in the analysis of the local and regional situation as a means of consolidating security management.

In addition to approaching the problem through political channels, many organizations have taken preventive measures (physical changes to their premises and restrictions and other changes regarding access, sensitive documents, radio communications, suspicious letters or parcels, surveillance measures, etc.). Among present-day threats are car-bombs, improvised explosive devices, booby-trapped parcels or letters, and suicide bombers.

Direct Targeting of Humanitarians

Humanitarian work is widely seen as becoming more dangerous. There appears to be a rising proportion of serious cases of direct targeting: fewer incidents, but more serious. Although this is not entirely new, the proportion, deliberateness, and lethality have grown sharply in recent years.

There are a number of reasons for this. Some are due to the perception issues mentioned above. Another reason is that far more NGOs exist today than just a decade ago, and so more people are exposed to this risk and consequently, there are likely to be more incidents. Another factor is the “global war on terror.” Unwritten agreements once enabled
humanitarians to operate, but in the new situation these no longer exist in some parts of
the world. From one report: “In the past, armed groups might have seen some advantage in
the presence of humanitarian actors because of their own interest in protecting and
assisting non-combatants in the areas they controlled. In conflicts where mobile and
clandestine extremist groups control no territory and do not necessarily aspire to control
any, the presence of humanitarians may be perceived as more of a nuisance than an asset.”
Mapping Exercise, Feinstein International Famine Centre, Tufts University, January 2004, p.5)

While the situation in certain countries is serious and deteriorating, elsewhere threats to
staff safety remain much as before: crime, road accidents, and hazards of war, i.e. crossfire
incidents and mine explosions. It is important not to overreact but to be better informed
about threats and why they exist and about the groups that may target humanitarian
agencies so as to understand their perception and motivation and the communities with
which they interact. There is need to develop new ways of networking with all those who
can influence the conflict in order to enhance acceptability and continue the work.

**Blurring of Roles between Humanitarians and the Military**

There has been a customary distinction between military and non-military domains of
endeavour. Recently, however, military forces have increasingly become involved in
traditional humanitarian activities, including aid for the local population. The conflicts in
Afghanistan and Iraq, for example, have seen the military assume a major role in certain
types of relief. These military operations for supposedly humanitarian purposes have
eroded the dividing line or “space” between humanitarian and military action.

Humanitarians believe this has had a negative impact on their safety and caused confusion
regarding their ability to come to the aid, in an independent, neutral and impartial manner,
of people affected by conflict. Since armed forces are subordinated to a political mission,
they cannot be neutral. However, if humanitarians are not perceived as neutral, their
impartiality and trustworthiness will obviously be in doubt. Their access to people in need,
as well as their own security, will be jeopardized. Associating with a military force in a
conflict zone, however indirectly and unavoidably, will imply to some that the agency in
question sides with one group against another. When this association is perceived as having
grown too close, local hostility may result; (e.g. the former Yugoslavia in the 1990s, Somalia
in 1993 and, more recently, Afghanistan and Iraq).

**The “Hearts and Minds” Issue**

The winning of the population’s “hearts and minds” is very important to the military, which
is closely linked with the blurring issue. The military need the people. Hearts-and-minds
operations are an ancient tool of war intended to get the population on one’s side and to
gain intelligence.

Humanitarians also need the people, but for completely different reasons. In conflict
situations, the task of humanitarians is to support, protect, and reduce the suffering of the
people and to do so impartially and independently or violate their basic principles.
Humanitarians feel that military hearts-and-minds operations, designed to maximize security, can blur with humanitarian operations. Use of military forces to provide humanitarian aid makes it difficult for opposing parties and the local population to distinguish between independent humanitarian organizations and opposing armies. This can strip aid workers of their perceived neutrality and they can become targets for the warring factions. Serious problems can arise when military personnel deploy in white four-wheel-drive vehicles, wear civilian clothes, and carry weapons. It is hardly surprising if the local people then confuse them with humanitarian workers. Further problems occur when military forces offer aid with “strings attached,” i.e. in return for intelligence information.

Most humanitarians understand that the military must occasionally get involved if they are the only ones able to provide aid, and if that aid is truly life-saving, such as when military units are the first to reach a war-affected region or a natural disaster zone. The military can also play an important, if not a vital role (of which humanitarian organizations are not so capable) in clearing or establishing supply routes, building bridges and then ensuring they remain open for humanitarian traffic, demobilizing warring factions, securing a point of entry such as a port or airport, clearing minefields to facilitate access to the victims, clearing unexploded ordnance, and military transport to help deliver relief. Thus, the blurring issue is many-faceted and has important security implications.

**Banditry and Crime**

Banditry and other crime can occur at any of the levels of conflict and in any of the situations of armed violence described above. There will always be those on the fringes of conflict ready to take advantage of the circumstances. The ever-growing threat they pose is real and dangerous. Bandits and other criminals are unlikely to be under any form of control. They might simply be acting out of self-interest. In this case, expatriate staff is in exactly the same position as any other foreigners living in the country. The emblem used by an organization no longer protects one. Perceived vulnerability increases the risk, and the organization must do what it can to appear a tough target, employing the usual protective measures such as physical barriers, alarms, and guards. Bandits and criminals are to be treated with the greatest caution, and one must not resist an attempt of robbery.

**Child Soldiers**

An unfortunate feature of modern conflicts is the increased use of child soldiers by belligerents. International humanitarian law prohibits recruitment into the armed forces of children under the age of 15. However, that law is often violated. These children can pose a considerable threat to humanitarian workers, particularly when they are trying to impress their superiors and even more particularly when they are fed a diet of alcohol and drugs. Child soldiers are to be treated with utmost caution and, if possible, given a wide berth.

**Protection Afforded by International Humanitarian Law**

Humanitarians operating in hostile environments do so under the protection of international law. The aim in this section is highlight some of the key elements of
Knowing the Law

Knowing the law can be useful in a number of ways. Points made to military personnel or other armed groups on application of the law will be more credible if backed by sound knowledge. It helps in arguing a case and obtaining permission for a particular task. Humanitarians should be in a position to know how the law protects both them and the victims of armed conflict and when the law is being broken.

The law has been developed to limit the violence to what is needed to achieve the military aim and to protect persons who do not take part take part in the hostilities, such as civilians and medical and religious personnel; combatants who have stopped fighting because, for example, they are wounded, have been captured, or have surrendered.

This law exists in the form of the Geneva Conventions of 1949, their Additional Protocols of 1977, and many other related treaties and conventions. The problem is that although many States in the world have signed some or all of these treaties, far too often the rules are violated. These violations can directly affect the safety of humanitarian workers in the field.

For the safety of humanitarian workers, it is helpful to know that States have the primary responsibility for the security and protection of humanitarian staff as well as the safety and dignity of the population under their control.

Under the Geneva Conventions and their Additional Protocols, civilians are protected from harm. The four Geneva Conventions of 1949 are intended to protect the victims of armed conflict. The First Geneva Convention deals with the wounded and sick in armed forces on land; the Second with the wounded, sick and shipwrecked at sea; the Third with the treatment of prisoners of war; and the Fourth with protection for civilians in wartime.

Additional Protocol I of 1977 deals with international armed conflicts, and Additional Protocol II deals with non-international armed conflicts. Additional Protocol I, for example, states that in order to ensure respect for and protection of the civilian population and civilian property, those fighting must, at all times, distinguish between the civilian population and combatants and between civilian property and military objectives. As a civilian a humanitarian worker is protected.

The Statute of the International Criminal Court makes it a war crime to carry out intentional attacks against the civilian population or against individual civilians not taking a direct part in hostilities. It goes on to state that it is also a war crime to intentionally direct attacks against personnel or equipment, infrastructure, etc. involved in humanitarian assistance or peacekeeping missions in accordance with the UN Charter.

In 1999, the Convention on the Safety of the United Nations and Associated Personnel entered into force. However, this Convention is not applicable to humanitarian non-governmental organizations that do not have implementing or partnership agreements with
the UN and its specialized agencies. UN Security Council resolution 1502, adopted in 2003 after the bombing of the UN compound in Baghdad, reaffirmed that killing humanitarian aid workers is a war crime. All UN members have a responsibility to end impunity and bring to justice those who commit these crimes.

**Humanitarian Aid**

Humanitarians should be aware of the rules relating to humanitarian aid, in particular the controls that can be applied by the military and the safety and security provisions obliging the military to protect humanitarians during delivery of that aid. One should also understand that warring parties must allow the free passage of all consignments of humanitarian aid essential to the survival of the civilian population, even if destined for the “enemy” population.

Examples of such aid are medical and hospital supplies, essential food, clothing, bedding, materials for shelter, particular items of food and medicine required for children, expectant mothers and maternity cases. The armed forces of the warring parties can make technical arrangements for transport through their territory such as the routes and timetables for convoys. They can satisfy themselves that the supplies are exclusively of a humanitarian and impartial nature (i.e. that they could not be used for hostile purposes nor give any military advantage to an opponent) and that they cannot be diverted from their intended destination. The relief personnel participating in such missions are subject to the approval of the party in whose territory they will carry out their work. The convoys can be searched. Whilst conducting the project, the community staff must take into account the security requirements of the party in whose territory they are operating. If they do not, the mission may be terminated. The parties to an armed conflict must guarantee the safety of humanitarian relief convoys in their territory and facilitate the rapid distribution of aid.

It is important to know the responsibilities of an occupying power under international humanitarian law. An occupying power must fill the administrative vacuum and assume special responsibilities for administering the occupied territory and for meeting the civilian population’s needs from a humanitarian viewpoint. The Fourth Geneva Convention specifies the duty of an occupying power to ensure the adequate provision of food and medical supplies, and the maintenance of public health in the territory that it controls. All parties to the conflict are obliged to allow the ICRC or any other impartial humanitarian organization to undertake its own humanitarian relief actions (GC IV, Art. 59).

**Additional Aids to Safety and Security**

Knowing how to deal with the local factions, the armed forces, and the people one works with is essential, planning one’s field work is important from a security viewpoint. Some guidelines for dealing with the inevitable roadblocks and check-points are offered.

**The View of Local Groups**

How humanitarian workers are viewed by armed forces, local factions, and the location population is a very broad subject, and every country has its unique characteristics. There have indeed been some tragic incidents in recent years. However, in general people respect
those who are trying to help them. The civilian population understands that the assistance being provided is often vital to their survival. As for the military and other armed groups, this respect runs even deeper, because they know well the risks being taken.

**The View of the Professional Soldier**

Most soldiers in organized armed forces (professional soldiers) have a degree of self-respect that inhibits them from attacking unarmed and unthreatening targets. One can, of course, argue that there have been countless examples of attacks on unarmed civilians. This is true, but in the soldier’s view they are simply the enemy. In many war-torn countries, soldiers have grown up in a world where bravery in the face of lethal danger is commonplace. They respect such courage in both their comrades and their adversaries and in humanitarian workers as well.

The humanitarian worker would not be considered an enemy but in many ways a friend. Soldiers will look upon the lone humanitarian vehicle venturing into the war zone as an act of extreme bravery and respect its occupants accordingly. To injure or kill such people would be unseemly to them. And it would be unlikely to gain them much respect from their comrades or superiors; on the contrary, it would be viewed as humiliating and degrading.

Soldiers do have a basic sense of right and wrong, of honour. In their minds, there is nobility in fighting and possibly dying for their country or their particular cause. There is equal honour and nobility in showing compassion for their defeated foe or for those actively assisting the victims. In many parts of the world, religion reinforces these traits.

Firing in front of a vehicle or close to people on foot might, on the other hand, prove an amusing sport and be fun to relate over the camp fire at night. This perhaps explains many a “close shave” that some have had in various conflict zones.

**Complications Facing the Soldier in the Conflict Zone**

In mid- and low-intensity levels of conflict described above, armed forces and other armed groups involved can be quite disorganized. They simply do not have the equipment or training to operate with true efficiency. Conflicts in many countries involve relatively new armies or newly formed armed groups. They may well have the outward trappings of efficiency (uniforms, new weapons, etc.) but the soldiers are essentially inexperienced and so are their commanders. Small militias or simple gangs can be fighting under very loose control from above. Any “unit” can do more or less what it wants and independent war-lords follow their own agendas, which usually amount to controlling their own areas and getting rich. Their allegiance to the overall strategic plan of the larger grouping is tenuous, to say the least. Alliances might well shift on an almost daily basis, depending on what personal or very local gains can be achieved.

This explains one of the difficult aspects of modern conflict which one may need to deal with and therefore have to understand. It explains why promises made or detailed notifications signed by military headquarters may not be respected on the ground. This has a direct impact on one’s operations and should be carefully considered. In practical terms it
means that prior agreements are bound to be unreliable. The military might simply not have
the procedures in place or the means of communication needed to guarantee that the
necessary messages or orders get through. At the end of the day, it is the soldier in charge
of the checkpoint who decides whether one passes or not. Despite all the efforts and careful
planning, he might not have been informed of one’s organization.

There is no straightforward or fool-proof answer as to how to deal with such situations. To
begin with, of course, one should plan thoroughly, notify the relevant authorities, and seek
the necessary agreements well in advance. This can only help the process of communication
and provides a much better chance of the soldier on the ground cooperating, because he is
the one who really matters.

Secondly, it is important to double-check that the request has actually been forwarded. Keep phoning, keep talking, be a nuisance. It is a tedious process but a necessary one given
the problems faced by the military. A hastily laid plan in this type of conflict is simply
foolhardy. Commanders will not have time to react, and those on the ground will have no
idea what is going on.

Notable Exceptions

While the above description of soldiers and their view of aid workers may generally be
accurate, there will always be exceptions. A drunken soldier may open fire. Combining drink
with drugs is a real problem. A soldier may have a grudge against an organization—feel it is
helping the enemy, or was not quick enough in providing medical aid to his village; or sacked
his brother who was the security guard, etc. It is by no means easy to please everyone all
the time. Individual combatants may also be thoroughly confused as to who or what an
organization is; they see many NGOs and logos, which is easy to mix up. Therefore, the sins
or omissions of one organization might well affect another.

And some people can just be out of control. For example, ground transport is in short
supply, so the all-terrain vehicle is an extremely attractive item. Hijacking is a distinct
possibility although it does not necessarily go hand in hand with injury to the occupants.
These so-called bandits or “uncontrolled elements” exist; they are the perilous exceptions.

Some can be avoided by means of common sense; the risks can be reduced. If a gang
favours a particular village or locality, one avoids driving through it. One does not prolong a
discussion with a drunken soldier as it is likely to end in badly; for one is bound to say
something by mistake that will upset or offend him. He may very well want to talk, but it is
better to try to offer some pleasantry and then drive on, ideally in a crouched position.

Promoting the Organization

Active promotion or advertising of the organization is important so people understand who
the group is and what they represent and do. This can be done at check-points, in villages,
over a cup of tea, or in formal briefings. It helps spread the word and makes one’s job safer.
Warnings or Obstruction

Sometimes it is very difficult to distinguish between warnings and obstruction. If the armed forces warn not to go to a certain area or complete a certain task, it puts one in a difficult position. They might simply want to ensure that supplies are not taken to their enemies. Or it might represent genuine advice for one’s protection. The effect on the operations is much the same in either case.

Deliberately ignoring warnings or advice is not sensible unless one has a very good feel for the situation and the parties concerned. If they are determined that one should not proceed, they will stop the movement somehow, if not on the spot, then possibly later, with obvious risks for the safety of the team. The advice may well be based on their knowledge of an impending operation, and they do not want the team harmed or in the way.

On balance, the advice would be to take this sort of advice or warning, turn back, and reassess the situation the next day. Did an incident take place along the proposed route? Was there indeed a threat? If “yes,” well and good. If the warning was nonsense meant simply to prevent the work, one can protest to the authorities at the highest possible level and next time not be so easily dissuaded.

The Civilian Outlook

Many of the points made above regarding relationships and advertising apply just as much to dealings with civilians. The dividing line between combatants and non-combatants can be a little blurred these days. In general terms, however, the civilian population will respect aid workers, who are their lifeline and putting themselves at risk to help. They are, however, in a desperate situation; basic survival needs sometimes take precedence and can put one in danger. Vehicles and property are valuable and might well be targeted by civilians simply to survive. One should not expect them to have much of an idea as to what the organization represents or does for them. Explaining the role and function can help a great deal.

It is helpful to know as much as possible about the local people, culture, and taboos. One should be polite and respectful, neither imposing one’s culture nor being condescending or arrogant. It is important to take time to listen, learn, and explain; and not to make the dividing line between the local people and humanitarian workers more obvious than necessary, given the resources and supplies available and necessary for the work. Otherwise, respect will diminish and less scrupulous members of the population will soon see that supplies are shared out more fairly.

Check-Points/Road-Blocks

Check-points and road-blocks mean the same thing: a manned position on the road designed to monitor and control movement in a particular area. Sometimes they are more akin to toll booths set up by local gangs to extort money from passing civilians. When new to an area one can certainly expect to be stopped at these control points. As one is known and gains credibility with the group responsible at the barrier, one might be allowed to pass unchecked. However, it necessary to be prepared to stop if asked.
In approaching a check-point, it is necessary to slow down, lower the volume of the radio speaker and make no transmissions that could raise suspicion, obey any signs or instructions to pull in or stop.

It is important to be polite, friendly, and confident; wind down the window and say hello in the local language, if possible. It is not useful to exaggerate or start talking too much, offering cigarettes, etc. This might suggest fear and one could be exploited by the soldiers. If requested, it is necessary to show one’s ID card and explain in a friendly way, if asked, where one is going and a little of the project’s work. If the soldiers insist on checking the vehicle, it is helpful to stay relaxed for they have the right to do this and there should be nothing to hide.

It is helpful not to be in a rush to continue the journey but rather be prepared to chat with the soldiers. One might also usefully request information on the route ahead or of the eventual destination. It is also helpful not to wear expensive watches or sunglasses or have other attractive items such as sweets, chewing gum, or cigarettes on the dashboard. If they are in evidence, one should not be surprised if they ask for one. Temptation might come in the form of clothing or other items being conveyed in the vehicle. Here one must be firm and refuse to give anything, explaining that these are for one’s own use or that of the victims.

At night, one must dip the headlights well in advance of the check-point. Nothing annoys a soldier more than being blinded by headlights and losing his night vision. On arrival, one should change to side lights and switch on the inside light so he can easily see who is in the vehicle and that there is no threat. Ensure that any light mounted on top or at the back of the vehicle to illuminate the NGO flag or logo is turned on. As a rule, rather than a guideline, it is advisable to try always to avoid driving at night.

At new or improvised road-blocks run by free agents rather than clearly identified military personnel, it may be advisable to stop well short of the block itself if possible, to wait and see what is going on: if other traffic is passing through the road-block, how occupants of the vehicles are being treated as they pass through. One can wait for an oncoming vehicle (i.e. one that has passed through the road-block) and ask the occupants’ advice on whether it is safe to proceed. If not, then at least one is sufficiently out of harm’s way to turn back. Also local staff will have a better idea of whether it is safe to proceed.

**Vehicle Safety and Travel Precautions**

Basic vehicle maintenance and preparation are essential for security. These would include installation of a burglar alarm on the car, consistent with the risk level; ensuring that the gas gap, spare tire, and engine compartment are lockable; and not leaving the registration papers, identifying material or valuables in the vehicle. It is important to always have the fuel tank at least half full, the vehicle locked at all times, and never to park on the street for long periods of time. Visibility around the vehicle is critical, so it is important to have both right and left side rear view mirrors and to check side and rear view mirrors routinely.
It is advisable to keep extra water and oil in the vehicle, as well as emergency equipment such as flashlight, flares, fire extinguisher, first aid kit, etc. If possible, it is good to install a communication device, such as a two-way radio or telephone in the car.

Travel precautions include never entering a car without checking the rear seat to ensure that it is empty and not developing predictable patterns during the business day or free time, e.g. not leaving home or the office at the same time and by the same route every day. It is important to know the location of police, hospital, military, and government buildings and ascertain when they are open and which have 24-hour operations. These areas can provide a safe haven along normal transportation routes. Even the slightest disruption in travel patterns may disrupt a surveillance team sufficiently for them to tip their hand or abandon their efforts.

It is advisable to avoid trips to remote areas, particularly after dark. If it is essential to go into such an area, travel in a group or convoy, advise trusted personnel of the itinerary, and select well-travelled streets as much as possible. When traveling, it is beneficial to pre-plan the route and one alternate.

Keeping vehicles well maintained at all times is essential, including a useable spare tire. It can be helpful to install additional rear-view mirrors so passengers may see what is behind. When driving, it is recommended to keep doors and windows locked and never to pick up hitchhikers. Whenever possible, it helps to drive to the centre of the road, especially in rural settings, to avoid being forced off the road. It important to keep a safe distance behind the vehicle ahead to allow space for avoidance manoeuvres, if necessary, and to be prepared for local environmental conditions, such as rain, floods, etc.

One should be constantly alert to road conditions and surroundings, to include possible surveillance by car, motorcycle, or bicycle. All passengers should be vigilant. If surveillance or some other danger is detected, one should drive to the closest safe haven, such as the police station, hospital emergency room, fire station, etc.; lock the car and go inside; and advise authorities and/or local police, as appropriate, of all suspicious activity as soon as possible. Carrying 3 x 5 cards with important assistance phrases printed on them can assist with language differences. Having appropriate coin denominations for public phones and knowing how to use various phones and radio transmitters would be beneficial.

**Surveillance**

If surveillance is suspected, it is recommended for one to divert from the originally intended destination, make a few turns to see if the surveillant still persists, and try to determine any identifying information, such as the make, colour, and license number of the vehicle; number and description of occupants: etc. It is important for one not to panic if surveillance is confirmed; normally surveillance teams are neither trained nor have the mission to assault the potential target.

When parking, one must always lock the vehicle, no matter where it is located and never exit the vehicle without checking the area for suspicious individuals.
Basic Considerations

Regarding security and safety, other considerations include:

Security threat to staff in the area: it is helpful to identify dangerous groups (military, rebels, guerrillas, etc.) and find out what specific weapons (outlined earlier) are being used and ensure that staffs are aware of ways to reduce the risks. The threat from common criminals should also be considered. Regular briefings and the sharing of information on the security situation are most important.

Personal safety of the staff: it is recommended to consider the type of security used for equipment and buildings such as offices, houses, warehouses, and garages. There are times when such action can make the locals and even the military uneasy.

Fire safety: this is something not to be forgotten; a section on Fire Precautions is below.

Contingency planning for the unexpected: contingency planning is everyone’s responsibility and involves not only plans for evacuation in a deteriorating situation but also medical evacuation of staff and building up reserves for a period of high risk to have an adequate supply of necessary items in store.

Vehicles and driving safety: rules based on the guidelines set out above include night driving, speed, maintenance, checks on spares, tools, etc. It is important that new arrivals receiving driver training and become familiar with the particular vehicles of the project.

Conduct of staff on and off duty: this element includes both expatriate and local staff and several aspects have been covered already. Ill-considered behaviour can have a dramatic impact on one’s safety and security. It is important for everyone to have set guidelines and rules.

Security instructions: local security instructions need to be drafted for the team, if these do not already exist. If they do exist, it is important to review them to ensure that they reflect exactly what is needed in the particular situation.

Health supervision: it is recommended that the health of the staff is supervised, either by the team leader or delegated to a doctor or nurse on the staff. Regularly checking and insisting on high standards will facilitate good health for the team.

Contingency/Evacuation Plans

This about outline planning for the “What if...?” In the very busy day-to-day life of an organization in the field, this important aspect of safety and security is frequently forgotten. Attitudes such as “It’s so far in the future,” or “It will never happen to us,” tend to prevail. It may indeed never happen, but if it does and it has been planned for, the team will be in a far better position to cope. The plans need not be detailed (indeed, detail might be counter-productive). Situations never turn out quite as imagined. Nevertheless, outline planning with consideration given to the main or common factors remains a valid and useful tool for dealing with the unforeseen.
Any plans or suggestions from the main offices of the organization will naturally be very general, dealing as they must with a broad range of operations countrywide. It will be necessary to add some substance to these outline plans to make them relevant to one’s particular set of circumstances.

It is not possible to consider every contingency, but dealing with three important ones can illustrate how to go about such planning and the factors to include. The three scenarios are a prolonged stay in a hostile environment, a partial evacuation, and a complete evacuation.

When drawing up such plans, it is important to consider “trigger” or decision points that will initiate their implementation. The reason for this is that, in the event, both individuals and their organizations will have a reasonable idea of what is expected of one and how one might well react. These triggers could be important since the situation may deteriorate rapidly, perhaps in a matter of hours.

Radio communication may be impossible. There could be tremendous pressure on the head of office or delegation. Pre-planning, prior discussion, and agreement among individuals, the team, and headquarters regarding trigger points will facilitate the decision making process. It should ensure that if it is impossible to consult headquarters, the right decisions will be made.

In the outline-planning factors for the three scenarios not all ideas will necessarily be relevant to one’s planning. The aim is to illustrate how simple it is to do some contingency Planning; it is a matter of common sense and will take an hour or so. Once written the plans can be put in an easily accessible place, be added to with a new idea, and rapidly amended if the situation changes.

**Planning for a Prolonged Stay**

A typical scenario might be that the town in which one is based comes under heavy attack. There was little warning and evacuation is impossible. There is now no option but to remain and make the best of it until the situation has calmed down. The aim here would be to provide passive protection for the team over a period of two weeks in a deteriorating situation. A prolonged attack on the town will at times require the team to move a place for greater protection.

To plan for this type of rapidly deteriorating situation, one might consider the following. Essential items—food, medical supplies, water, cooking utensils are obtained and stored as necessary reserve items for a quick move. An adequate supply of batteries and candles and spare fuel for the generator are also stored, and for lighting rig up string of bulbs on wire to attach to the generator. Sleeping bags can be stored in the office; spare wooden pallets are useful in case of heavy rain and flooding occurs and it is necessary to sleep on the floor.

It may be beneficial to multiply all items mentioned above (including food, medical supplies, etc.) as much as possible in case numerous others come to take refuge.
Planning for Evacuation

There are two levels of planning here: partial evacuation and complete evacuation or withdrawal. This can be a rather contentious area for a number of reasons. Some organizations and individuals will not wish to withdraw at all. They are there to serve the victims, and there they will stay. The ethos and traditions of the group are important. However, even profoundly held convictions and traditions sometimes have to adjust to the harsh realities of life. Some form of contingency planning for a worst-case scenario is therefore always prudent.

Another real problem on the ground could be that no one in the team will wish to withdraw. It can be very difficult persuading people to be included in an evacuation. Everyone will have an excellent argument for staying and no one wants to desert colleagues. This situation will constitute a real test of the team.

Partial Evacuation

Sometimes a partial withdrawal makes a great deal of sense. One is not seen as deserting the victims in their hour of need; one retains credibility and upholds the organization’s traditions. At the same time, one reduces the risks by reducing the number. By means of sensible planning, one can retain the key staff that still can actually achieve something. The others, whose work is now impossible, leave. This helps as they are out of harm’s way and it is not necessary to find work, food, or shelter for them. They can always return very quickly once the situation has stabilized.

A possible scenario might be: partial evacuation is now necessary as the collapse of the town is imminent. Field work will be impossible, though limited assistance to the town’s population might continue. The aim here would be to evacuate elements of the staff, leaving a core of expertise in place. If the airport is intact and secure, evacuation could still take place by air if. Otherwise, it will have to be by road. The following planning factors might be considered.

It is helpful to decide on the numbers and names of personnel to be evacuated. In order to avoid the arguments outlined above, one might wish to keep the list confidential. There is also a good case for making it clear at an early stage as to which personnel will go, saving valuable time when the situation might have grown more serious and tense.

Discussing and agreeing upon the trigger point beforehand with the main office or headquarters for a partial withdrawal, such as when a full attack on the town is imminent, facilitates the process. Should it come to that, there may simply be no time for lengthy discussions. For example, the residence might have been shot, and delay could be dangerous. Prior agreement will provide the confidence needed to implement the plan. If the head office knows the plan, they will have a pretty good idea what is going on, even if communication is not possible. It is important that they give as much prior assistance as possible to enable implementation of the pre-arranged plan should the occasion arise.
In some situations one might need to establish a close liaison with the UN or the military in order to get up-to-date information on the situation, for protection, for information on the local people, evacuees, etc. There may be need to arrange rendezvous points for military guides, fix the timing, and organize extra transport. A team member may be appointed as liaison officer with the UN or the military.

It is likely people will be able to take very little of their personal belongings. The rest should be packed and stored.

**Full Evacuation**

Here the scenario might be as follows. The situation is so grave that all work is now impossible and lives are being put at unnecessary risk. The military have asked the team to leave for their own safety. The aim here would be to evacuate all remaining personnel. In addition to the factors already considered for a partial evacuation, the following should be considered.

Assuming that the airport is now out of service, evacuation by air is most unlikely, and the team will have to move by road. One must assume that the parties to the conflict will allow safe passage. It is best to have two identified escape routes with places identified along the routes for water refills, rest, food, and overnight stays.

In planning for transport, consideration must be given for enough vehicles for everyone; sufficient fuel, water, and tools; blankets; enough food for everyone for the journey; and ready cash for the unforeseen. It will be necessary to carefully inform the parties involved and arrange safe passage with them.

**Fire Precautions**

This area of security is often forgotten and so some simple guidelines can be useful.

It is important to have sufficient plans in case of a fire, which every team members knows. This includes a fire evacuation plan or drill, which is practiced; having an alternative or emergency exit that can be used and the key easy to find. Consideration must be given to those on upper floors to have an escape route, whether there is an outside fire escape or if ladders (possibly folding ladders) are needed to be put out in an emergency.

An alarm system or even a bell or piece of metal hanging up with a hammer to bang it provides a means to alert members. Perhaps investing in battery-operated smoke alarms is advisable. If fire extinguishers are unobtainable, one can use fire buckets, some filled with sand, the others with water, which are placed in accessible positions on each floor.

One also needs to consider separating dangerous and inflammable stores from the rest, possibly finding a separate storage facility for the dangerous items. It may be useful to put up posters to make people more aware of fire danger. Simple precautions, having good firefighting equipment and knowing how to use it, and organizing fire drills at least every six months can prevent a fire from turning into a disaster.
Mobile Phones

Mobile phones are now most humanitarian workers’ favourite way of communicating. There are some good reasons for this. They are simple to use, and one can get through without the problems associated with VHF and HF. With GSM (global system for mobile communications) systems, one can obtain broad international coverage for a mobile. Access to e-mail through phone is another attraction.

Despite all the good points, the use of mobile phones presents certain disadvantages. Costs in some regions can be high, especially for international calls. The coverage might be good in some areas, particularly in cities, and poor or non-existent in the countryside. One might have to purchase a new SIM card or phone for use in some countries if a system is not compatible with local ones. In addition, a number of security-related aspects should be taken into account.

In a disaster or a war-torn area, the mobile phone network might have been destroyed or damaged. In this case, no mobile phone communication will be available or, at best, it will be unreliable. In times of crisis, a mobile phone system might well become overloaded with too many users and it might be impossible to make calls.

The local authorities can control the mobile phone system and might decide to turn it off. Also they can listen in to any conversation. (As with all other forms of communication one is likely to use, mobile phone conversations should always be regarded as insecure.)

Phones themselves are attractive items for a thief. The new, attractive selling points of mobile phones (the camera and video-recording capabilities) could get one into trouble. The mere presence of these built-in features could raise questions about one’s intentions and be deliberately used against an individual, that is, seen as potential spying gadgets. Use of simple mobile phones without the new “gismos” avoids this.

When using a VHF radio net, all colleagues within range can hear what is said. This is called an “all-informed radio net”. However, with a mobile phone, it is normally a simple one-to-one conversation. This might also have security implications (e.g. if there has been an incident and there is need to inform others or tell them of an area to avoid).

Internet and Computers

Use of internet and other computer networks are common forms of communication with many advantages. From a security point of view, there are some of the dangers in its use. Like all the systems mentioned before, the internet and computers are not secure. In using the internet, it is important to follow policies and procedures of the organization in regards to sharing on project or operational matters that may have security implications.

A computer is also vulnerable to theft, either the machine itself or the information stored on it. Therefore, it is important to lock one’s room or lock the portable computer away when it is not in use. If a USB key is used to back up the hard drive, it should be given the same security attention.
Stress Management

Stressed-out colleagues are a security risk to themselves and to others. This now is an area that most humanitarian organizations take very seriously. It is essential for personnel to follow advice and guidelines outlined by the organization on this matter. At the same time, local leadership and management are vital for reducing stress faced by staff.

It is important for leaders to be understanding, ready to listen, and express concern for staff—not being afraid to give advice or chide someone if s/he does something wrong. It shows that one cares for them. Local leaders need to ensure that good security rules and procedures are followed and that there are good briefings and sharing of information.

Days off are important. One might feel it necessary to work every day of the week until midnight. However, this is not healthy, nor does it set a good example. Others will also stay because they feel they must, and soon the whole team becomes extremely tired and stressed. It is essential that all staff take regular breaks, including the team leader. No one is indispensable; tasks can be delegated. The team leader is responsible for the welfare of all his/her colleagues.

One can reduce stressful and annoying aspects of life by having the right ideas and pressing for improvements, such as ensuring that staff can be in touch with home and loved ones (a great way to reduce stress), send and receive mail in a reasonable amount of time, have occasional treats or goodies like drinks and special meals, films, magazines, etc. Not all these things are possible, but with some thought and effort, every situation can be improved.

Many features of stress can be relieved by good leadership and management. The experts will certainly provide a guide and it is important to study and follow their advice. But local leaders and the team members themselves can do the most to anticipate stress and prevent it from reaching unacceptable levels in the team.

Health

When working in a conflict zone, it is extremely important to be as healthy as possible in order to provide service and not to become a burden oneself. This is about some simple precautions to minimize the chances that one’s body will start to ache, overheat, or seriously distract from the important work one has to do.

If by the end of one’s mission or after it’s over, one feels more stressed than one would expect, it is advisable to have some personal debriefing and/or counselling. This is only being sensible and may also get one back to work or service quicker. Sensible aid workers don’t start a mission exhausted or with unresolved stress from the one before.

[This document is based on Staying Alive: Safety and security guidelines for humanitarian volunteers in conflict areas by David Lloyd Roberts, International Committee of the Red Cross (ICRC), www.icrc.org; developed March 22, 2009, revised July 2014]
Annex 11: Crisis Management Planning

These crisis management planning guidelines are intended for leaders in an organization and focus on planning in the event of arrest, disappearance, or death of personnel.

Hostage Survival

This section gives a brief summary of advice of experts in the case of abduction/taking of hostages as to the best way of behaving as a victim or as someone responsible for dealing with the crisis.

Statistics of kidnappings and assassinations have shown that the vast majority occur close to the residence when the victim is leaving or returning home. Therefore, it is essential that access routes to and from the residence provide sufficient alternatives which do not lock one into predictable patterns. Specifically, it is essential that dead-end streets or narrow one-way streets be avoided. If possible, the residence also should afford more than one point of entrance/exit.

The immediate and possibly the most difficult problem for someone taken hostage is the fear of not knowing what will follow. Therefore, one should be aware of the problems and conditions that might have to be faced immediately following capture and in the longer term, as well as of the steps that will be taken to secure release and of the attitude one should adopt in that regard.

Abduction

The time of actual abduction is the most dangerous. The kidnappers are nervous, the victim does not always realize what is happening, and the situation can very easily get out of hand. The abductee should remain as calm and composed as possible, particularly when being transported to the kidnappers’ hideout. Talking to the kidnappers is recommended, provided this does not make them even more nervous.

An important rule to be followed by anyone subjected to an abduction attempt is that escape must not be considered. Heroism may lead to death at the hands of a nervous and inexperienced member of the kidnapping group.

Post Capture

The post-capture period is likely to be difficult and unpleasant, particularly in contrast to the comfortable conditions in which the average victim normally has been living. Post-capture shock is a major physiological and psychological problem. Capture, when completely unexpected, results in severe trauma brought about by the total change of situation. In such circumstances, the victim’s entire world is thrown into chaos and confusion: the captors assume a position of superiority and dominance, and the hostage experiences deep depression. It is important for the victim to recognize this situation and accept that he or she must obey any order given, and then to take steps to restore a sense of self-esteem and personal dignity at the earliest opportunity.
Health

No matter who the captors are and however primitive the living conditions are, a conscious effort must be made to maintain physical and mental health. Physical health is more likely to be maintained by eating all food that is offered rather than refusing to accept it, however unattractive or repulsive it may be. A regular routine of exercises should also be carried out, even if one is confined to a cell.

Mental health is maintained by identifying and sticking to a system of one’s own personal values. A conscious effort needs to be made to keep one’s mind active by whatever means may suit the individual. Some prisoners have spent long periods composing music in their heads, writing poetry, thinking of back pay, or designing the ideal house. It is healthy to focus such mental activity on the future, when one will again be free. If writing materials or pamphlets are available, these can be of considerable assistance. A great deal can be achieved by mental activity alone.

Maintaining self-discipline is essential in order to overcome the effects of the immediate environment and the inactivity imposed by it. A strict schedule should be observed and standards of tidiness and cleanliness upheld.

Relationship with Captors

Not all advantages are on the side of the abductors. It is important to remember that, for them, the hostage represents a valuable propaganda weapon and possible insurance against attack by security forces. The hostage is also their means of obtaining what they demand. A dead hostage is worthless to them.

When several people are kidnapped, it is essential to appoint one person to speak for the group, in order to present a common front and to give the kidnappers no opportunity for playing the hostages off against each other.

A situation can develop in which victim and captors both see themselves as sharing the same problems. The result is the growth of mutual sympathy and identity of outlook, known as the “Stockholm syndrome,” so named after a case in which hostages held by criminals for six days in a bank vault surrounded by security forces found themselves regarding the police as their enemies and the criminals as their protectors.

Negotiation

Negotiating the release of a hostage is a matter for others. It is extremely important to realize that action is being taken and that the hostage should not interfere with this process. Hostages should above all not allow themselves to be convinced, as certain kidnappers might try to do, that they have been abandoned by the outside world. Except in some special cases, the hostage should not negotiate his/her own release, nor discuss what action may be taken by the organization. Such discussions would probably only serve to compromise the ongoing negotiations.
Another stress factor is anxiety about one’s family, and therefore, it is important that the organization concern itself very seriously and closely with any hostage’s family members, providing them with every possible support.

Release

A further period of high risk may occur when release approaches. There may be a rise in tension among the guards. When the time for release comes, the hostage will have to proceed with great care; specifically, to pay very close attention to the orders that the captors give and obey them immediately; not to make any sudden or unexpected moves; to stay alert; if things go wrong, one may have to make a run for it; and be prepared for delays and disappointments.

Hostage Survival Check-list

Do:
- remain calm; if capture is inevitable, accept it and follow orders;
- recognize the fact that one is now a captive and mentally accept the change of circumstances;
- give the captors details of any medical treatment one has been receiving;
- accept and eat food that is given, even if it is unpalatable;
- prepare mentally for a long wait, perhaps many months, before release;
- adopt a realistic attitude of discreet skepticism towards information passed on by the captors;
- systematically occupy one’s mind with constructive and positive thoughts;
- plan a daily program of activity, including daily physical exercise, and adhere to it;
- try to keep an accurate record of time, even if the watch is taken away;
- take advantage of any comforts or privileges offered by the captors, like pamphlets, newspapers or access to the radio; ask for them;
- keep as clean as circumstances permit; ask for adequate washing and toilet facilities;
- develop, if possible, a good rapport with the captors and try to earn their respect; undertake a bit of advertising, telling them about the work of the organization;
- be aware of the possible temptation to and risks involved in permitting oneself to identify with their cause.

Do not:
- antagonize the captors unnecessarily; they have one in their power;
- permit oneself to be drawn into conversations about controversial subjects such as politics and religious beliefs;
- allow oneself to become either over-depressed or overoptimistic;
- commit physical violence or verbal aggression;
- attempt to escape;
- allow oneself to become convinced that one has been abandoned by the organization/congregation or family.
Before Any Type of Crisis

In planning before any kind of crisis, it is important to design a network of communication and develop discrete telephone language/ways of communication for use in crisis. The network would include a list of contacts (names, addresses, numbers, etc.) for each person of staff, which is distributed widely. The communication network would also include contacts in the local area, (local directors of the organization, bishop, other congregations, and NGOs, etc.), in the country (executive director, bishops and the bishops conference, conference of religious, other congregations, NGOs, the UN. etc.), and internationally (i.e. associate executive director, who will notify board members and other networks as applicable).

This will help minimize the number of calls needed and enable personnel to maintain a fairly low profile. This is distinct from calls to congregations, families, etc. that will be made by the leaders of hostage’s organization, who will coordinate communication at an international level in relation to the situation, people involved, and actions being taken.

It is helpful to identify international press correspondents and church networks that are “key” and should be notified in order to get the story out if appropriate to that crisis. (Utilizing opportunities to meet them before a crisis happens helps to establish rapport and credibility.) The Executive Director and/or the Associate Executive Director of Solidarity with South Sudan would be the point person(s) as may be relevant, in consultation with the Executive Council of the Governing Board.

At the Time of Any Type of Crisis

At the time of a crisis, Executive Director of Solidarity with South Sudan would notify the embassy of the hostage; the local church (conference of religious and bishops) and civic authorities (police, appropriate government offices); and the Associate Executive Director and Governing Board in Rome.

The Associate Executive Director would notify the individual’s congregation/organization and the family (unless the congregation/organization does this); church authorities at the international level (i.e. Propaganda Fide, Congregation for Institutes of Consecrated Life and Societies); the contacts of Solidarity with South Sudan; and international press representatives, as appropriate.

General Procedure

The Executive Director ensures that the following points of procedure are enacted and followed.

Each person concerned or involved in some way in the event writes down what they remember happening, in as much detail as possible, including a chronology of events before, during, and after the incident; who first notified them (date, time, etc.); a log of phone calls and meeting with local authorities, the embassy, church authorities, etc.
The local church authorities and other religious in the area (including the area where the person lived, worked, where taken and last seen) are kept informed about the situation, and a record of their interventions is kept. Information that local people may have of the event is gathered; at the same time, any contact that may endanger local people is avoided. Other religious, etc. may be able to gather information through their normal contacts.

If a witness can make a statement, it is taken in writing. If the person cannot sign or needs to remain anonymous for safety, someone designated by the organization writes it, describes the informant (e.g. “a 50-year-old farmer...”), then signs it as receiving the testimony of this witness, giving the date and location. It is important to have the statement witnessed by one or two other expatriates (for the safety of the local people). These witnesses should hear the statement made by the witness, if at all possible.

**Crisis Involving the Death of a Person**

If the body is to be returned to country of origin, it is important to have an autopsy done and obtain a complete report for the organization/congregation and family. If an autopsy is not possible, have one or two doctors examine the body. If they are afraid to be named, have a religious superior and another expatriate, preferably one with a medical background to witness the examination, sign the report, date it and note the place. If doctors are unwilling to do even this, request some other expatriate medical person to examine, with witnesses as above, and write up findings and sign, date, and note place.

The report should specify the cause of death (i.e. bullet wounds, stabbing, strangulation, massive beating around head or a vital organ, etc.); how many wounds; and the nature of the wounds, e.g. where bullet or bullets entered the body and where they left the body, caliber of bullets, etc. The report should indicate signs of additional bruising, beating, torture, stab wounds, etc. and include a drawing to indicate the number and nature of the wounds.

If possible, it would be helpful to take pictures, preferably in color, and to look for other evidence at the site of the death, such as bullet casings, footprints, etc. If representatives of the press were present and took pictures, they could be requested to send pictures to the organization/congregation headquarters.

A representative of the organization/congregation (expatriate) should hand carry a copy of the report of the preliminary medical exam or autopsy with the photos out of the country to the organization/congregation headquarters. The clothing of the victim should be hand carried to another country in plastic bags for forensic testing.

A copy of the autopsy report and photos should be sent to embassy of the victim in the country where the death occurred. The organization/congregation administration would send copies of the autopsy report, duplicates of photos, and organization’s/congregation’s official version of what happened to political bodies of the victim’s country, asking for a full report and investigation.
Questions Regarding Performance of Local Authorities and Embassy

A responsibility of the leader of the organization or religious superior of the congregation in the country where the incident occurred would be to review the action or performance of the authorities.

Regarding the role of the local authorities (civilian and/or military police), it is important to note the procedure that was followed in this situation and whether it was the usual procedure for this type of situation; whether special troops or divisions were called in and who was the highest in command; and whether the local authorities notified the leader/religious superior or the embassy that citizens of that country were involved in the incident.

Regarding the role of the embassy, it is important to ascertain whether they were notified by local, civil, or military authorities of an incident involving that country’s citizen; when and what actions they took; whether embassy personnel contacted the superior of the individuals’ concerned or any religious superior to see whose personnel were unaccounted for; and whether the embassy took immediate action to secure the safety of their citizens or to de-fuse a life-threatening situation.

Responsibilities of the Leader/Religious Superior in the Country of Origin

The responsibility of the leader of the organization or religious superior in the country of origin of the victim would ordinarily include notifying the congregation and the family and contacting church authorities, such as the bishops’ conference, the international justice and peace offices, Catholic Mission Association, and the leadership conference of either men or women religious.

It would also be important for the leader/superior to contact the foreign affairs department to speak to the Assistant/Under Secretary for the Bureau of African Affairs. (If the Assistant Secretary is not available, then ask for the Deputy Director; if this person is not available, then the specific Country Desk Officer.)

The purpose of the conversation would be to explain the situation and ask their aid in requesting the foreign government’s utmost assistance in locating the disappeared or investigating the death. The Foreign Affairs Departments can give the phone number of the embassy in the country where the victim disappeared/died, the name and address of the president of that country, etc.

In addition, the leader should contact the embassy of the country involved. One can get this from the Foreign Affairs Department, or ask for the relevant key group or the local political representative responsible for the area from where the disappeared/deceased comes. One can call for a full investigation of the behavior of local and embassy personnel involved in the incident and request for cable traffic or other communication on this incident between the embassy in the country of incident and the Foreign Affairs department in the country of origin.
Additional Organization/Congregation Follow Up

A number of key groups could be contacted to assist with reporting, investigation, and analysis. These could include:

- Amnesty International, Africa Watch, International Crisis Group,
- Catholic Institute for International Relations – European Solidarity
- Ecumenical: National Council of Churches, Director of Human Rights Division in the country of origin.

Suggestions to Those Asking What They Can Do

1. Call the embassy of the country involved or the consulate in your city and ask to speak to the Political Liaison office of the embassy or the Consul-General. If they are not available, ask for someone in a position to follow through on your inquiries. When speaking to the personnel of the embassy or consulate, frame your concern in the form of a request for information. State what you have heard and ask if they have any further information at hand. Request that they keep you posted on progress in the case of locating the disappeared or progress of the official investigation in the case of death. Leave your name, address, email and phone number with them.

2. Send cables, emails, faxes directly to the President and other designated persons in the country where the individual disappeared/died.

3. Plan vigils outside embassy/consulates and invite the press.

4. Call local Congress people, asking them to join other Congress people in asking the foreign government’s utmost assistance in locating the disappeared or investigating the death.

5. Write follow-up letters to the embassy/consulate and to your Congress people after your phone calls, asking to be kept informed of developments.

6. Plan visits to the local office of your Congress person, political representatives, etc.

7. Conduct a signature campaign focusing on very clear requests of the government political system or Foreign Affairs office, or president of the country involved.

8. Conduct a teach-in evening of study on the country where the individual worked and the history of the relations of the country of origin and that country. Finish the session with opportunities for specific actions.

[The Crisis Management material is taken from information of Maryknoll Missionaries, ICRC, and various embassy and internet documents; prepared March 22, 2009; reviewed/updated May 2012 and July 2014]
Annex 12

Solidarity Work Place Expectations

The Solidarity ethos is a key aspect to be encouraged in all Solidarity workplace relations. Specifically, the statement of Vision and Values for Solidarity with South Sudan includes the following:

Solidarity with South Sudan—from its Board members, office staff and the personnel working in the country— is built upon a foundation of fundamental and practiced values:

- **recognition of the dignity of each person**, both within the organization and in South Sudan, committed to its community members to embrace and act out of a spirituality of justice, peace, and the integrity of creation.
- **mutuality and understanding**: recognizing the Spirit of God at work in the behaviour of each person within the organization, whether executive administration, governing board, personnel in South Sudan, the Bishop’s Conference of South Sudan, and our students.
- **proclamation**: of the Paschal Mystery of Jesus Christ through our community life together, our life witness and committed action.

We are expected in the work place to keep these values in mind as we endeavour to achieve the Mission of Solidarity which is stated as follows:

**Solidarity with South Sudan aims to create self-sustainable educational, health and pastoral institutions and programs that will help to empower South Sudanese people to build a just and peaceful society. Solidarity is a collaborative commitment of religious institutes of men and women, members of the Unions of Superiors General and the Church in South Sudan working in partnership with the Sudan Catholic Bishop’s Conference.**

Religious and lay employees are expected to be familiar with what is contained in those documents and to act accordingly in the workplace. Further, all employees are required to sign, and act in accord with, the **Solidarity Code of Conduct**, Appendix One of the Solidarity Personnel Handbook. The intention in this document is to state our key workplace expectations and to expand our understanding of **Grievance Policies and Procedures** that provide assistance in the resolution of any workplace conflicts that arise. On Page 10 of the Solidarity Personnel Handbook it states in section 2.4 **Conflict Resolution and Grievance Procedure**:

At times personnel may feel aggrieved because they feel that an action or decision was unfair, disadvantaged them, or affected their work performance or their participation in community. In such circumstances such as these, Solidarity’s preference is that the affected parties meet to discuss and identify the best possible solution.

In the event that a resolution cannot be reached quickly and satisfactorily, the following grievances procedures will be followed:

- **The affected parties, or one of the parties, request a meeting with their most immediate Director providing details of the issue.**
- **The Director and/or Community Coordinator, (as relevant) meets with the affected parties either individually and/or together in order to understand fully the issue and gather facts.**
- **The Director and/or Community Coordinator (as relevant) review the situation and call a meeting of the affected parties to work towards a resolution/decision.**

If either affected party cannot accept the decision, the matter is referred to the Executive Director.

Further Specific Workplace Expectations
Further to the above, the Governing Board states these explicit expectations:

1. All personnel, whatever their position in the organisation, are to be valued equally as human beings created in the image and likeness of God.

2. All personnel should be confident they will be treated with full human dignity and respect in the workplace.

3. Solidarity with South Sudan values all personnel and strives to provide an environment free from harassment and bullying. We want to build an inclusive community that embraces differences among faculty, other staff, and students.

4. It is to be recognised that all personnel, whether religious or lay, have specific stated responsibilities within the organisation and are accountable for completing the tasks for which they are employed.

5. All employees should expect to be subject to an annual appraisal process where any concerns by the employee or employer can be raised and addressed.

6. Direction from line managers with wider responsibilities is normal in the workplace. If an employee does not understand an instruction from his/her line manager, the employee has the right to request the instruction in writing. If the employee is still uncertain as what is required a third party may be requested to help clarify what is expected.

7. A teamwork approach in the workplace is desirable based on a personal willingness of each to assist other workplace colleagues.

8. Given human nature, it is inevitable that from time to time some feelings may arise that a particular person is not fulfilling his/her responsibilities in the workplace.

9. Viewed from above this can appear to be dereliction of duty by the employee; viewed from below this can be viewed as unfair treatment or judgment by the line manager.

10. Ideally, each person in the work place should be able to raise this disagreement of perspective in a civil manner and seek to resolve it face to face. The line manager has a duty to listen respectfully to the employee; the employee must be prepared to understand the concern of the line manager.

11. It is imperative that no employee be disadvantaged or be treated harshly as a consequence of stating his/her concern to the line manager.

12. Either party may choose to put their concerns in writing. If so, it becomes a grievance when lodged with an appropriate person and a formal resolution process will be initiated. Every attempt must be made to collect and record in writing all relevant facts concerning the grievance.

13. If an employee feel the need to speak to the Executive Director, the Chair of the Personnel Committee or another Board member, it is understood that this listener will make a written note of the grievance, to be kept for further reference/use in resolving the issue.

14. No line manager may block, or attempt to block, an employee from communicating with another employee. Indeed every employee has the right of free and ready access to other employees and, ultimately, the Executive Director or the Board.

15. If the Executive Director is perceived to be a contributor to the disagreement, the employee may seek to communicate with the Chair of the Board Personnel Committee or another Board member.

16. A deliberate negative reaction or attempted punishment by a line manager of an employee who has lodged a grievance is potentially a further grievance claim.

17. If the employee believes the grievance has not been resolved satisfactorily, the employee may appeal firstly to the Executive Director and, secondly, to the Board Personnel Committee that acts for the Board.

18. If in any doubt, this Board Personnel Committee will refer the matter to the full Board. After due consideration, the decision of the Board will be final.