THE CIVIL WAR IN SOUTH SUDAN: THE NUER-DINKA DYNAMICS

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LEGON JULY 2015
DECLARATION

I hereby declare that this dissertation is the result of an original research conducted by me under the supervision of Dr. Vladimir Antwi-Danso and that apart from other works, which are duly acknowledged, no part of it has been submitted anywhere else for any purpose.

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(STUDENT) (SUPERVISOR)

DATE: ............................. DATE: .............................
DEDICATION

I dedicate this work to all South Sudanese who suffered under the Civil War with the hope and the belief that South Sudan would find peace to transform the lives of its people.
ACKNOWLEDGEMENTS

I wish to express my sincere gratitude to my supervisor, Dr. Vladimir Antwi-Danso for the unparalleled support he offered me during this research study. His encouragement and guidance were crucial.

I owe a profound debt of gratitude to both teaching and non-teaching Staff of the Legon Centre for International Affairs & Diplomacy (LECIAD).

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My greatest thanks goes to Allah for seeing me go through this study.
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<th>Full Form</th>
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<tbody>
<tr>
<td>ABC</td>
<td>Abyei Border Commission</td>
</tr>
<tr>
<td>CPA</td>
<td>Comprehensive Peace Agreement</td>
</tr>
<tr>
<td>CoH</td>
<td>Cessation of Hostilities</td>
</tr>
<tr>
<td>DOP</td>
<td>Declaration of Principle</td>
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<tr>
<td>GoNU</td>
<td>Government of National Unity</td>
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<tr>
<td>GoS</td>
<td>Government of Sudan</td>
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<td>GoSS</td>
<td>Government of South Sudan</td>
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<tr>
<td>IGAD</td>
<td>Inter Governmental Authority on Development</td>
</tr>
<tr>
<td>IGAD Plus</td>
<td>Inter Governmental Authority on Development and (United States, Norway, United Kingdom and China)</td>
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<tr>
<td>JIU</td>
<td>Joint Integrated Units</td>
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<tr>
<td>NCP</td>
<td>National Congress Party</td>
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<tr>
<td>NUP</td>
<td>Nationalist Union Party</td>
</tr>
<tr>
<td>RCC</td>
<td>Revolutionary Command Council</td>
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<tr>
<td>SPLA</td>
<td>Sudan People’s Liberation Army</td>
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<tr>
<td>SPLM</td>
<td>South People’s Liberation Movement</td>
</tr>
<tr>
<td>SPLM/A</td>
<td>South People’s Liberation Movement/ Army</td>
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<tr>
<td>SSDF</td>
<td>South Sudan Defense Forces</td>
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<tr>
<td>UN</td>
<td>United Nations</td>
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<tr>
<td>UNMISSS</td>
<td>United Nations Mission in South Sudan</td>
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ABSTRACT

This study examines the on-going Civil War in South Sudan. From the study, findings reveal that, the Civil War began in 2013 after an alleged coup by the then Vice President, Riek Machar. This led to government crisis and mobilization of political support along ethnic lines, contributing to the instability in the country. The study therefore concludes that, the ethnic dynamics in South Sudan (i.e. Nuer-Dinka dichotomy) have contributed significantly to the instability of South Sudan and act as catalyst for the Civil War in the country. Due to the devastating effects caused by the instability in the country, the international community including the UN, the AU and the IGAD Plus have taken some steps to restore peace in the country but to no avail, since instability continues to persist in the country. The study, therefore, recommends that, the UN, the AU, the IGAD Plus and Political leaders in South Sudan should devise and apply a hybrid justice mechanism, which facilitates reconciliation and trust-building between the Political leaders of the country to restore and maintain peace and stability in the country.
CHAPTER ONE
RESEARCH DESIGN

1.1 Background of the Study

South Sudan is the newest nation of the world; 193rd member of the United Nations, a member of the African Union, and a sovereign nation. The state formation evolved out of violence and long years of struggle. It is not surprising that the new state is in Civil War. This is because the old animosity of the Nuer and the Dinka ethnic groups in the country was carried into the new nation. A new nation was born but still with the same old people and same rivalries. Despite the fact that the formation of the new nation was seen as a new beginning, a continuation of an age-old animosity between the Nuer and the Dinka persisted. The Civil War is not surprising because the struggle for independence came with different people with varying socio-economic and socio-political interests, who teamed up together for the sake of procuring independence from Sudan. These varying interests between the Nuer and the Dinka have constituted as source of conflict in South Sudan. The issue of whose interests are dominating and whose interests are being kicked out is a source of conflict as one wonders if it is, the State interest or the leader’s interest being pursued. Any typical African country has one or two major ethnic groups which tend(s) to dominate its politics. In some democratic African countries, what has emerged is the majority dictatorship phenomenon (exhibited in democracy and majority rules). In such a situation, ethnicity is played along and that one particular ethnic group may tend to dominate its politics. Ethnic undertones influence the democratic practices, and also engender majority dictatorship syndrome in such a country. South Sudan is characterized by such features. The Dinka tend to dominate the politics of South Sudan to the detriment of the Nuer.
1.2 Statement of the Research Problem

The international community praised Sudan for a peaceful referendum, which led to the independence of South Sudan. This was especially due to the promise by Khartoum (Sudan), even before and after the referendum, to adhere to and respect the results of the referendum. Following this, the world hoped that, there would be a relative peace for development after South Sudan had gained its independence. Contrary to what was expected, the new nation (South Sudan) is currently plunged into Civil War.

The Civil War came about mainly due to the fragile relations between the two predominant ethnic groups (i.e. the Dinka and the Nuer) in South Sudan. Historically, the social and economic relations between the Nuer and the Dinka have mostly generated tensions between these two groups. This has largely contributed to the instability in South Sudan and has served as catalyst for the Civil War. Notwithstanding considerable efforts by regional, sub-regional and international organizations (such as IGAD Plus, the African Union and the United Nations) to broker peace between the warring factions, the ethnic tendencies between the Nuer and the Dinka have made the realization of this goal very difficult. This is due to the fact that, these ethnic tendencies generate frequent tensions and clashes between the two groups.

Several scholarly works have been carried out in recent times concerning the Civil War that has threatened the peace and stability in South Sudan. Most of these works have focused primarily on how competition for natural resources, influence of neighboring Sudan and how the proliferation of arms from remnants of past wars have led to the Civil War in South Sudan. However, most of these works have ignored how the ethnic dynamic between the Nuer and the Dinka in South Sudan have contributed to the conflict situation. Towards this end, this study seeks to look at how the historical, social, and economic relations between the Nuer and the
Dinka have contributed to the instability of the South Sudan and acted as the catalyst for the Civil War on-going in the country.

1.3 Research Questions

- How have the historical, social, and economic relations between Nuer and Dinka in South Sudan influenced the current Civil War in the country?
- What measures and efforts have been taken by the international community (including the IGAD Plus, the AU, and the UN) to help resolve tension in the country?
- What is the way-forward to achieving absolute peace and stability in South Sudan irrespective of the ethnic tendencies between the Nuer and the Dinka groups?

1.4 Objectives of the Study

This study seeks to assess the Nuer and the Dinka ethnic dimensions in the South Sudanese Civil War. In this regard:

- The study seeks to make an overview of the South Sudanese conflicts by particularly focusing on the Nuer and the Dinka relations (dynamics).
- The study will also identify how the relations between the Nuer and the Dinka have contributed to the South Sudanese Civil War.
- The study will also ascertain the measures and efforts taken by the international community (including the IGAD Plus, AU, and the UN) to help bring about peace in the country.
- The study seeks to propose how the international community including the Government of South Sudan, the African Union, the UN and the IGAD Plus could help to end the Civil War in South Sudan.
1.5 Rationale of the Study

The study seeks to contribute to the on-going debate in academia and among policy makers on the ethnic dynamics (the Nuer and the Dinka) which led to the Civil War in South Sudan. The study has also been done in a partial fulfillment for the award of a Master of Arts degree in International Affairs and Diplomacy. The study has also been carried out to add more insight to aid valuable policy proposals for decision makers and interested peace broker stakeholders (such as the UN, the AU and the IGAD Plus) in the quest to end the Civil War in South Sudan.

1.6 Scope of the Study

The study generally focuses on the Nuer and the Dinka dynamics as a major cause of the Civil War in South Sudan.

1.7 Hypothesis

The ethnic dynamics in South Sudan (i.e. Nuer – Dinka dichotomy) have contributed significantly to the instability of South Sudan and act as catalyst for the Civil War in the country.

1.8 Theoretical Framework

This study utilizes the Social Constructivism theory. The concept of Constructivism was coined by Peter L. Berger and Thomas Luckmann in their book *The Social Construction of Reality.* Social Constructivism was initially a Sociological theory but has now gained widespread usage in International Relations. The theory emphasizes how general philosophical constructions are applied to social life. In other words, the theory portrays how subjective meanings or interpretations, attached to symbols, thoughts, actions and words, influence human behaviour in society.
In the field of international relations, Constructivism “is the claim that significant aspects of international relations are historically and socially constructed, rather than inevitable consequences of human nature or other essential characteristics of world politics.” However, reference is usually made to Alexander Wendt’s famous work on *Anarchy Is What States Make of It* when considering Social Constructivism as a theory in International Relations. Social Constructivism, as a theory in International Relations, emphasizes how different cultures may result in subjective interpretations or meanings of states’ behaviour in a region due to the social construction of states. This is mostly applied to International Politics in explaining anarchy in the international system.

As a theory, Social constructivism opposes materialism by positing that the structures of human association and interactions are largely cultural rather than material. The theory also challenges rationalism by asserting that, the structures of human associations do not only exist to regulate human behaviour but also creates identity among groups or people which sometimes creates opposing interests; and subsequently result in conflicts.

According to Wendt, Constructivism is a structural theory of the international system that makes the following core claims:

a) States are the principal units of analysis for international political theory;

b) The key structures in the state system are inter-subjective rather than material; and

c) State identities and interests are, in important part, constructed by these social structures, rather than given exogenously to the system by human nature (as perceived by neo-realists or scholars of domestic politics).
The theory of Social Constructivism puts emphasis on the role of identity in influencing interpersonal and international relations. Wendt explains how identity results in the motivations for people’s decisions and actions based on the understanding of how others perceive them. In relation to Wendt’s understanding of the concept of identity, he distinguishes between four main types of identities, which generate and instigate different interests among people and groups. These include; Personal or Corporate Identity, Role Identity, and Collective Identity.

Personal or Corporate identity according to Wendt connotes a sense of “I”, “We” or “Ourselves” against “Them”. As explained by Wendt, this type of identify results in a self-recognition that distinguishes a person or group from others in the society. In other words, “personal and corporate identities are constitutionally exogenous to otherness with possession of “auto-genetic” quality.

Role Identity comes about by way of “occupying position in the social structure and observing behavioral norms towards others who possess relevant counter-identities.” In other words, this identity comes about when people have shared values and norms which is portrayed through repetitive practices.

Collective identity is the combination of Type Identity and Personal Identity whereby people see “the welfare of the other as part of that of the Self” and thus behave selflessly. Wendt identifies the correlation between identities and interests of a person or group of people. Whilst identity refers to “who actors are”, interest connotes “what actors want”. Wendt therefore establishes that, an actor will not know what it wants till it knows who it is. Wendt furthers identifies two main types of interests based on the above elaborated identities. These are Objective and Subjective interests.
Wendt refers to Objective interests as “needs or functional imperatives”, which, when fulfilled by actors, necessarily generates into the reproduction of the four identities explained; i.e. Corporate, Type, Role and Collective identities. Subjective interests are “beliefs that actors actually have about how to meet their identity needs, which are in fact the proximate motivation for behaviour,” and what rationalists refer to as preferences or tastes.\textsuperscript{10}

Wendt, therefore, concludes that State and individual behaviour are motivated and influenced by varying interests, based on varying identities. He added that, subjective interests are pursued to fulfill certain objective interests, and therefore, the persistent reluctance to meet subjective interests could result in the demise of the actor. Actors are, therefore, usually aggressive in pursuing subjective interests just to accomplish the objective interests. This sometimes results in tensions between different identities of people or group based or varying interests.

Social Constructivism as a theory in International Relations has been criticized by Neo-realists such as Kenneth Waltz. In his work \textit{Man, the State, and War}, Waltz argues that the structure of the international system forces states in the system to behave the way they do.\textsuperscript{11} According to Waltz, the international system is anarchical. This is because, the international system has no central authority to regulate and govern states’ behaviour, which imperatively makes states to become dependent on their own capabilities. As a result, the international system can be described as a self-help system.\textsuperscript{12} In view of this, Waltz explains that anarchy is a material phenomenon and state interests stem out from security concerns and material capabilities. States behave the way they do not because of the recognition of their identities and desire to pursue national interests but because of the anarchical structure of the international system which has forced states to become self-helped in the absence of a global government.
However, Wendt refutes or debunks the above assertion by explaining that,

“Self-help and power politics do not follow either logically or causally from anarchy and that if today we find ourselves in a self-help world, this is due to process, not structure. There is no ‘logic’ of anarchy apart from the practices that create and instantiate one structure of identities and interests rather than another; structure has no existence or causal powers apart from process. Self-help and power politics are institutions, not essential features of anarchy. Anarchy is what states make of it.”

Notwithstanding the criticisms levelled by Neo-realists against Social Constructivism as a theory in International Relations, I still consider the theory an ideal framework for this study. This is because it helps to better explain how the historically and socially constructed relations between the Nuer and the Dinka in South Sudan, rather than the structure of the international system, have contributed largely to the instability in South Sudan. In other words, the theory helps to explain how the identities created by the Nuer and the Dinka in South Sudan have influenced their interests to gain much recognition and control in the country. This situation has resulted in tensions between the two ethnic groups due to the desire to pursue varying interests which are conflicting with each other.

1.9 Literature Review

Some scholarly works have been done in recent times on the topic under study. However, most of these works have ignored how the Nuer-Dinka dichotomy has contributed largely to the Civil War in South Sudan (i.e. how the ethnic tensions have served as major catalyst for the Civil War in the new nation). It is in this vein, that some of these works will be reviewed to indicate how they contribute essentially to this study, and identify some gaps which this study attempts to fill.

The work of Jok Madut Jok and Sharon Elaine Hutchinson on *Sudan's Prolonged Second Civil War and The Militarization of Nuer and Dinka Ethnic Identities* has contributed significantly
to the topic under study. In this work, the authors focused primarily on the political factors that instigates and have further prolonged the devastating conflict situations in Sudan which have culminated into the present.\(^\text{14}\) They also reveal how these political factors have aided the post-1991 polarization and militarization of the Dinka and the Nuer ethnic identities. Findings from their work reveal that, one of the major factors which has contributed to the prolonged instability in the then Southern Sudan is the inability of the ordinary civilians to understand and cope with the new wars perpetuated by the Southern Sudanese elites after 1991.

Following from the above, the inability on the part of the local people to appreciate and understand their varying interests have resulted in the crumple of the peaceful political terrain in Sudan after 1991. A military deadlock also came about as a result of the inability of the Sudanese military to resolve peace in the country. This also contributed essentially to championing the political ambitions of some faction leaders since the political leaders sought to hold onto power for their own sake at the expense of the collective interests of the civilian population. The fact that personalities such as “Paulino Matip, Kerubino Kuanyin Bol, Lam Akol, Kawac Makuei, and other southern military leaders had aligned themselves with the Khartoum government suggests that large segments of the southern intelligentsia lack explicit or coherent set of political objectives”\(^\text{15}\) and must therefore not be permitted to govern. This has generated much tensions and conflicts in the country after 1991.

In addition to the above, Jok Madut Jok and Sharon Elaine Hutchinson elaborate on the rapid unravelling of regional codes of warfare ethics since 1991. According to them, the dynamics of previous patterns of inter-ethnic competition over access and control of scarce economic resources have usually resulted into politicized ethnic violence. This has led to increasing loss of hope by the public over the seeming unwillingness of political leaders to compromise their
personal ambitions for the greater unity of the South. As a consequence, the efforts made by Dinka and Nuer chiefs, in creating some peace initiatives in the region have become futile. They finally conclude that, peace could only be attained in Southern Sudan, if political leaders are willing to compromise their political ambitions for the greater good of the people in the country.

Though their work contributes significantly to this study by revealing some major political factors that have contributed to the prolonged insurgence in Southern Sudan, it fails to identify how the historical, social, and economic relations between the Nuer and the Dinka have contributed to the instability of the South Sudanese state and act as the catalyst for the civil war in the country. This is a lacuna in their studies which this study seeks to fill.

Also, the work of Adam Branch and Zachariah Cherian Mampilly on *Winning the war, but losing the peace? The dilemma of SPLM/A civil administration and the tasks ahead* is of great relevance to this study. In their work, the authors reveal that, mere peace agreement between the Sudan People's Liberation Army (SPLA), the army of the Republic of South Sudan and Khartoum (Northern Sudan) as witnessed in 2005, is not sufficient enough for achieving sustainable peace in Southern Sudan; rather, there should be considerations of repairing fractured lines of post Conflict Sudan.\(^{16}\)

The above scholars identify the major cause of the insurgence in South Sudan as the “rupture between the Dinka, dominant within the SPLA, and the Equatorian peoples of the far South, hundreds of thousands of whom were driven from their homes or faced economic and political oppression under SPLA occupation”\(^{17}\) They further explain that, the return of the Ethiopian refugees, requires the local government of South Sudan to integrate these refugees into the
SPLA political system for peace and stability to prevail in the country. Contrary to this, they explain that, the origins and structure of local government in Southern Sudan, coupled with the history of political tensions between the Dinka and the Equatorians have resulted in the challenge of equitable access to and distribution of resources such as land, water and oil due to ethnic politics and proliferations of NGOs causing the tensions and insurgence between the Dinka and the Equatorians in the country.\textsuperscript{18}

This work also contributes significantly to the study by revealing how the ethnic divide between the Dinka dominant group and the Equatorian returnees in South Sudan have contributed to the instability in the country. There is, however, a dearth of theoretical exploration to how this ethnic divide serves as a contributing factor to the disruption of peace in the Southern Sudanese state. This is a gap in their work, which this study attempts to fill by relying on the theory of Social Constructivism in analysing how the historical, social, and economic relations between the Nuer and the Dinka have contributed to the instability of South Sudan and acts as the catalyst for the Civil War in the country.

Further, the work of Sharon E. Hutchinson titled \textit{A Curse from God? Religious and political dimensions of the post-1991 rise of ethnic violence in South Sudan} also offers more insight into this study. She asserts that, the Southern Sudanese civilian populations had been plunged into ethnicized military violence following leadership struggles after the splitting of the Sudan People's Liberation Army (SPLA) into two warring factions since August 1991.\textsuperscript{19} She further explains that, the devastating impact and economic loss of this violence are particularly felt in the vulnerable and strategic regions of contemporary South Sudan especially the oil rich heartland of the Western Upper Nile Province.\textsuperscript{20}
Hutchinson goes on to attribute the cause of conflict in South Sudan to historical experiences and grassroots perspectives of the Nuer civilian populations in the region. In addition, she emphasizes that, the elite competition within the southern military, and the political machinations of the national Islamic government in Khartoum, created a wave of inter- and intra-ethnic factional fighting so intense that, many Nuer civilians have come to define it as ‘a curse from God’. In trying to oppose the status quo, the Nuer civilians, therefore largely contributed to the instability in the country.\(^\text{21}\)

The above works also contribute essentially to the study by revealing some causal factors which had led to the current instability in South Sudan. They, however, also lack theoretical exploration of how these factors have instigated and prolonged the Civil War in the country. This is a gap in these works, which this study seeks to fill.

Samuel P. Huntington’s book (1993) “The Clash of Civilizations,” also contributes extensively to the topic under study. He posits that, conflicts have taken a new dimension after the end of the Cold War. He asserts that, conflicts between and among states after the Cold War era will be due to the clash of civilizations, especially between less developed civilizations (developing countries) and developed civilizations (advanced countries).\(^\text{22}\) Huntington also identifies post-Cold War conflicts along fault lines within states that have different groups’ civilizations as major sources of conflicts. The Civil War in South Sudan perfectly fits this scenario. The civilization here, is the ethnic dimensions contributing to the Civil War in South Sudan. The fault-line in the South Sudan’s Civil War is ethnic rivalry between the Nuer and the Dinka that have divided the country into these two ethnic lines. This has resulted in the clash of the Nuer and the Dinka civilizations (cultures). The Civil War in South Sudan has, to a large extent, confirmed the immediate post-Cold War international relations theories.
Notwithstanding the insightful contribution of Huntington’s work to this study, Huntington failed to realize that modern wars would not only be products of the clash of civilizations but other factors like resource competition. This is a gap in his work which this study seeks to fill.

Libiszewski perceives conflicts as arising primarily from the struggle for scarce natural resources. Perceived or actual scarcity of natural resources, such as water and land, plays an essential role in environmental disputes, because resource scarcity would be a direct threat to human security. Libiszewski posits that the worst-case scenario would be an outbreak of interethnic/intergroup conflict over existing resources for survival. This explains how the struggle over access to and control of natural resources could foment civil war in a country. This suits this study by revealing how the ethnic divide between the Nuer and the Dinka with varying interests to gain access to and control over the land, water and oil resources have contributed prolonged Civil War ever to be witnessed in Africa.

Bod and Bronkhorst also posit that natural resources that are sources of wealth as well as prerequisites for sustenance directly or indirectly contribute to producing food and energy, providing living space, and maintaining one’s health. Bob and Bronkhorst further argue that “scarcity of resources” can be divided into several different categories: physical scarcity (the available amount is finite), geopolitical scarcity (unequal distribution of resources in earth), socio-economic scarcity (unequal distribution of wealth gained from (natural resources) and scarcity caused by human-led environmental problems. The various categories of resource scarcities advanced by Bob and Bronkhorst are evident in South Sudan, especially where the search for water for cattle and agricultural lands have been a source of conflict between the Nuer and the Dinka ethnic groups.
Young and Sing’Oei posit that the increase of competition between hosts and migrants is inevitable as the population within the area increases, while resources available decline. Such a tense situation commonly results in various forms of violence such as looting and killing. Several contributing factors, including longer dry seasons, which make migrants stay longer in host’s territories, may lead to more frequent clashes. This is a situation where migrants take temporal rights of stay to be a “permanent permit” and later result in clashes with the indigenous people. The fear by the Dinka people to have their lands and other resources being used by settlers (the Nuer) have become conflictual.

In relation to the above, unclearly defined land boundaries and ownership also prolong conflicts since it becomes imperative for the hosts and migrants to make claims to justify their rights over such lands. It is not about defined boundaries per se, cattle grazing is a free range. Cattles are moved from one place to another. At the end, pastoralists tend to use other people’s farms as grazing sites and turns into unrest when contested or challenged. Brosche and Elverson argue that although such conflicts do not typically produce large-scale human casualty and are often solved by non-violent means, they occasionally turn into violent conflicts. This situation fits perfectly into the topic under study.

Sanderbergh, argues that initially, Sudan’s wars were about religion, that is, the Muslim dominant North against the Christian and Animist/Christian South. However, after the oil find in the South, the conflict seemed to have focused on resource. The literature reviewed emphasizes resource control as the sole driver of the conflict. However, not enough emphasis has been placed in the literature on the implications of ethnic antagonisms for the South Sudan conflict.
Thus, this study highlights the role of ethnic antagonisms in driving the South Sudan conflict with particular emphasis on the Nuer- Dinka rivalry.

1.10 Sources of Data and Methodology

The study relied primarily on secondary data. The secondary data included information from books, magazines, and published articles as well as some selected internet web sites, where relevant data, pertinent to the topic, were obtained for this study.

The study was primarily qualitative in nature. Qualitative research method is a way of collecting, understanding, analysing and interpreting unstructured data. The data analysis used was purely descriptive and exploratory. These are employed to establish already existing information about the study, and also indicate gaps in existing literature as well as suggesting plausible solutions for resolving the conflict situation in the South Sudan based on findings from the study.

The exploratory method allows for reviewing several existing literature on the topic. This aided in making objective holistic analysis of the topic rather than relying on personal judgements. Based on the facts or the information obtained from literature reviewed, the descriptive approach was used to trace the trajectory of historical, economic and social relations that had existed between the Dinka and the Nuer which have also contributed to the present day instability in the Republic of South Sudan and serve as a catalyst for the Civil War.

Finally, data obtained through the earlier secondary sources indicated were analysed through the lens of Social Constructivism as a theoretical framework to give the study a more scholarly touch rather than mere narrations or speculations.
1.11 Limitations

This project is limited to secondary data, because there is no opportunity to visit South Sudan. As a result, there was a challenge to have first-hand information, especially from members of the SPLM/A to know the reality about the difficulty in ensuring peace in the country. Again, there was limited opportunity to interview the drafters and the implementers of the CPA. Findings from this study might not fully be the accurate picture on the ground but could give an insight for useful measures to be taken by policy makers and government officials in South Sudan as well as international organizations such as the UN, the African Union and IGAD Plus in brokering peace in the world’s newest nation. Based on the above limitation, the researcher intends to solely rely on peer reviewed publications, which combined both primary and secondary sources of data. The researcher will also consider the vast array of literature that is available on the topic area to make sound and exhaustive analysis which can, to a large extent, reflects the reality of the Nuer – Dinka ethnic dynamics.

1.12 Arrangement of Chapters

The study is organized into four main chapters; Chapter One covers the Research Design. Chapter Two focuses on an overview of the Socio-economic and Political Structure of South Sudan. Chapter Three concentrates on the analysis of the Nuer-Dinka dichotomy as contributing to the Civil War in the South Sudanese state. Chapter Four sums up the study with a summary of main findings, a conclusion, and recommendations.
Endnotes

5 Ibid., p. 224.
6 Ibid.
7 Ibid.
8 Ibid.
9 Ibid.
10 Wendy, Alexander, op. cit.
12 Ibid.
15 Ibid.
17 Ibid.
18 Ibid.
20 Ibid.
21 Ibid.
24 Ibid.
26 Ibid.
27 Young, Laura A. and Koris, Sing’Oei 2011: Land Livelihoods and Identities: Inter-Community Conflicts in East Africa. London, Minority Rights Group International
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30 Huntington, Samuel P., op. cit.
CHAPTER TWO

THE SOCIO-ECONOMIC AND POLITICAL STRUCTURE OF SOUTH SUDAN.

2.0 Introduction

This chapter examines the socio-economic and political structure of South Sudan and how it contributed to the Civil War. It analyses the social and political backgrounds of the country, taking cognizance of the religious, key ethnic dynamics and political structures in Sudan and how their interaction contributed to the conflict. In addition, it also takes a look at the political economy of South Sudan and how ethnic identities clash in search for water and grazing land resources serve as a source of conflict in South Sudan.

2.1 Ancient History of the Sudan

The Republic of the Sudan has an area of 1.8 million sq.km (695,000 sq. ml) and is the third largest country in Africa (it had the largest until July 2011 secession of South Sudan). Sudan is located in the northeastern Africa. It is bordered by Egypt to the North, the Red Sea to the Northeast, Eritrea and Ethiopia to the East, South Sudan to the South, the Central African Republic to the Southwest. The capital is Khartoum. The 2010 Population census revealed a total of 35.7 million people but projected figure of 39.7 million in 2015. Sudan has an annual population growth rate of 2.42 % for the period 2005-2010. It has huge deposits of Chromium ore, copper, Iron ore, Mica, Silva, gold and a host of other natural resources. The various ethnic groups which include Shaigiya, Ja'aln, Misseriya, Kababish an Rizegat, Fur, Zaghawa, Masalit, Beja, Nuba and Dinka, Ngok. Sudan has Islam as its official religion as well as Christianity and indigenous beliefs. The official languages are English and Arabic with tribal languages (Nuba, Ta Bedawie, Fur, Zaghawa, Masalit). The workforce is made up of 80 % agriculture, 7 % industry and commerce and 13% in government.
Historically, modern day Sudan existed as the Kingdom of Kush (Cush). The Ancient African Kingdom situated on the confluences of the Blue Nile, White Nile and River Atbara. The Kingdom came under Egyptian rule in 1570-1100 BC. Consequently, Egyptian officials imposed their culture on them. The land was dominated by several regimes at different times including the rule of the Nubian Kings, who converted to Christianity in the 6th Century. Several other local rulers controlled Nubia which includes the Kashifs, the Funj and the Turkiyah. Foreign influence includes the rule of Egypt, the Ottoman Empire and the British. In 1513 the Ottoman Empire, after conquering Egypt, controlled Nubia through the rule of the Kashifs, which lasted about 300 years. Under the Turkiyah in 1835, Sudan was divided into administrative zones and Khartoum became the seat of government.³

The modern day Islam in Sudan was highly due to Ancient Arab trade and subsequent emergence of Islam and its imposition on the people of Sudan. As Arabism and spread of Islam influenced the people. Those who became Muslims were exempted from taxes and enjoyed privileges than non-Muslims (predominantly Animist/Christian South) did. An incentive to make Animist/Black Southerners to become Muslims. This attempt by the Arab rulers on the South in itself was a source of conflict.

*The Ancient History of the then Southern Sudan*

Little was known about the people of Southern Sudan (present day South Sudan) until the rule of Turkiyah (the era of Ottoman Empire). Oral history has it that the Nilotic people of South Sudan (Dinka, Nuer and Shilluk) entered Sudan before the 10th Century.⁴ It is significant to mention that before the integration of Southern Sudan into Sudan, southern Sudanese were happy with their life and not to be integrated to the colony. Slavery also brought a fusion of
Northerners and Southerners for the first time in the 19th century. Later horrors associated with the slave trade generated European interest in Sudan.

A British Governor of Equitoria in Southern Sudan, Sir Charles George Gordon, defeated Rahman Mansour of Zubayr (a slave raider) and weakened slave trade in the South. Islamic extremist, Muhammed Ahmed, later launched a holy war on the Turks in order to restore Islam to its primitive state. With his followers, he conquered Khartoum and Darfur. The Mahdi, who was succeeded by the Khalifah, imposed traditional Islamic laws and the Mahdiyah and Mahdiyah became the first genuine Sudanese nationalist government. The Khalifah was stopped by the Egyptians and the British forces campaign in 1896-1899.5

After the defeat of the Khalifah, the Anglo-Egyptian ruled Sudan. Britain dominated Sudan and adopted indirect rule after the Egyptians were expelled for the assassination of the Governor General of Sudan. The British Southern policy marginalized the South. Liberal authoritarian institutions replaced authoritarian institutions in the South. As a result the South remained underdeveloped. The British justified this policy that the South not matured for integration into the modern world.6

Sudanese nationalism emerged after World War I and the 1930s that led to two main political movements in Sudan, the Umma Party and the Nationalist Unionist Party (NUP). The former was separatists in ideology and the latter was Unionists in ideology. After World War II, the wave of events led Sudan quest for self-rule. The tussle between the British and Egypt led Sudan to form a new government in 1954 under the Nationalist Unionist Party (NUP).7
At this point, Sudan has not been declared Republic. The Southern Sudan political and economic viability was uncertain. The British colonial government was not ready of a separate Southern independence. Prior to 1954, the Sudan Administrative had decided the future of Sudan should be administered as one country, Arabic should be the official language. This is necessitated there had to be Arabic cultural assimilation in the South.

**Independence of Republic of Sudan and Unification**

January 1, 1956 under the Nationalist Unionist Party majority led parliament without a constitution that meet the needs of the people. Sudan has come out as nation with a history of servitude, Arabism, Islamism (mostly North) and Animist/Christianity (mostly South). In addition to Egyptian-British rule over years. The Northern/Moslem majority succeeded the colonial administration. The succession at the helm of leadership by the Northerners and colonial structures left Southern Sudan more marginalized. Southerners opposed the leadership at independence. In 1958, elections in the South resulted in victory for those who advocated for autonomy within a federal system. This was because of their resentment against government to suppress the 1955 mutiny. Umma Party (separationist in ideology) and Peoples Democratic Party formed the government (a coalition) in 1958 under Mirghani’s leadership. The pro-southern party was overthrown in a military coup in the same year making the voice of the South marginalized in Sudanese politics. This singular event sowed a seed of division and animosity among the North and the South.

The military rule added salt to injury. The Supreme council of the Armed Forces was unpopular in the South because of its rule. The rebellion against the government, which continued sporadically since 1955 was renewed in 1963 and led by Anyanya.⁸
Economic mismanagement, poor leadership, and bad governance due to the deepened marginalization of the South led to the fall of the military government. A national transitional Government headed by al Khalim al Khalifa was formed to return the country to civilian rule. Elections held could not cover all the Southern part because of violence. The Umma Party and the NUP formed a coalition government to forge national cohesion and harmony and end the conflict and integrated the South.

In 1958, General Ibrahim Abboud seized power in a bloodless coup and imposed Islam on both the North and the South. This move, however, strengthened the Souths opposition. General Abboud was overthrown in 1964 and a civilian caretaker government assumed control. The Southern leaders divided into two factions: those who advocated a federal solution and those who argued for self-determination. Sudan until 1969, experienced an era in which a succession of civilian government (most of these governments were Arab-Muslims who asserted their Arab-Islamic agenda on the Southerners) ruled the country.

In May 1969, Colonel Gaafar Muhammad Nimeiri led Young Officers Movement officers to seize power by the barrel of the gun. In his first month, he proclaimed socialism as an ideal for the country and opposed Islamism. He also initiated policies to grant autonomy to the South. Due to his purging of communists in the country (which made him loose Soviet’s support and funding) as well as alienating the Muslim parties, Nimeiri became a lone figure in the political scene and lacked support from the Soviet Union and the Muslim North. Nimeiri then turned to the South, as a way of expanding his limited power base.
He signed peace agreements with Ethiopia and Uganda so that they withdraw funding rebel movements in the country. Nimeiri also initiated negotiations with Southern rebels which led to the signing of the Addis Ababa Peace Accord. This agreement was to enable Southerners have some autonomy. This endeared him to the Southerners. Southern support helped him put down two coup attempts initiated by officers from Kordofan and Darfur who also wanted the same privileges for their region.

The peace agreement lacked support from both the secularist and Islamic Northern parties. Matters got worse when Chevron discovered oil in Sudan in 1979. This increased pressure from the North for provisions in the peace treaty granting the South financial autonomy to be abrogated. Nimeiri succumbed to Northern pressure and declared Arabic the official language (instead of English) of the South.

Southerners armed forces were also transferred to the central government. The marginalization of the South led to the second Sudan civil war in January 1983. Southern soldiers rebelled against orders transferring them to the North.9

President Nimeiri as part of an Islamic campaign incorporated Sharia (Islamic law) into the penal code. Amputations for theft became a common norm. Southerners and other non-Muslims living in the north were also subjected to this punishment.

Colonel Dr. John Garang de Maboir formed the Sudan People's Liberation Movement/Army (SPLM/A) in opposition to Nimeiri’s rule and to the introduction of Sharia. The SPLM/A advocated for a unified country with a non-military government and sought the support of both Muslims and Christians in the war against Nimeiri. Nimeri’s political tactics was to split
opposition groupings whenever possible. Starting in 1980, calls for re-division of the South came from Equatorian followers of Joseph Lagu, who had been defeated by Dinka leader Abel Alier, in elections for the presidency of the then Southern Region’s High Executive Council.10

Equatorians accused the Dinka of being over represented in government, of nepotism, corruption and mismanagement. The Dinka and their allies countered by arguing that the re-division would destroy the political strength of the South and called for Southern Unity. A divided front might not had led to independence of present day South Sudan.11 The refusal of re-division was demonstrated by two former presidents of the now defunct Southern Region high Executive Council, the longstanding rivals, Joseph Lagu and Abel Lier united to warn Nimeri and refused the Addis Ababa Agreement of 1972.12

In April 1985, whilst President Nimeri was out of the country, his government was overthrown. This was attributed to a collapsing economy, the war in the South and political repression.

On 30th June 1989, military officers led by Omar al - Bashir with National Islamic Front (NIF) instigation and support, replaced the Sadiq al-Mahdi government with the Revolutionary Command Council for National Salvation (RCC), a military junta of 15 military officers (reduced to 12 in 1991). The new al Bashir military government banned trade unions, political parties and other "non-religious" institutions. Roughly 78,000 members of the army, police and the civil administration were purged in order to reshape the government.

He then installed the National Islamic Front. General Umar al - Bashir did nothing to quench the North- South conflict but rather his government committed themselves to an Islamic state. The Bashir’s regime suppressed political opposition as well as stepped up the war against the
SPLM/A in the South. His government also supported radical Islamist groups in Algeria and supported Iraq's invasion of Kuwait. Khartoum became a known base for militant Islamist groups, radical movements and terrorist organizations like Al Qaida.

Bashir did this in return for financial support. The United Nations in 1996 imposed sanctions on Sudan for alleged connections to the assassination attempt on former Egyptian president Hosni Mubarak. The 1990’s was characterized by an alienation of the western and eastern parts of Sudan from the Arabic centre. Some Muslims and non-Muslims alike began to sympathize with Southerners and in some cases fought alongside Southern rebels led by the Sudan People's Liberation Movement/Army(SPLM/A). The Bashir’s government’s foreign policy (known as Pan-Islamic) which provided support for neighbouring radical Islamist groups did nothing but allow the rebels (SPLM/A) to gain support from neighbouring countries such as Ethiopia, Eritrea and Uganda. During this period the rebels were led by Dr. John Garang de Maboir.

The 1990’s also saw a succession of attempts by neighbouring countries to end the Sudanese civil war. Leaders from Eritrea, Ethiopia, Uganda and Kenya pursued a peace initiative for Sudan under the auspices of the Intergovernmental Authority for Development (IGAD) which had mixed results. In 1993 General al-Bashir took steps to dissolve the military government and to elect legislature.

However, this did not go down well with Sudanese campaigners since Bashir intended to retain most of his former ministers and continue his resistance to return the country to party politics. In 1994, the Declaration of Principle (DOP) was promulgated to identify the key elements
needed for a just and comprehensive peace settlement. The government, however, did not sign the DOP until 1997.

This could be attributed to the governments major battlefield losses to the SPLM/A. A series of agreements were signed between the Khartoum government and the rebel factions. Some of these leaders were given marginal roles in the central government in accordance with the agreement.

2.2 Origins of the Nuer and the Dinka

The Nuer: The term ‘Nuer’ has been used for over 200 years but its actual origin is unknown. It is likely that the term came from neighbouring groups, especially the Dinka. The term is used to describe both a person and the group. The Nuer form a subdivision of a larger East African cultural group known as the Nilotic but also includes Luo, Shilluk and Anyuak. The Nuer live in South Sudan in the swamps of open Savanna on both sides of the Nile River south of its junction with the Sobat and Bahr- al- Ghazal and along both banks of those tributaries. Nuer are so similar to the Dinka in physical appearance, language, and customs that there is no doubt about their common origin, though history of divergence is unknown. The Nuer and the Dinka people despite intermittent conflicts live in close proximity, maintain continuous contact, have intermarried and borrowed cultural patterns from each other.

The Nuer became part of Sudanese polity in the 1820s, when the nation –state was taking shape, beginning with the Ottoman invasion from Egypt in 1821. Their incorporation started with slave trade. The Nuer had resisted the incorporation into the Sudanese political structure. This resistance led to two distinct parts of the group; Arab/Muslim North and Black/African/Christian South.
In the 1930s, the Nuer population was estimated to be around 200,000. The British colonial government's census of 1952 put their number at 250,000. Sudan gained independence in 1956, but the country had already plunged into a north-south civil war in 1955 that continued through 1972. The first government census after the war indicated that the Nuer numbered nearly 300,000 in a country of 15 million. This figure was said to have risen to 800,000 when the civil war resumed in 1983. Over the last eighteen years of the war, at least a quarter of the 2 million estimated casualties are thought to have been Nuer, and their current population is estimated at approximately 500,000 of Sudan's total estimated population of 26 million.

Cattle are central in Nuer life and have also affected the politics of contact between the Nuer and other nearby pastoral peoples. Because cattle represent the Nuer's social, cultural, and economic security, they are a constant source of conflict. The grazing plains of the upper Nile had been a major cause of conflict between the Nuer and the Dinka and among the different subgroups of the Nuer. Cattle have also dictated the way the Nuer have reacted to state authorities. The successive governments in Khartoum have mandated that cattle in all Nilotic areas be incorporated into the state economy. Taxation was one method for achieving that aim. Requiring the Nuer to pay taxes in cash in a cashless economy where paid labour did not exist ensured that the Nuer would have to sell their cattle. The effort by the North to commercialize Nuer cattle has historically caused the Nuer to challenge the government. Among the Nuer, the government's efforts to commercialize their cattle had been seen as an assault on their identity.

There are regional variations between the different Nuer subgroups, and these differences have been used by the government to weaken the Nuer resistance. Nuer cattle have become monetized and commercialized, and the sizes of their herds have dwindled drastically, causing
large numbers of Nuer to seek refuge in disaster relief centres across the country or in Dinka villages to the west.¹⁸

Nuerland is in the swamps of the Upper Nile, and villages are grouped according to the lineage system into the few elevated areas. Because of the environment, the Nuer engage in a nearly constant movement between the cattle camps of the dry season and villages in the few mildly elevated parts of the territory where they grow millet.¹⁹ Their movement is dictated by *tot* and *mai*, the two seasons, which are characterized by rain and drought, respectively. Much of Nuerland is flooded during the rainy season between April and October, and this has caused the shifting of villages. During the dry season between November and March, resources become limited and sending most members of the family to the cattle camp is the norm. As a result of this seasonal migratory system, the Nuer, have been characterized as transhumant.²⁰

Much of the civil wars had been fought in the Nuer area, and that has been detrimental to village life. Whole villages were burned, and the displaced populations have moved from one place to another over the last two decades. In their villages, the Nuer build huts with round mud walls and conical grass roofs that are windowless and have small doors that force people to crawl into their homes.²¹

Oil exploration and development had brought disaster to Nuerland, and more villages were burnt in 1998 to create a secure buffer zone and make room for foreign oil companies.²² In this alternative livelihoods had to be provided.

The Nuer economy is a subsistent economy basically cattle herding, horticulture, fishing, and collecting wild foods. Cattle are the Nuer's most cherished possession, an essential food supply
as well as the most important social asset. Cattle play an important role in rituals. Nuer institutions, customs, and social behaviour are directly related to cattle. They are always talking about their animals, and cattle are involved in their folklore, marriage practices, religious ceremonies, and relations with neighbours. The Nuer believe that a cow should not be slaughtered except as a sacrifice to God, the spirits, and the ancestors.

Almost every Nuer cultural practice and social activity relates to livestock. The circulation of cattle between the members of a lineage dictates kin relations. Cattle and other types of livestock, such as goats and sheep, have a special position in religious ceremonies. Animals are sacrificed to treat illness, as a way of praying for rain, fertility, and a good crop yield; and to appease the ancestors. In addition to their economic utility, cattle are an end in themselves, and possessing and living with them is a Nuer man's ultimate desire. More than any other factor, they determine the Nuer's daily actions and, because of their wide range of social and economic uses, dominate people's attention. Livestock is the currency used in trading transactions.

Although the economy is based on a combination of cattle herding, horticulture, and fishing, pastoral pursuits take precedence because cattle not only provide daily nutrition but have a general social value in all other aspects of life. Traditionally, when there was shortage of food and nowhere to barter, people relied on collecting wild foods and fishing. Recently, the Nuer have engaged in trading as a source of subsistence. Wild foods are abundant during certain times of the year throughout Nuerland. Recent famines, displacement, and loss of assets because of the war have forced the Nuer to make gathering wild foods, trading, and fishing important components of their economy.
The goal of economic activity is to satisfy immediate dietary needs rather than to accumulate wealth. When a household can harvest surplus grain, it converts the proceeds into cattle. The soil is black cotton soil that maintains its fertility at all times. People may use slash and burn horticulture if soil becomes eroded, which is rare. The main crops are millet (sorghum), maize, and vegetables. Agriculture is typically a horticultural activity in that the Nuer rotate crops and their tools are rudimentary ones, such as the hoe.

New tools have been introduced by relief aid agencies to help displaced persons re-establish their livelihoods. The area of land that a household cultivates varies according its labour force. On average a Nuer household grows two acres. When crops fail in one area because of floods or drought, grains can be purchased from areas of surplus within Nuerland or in the towns where Arab traders keep shops.

Barter existed in Nuerland before there were markets, and a person who produced surplus food could exchange it for livestock. When the Nuer were introduced to items such as sugar, salt, clothes, medicine, and soap, it was difficult to acquire them since there was no paid labour and no other type of cash economy. The easiest way to buy those goods was to sell livestock in the city, but selling cattle was considered shameful. It was not until the British colonial government imposed a poll tax and insisted that it be paid in cash that the Nuer sold livestock.  

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When Arab traders began to venture into Nuerland to sell a few of those items and later opened shops, grain became available. A few Nuer got involved in trading by selling old oxen in the city and then buying trade items and sometimes returning to the city to purchase more cows. Trading became another means to increase one's herd.  

28 However, in the 1970s, when the Civil
War I ended, and reconstruction began, the Nuer found opportunities for paid labour in urban construction projects. Much of the money they made was used to buy basic supplies and cows.

The Dinka people are an ethnic group inhabiting the Bahr el Ghazal region of the Nile basin, Jonglei and parts of Southern Kordofan and Upper Nile regions. The Dinka are mainly agri-pastoral people, relying on cattle herding at riverside camps in the dry season and growing millet (awuou) and other varieties of grains in fixed settlements during the rainy season. They number around 4.5 million people according to the 2008 Sudan census. It is the largest ethnic group in South Sudan. With the Tutsi of Rwanda, they are believed to be the tallest people in Africa. The Dinkas’ pastoral lifestyle is also reflected in their religious beliefs and practices.29

2.3 The Road to Independence of South Sudan

In January 2002, the government of Sudan reached a peace agreement with the SPLM/A on the basis of the role of the state and religion and the rights of Southern Sudan to self-determination. This peace talk was mediated by retired Kenyan General Lazaro Sumbeiywo in the Kenyan town of Machakos. It thus became known as the Machakos Protocol.

On November 19, 2004, the Sudanese government and the SPLM/A signed a declaration to complete a final Comprehensive Peace Agreement by December 31, 2004. This declaration was done under an extraordinary session of the United Nations Security Council (UNSC) in Nairobi, Kenya. Under the extraordinary session UN resolution 1574 was adopted so as to reassure Sudan of the international community’s intention to assist the Sudanese people, as well as support the implementation of the comprehensive peace agreement. In accordance with the resolution, the final elements of the Comprehensive Peace Agreement (CPA) were put in
place on December 31, 2004. The Comprehensive Peace Agreement was finally signed by both parties on January 9, 2005. The provisions of the agreement include the following protocols:

- The Protocol of Machakos: Signed in Machakos, Kenya on 20 July 2002, in which the parties agree on a broad framework, setting forth the principles of governance, the transitional process and the structures of government, as well as on the right to self-determination for the people of South Sudan, and on state and religion.

- The Protocol on Security arrangements: Signed in Navaisha, Kenya, on 25 September 2003 and the Permanent Ceasefire and Security Implementation Modalities and Appendices, signed in Navaisha, Kenya, on 30 October 2004. This protocol made provisions for establishment of Joint Integrated Units (JIU) to form the nucleus of the Sudanese Armed Forces during the transitional period. It also provided for maintenance of the Sudan Armed Forces (SAF) and Sudan’s People Liberation Army as the only legal forces in Sudan. Additionally, it called for DDR and de-mining of war zones in Sudan. A permanent cessation of hostilities is provided for, detailing disengagement and the creation of various committees for enforcement and oversight.

- The Protocol on Wealth-Sharing: Signed in Navaisha, Kenya on 7 January 2004. The wealth sharing Agreement provided that oil revenue should be shared evenly (50/50) between the South and the North after certain percentages are given to oil producing state governments.

- The Protocol on Power- Sharing: Signed in Navaisha, Kenya on 26 May 2004; provided for a three tier government system for Sudan, namely the Government of National Unity (GoNU), the Government of South Sudan (GoSS) and State Governments with state level constitutions. Provisions were made for participation at all levels of governance for the SPLM and other political parties in Sudan. The Executive consisted of the Presidency and the Council of Ministers. Two Vice Presidents were appointed by the
President. The First Vice President is the Chair of the SPLM. A bicameral national legislative will be established: the National Assembly will be comprised of specific percentages (National Congress Party (NCP) 52%, SPLM 28%, other Northern parties 14%, other southern parties 6%); two representatives from each state will be represented in the Council of States.

- The Protocol on the Resolution of Conflict in Southern Kordofan/Nuba Mountains and the Blue Nile States: Signed in Navaisha, Kenya, on 26 May 2004. South Kordofan and Blue Nile States were frontlines states during the war but were to remain in the North despite their populations being largely southern in historic affiliations. Most of the populations in these also contributed significantly to the liberation war on the side of the SPLA. Meanwhile, these areas are not considered a part of the South neither would they secede with the South. Due this problem, two states have been given special status by the CPA, where northern and southern groups are to form joint civil administrations with rotating senior political positions (NCP 55% and SPLA 45%). Other provisions were made to resolve the oil revenue sharing among the states and national governments. CPA also provided for redrawing of some of the boundaries of the state and return of refugees.

- The Protocol on the resolution of conflict in Abyei: Signed in Navaisha, Kenya, 26 May 2004. The CPA defined Abyei as the traditional nine Ngok Dinka Chiefdoms that were transferred from Bahr el-Ghazel to Kordofan by the British in 1905. The CPA provided that Abyei will be accorded special administrative status during the interim period, following the definition of the Abyei areas by the Abyei Border Commission. This was because the Abyei area is occupied by the settler Dinka Ngog people and the pastoral Masseriyya who migrate seasonally to Abyei to graze their cattle. The Masseriyya are northerners, while the Dinka Ngog are Southerners. Many Dinka Ngog people are
displaced due to intense fighting in the area and their places have been occupied by the Masseriyya. This special status would allow determination of whether Abyei should be part of Juba or Khartoum. Abyei is important because about 25% of Sudan’s oil deposit is located in this area. In this light there will be a special referendum for the people to determine whether they will remain with the south or be transferred to the North. Another challenge is who eligible to vote in the referendum.

- The Implementation Modalities and Global Implementation Matrix and Appendices, signed in Navaisha, Kenya on 31 December 2004.

The final CPA was signed on 9 January 2005 and marked the commencement of implementation activities.

These protocols provided the opportunity for the union of Sudan as well as self-determination of Southern Sudan. In this light, they provided foundations/structures leading to the independence of South Sudan.

The CPA was created to end the long Civil Wars which North Sudan and South Sudan had gone through in the past. The CPA primarily was to appease both sides to end blood shedding, displacement of civilian populations, among others. The CPA was between the government of Khartoum and SPLA/M.

The composition of SPLA/M is primarily the Dinka and the Nuer rebels groups. The Dinka as the majority in terms of numbers and the Nuer as the second largest. It is contended that it was in these major ethnic groups’ interests that the CPA was reached. This represented the interests of all the people of South Sudan to the neglect of other smaller ethnic groups. This may be in
line with the “majority dictatorship syndrome”. There are several other smaller ethnic groups yet the then Unity government under CPA, these smaller groups were not fully represented. Even between the Nuer and the Dinka, it could be argued that the Dinka people are the first to be considered before the Nuer.

The presidency and key positions were taken over by the Dinka and deputy roles are taken by the Nuer. It is contended that the new South Sudan may continue to have these challenges if this caste system of governance where the Dinka are always the first to be considered and the Nuer as second class citizens continues. From Unity government to present day South Sudan, the leadership is controlled heavily by the Dinka. It may be argued that the status quo may not change.

According to a report by the United States Council on Foreign Relations on Sudan, the terms of the peace treaty were stated as follows:

It lasted for six years.

- The South had autonomy for six years, followed by a referendum on independence.
- Both sides of the conflict would have merged portions of their armed forces into 39,000 strong force after six years (the Joint Integrated Units) if the Southern Sudanese independence referendum had turned out against secession.
- Oil revenues were divided equally between the government and SPLA/M during the six year autonomy period.
- Jobs were split according to varying ratios.
- Islamic Sharia law was applied in the North, while terms of use of Sharia in the South were decided by the elected assembly.
In January 2011, the South voted in a referendum to secede from Sudan. Over 98% percent of voters agreed for secession. The vote, however, did not address issues such as border demarcations (20% of the new borders have not been agreed upon) as well as post-independence citizenship problems (there remains an estimated 2 million South Sudanese living in the North). On July 9, 2011 the Republic of South Sudan officially declared independence and finally seceded from Sudan.

2.4 Post-independence South Sudan

The Republic of South Sudan is a land locked country in East-Central Africa. It is a sovereign state and a UN member. Its capital is Juba. South Sudan is bordered by Ethiopia to the east, Uganda to the south, the Democratic Republic of the Congo to the southwest, the Central African Republic to the west and Sudan to the north. South Sudan includes the vast swamp of the sudd formed by the White Nile, locally called Bah al Jabal. South Sudan has an estimated population of 8 million. The country also has an area of 619,745km square (239,285 sq. mi). Its currency is the South Sudanese Pound.

2.4.1 Geographical outlay, Economic and Political Characteristics of the South Sudan

The South Sudanese practise mainly indigenous traditional beliefs, although some practise Christianity. The major ethnic groups present in South Sudan are the Dinka, the Nuer, the Bari and the Azande. The Shilluk constitute a historically influential state along the White Nile and their language is fairly closely related to Dinka and Nuer. Their official language is English but there are also indigenous languages. Religions adhered to by the South Sudanese include traditional indigenous religion, Islam and Christianity.
The economy of South Sudan is considered as one of the world’s weakest and most underdeveloped. South Sudan exports timber to the international market as well as many other natural resources such as crude oil, iron ore, copper, chromium ore, zinc, tungsten, mica, silver, gold, diamonds, hardwoods, limestone. The country's economy heavily depends on agriculture.

In terms of governance, the country’s constitution establishes a mixed presidential system of government headed by a president who is head of state, head of government and commander in chief of the armed forces. It also establishes the National Legislature comprising two houses:

- A directly elected assembly, the National Legislative Assembly
- A second chamber of representatives of the state, the Council of States.

Late Dr. John Garang de Maboir, the founder of the Sudanese Peoples Liberation Movement/Army (SPLM/A) was the first president of the autonomous government until his death on 30th July 2005. Salva Kiir Mayardit, his deputy was sworn in as first vice president of Sudan and the President of the Government of Southern Sudan on 11th August 2005. He later became the first elected President of South Sudan after it seceded from Sudan in 2011. Riek Machar was then the Vice President and Minister of Housing, Land and Public Utilities. Legislative power is vested in the government and the bicameral National Legislature. The constitution also provides for an independent judiciary with the highest organ being the Supreme Court.

### 2.5 Conclusion

It could be concluded from the details of this chapter that, Sudan’s problems and South Sudan crises are partly embedded in their histories. The periods of Arabization and colonialization created regimes that caused the civilizational fault lines of Sudan to clash. Arabization as a
dominant factor in Ottoman and Egyptian rule caused Arab culture to dominate Sudan’s politics, throughout the kingdoms that reigned over the nation.

The religious factor (Islamic dominance) that created the fault line between the Muslim North and the Christian/Animist South, has also contributed largely to the Sudanese long civil wars. The developed and educated north paved way for the succession of the colonial government after the independence of Sudan. The marginalized South remained a minority in governance, until 2005. After 2005, the South became autonomous but not independent or capable of determining its future until 2011.

In another vein, the various Sudan’s post-independence regimes that took the helm of affairs further deepened the marginalization and underdevelopment of the South. These included the regimes of General Ibrahim Abboud, General Nimeri’s and General Omar al-Bashir. The Omar al-Bashir regime fueled further clashes, later agreed to the six year autonomy of Southern Sudan in 2005 under the CPA, and finally, allowed the referendum and independence of South Sudan in 2011.
Endnotes

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CHAPTER THREE

ANALYSIS OF THE NUER-DINKA DICHOTOMY AS CONTRIBUTING TO THE CIVIL WAR IN SOUTH SUDAN

3.0 Introduction

This chapter examines the causes of the Civil War in South Sudan: the Nuer and the Dinka dynamics and its manifestations. Issues looked at in this chapter includes distribution of power in South Sudan, land and water as sources of conflict, the management of oil revenues, the Bor Massacre and Mistrust Leadership crises. All these contributing factors go to throw more light on how ethnic cards have been played in the conflict situation in South Sudan.

3.1 Power Struggle and its Ethnic Elements

There is a leadership crisis in South Sudan. The political friction within the South Peoples Liberation Movement (SPLM), between Kiir and Machar is one recent violence in South Sudan. Kiir and Machar disagree on the matter of who should lead the party in 2015. Both individuals announced their respective interest to run for presidency in the election to be held in 2015. Notwithstanding the stance of Machar to contest for the post, he was fired. Kiir saw Machar as a threat. Machar is the potential challenger to Kiir’s rule, looking at the grounds in South Sudan politics. Kiir will not give up leadership now. Machar’s presidency will come up with a possible Nuer dominance in the body politic of South Sudan. This will be a threat to the inner circle of the Dinka people holding key positions in the oil and other key Security positons. Any change of the status quo will affect the Dinka people, since the control of the land and other resources may lose the current state power backing the ownership. All these leadership problems, coupled with the fear of a possible change of the status quo, led to the sacking of Machar, hence the Civil War in South Sudan. Matthew Leriche and Matthew Arm assert that
unsupportive governance, broad feelings of exploitation and marginalization and fragile ethnic politics will determine whether South Sudan will achieve a durable peace.¹

**The Regional Influence and its Actors**

South Sudan is found in the Great Lakes region, where conflict is normally resource-based. The Great Lakes region, where South Sudan is located, has great impact on South Sudan due to its rich oil deposits and a host of other minerals found in the country. The quest to control resources by armed groups is prevalent in that region. Armed groups control substantial amount of the resources in the region which they exchange with illegal international trade dealers for weapons and money. In such a region, proliferation of weapons is high. This makes the region susceptible to conflict. These armed groups have links with other armed groups in other countries. The share of information and proliferation of weapons to neighbouring countries through porous borders are on the high side. Hence, the Civil War in South Sudan cannot happen in a vacuum in such a region. Again, the trend of mercenaries fighting in South Sudan from neighbouring countries is rising. These mercenaries go into fight for money and align themselves with the existing ethnic armed groups.

In mapping the Civil War in South Sudan, it is important to identify the actors in the conflict: Uganda versus Lord’s Resistance Army, South Sudan versus Sudan People’s Liberation Army; SPLA (Opposition) and Sudan’s Revolutionary Front (rebel group) versus Sudan government. It is alleged that the government of Uganda is supplying arms and other logistical support to the government of South Sudan to fight the SPLA (opposition). Again Uganda is alleged to sponsor the Sudan’s Revolutionary Front with training and military arsenal to fight Sudan by using South Sudan’s territory. Uganda criticizes Sudan for sponsoring the Lord’s Resistance Army to suppress the government of Uganda. Sudan is alleged to be sponsoring the SPLA to
fight the government of South Sudan. In the case of Kenya, it is faced with a major anti-terrorism campaign against al-Shabab which has become a major security threat to countries in the region. Kenya is alleged to be a neutral player in the Civil War. Ethiopia is a neutral player because its concern is for the Grand Ethiopian Renaissance Dam; an aggressive pursuit of national interest.

3.1.1 Corruption, Political Patronage and Impunity

The control of the management of resources is key in South Sudan politics. The one who controls resources; controls power in the state. The two ethnic groups that are dominating the national politics want to dominate the management of oil proceeds to entrench themselves in power. Key positions in the oil management are given to the inner circle of President Kiir. This posed a threat to the Riek-Machar partnership since it may keep Kiir longer in office, thereby making the Dinka dominate politics. In this vein, the Nuer became threatened by their potential sustained inferior future in South Sudan leadership. This is seen as side-lining the Nuer group. This has led to marginalization of the Nuer people in management of revenues which has contributed to the Civil War in South Sudan. The Nuer people felt they might lose power entirely to Kiir and his Dinka people.

3.1.2 Weak Institutional Capacity and Military

The interim constitution of South Sudan also recognizes the importance of socio-economic structures of the South Sudan and consequently provided in Art 40 (1) that “the overall goal of economic development strategy in South Sudan shall be the eradication of poverty, attainment of the Millennium Development Goals, guaranteeing the equitable distribution of wealth, redressing income imbalances among its populations and achieving a descent standard of life for the people of Southern Sudan”.  

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It is important to note that the creation of institutions or ministries does not bring about development, but the quality of manpower to man these institutions and ministries is what it is required. This is a challenge to South Sudan. General H. K. Anyidoho (Rtd), a former Deputy Special Representative of the Secretary General (DSRSG) of UNAMID commented that little was achieved in their effort to build these socio-economic institutions as most of these ministries were underdeveloped. ³ He reiterated that he expected the state of South Sudan to request for specialist skills and expert knowledge from sister African countries, which could help build the structures of these institutions and develop them to a high level before handing them over to the indigenes.

The period of mentorship would enable South Sudanese to avoid costly mistakes made by some new independent states in the post-colonial era.⁴ The creation of these institutions and the appointments of personnel to man these institutions are done on the basis of ethnic lines. This comes out with control of resources in these institutions. These appointments may be done on the basis of these ethnic groups. The appointment itself on this basis is conflictual. An attempt to ensure distribution of power between the Nuer and the Dinka often incites rivalry among them hence fuelling the Civil War in South Sudan. The military’s primary role is to protect the state of South Sudan from external aggression, rather the military has taken sides in the Civil War.

3.1.3 Utterances of the Leaders

South Sudan as a new nation is in turmoil because the leadership tends to represent a particular ethnic group’s interest and not the nation. Utterances made by both sides tend to be more ethnically-divisive in character than nationalistic. It was reported that Kiir encouraged the Dinka ethnic group to stand against the Nuer as quoted “You, the Dinka of Rumbek why are...
you fighting yourselves and not your enemies? The Nuer are coming to fight you. You should wait for your enemies to fight you” (Tesfa-Alem, 2014).

Rebels have on many occasions accused Kiir of inciting tribal sentiments. The question that lingers in the minds of people is whether Kiir is a president of South Sudan or of the Dinka people? Such utterances do not augur well for a new nation that want to thread on national unity and cohesion and move through the path of development. These ethnic utterances have all translated into the Civil War. Machar has also made several other divisive comments to gain the support of the Nuer people amongst the presidential guards.

3.2 The Challenge of Armed Groups in South Sudan

The integration of militia and armed groups in the national army and security agencies in a way to build national unity in itself is a source of conflict. The integration of these armed groups into the National army of South Sudan was not properly done. Commanding positions were given to former rebel leaders. This situation creates an ethnic identity in the national army. These army commanders are either loyal to Machar or Kiir. In such a situation, anytime there is a problem, these commanders quickly align themselves with their former rebel leader either Kiir or Machar. The situation has taken an ethnic dimension and translated into the Civil War in South Sudan. Although the disarmament, demobilization, and reintegration (DDR) programme in South Sudan which resulted from the Comprehensive Peace Agreement (CPA) in 2005 has been laudable, the challenge has been especially with the locals who are on the ground retrieving the weapons. These locals may have been discriminatory and not particularly retrieved guns from their ethnic militia groups. Another challenge may be that since South Sudan security officers are not on top of security issues, other threatened groups may keep their weapons in anticipation to protect themselves in case of any security challenge.
The reintegration of the militia groups into the army, and the lack of professionalism have made the South Sudanese security set-up quite porous. This is because some of these militia groups in the army had no proper training but were just brought in to pacify them and for the sake of national unity. Koos and Gutschke (2014) posit that other causes of the South Sudan violence could be attributed to a dysfunctional political system, lack of skill to build South Sudanese identity transcending ethnic boundaries and poor provisions of public goods.\textsuperscript{6}

**Impact of the Civil War on South Sudan**

The Civil War in South Sudan has had a number of adverse implications. Some of such implications are briefly mentioned here.

- There have been several arbitrary arrests, rapes and human suffering. An estimated 1.5 million people have become internally displaced. 50,000 people are reported dead and 700,000 internally displaced persons and refugees have been created resulting from the conflict.
- There have been abductions and also, the recruitment of child soldiers.
- Adverse economic impacts have been witnessed in South Sudan especially Juba, Jonglei, Upper Nile and Unity; the main theatres of the Civil War. The conflict has also had a huge economic toll on Uganda, Kenya, Sudan and others in the IGAD region.

**Intervention mechanisms at Resolving the Conflict Situation in the Republic of South Sudan**

### 3.3 The Role of China

China is a major investor in South Sudan’s oil industry. China had to use its diplomatic ties to bring both sides to the peace table to end the conflict. Under United Resolutions 2206 (2015), China has mediated a Five Point Plan agreed upon by representatives of the Government of
South Sudan and SPLM/A- in opposition during the Special Consultation in Support of IGAD-led South Sudan Process convened on 12 June 2015 in Khartoum. The five points included:

- Earnestly commit to the full implementation of all signed agreements.
- Speed up the pace of negotiations towards the formation of a transitional government in early date.
- Take concrete steps to relieve the humanitarian situation in conflict affected areas and facilitate access of international humanitarian assistance.
- Ensure the safety of all personnel and assets of all countries and international entities operating in South Sudan, and
- Provide strong support for and take active part in the IGAD-led mediation efforts, and, in this regard through urging both parties to immediately implement the Five-Point–Plan.

3.3.1 The Role of the United States

The State Department has underscored that there can be no military solution to the conflict. The State Department has urged the release of the political detainees who US officials describe as key to discussions of political issues. At the same time it has urged the status of detainees not be used as a precondition for a cessation of hostilities. The government and United States’ State department have launched this Disarmament, Demobilization and Reintegration (DDR) programs to disarm the armed groups and civilian populations with unauthorized weapons but with little success chalked.

3.3.2 The Role of Intergovernmental Authority Development (IGAD) Plus

IGAD’s position is an all-inclusive peace process. The peace process should bring all parties together for a peaceful deal. The governance system must be transparent, responsive, and have
all elements of democratic governance. Under UN resolution 2206 (2015), the UN and AU have commended the IGAD’s Ministerial Group’s Initiative in establishing a forum for political and Security dialogue and expecting all parties to participate in this process and respected the decisions reached by IGAD Assembly of Heads of States and Governments on 13 March 2014. IGAD’s mediation was to achieve Cessation of Hostilities Agreement on 23 January 2014 between the parties. Again, it was to achieve the establishment of the Transitional Government of National Unity (TGoNU) in the Republic of South Sudan.

The IGAD proposed March 6 deadline for peace agreement to end the Civil War but failed and the August 17 deadline also failed. Salva Kiir watched the signing in Addis Ababa, Ethiopia. Seyou Mesfin, the Chief mediator for the IGAD Plus said that Kiir’s side required 15 days before signing peace agreement. 8

IGAD Plus gave both sides what it called a compromise pact on power-sharing and other contentious issues, proposing a Three Year interim period as a solution to the conflict, while setting August 17 as the deadline. IGAD plus looking up to September 2 whether Kiir will sign or not. It does not look that hopeful for a peace deal now, since contentious issues may need to be addressed. Analysts are skeptical whether South Sudan will have a peace deal soon to end the Civil War. Mr. Grant Shapps, the UK Minister for Africa, at the talks, said now was not the time to celebrate. The US Foreign Policy towards the warring factions might be sanctions. Such sanctions may be asset freezes, travel bans on key leaders and possible embargo on sale of weapons to the government. Obama tasked Kenya and Ethiopia to lead the way in sanctions against South Sudan. Kenya and Ethiopia. US possible sanctions towards key figures may worsen the already weak and fragile economy of South Sudan. Such sanctions
affect the ordinary man on the street. Threats of possible sanctions may work, but actual threats may worsen the economic situations.

3.3.3 The Role of the African Union

The African Union had expressed “deep dismay and disappointment at the failure of political leaders in the country to live up to the hopes and aspirations of their citizens.” Under United Resolution 2206 (2015), the African Union Peace and Security Council issued a communique on 12 June 2014, which, inter alia, reiterated the readiness of that Council upon recommendations by IGAD Plus, to search for a solution to the conflict. Such development is commendable for resolving the Civil War in South Sudan.

3.3.4 The Role of the United Nations

The UN adopted resolution 2132 (2013) on December 2014 in response to the crisis. It called for an immediate cessation of hostilities and the opening of political dialogue. The resolution also supported an increase in the military component of UNMISS from an authorized 7000 to 12500 troops and the police 900 to 1,323 personnel.

Also, through the United Nation’s Resolution 2187 (2014), the UN reaffirms its strong commitment to the sovereignty, independence, territorial integrity, and national unity of the Republic of South Sudan and emphasizes the importance of the principles of non-interference, good neighbourliness, and regional cooperation. This drew on the spirit of UN resolution 2086 (2013), which reaffirmed the basic principles of peacekeeping including consent of parties, impartiality, and non-use of force, except in self-defence of the mandate of each peace keeping mission is specific to the need and situation of the country concerned.
The UN expressed grave alarm and concern regarding the further deteriorating political, security, and humanitarian crises in the Civil War in South Sudan, the atrocities against humanity, extrajudicial killings, rape, and acts of violence. The UN therefore established the United Nations Mission in South Sudan (UNMISS). The role of United Nations Mission in South Sudan (UNMISS) has been to protect civilians, monitor and investigate human rights, create the conditions for delivery of humanitarian assistance, and support the implementation of the Cessation of Hostilities (CoH) Agreement.

Under UN resolution 2206 (2015), the UN recalls its previous resolutions and statements on South Sudan in particular resolutions 2057 (2012), 2109 (2013), 2132 (2013), 2155 (2014) and 2187 (2014). UN expresses grave alarm and concern regarding the Civil War in South Sudan. Humanitarian concerns such as child soldiers, rape and refugee situation. UN has condemned past and ongoing human rights abuses and violations of international humanitarian law, targeted killings of civilians and ethnic target violence.
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2 Draft Interim Constitution of South Sudan, 2005

3 General H. K., Anyidoho was DSRSG of UNAMID since its inception until he retired from the UN in 2010. He served in the Ghana Armed Forces and ended up as the General Officer Commanding, Southern Command. He played a vital role in the establishment of the Hybrid mission in Darfur. An interview retrieved from a dissertation.

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6 Koos, Carlos and Gutschke, Thea (2014): South Sudan’s Newest War: When Two Old Men A Nation. German GIGA.


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CHAPTER FOUR

SUMMARY OF FINDINGS, CONCLUSION, AND RECOMMENDATIONS

4.0 Introduction

Guided by the theory of social constructivism, this work sought to make an overview of the South Sudanese conflicts by particularly focusing on the Nuer and the Dinka relations (dynamics), identify how the relations between the Nuer and the Dinka have contributed to the South Sudanese Civil War, ascertain the measures and efforts taken by the international community (including the IGAD Plus, AU, and the UN) to help bring about peace in the country and to propose how the international community including the Government of South Sudan, the African Union, the UN and the IGAD Plus could help to end the Civil War in South Sudan. This chapter offers a summary of all the previous chapters and concludes with a justification of the hypothesis. It offers policy recommendations for various stakeholders in the Nuer and the Dinka dynamics in the Civil War in South Sudan.

4.1 Summary of Findings

**Country – Neighbour effects:** This study found that one of the leading reasons for the sustained conflict in South Sudan and indeed, the region generally has been the tendency of countries in the region to provide tangible support to rebel groups. These include the alleged sponsoring of Sudan’s Revolutionary Front by Uganda to fight the Government of Sudan, Uganda using South Sudan to train Sudan’s Revolutionary Front, the alleged sponsoring of SPLA by Government of Sudan to fight the ruling government of South Sudan, the alleged sponsoring of the Lord’s Resistance Army by Sudan to fight the Government of Uganda.
**Governance Crises and Mobilization of Political support along ethnic lines:** The study also found that the political system in South Sudan is polarized along ethnic lines, and political leaders exploit this opportunity for their own parochial interests such that the composition of party members is often along ethnic lines and for ethnic interests. These have served as key causes of the Civil War in the country.

**Lack of professionalism in the military:** The study also found that the lack of professional training and failure to adhere to military ethics have accounted for extensive military involvement in partisan politics. The role of the military is to protect the State from external aggression but they rather are seen to take sides with warring factions. The state’s interest to the military has become ethnic in nature; causing the springing up of rebel groups in the country. This problem is also due to the poor integration of the former rebel and militia groups to the army and maintenance of rebel leaders as commanders.

**Divisive political rhetoric that undermines national cohesion and unity**

The study also found that the ethnic sentiments by warring factions in seeing either group as enemy is not healthy for a new nation which seeks to end the Civil War. To the leaders, ethnic slights help mobilize the people along ethnic lines as political capital needed to retain power or struggle for power.

**4.2 Conclusion**

The study traced the history of the two ethnic groups before, during and after colonization particularly their Arabization and Islamicization. The study also traced their livelihoods basically pastoral (the Nuer) and agri-pastoral (the Dinka) and how the sources of livelihoods
forces the Nuer people to move into the Dinka lands in search of water and grass for their cattle seasonally since Dinka-dominated areas had these potential for the cattle.

The study also traced how the Southern Sudan used to be an autonomous region and lived on their own. However, Anglo- Egyptian rule coercively integrated Southern Sudan into main Sudan. The periods of Arabization and Islamization also created a Muslim North and Animist/Christian South.

The marginalization and the underdevelopment of the Southern Sudan left it worse off after Sudan’s independence in 1956. Sudan also continued to marginalize the Southern Sudan which resulted into two major Civil wars. Khartoum sowed ethnic divisions among the Nuer and Dinka ethnic groups.

The signing of CPA in 2005 gave a six-year period for Southern Sudan to determine their fate whether to secede from Sudan or continue to stay. Eventually, a referendum was held which subsequently led to the independence of South Sudan in 2011. It was not surprising how a new nation after independence soon got entangled in a Civil War. The state formation was unique, because it carried the same divided people into the new nation. The structure of the new state was in itself conflictual because positions were given not on merit but on ethnic lines. Ethnic interests and personal interests of the political leaders fuelled the Civil War in the country.

Several attempts have been made by the IGAD Plus, the African Union, and the United Nations to end the Civil War but a peace deal had not been achieved. March 6, 2015 was set to have a peace deal, but was not successful. August 17, 2015 was also set to achieve a peace deal under the auspices of IGAD Plus in Addis Ababa, Ethiopia, but also failed in materializing in any
peaceful agreement. The Opposition leader signed, the General Secretary of the ruling SPLM also signed but the President of South Sudan refused to sign citing contentious issues to be resolved before he signs. President Salva Kiir requested about 15 days (which is to end on September 2, 2015) before he can append his signature on any peace deal.

Analysts suggest that Peace deal could be achieved if the United Nations, the African Union and IGAD Plus apply the “carrot and stick” to achieve a peace deal. A peace deal may be achieved but the proposed Government of National Unity of South Sudan should be made in a way to give way for merit for positions rather than ethnic affiliation. In this vein, National Unity will yield dividends.

Based on the findings obtained from the study, it is concluded that the hypothesis has largely been proven as positive. This findings help to validate the fact that, “the ethnic dynamics in South Sudan (i.e. Nuer – Dinka dichotomy) have contributed significantly to the instability of South Sudan and act as catalyst for the Civil War in the country”.

4.3 Recommendations

The Government of South Sudan (GoSS)

- The GoSS should continue the pursuit of a peaceful resolution of the conflict and maintain pressure on Khartoum to implement the outstanding provisions of the CPA.
- The GoSS should adhere to ceasefire arrangements by bringing government forces to order and Riek Machar must also control the rebels that owe allegiance to him to bring a lasting peace to South Sudan.
- The GoSS should work hard for the two committees that had been set to investigate the killing of innocent civilians and to examine the causes of the division within the
Presidential Guard to submit for legal action. Culprits on both sides need to be brought to book.

- The GoSS should change the institutions of war into institutions of peace and development and endeavour to create a state with all attributes of true democracy, rule of law, free press and equal opportunity for all citizens. A transparent, efficient, effective and all-inclusiveness governance is key to South Sudan.

- The GoSS should bring the faction of Riek Machar in a trustworthy reconciliation to help them to move the State of South Sudan to a higher pedestal of development.

- The GoSS should ensure effective control of proliferation of ammunitions and small arms in the country. If these weapons get into wrong hands, they used to foment troubles.

- The GoSS should create the socio-economic and national cohesion needed for nation building and human resource development. Quality human resource base is needed to unlock the potential of South Sudan for better standards of living.

- The Security arrangements in South Sudan should be arranged in order to reduce the likelihood of an ethnic group deserting the security because their ethnic group is threatened. It will require a sustained commitment, but achievable. Lessons can be learnt from sister African countries.

- The GoSS should help other ethnic groups in the South Sudan to have equal opportunities in education to take key positons in government and other administrative positions. This may demystify the idea that South Sudan belongs to only the Dinka or a particular ethnic group but not to the detriment of the Nuer.

- If education is quality, accessible and affordable and national identity is promoted, peace and stability will be the share of South Sudan. Politics of ethnic identity will be reduced.
The GoSS should solicit technical support from other African countries like South Africa, Mozambique and others as promised by Silva Kiir in his independence address in 2011.

The United Nations

- The United Nations should continue to maintain the United Nations Mission in South Sudan and make changes to mission depending on the situation on the ground.
- The Permanent members of the Security Council should continue to support the course to return peace to South Sudan devoid of any ideological or economic interests.
- The United Nations could threaten potential economic sanctions but not put actual sanctions; actual sanctions could weaken the already fragile economy of South Sudan and lead to a quest for peace deal in the shortest possible time.
- The United Nations should work with IGAD Plus under the African Union to broker peace in South Sudan.

African Union

- The AU should fully and actively get involved in the peace process.
- The AU should adhere to its Principles of Non-indifference in member states such as military intervention.
- The AU should focus on transnational conflicts in the Great Lakes region which impact on the Civil War in South Sudan.
- The AU should also champion both financial and technical support for South Sudan from member states and the international community to help South Sudan attain the needed social and economic transformation. Development partners must be committed to the promises.
**The Inter-Governmental Authority on Development Plus (United States, Norway, United Kingdom, China)**

- The IGAD Plus should incorporate inclusive mechanisms. This suggests that there is a felt need to involve other ethnic groups that may lead a relative peace than the only focus on the two ethnic groups; the Nuer and the Dinka.

- The IGAD Plus should also employ holistic institutional reforms. This is as a result of the problems in the military, judiciary, civil service which are largely related to the ethnic dynamics between the Nuer and Dinka in the country.

- The IGAD Plus should also devise and apply hybrid justice mechanisms which will promote reconciliation and trust-building between the political leaders of South Sudan.

- The IGAD Plus should use sanctions on the leaders and key leaders such as assets freeze and travel bans to get broker peace deal to end the Civil War.

- The IGAD Plus should also initiate a peace dialogue between Uganda and Sudan to halt them from fuelling the conflict. This is can be done, by visiting the 1999 Carter Centre to bring the two countries from destabilizing each other which will in turn impact negatively on South Sudan.

**The Governments of the United States of America and China**

- The Governments of the United States of America and China could use the “carrot and stick” to pressure the SPLM and SPLA to respect the provisions made by IGAD Plus and implement them.

- These governments should also remain fully and actively involved in the IGAD Plus discussions. The commitment the US made during the CPA must be same in the on-going discussions to resolve the Civil War in South Sudan.
• The Governments of the United States of America and China should also exert a strong leverage on IGAD Plus to include holistic international reforms in the military and Civil service in South Sudan to reduce partisan politics in these major sectors of the country.

• The Governments of the United States of America and China should also take firm actions against spoilers at national and United Nations Security Council levels, (i.e. members taking sides with either Machar or Kiir).

• The governments should also promote swift actions against oriented strategy such as military intervention. If the August 17 deadline expires. Hard decisions need to be taken.

The People of South Sudan

The people of South Sudan should unite and fight for the development of South Sudan and not any group in either faction. They have to create a prosperous nation where there is equitable distribution of wealth as their youth need decent employment, and their children, a better future.
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D. Internet Sources


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APPENDICES

Appendix I

Map of Affected Areas of the Conflict
Appendix II

Map of Ethnic Groups in South Sudan

Distribution of ethnic groups

- Arab
- Azanda
- Other/mixed
- Bari
- Dinka
- Shilluk/Anwak
- Nuer

Appendix III

Oil Fields and the Contestable Region of Abyei

[Map showing oil fields and pipelines in Sudan, South Sudan, Ethiopia, and DR Congo.]

Source: Drilling Info International
Appendix IV

Map of South Sudan and its Neighbours

Source: Nasa
Appendix V

Map Showing Fighting Areas between the President and the former Vice President

Source: Reuters

South Sudan

Latest fighting
UN bases sheltering civilians
Disputed region
Oil blocks

President
Salva Kiir

Former vice-president
Riek Machar

C.R.
D.R. CONGO
SUDAN
SUDAN
UPPER NILE
UNITY
WARRAP
BENTIU
AWEIL
L. DARFUR
EL. GHAZAL
SOUTH SUDAN
WESTERN NILE
W. EQUATORIA
E. EQUATORIA
JUBA
Rumbek
LAKES
Kuat

100 km

Source: Reuters
Appendix VI

Organogram of the Government of South Sudan

*The role of the chieftainship is not defined in the LGA*
Appendix VII

Map Showing the Early Break Up of the Civil War