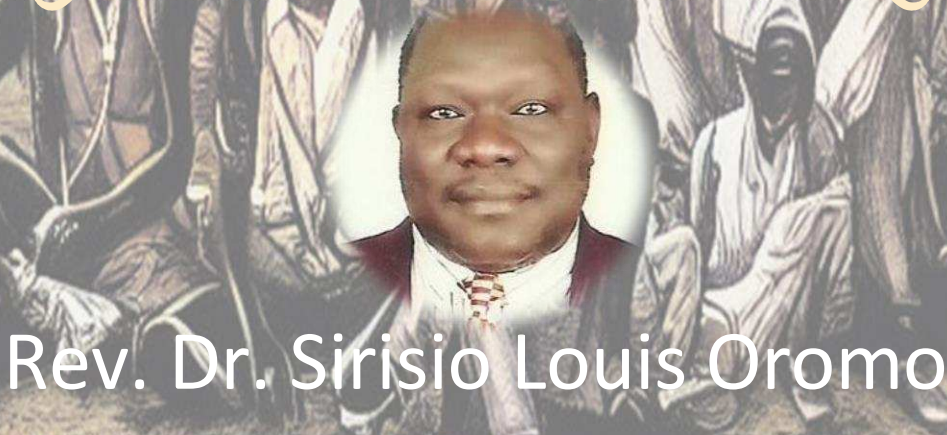


# The War-Peace Transformation

## South Sudan's Future in a Picture



Rev. Dr. Sirisio Louis Oromo

From the book series "South Sudan Yesterday and Tomorrow"

The War-Peace Transformation: South Sudan's Future  
in a Picture

# **The War- Peace Transformation: South Sudan's Future in a Picture**

The War-Peace Transformation: South Sudan's Future  
in a Picture

By

**Dr. Sirisio L. Oromo**

The War-Peace Transformation: South Sudan's Future  
in a Picture

# Chapter one

It is hard to imagine that the same country which has been embroiled in a civil war for the past years could be transformed into a peaceful and prosperous nation. The War-Peace Transformation: South Sudan's Future in A Picture provides an inspiring glimpse of what is possible.

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in a Picture

# 1

*The history of the newest nation on the planet has yet to be written. Since its independence in 2011, the area now called South Sudan has faced numerous challenges. This is due in part to the various conflicts that took place before the country gained independence and western culture influences. By examining how South Sudan's heritage unfolded, people worldwide can learn from and address past mistakes so this new nation can thrive.*

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in a Picture

## **Introduction**

As a former part of Sudan, South Sudan was one of the most populous countries in Africa prior to its separation, conflict rises and western influence. However, the split with Sudan led to an immediate drop in population. While the ongoing conflicts have caused ongoing losses, famine and disease reduced the total number of people living there at an even faster rate. As a developing nation, South Sudan faces a difficult path forward with such a small number of citizens.

When South Sudan gained independence from Sudan on July 9th, 2011, celebrations erupted worldwide. Although celebrations were spread throughout South

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in a Picture

Sudan and across Sudan, not all citizens were happy with this newfound freedom. There had been conflict between supporters of both sides for years prior to the split, and this only led to more resentment against the government after independence. While there have been some improvements in recent years, this is still a very poor country with serious human rights issues.

Despite being one of the newest nations in the world, South Sudan has a long history- dating back to ancient times. The name 'South Sudan' derives from its southerly part. As one of the least developed nations in the world, South Sudan faces many difficult challenges as it struggles to develop its rich culture and natural resources.

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in a Picture

Until its history is fully documented, current trends in South Sudan will remain unknown to the future. Overcoming poverty and establishing stability will be difficult without first overcoming historical trauma stemming from its early development days. However, having gone through what they have so far, South Sudanese are certainly worthy of admiration for what tomorrow will bring.

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in a Picture

# 2

## **Pre-war South Sudan**

South Sudan is a landlocked country in Africa; it was formerly called Sudan. Before the country gained its independence from Sudan in 2011, it was known as Southern Sudan. This region is home to many historical sites, natural wonders, and diverse cultures. Many of its natural resources include gold, copper, chromium, and other minerals. The region's animals include elephants, giraffes, and lions, making it a popular tourist destination.

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in a Picture

Despite having many advantages, the pre-war South Sudan also had significant problems, including poverty, illiteracy, and poor health care.

The pre-war South Sudan had a largely agricultural economy. Most of the population worked in agriculture, mainly cultivating sorghum, cotton, and maize. Other major industries include livestock herding and trading. Gold was the country's main export; however, high transportation costs limited its marketability. The government recognized the need to diversify their exports if they wanted to strengthen their economy. Additionally, they wanted to create jobs for their people to reduce unemployment and underemployment rates. They also wanted

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in a Picture

to provide resources for education and public health services across their country. However, civil war hampered their efforts at economic growth for many years.

Natural resources are the second most important factor in the economy of pre-war South Sudan. Oil is one of the most valuable natural resources in this region. Other natural resources include copper, gold, and chromium. Diamonds are also found in some areas, but are not as lucrative as gold or copper. Some of these natural resources were readily accessible; others required more laborious methods for extraction. However, transporting these goods proved to be difficult because there were few paved roads in the area and transport vehicles were scarce. Most of these resources go

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in a Picture

untapped or underutilized because of insufficient infrastructure or lack of technology to extract them efficiently.

The pre-war South Sudan's population was largely rural and underserved by medical services. More than 80% of the population lived in rural areas and worked primarily in agriculture. Additionally, there were shortages of medical personnel such that only one doctor served 100,000 people at a time. Since doctors were few and hard to find, their services were very expensive and only accessible to wealthy people or those willing to travel long distances for treatment. Most medical facilities lacked essential equipment such as x-ray machines and oxygen regulators, which caused patients to die due to avoidable causes such

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in a Picture

as infections or complications from incompatible gas mixtures used for anesthesia or resuscitation purposes. Despite these challenges—or perhaps because of them—many citizens became experts at home remedies using plants from their environment that could treat common ailments such as stomach pain, diarrhea, and joint pain without much expense or inconvenience to themselves or their families.

The pre-war South Sudan enjoyed many natural resources but lacked sufficient infrastructure for economic growth and medical services for its rural population. It's important that this region's potential be realized so that its citizens can lead prosperous lives despite the hardships

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in a Picture

they currently face with regard to health care, food security, and education, among other things. Failure to do so would mean wasting a potential regional powerhouse with an abundance of natural resources that could be put toward creating jobs via manufacturing export products such as medicines or precious stones—bringing wealth and self-sufficiency to this beautiful country.

# 3

## **South Sudan geography**

South Sudan before 2011 was entirely one country in north-eastern Africa. It was and still remains bordered by Egypt to the north, the Red Sea to the northeast, Ethiopia to the east, Uganda (by 1962) to the south, the Central African Republic (by 1960) to the southwest, Chad (by 1960) to the west and Libya to the northwest. Sudan was the third largest country in Africa, after Algeria and the Democratic Republic of the Congo.

The War-Peace Transformation: South Sudan's Future  
in a Picture

Between 1955 and 1963, Sudan had two major geographical regions: The North and South Sudan. North Sudan, lying between the Egyptian border and Khartoum, had two distinct parts: the desert and the Nile Valley. To the east of the Nile lay the Nubian Desert; to the west, the Libyan Desert. They were similar—stony, with sandy dunes drifting over the landscape. There was virtually no rainfall in these deserts, and in the Nubian Desert, there are no oases. In the west, there are a few small watering holes, such as Bir an Natrun, where the water table reaches the surface to form wells that provide water for nomads, caravans, and administrative patrols, although insufficient to support an oasis and inadequate to provide for a settled

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in a Picture

population. Flowing through the desert is the Nile Valley, whose alluvial strip of habitable land is no more than two kilometers wide and whose productivity depends on the annual flood. Sudan's western front encompassed the regions known as Darfur and Kurdufan, which comprised 850,000 square kilometers. Traditionally, this has been regarded as a single regional unit despite the physical differences. The dominant feature throughout this immense area is the absence of perennial streams; hence, people and animals must remain within reach of permanent wells. Consequently, the population is sparse and unevenly distributed. Western Darfur is an undulating plain dominated by the volcanic

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in a Picture

massif of Jabal Marrah, which towers 900 meters above the Sudanic plain; the drainage from Jabal Marrah onto the plain is capable of supporting a settled population as well as a diverse range of wildlife. Western Darfur stands in contrast to northern and eastern Darfur, which are semidesert with little water either from the intermittent streams known as wadis or from wells that normally go dry during the winter months. Northwest of Darfur and continuing into Chad is the unusual region called the jizzu, where sporadic winter rains generated from the Mediterranean frequently provide excellent grazing into January or even February. The southern region of western Sudan is known as the qoz, a land of sand dunes that in the rainy

The War-Peace Transformation: South Sudan's Future  
in a Picture

season is characterized by a rolling mantle of grass and has more reliable sources of water with its bore holes and hafri (sing., hafr) than the north. A unique feature of western Sudan is the Nuba mountain range of southeast Kurdufan in the center of the country, a conglomerate of isolated dome-shaped, sugarloaf hills that ascend steeply and abruptly from the great Sudanic plain. Many hills are isolated and extend only a few square kilometers, but there are several large hill masses with internal valleys that cut through the mountains high above the plain.

Its geography describes the physical features of Southern Sudan as part of Sudan even in the periods of 1955 to 1963. The southern part of Sudan is in east central

The War-Peace Transformation: South Sudan's Future  
in a Picture

Africa, with a land area of over 0.6 million km<sup>2</sup>. The capital city has always been Juba. Its rich biodiversity includes lush savannas, swamplands, and rainforests that are home to many species of wildlife. Since 1955, the southern part of Sudan has always been bordered to the north. South Sudan's population, predominantly African cultures who tend to adhere to Christian or animist beliefs, was long at odds with Sudan's largely Muslim and Arab northern government. South Sudan is bounded on the north by Sudan; on the east by Ethiopia; on the south by Kenya, Uganda, and the Democratic Republic of the Congo; and on the west by the Central African Republic. The vast plains and plateaus of South Sudan are drained by the Nile River and its

The War-Peace Transformation: South Sudan's Future  
in a Picture

tributaries. This river system runs from south to north across the entire length of the east-central part of the country. At the heart of the country is a clay plain, the centre of which is occupied by an enormous swampy region known as Al-Sudd (the Sudd). There are two contrasting upland areas. The Ironstone Plateau lies between the Nile-Congo watershed and the clay plain; its level country is marked with inselbergs (isolated hills rising abruptly from the plains). On the Uganda border, there are massive ranges with peaks rising to more than 10,000 feet (3,000 metres). The Imatong Mountains contain Mount Kinyeti (elevation 10,456 feet [3,187 metres]), the highest point in South Sudan.

The War-Peace Transformation: South Sudan's Future  
in a Picture

The Nile River system is the dominant physical feature, and all streams and rivers of South Sudan drain either into or toward the Nile. The White Nile (Bar Al-Abya) enters the country as the Mountain Nile (Bar Al-Jabal) from the south through rapids at Nimule on the Uganda border. After its confluence with the left (west) bank tributary known as the Bar Al-Ghazl, the Mountain Nile becomes the White Nile. A little farther north along its course, the White Nile receives much of its water from the right-bank Sobat River, which flows from the Ethiopian Plateau to join the Nile near Malakal. Drainage in the country does not always reach the Nile rivers; the rivers of the southwest, for example, infrequently reach the Bar Al-Ghazl system. The southern

The War-Peace Transformation: South Sudan's Future  
in a Picture

plains consist of an alkaline soil that is a heavy cracking clay. The clays of Al-Sudd were deposited in the area of impeded drainage. The Sudd is a vast swamp in South Sudan, formed by the White Nile, comprising more than 15% of the total area of the country; it is one of the world's largest wetlands. Its name is derived from floating vegetation that hinders navigation. The land elevation is from sea level to the highest point in Kinyeti, at 3,187 m, close to the Uganda border.

The War-Peace Transformation: South Sudan's Future  
in a Picture

## **Climate**

Since 1955, Southern Sudan has been experiencing a tropical climate with wet and dry seasons. The seasons are characterized by the oscillation, north and south, of the boundary between moist southerly air and dry northerly air. This phenomenon, more specifically, involves the seasonal migration and pulsation of the northern tropical continental air mass and the southern maritime continental air mass, which are divided by the intertropical convergence zone. In winter, the north winds of the tropical air mass blow across the country toward the front, which may be as far south as the Tropic of Capricorn. These winds are

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in a Picture

relatively cool and dry and usually bring no rain. By April, the front begins to move northward, and the moist southerly air of the maritime air mass is drawn in from the South Atlantic Ocean. Because of this, South Sudan has a rainy season, the total length of which varies according to latitude and is generally no more than eight to nine months a year, beginning as early as April and continuing as late as December. Since 1955, Southern Sudan's lowest annual temperatures have been in the high 60s to high 70s F (low to mid-20s C) in the centre and north of the country, while the lowest annual temperatures in the outlying areas are slightly cooler, in the high 50s to high 60s F (mid-10s to low 20s C). The highest annual temperatures for most of South

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in a Picture

Sudan generally range from the mid-80s to the mid-90s F (low to mid-30s C), although some areas toward the north of the country range from the mid-90s to mid-100s F (mid- to upper 30s C). The highest temperatures normally occur just before the rainy season. In Southern Sudan, most precipitation usually occurs during the summer months and varies across the country. The majority of the country receives about 30-40 inches (750-1,000 mm) of snow annually. Areas in the western part of the country receive slightly more, about 40-60 inches (1,000-1,500 mm) annually, while some areas in the northeastern and southeastern parts of the country receive less, about 20-30 inches (500-750 mm).

The War-Peace Transformation: South Sudan's Future  
in a Picture

**Plant and animal life**

Ever since 1955, South Sudan's main vegetational belts have run in succession from northwest to southeast, more or less in coincidence with rainfall patterns. They are low-rainfall savanna (grassland), high-rainfall savanna (both with inland floodplains), and mountain vegetation regions. Low-rainfall savannas consist of grasses and thorny trees. Acacia trees dominate these savannas, with one species, *A. senegal*, yielding gum arabic, which was long one of Sudan's principal exports. The high-rainfall savannas of the south-central part of the country are more lush, with rich grasses along the Nile that support a large

The War-Peace Transformation: South Sudan's Future  
in a Picture

number of cattle. The intermittent woodlands dotting this belt gradually merge southward with the true rainforest that is now found only in remnants in the southernmost portions of the country. The country's wildlife includes lions, leopards, and cheetahs, as well as elephants, giraffes, zebras, buffalo, hippopotamuses, warthogs, and numerous varieties of antelope, such as gazelles, elands, and hartebeests. Chimpanzees, baboons, and monkeys are found in the forests. Ostriches, several kinds of partridge, cranes, storks, pelicans, plovers, weavers, and shrikes. Reptiles include crocodiles and various lizards. Decades of civil war have severely affected some animal populations, such as those of elephants and hippopotamuses. Insect life is

The War-Peace Transformation: South Sudan's Future  
in a Picture

abundant. Mosquitoes infest the riverbanks and swamps, and serot flies (large bloodsucking houseflies) are a scourge during the wet months. The tsetse fly is typically found in or near wooded areas or in areas with streamside vegetation. South Sudan is home to several national parks and game reserves, including Southern and Badingilo national parks, located in the south. Boma National Park, in the east, is notable for being home to one of the largest mammal migrations in the world.

The War-Peace Transformation: South Sudan's Future  
in a Picture

**Ethnic groups**

The people of South Sudan are predominantly Africans who, for the most part, are Christian or follow traditional African religions. The largest ethnic group is the Dinka, who constitute about two-fifths of the population, followed by the Nuer, who constitute about one-fifth. Other groups include the Zande, the Bari, the Shilluk, and the Anywa (Anwak). There is a small Arab population in South Sudan. The Dinka are mostly cattle herders and can be found throughout much of the country, while the Shilluk are more-settled farmers and, like the Anywa, are concentrated in the east, although they too can be found in other parts of South Sudan. The Nuer are concentrated in the center-northeast of the

The War-Peace Transformation: South Sudan's Future  
in a Picture

country, while the Bari live farther south, not far from the border with Uganda. The Zande live in the southwest, close to the border with the Democratic Republic of the Congo.

The War-Peace Transformation: South Sudan's Future  
in a Picture

## **Languages**

The most important linguistic grouping in South Sudan is that of the Nilotes, who speak various languages of the Eastern Sudanic subbranch of the Nilo-Saharan language family. Chief among the Nilotic peoples are the Dinka, Nuer, Shilluk, Bari, and Anywa. The Zande and many other smaller ethnic groups speak various languages belonging to the Adamawa-Ubangi branch of the Niger-Congo family of languages. The Arabic , a Semitic language of the Afro-Asiatic language family, is spoken by the country's small Arab population and by others.

The War-Peace Transformation: South Sudan's Future  
in a Picture

## **Religion**

Since 1955, Christians, primarily Roman Catholic, Anglican, and Presbyterian, have accounted for about three-fifths of South Sudan's population. Christianity is a result of European missionary efforts that began in the second half of the 19th century. The remainder of the population is a mix of Muslims and those who follow traditional animist religions, the latter outnumbering the former. Although the animists share some common elements of religious belief, each ethnic group has its own indigenous religion. Virtually all of South Sudan's traditional African religions share the conception of a high spirit or divinity, usually a creator god. There exist two conceptions of the universe: the earthly

The War-Peace Transformation: South Sudan's Future  
in a Picture

and the heavenly, or the visible and the invisible. The heavenly world is populated by spiritual beings whose function it is to serve as intermediaries or messengers of God; for the Nilotic peoples, these spirits are identified with their ancestors. The supreme deity is the object of rituals using music and dance.

## **Settlement patterns**

Ever since 1955, South Sudan as a whole has had a rather low population density, although distribution throughout the country is uneven. The greatest population densities are found along the Nile rivers and their tributaries. About four-fifths of South Sudan's population is rural. Rural settlements are usually clustered along watercourses because of water supply problems, especially during the dry months. The most common type of housing in rural areas is a round hut known as a tukul. It has a thatched conical roof and is made of mud, grass, millet stalks, and wooden poles.

South Sudan was the least urbanized area when Sudan became independent in

The War-Peace Transformation: South Sudan's Future  
in a Picture

1956 but has since experienced a high rate of urban growth. Still, only about one-fifth of the population is urban. Major towns include Wau, Malakal, Yei, Yambio, and Juba, the capital.

### **Agriculture, forestry, and fishing.**

Traditional rain-fed farming of small plots predominates in South Sudan, although mechanized farming techniques are increasingly utilized in some areas, such as in the northern part of the country. South Sudan's main crop is sorghum. Other crops include corn (maize), millet, rice, cassava (manioc), peanuts (groundnuts), sweet potatoes, okra, and coffee. The main subsistence crops are sorghum, corn, and cassava, with smaller amounts of millet and rice being grown in some areas. Peanuts are the primary cash crop. There is a considerable amount of livestock raised in the country, including goats, sheep, and cattle. Some livestock are raised for export, but this sector of the country's economy is

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in a Picture

underdeveloped. The forests of South Sudan yield hardwood timber, such as mahogany and sant (a type of acacia), and softwoods. Gum arabic (in South Sudan it is called gum africa), a water-soluble gum obtained from acacia trees and used in the production of adhesives, candy, and pharmaceuticals, is an important agricultural export. The Nile rivers are the main source of fish, especially Nile perch. Most of the catch is consumed locally. Given proper support and development of the fishing industry, there is the potential to increase the amount of fish that is sold at the market and the possibility of having enough fish available to export. Transportation and storage limitations, however, have hindered such efforts in the past.

The War-Peace Transformation: South Sudan's Future  
in a Picture

# 4

## **War-Peace transformation of Sudan to South Sudan**

South Sudan had been an integral territory within Sudan itself before its self-distract, paving the way to national disintegration, which led to the secession of the South from Sudan. The South Sudan has long been grappling with Arabization since the Arab entry into the Sudan in the fourteenth century, which led the black

The War-Peace Transformation: South Sudan's Future  
in a Picture

natives of the territory to retreat southwards, as evidenced by the Dinka and Nuer.

Although roughly situated in the middle of Sudan, the centre is neither geographical nor cultural. Rather, it is a centre that comprises both power and wealth. People from the periphery are always encouraged and tempted to join the centre by renouncing their African cultures and languages and becoming Arabized. This complex process is made to look like a natural cultural interaction that takes place because of the necessity of leaving one's home village and coming to live in a town dominated by Arabs. The cultural relegation of the periphery will eventually end up in developmental relegation. Within the

The War-Peace Transformation: South Sudan's Future  
in a Picture

Arabized middle itself, there are different circular castes. The center is very complex. In essence, it is neither racial nor cultural nor geographical; neither Islamic nor Arab. Rather, it is a centre of power that makes use of all these, especially Islam and Arabism. This is why we depict it as Islamo-Arabism, which is of purely ideological bearing. This centre of power processes itself through the cultural agenda of Islam and Arabism. This has virtually lured those who identify with Islam and Arabism with power and wealth, so as to consequently turn them into complicity. Typically, the spearheads of the center are people who came from the margins but chose to alienate themselves from their people in order to serve the center loyally. Those should not be

The War-Peace Transformation: South Sudan's Future  
in a Picture

counted as belonging to the margin. One of the aims of this essay is to show that those Arabized people of Sudan are in fact being done to right at the moment when they perceive themselves to be winners. This is because the parameters of centralization are embedded in the marginalization of the Arabized Sudan to the Arabs proper.

In the three years of self-rule (1953–1956) that preceded independence, the southern politicians made it clear that they wanted the south to be ruled by its own people in whatever way possible, whether federation, confederacy, or self-rule. Too excited to reflect on what they were saying in their eagerness to take over from the colonial ruler, the pan-Arab northerners, dubbed as *mondukuru* by the southerners,

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in a Picture

generously made promises to this effect Holding the southerners generally in the status of slaves, they naturally took the southern politicians' promises lightly, with the civil intention of flatly dishonoring them. Overnight, the southerners discovered that independence meant a change from one master to another, from a foreign master to an indigenous master. The conflict will be precipitated by what was then referred to as the Sudanization of senior government positions, in which southerners were not only disqualified but also conspiratorially removed from the milieu of their influence in the south. To further strip the south of any potential power, the Mondukuru came up with a plot to disperse the southern soldiers in the

The War-Peace Transformation: South Sudan's Future  
in a Picture

army in different parts of the country away from the south. They were taking their precautions against the plots of the southerners, which were the brain-children of their own. The prestigmatic center, coming to independence with bad intentions combined with short-sightedness, projected its own bad intentions upon southerners so as to rationalize its plots for weakening the south. To enter the phase of independence with such weakness meant that the southerners were doomed forever. They took to arms one year before independence in 1955, after the Mondukuru rejected their just demand for self-rule; now they will fight for the separation of the south from the north. This is how the civil war began. That was truly the launch of the war of the

The War-Peace Transformation: South Sudan's Future  
in a Picture

marginalized people of Sudan against the Islamo-Arab center. It should have come back with an awareness of its circular nature rather than the linear track it had followed. For many factors beyond the control of the southerners, the civil war broke out based on the same linear polarization, south vs. north. Looking back, one can see that colonial rule not only obscured the process of marginalization, but also reinforced it by embracing linear polarization in its politics. For instance, in what it took to be the north, the educational system was designed in a way that would only enhance the Islamo-Arab ideology of dominance and assimilation. The peripheral Sudano-African people who were threatened with marginalization,

The War-Peace Transformation: South Sudan's Future  
in a Picture

accelerated the rate of their assimilation into the dominant culture. Betrayed by both the colonial British, who at the same time boasted of protecting them, and the Mondukuru politicians of Khartoum who dishonored their promises, and having the rest of the Sudan menacingly posing as an Arab entity, the southerners were left with no choice but to mobilize the Africanism of the south to linearly counter the Arabism of the north. The Sudanese army systematically ravaged the south. Both elected governments and military regimes ran Sudan with one goal of subjugating the south. Where the role of the former is to deceptively kiss the south on one cheek to lure it into a peace that does not solve its problems, the role of the latter is to heavy-

The War-Peace Transformation: South Sudan's Future  
in a Picture

handedly slab it on the other cheek. It is very rare for any Sudanese not to have come across an ex-soldier who has stories to tell about the nasty atrocities committed by the army in the south in the period 1956-1963.

Arabization is a systematic, gradual process of social assimilation into Islam, and therefore, Arabization could not take place before submitting to Allah. Muslims understand themselves as believers (mu minun) and those who worship God and obey him in everything. Islam and Arabization projects form a trans-national community (umma) where they find the structure that educates and sustains them, fosters and maintains them, and gathers and binds them. Thus, Islam emerges as a global and united society with religious

The War-Peace Transformation: South Sudan's Future  
in a Picture

dimensions, socio-cultural guarantees, and a political structure with which all are in agreement, in spite of various differences or disparities of race, language, and culture. Over the past fourteen centuries, Islam has expanded in the Arab and Mediterranean world. From there, it's spread in the Iranian world, among the Turkish peoples, in South and South-east Asia, as well as in tropical Africa, with a growing percentage living in Europe and the Americas. It is clear, therefore, that not all Muslims are Arabs, just as not all Muslims are Arabs. In all their cultural and ethnic diversity, Muslims have a common socio-political project, which tends towards the realization of the ideal society, and also a common religious-spiritual project, which allows them to extol

The War-Peace Transformation: South Sudan's Future  
in a Picture

the transcendence of God and promote the values of faith, justice, and mercy.

The name "Sudan" has more or less been the same all throughout history. Aside from the toponyms relating to the south, such as Hent-Hen-Nefer and Wawat, it has been associated with the color of blackness, such as Ta-Nehesu, Kush, Kerma, Ethiopia, Nubia, Al-Saltana al-Zarqa, and lastly, al-Sudan, which was and still is the color of its peoples, from the early times of the ancient civilization of the Nile valley up to the present. The same name seems to have evolved by translation from one language to another in the course of time. This, regarding belonging and identity, puts Sudan in the heart of Africa, which is often called the Black continent. What seem to be

The War-Peace Transformation: South Sudan's Future  
in a Picture

differences in color among the Sudanese are nothing more than the shades of blackness. The significance of the name Sudan is important because it bears very strong identity implications. The Arabized people of middle Sudan, generally speaking, tend not to recognize themselves as black Africans. As the state for the last five centuries has belonged ideologically to this group, Sudan has ended up identifying itself more with the Arabs than with black Africa. This issue is central to the contemporary problems of the reality of the Sudan and national integration.

The War-Peace Transformation: South Sudan's Future  
in a Picture

# Chapter Two

The War-Peace Transformation: South Sudan's Future  
in a Picture

# Transformation al Politics

*The antagonism between Kiir and Machar -- who come from South Sudan's two largest ethnic groups (Dinka and Nuer, respectively) -- was emblematic of ethno-political divides in the young country. Their clash set off waves of violence that killed hundreds of thousands and displaced millions.*

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in a Picture

# 1

## **South Sudan: Transformational Politics through referendum**

Since South Sudan became an independent country in 2011 after a referendum. Many people view this political transition as a major turning point in the country's history. However, some people question whether holding a referendum was the best method for transitioning to independence. Ultimately, the decision to hold a referendum represents a smart move that has benefitted the country.

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in a Picture

One reason why holding a referendum was beneficial is that it was the right method for the country's political transition. According to the Center on Global Studies, it was the first country in Africa to hold such a political vote. South Sudan wanted to give its citizens the right to choose their future leaders and make decisions about their future. Giving people the power to shape their own future through voting is one of democracy's most intrinsic values. Therefore, holding a referendum enabled democracy in South Sudan by providing an opportunity for people to vote on their country's future.

Another reason why holding a referendum was beneficial is that it took place on July 9, 2011 - the day when South

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in a Picture

Sudan officially became an independent country. A referendum on that day provides an excellent opportunity to remember and commemorate this historical event. The independence anniversary is a perfect time for holding a referendum since it represents a moment of change for the country. Plus, this date will be remembered each year as Independence Day and will bring unity to the country's citizens and pride in their nation.

By transforming democracy through referendum, South Sudan has been able to improve its political system and strengthen its democracy. Referendums are powerful tools because they give citizens direct influence over decision-making processes. Democracy is one of South Sudan's most

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in a Picture

important institutions since it gives power to - and empowers - its citizens. Therefore, transforming democracy through referendum not only benefits the citizens but also future generations since they grow up in an empowered political system.

Some find it counterintuitive that holding a referendum could be beneficial because it could lead to economic problems like inflation and food shortages. These issues may occur if South Sudan cannot properly prepare for its independence from international aid donors once they no longer need aid from these countries. However, these issues can be ignored if South Sudan can provide for itself after being independent for some time before planning for its own self-sufficiency.

The War-Peace Transformation: South Sudan's Future  
in a Picture

Even if holding a referendum strengthens democracy, some people may oppose abolishing the current system because they do not want to return to the way things were before 2011, namely, under British rule. This opposition may be due to residual anger at having been ruled by colonial forces prior since 1955 and prior to 2011 when South Sudan declared its independence from Sudan.

While many factors influence how well prepared or autonomous any new country will be, including how much natural or human capital they have, one concern with referendums is that young people who helped bring about this new nation will not get to directly shape what comes next if they are under 18 when the vote happens. This

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in a Picture

ignores how prepubescent children could influence even older voters' decisions via referendums via what they memorably call 'family meetings.' It also ignores how many times children younger than 18 have been elected (or selected) via popular referendums themselves throughout history!

Overall, it was smart for South Sudan to transform its political system through holding a referendum on July 9, 2011 because it strengthened democracy by empowering citizens and shaping their future generations' lives as well as their own lives at home and abroad. While referendums could cause economic problems and could anger voters who prefer previous rule over current rule, such risks

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in a Picture

are minor compared to empowering democracy and shaping history at home and abroad simultaneously with your own life.

South Sudan gained independence after a referendum on self-determination in January 2011. This referendum was called for by South Sudanese rebels led by John Garang to end the violent civil war with North Sudan. The referendum received 99.57% support from the voters, making South Sudan the world's newest country. However, it is a country in transition as it is currently facing several challenges, including political instability, economic instability, corruption, and poverty.

The Transitional National Government of South Sudan (TNGS) was created in July

The War-Peace Transformation: South Sudan's Future  
in a Picture

2011 to address the issues that caused the conflict in the country. The TNGS has an executive branch with a Prime Minister and cabinet ministers; it also has a legislative branch consisting of a bicameral legislature. Furthermore, it has a judicial branch with a Chief Justice and High Court judges. The TNGS will govern until general elections are held to create a permanent government for South Sudan.

The TNGS is facing many challenges, including a lack of trust and unity among the coalition members. In addition, there are conflicts between the people of South Sudan and its neighbors in relation to borders and oil ownership. The TNGS also lacks financial support from its citizens, who are affected by high poverty rates, food shortages, and

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in a Picture

inflation. Furthermore, there is ongoing conflict between different ethnic groups and political parties within South Sudan. Some political parties believe that the current leadership is not doing enough to address their concerns. This has led to violent clashes which have resulted in deaths and injuries.

The international community is assisting the TNGS by providing political, material, and military aid. Some countries are providing the TNGS with training—such as China providing training for its judiciary system—while others have given monetary donations—such as Germany giving \$1 billion in development aid to South Sudan between 2012 and 2016. In addition, countries such as Turkey have provided

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in a Picture

military equipment – such as Turkey’s contribution of 1,000 combat suits to protect soldiers from hazardous materials – while other countries have provided humanitarian aid – such as India's providing medicine for 20,000 people over six months.

The independence of South Sudan is still a work in progress as the TNGS is facing many challenges while transitioning into a permanent government. The international community has provided them with political, material, and military aid to assist them with these challenges. However, they must do their part by addressing internal conflicts and requesting more financial aid from their citizens so that they can maintain

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in a Picture

their independence without further  
assistance from other countries.

# 2

## **South Sudan Politics of transformation**

In August 2015, the international community welcomed a peace agreement signed by the warring parties, but it did not end the conflict. The formation of a Transitional Government of National Unity (TGNU) in late April 2016, six months behind schedule, followed months of ceasefire violations. Opposition leader Riek South Sudan became an independent nation in July of 2011. The conflict that led to the country's independence lasted for years.

The War-Peace Transformation: South Sudan's Future  
in a Picture

Fighting ended after political leaders reached a peace agreement-the CPA. However, the conflict did not end there, as many in South Sudan still opposed their nation's independence. The nation was ruled by a military dictatorship for decades before becoming an independent nation. South Sudan is making strides toward democracy and human rights, even though the transformation process is far from completion.

During its infancy, South Sudan experienced many political issues, including corruption and ethnic conflict. Despite these setbacks, it successfully transformed politics by holding regular elections and including all citizens in decision-making. Although some feel that these measures are

The War-Peace Transformation: South Sudan's Future  
in a Picture

too expensive or unnecessary, South Sudan's transformation of politics shows that doing so can improve a nation's quality of life.

Machar returned to the capital, Juba, for the first time since the conflict began, and his swearing-in as First Vice President of the new power-sharing government led by his rival, President Salva Kiir, was heralded as a major milestone toward peace. By late June, however, with little sign of subsequent progress in implementing the agreement, the head of the international monitoring commission warned that the peace deal was under threat of collapse. Fighting in parts of the country previously seen as stable spurred new displacement

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in a Picture

and amplified concerns about a return to full-scale war.

By early July, mistrust among the parties in Juba had mounted and, with the two sides having negotiated security arrangements that allowed armed elements in the capital, the situation quickly deteriorated—which side started the fighting remains subject to debate, but hundreds were killed before ceasefires were declared on July 11. Reported attacks by government forces, including sexual assaults and ethnically targeted killings, on civilians and aid workers during the violence have prompted an international outcry and raised questions about the response of peacekeepers. More than 12,000 people sought shelter at the U.N.

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in a Picture

peacekeeping bases in Juba; Machar and other opposition officials fled the city and ultimately sought refuge outside the country. The status of the unity government, and the peace agreement itself, is now in question. The United States, at the request of East African countries, has since led an international effort to deploy additional U.N. peacekeepers to Juba, with the immediate aim of providing a secure environment in the capital, and with the hope that the force's presence may create conditions more conducive for broader stabilization efforts (The IGAD talks hosted by Ethiopia, March 2015). The South Sudan government has been reluctant to accept the force, viewing the deployment as a possible threat to its sovereignty, and has sought to

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in a Picture

condition its consent on approval of “modalities” for the force, including its composition. While negotiations on the force’s deployment continue, the prospects for a possible arms embargo, threatened by the U.N. Security Council in August, are unclear. Mixed messages from the international community on the status of the peace agreement and the legitimacy of the TGNU, following President Kiir’s replacement of Machar and many of the opposition representatives in the government in late July, may complicate the path forward. By some accounts, the TGNU and the peace agreement on which it was based have collapsed, and reports suggest that both sides may be preparing for a return to full-scale war. In the context of

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in a Picture

ongoing conflict, donor governments, including the United States, may deliberate on whether, or how, to invest in proposed recovery and development efforts in the country. Without robust donor engagement, South Sudan's crisis appears set to worsen—the International Monetary Fund warns that without economic reforms and political reconciliation, the economy will further deteriorate and the government may be unable to meet key obligations, including salaries for its army.

Another way that South Sudan transformed politics was by including all adult citizens in political decisions, not just a select few. Under president Salva Kiir Mayardit, citizens were divided along ethnic lines and pitted against each other to

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in a Picture

distract from political corruption. This resulted in conflict between the Dinka and Nuer peoples, causing a 5-year civil war. Thankfully, peace is in the process of restoration so that people can focus on more important issues like education and jobs. To achieve this, a focus on the creation of an inclusive government where everyone has an equal say in how the country is run. This creates a democratic culture where people are encouraged to participate in politics at local and national levels to solve their own issues. By including all citizens in political decisions, South Sudan is transforming its political system into one that is fair and just for all people.

Finally, South Sudan transformed politics by creating a fair, multi-party

The War-Peace Transformation: South Sudan's Future  
in a Picture

democracy with a bill of rights. When it gained independence from its parent nation - the Republic of Sudan - it became one of the newest democracies in the world. Additionally, it included most of its citizens as stakeholders in decision-making by creating institutions to represent them at local levels. As a result of these changes, South Sudan has improved its quality of life immensely over the past decade. Although South Sudan still has its fair share of problems - such as poverty and corruption - it represents a successful example of how to transform politics and create a better country for everyone. Unfortunately, some feel that holding regular elections is too expensive for South Sudan; they worry this could destabilize the economy further than

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in a Picture

it already is due to ongoing conflicts with its neighbors. Because of this concern, some feel that regular elections are unnecessary because they are too costly for developing countries like South Sudan to implement on a regular basis.

Although many believe that all citizens should be involved in politics, others feel that minorities are not capable of running the country so they should not be included in politics. In their opinion, only certain groups should be able to make political decisions because they are more educated than minorities or have more financial resources than them. Because minorities cannot afford to fund their own political campaigns or educate themselves on political issues, this group believes it is

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in a Picture

more efficient to exclude them from making political decisions so as to save time and money.

Similarly, while many believe that regularly holding elections is beneficial because it keeps leaders honest and forces them to keep their promises during campaigning season, others feel that creating a democracy with a bill of rights will destabilize South Sudan and plunge it into another civil war like the one it just came out of. While some aspects may be beneficial overall, creating an inclusive government with institutions to represent minority groups could create more tension than harmony since there are still pockets of rebels who want complete autonomy from Juba's rule over their states.

The War-Peace Transformation: South Sudan's Future  
in a Picture

By including all citizens in political decisions at local levels could also cause corruption since some elected officials will take bribes from special interest groups or parties who can afford campaign contributions; this could also lead to economic instability if those same officials misuse funds designated for projects intended to help citizens get jobs and homes

# 3

## **Peace building and conflict transformation**

The conflict in South Sudan has resulted in at least 100,000 deaths and 2.5 million displaced persons. The conflict started shortly after the country's independence in 2011 and is still ongoing today. One of the reasons that the conflict continued was due to a lack of peace builders and conflict transformers. Peace building and conflict transformation are ways to bring about peace in areas that have experienced violence. However, these

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in a Picture

approaches are not always successful because they can be difficult to achieve and face opposition.

One way to build peace is through reconciliation. This method involves acknowledging the underlying causes of a conflict and addressing them so they do not happen again. It also involves repairing relationships between individuals, groups or nations affected by violence. In South Sudan, there have been efforts to reconcile with the rebels to end the fighting under the power-sharing agreement of 2018. These efforts led to a transitional government in which power was shared between President Kiir and rebel leader Machar. This step was vital for ending the country's civil war

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in a Picture

because it signaled that everyone had a chance to be part of the government.

Another way to bring about peace is by creating a solid social fabric. This method involves establishing rules and practices that ensure people feel safe and respected in their communities. It can also include creating systems that resolve conflicts without resorting to violence. In South Sudan, there have been attempts at rebuilding society after violent conflicts. One way this has been achieved is through the creation of a new constitution to reflect the new nation's vision of freedom, justice and equality for all its citizens. Establishing a constitution shows how far South Sudan has come since its independence since this

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in a Picture

document establishes a solid base for future generations to build on.

By contrast, reconciliation can falter if not handled correctly. In addition, it can be hard for people who have experienced violence and trauma to move forward with their lives if their issues are left unresolved. Furthermore, some people may feel resentment if their concerns are not addressed fully or quickly enough for their liking. Resentment is one of the main reasons why peace cannot last after violent conflicts; people may slowly become more resentful as time passes without changes happening in their lives. They may also see others who have experienced violence living comfortably while they remain in poverty or

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in a Picture

with little support from society's institutions.

Another way that conflict transformation can fail is by building a community that disregards differences in culture or beliefs. Instead of accepting diverse opinions, some communities may try to force others to live their way so they can feel safe and secure too. In addition, some communities may try to force out those whose beliefs or cultures they do not like or understand. Those who feel unwelcome because they were not born into the right culture or beliefs may feel isolated and excluded from society. Even if they try very hard to fit in, they may never feel accepted by those around them because they

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in a Picture

do not share the same culture or beliefs as them.

While conflict transformation is beneficial, it should not be seen as something that replaces justice and truth for victims of violence. Some people may feel excluded from society because their perpetrators were not held accountable for their actions and instead got away with an easy solution like reconciliation or a social fabric in place of actual justice or truth behind the violence and conflict happening within their community or region. Without justice or truth behind what happened, some survivors may feel pushed aside from society by feeling less than human because no one cares enough about what happened to them to help them move forward with

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in a Picture

their lives after being violently victimized by others within their communities or regions surrounding them

While difficult, peace building and conflict transformation are important ways to achieve peace after violent conflicts occur in society. However, these methods can fail if handled incorrectly because they face opposition and are difficult processes that require constant work and effort throughout an entire community's lifetime. While these methods are beneficial when done right, they should be paired with other forms of support like justice systems so all affected parties throughout a region can receive help moving forward with their lives after experiencing violent conflicts within their communities and regions."

# 4

## **Major problems facing peace builders and conflict transformation**

Conflict transformation is a major issue facing peace builders. Conflict transformation refers to the process by which violence and injustice are eliminated from a society. Many believe that conflict transformation is necessary because conflicts and violence have a negative impact on societies. Some argue that conflict transformation is necessary because it reduces human suffering. Others believe that it is necessary to rebuild

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in a Picture

societies after violent conflict has ended. Although conflict transformation is a noble goal, many believe that it is difficult to achieve due to various problems in the field. By understanding these problems, we can better address them and promote conflict transformation in our world.

One major problem facing peace builders is lack of access to resources. In many developing countries, there are not enough resources for peace builders to do their work. They often have limited financial resources, technical resources and personnel resources. Due to poverty and war, many countries do not have the capacity required to provide basic services such as education and healthcare. Therefore, they often lack the capacity

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in a Picture

required to support peace building efforts. Peace builders often struggle with finding the resources they require to start their work.

A second problem facing peace builders is a lack of support from the international community. When countries go through violent conflicts, they often experience international isolation due to political turmoil. Many peace builders experience a lack of support from the international community when they try to start their work in these countries. International support usually involves the provision of financial, technical and personnel resources from outside sources. Without this support, peace builders cannot

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in a Picture

do their work effectively- even when they find the resources they need internally.

Another major problem facing peace builders is a lack of understanding of peace and conflict resolution issues by political and military leaders. Sometimes local leaders with little experience can unintentionally hinder conflict transformation efforts by local peace builders. Alternatively, irresponsible use of military power can also hinder conflict transformation efforts by local peace builders. For example, some military leaders may ignore recommendations for reconciliation or reintegration when making decisions about prisoners of war. In some cases, political leaders may make uninformed decisions about what

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in a Picture

constitutes an acceptable level of violence in their country's conflicts.

Although some view it as a challenge, others view lack of access to resources as a positive thing for peace builders; it forces them to be more creative in their work. Peace builders are often able to find resources through their own initiative and resourcefulness when other sources fail them. Many countries are eager for international aid and will make efforts to accommodate foreign workers seeking those resources.

Although a lack of international support is a major factor in conflict and peace building, it is not the only factor. For example, internal political issues can also

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in a Picture

hinder conflict transformation efforts by local peace builders- even if international support exists in theory but isn't efficiently utilized locally due to corruption or infighting among local officials or agencies involved with peace building operations in those countries where violent conflicts have ended or broken out anew!

Even if leaders with little knowledge about peace building start a conflict, analysts with the proper education can resolve it once they are given access to necessary resources and human rights abuses stop happening on an ongoing basis with impunity in countries where human rights violations continue unabated once violent conflicts have ended or broken out anew in those countries where human rights

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in a Picture

violations continue unabated after violent conflicts end or break out anew there!

Although major problems face peace builders and conflict transformation advocates, there are solutions available for each problem identified above on this list- if people work together effectively and consistently toward resolving these issues for the greater good of humanity at large!

## **Conflict resolution methods used in South Sudan**

Conflict resolution is the practice of finding solutions to conflicts. There are various approaches to conflict resolution, such as traditional, political, and collective actions. Conflict resolution is important in South Sudan because it helps the country move forward after a long and deadly conflict. Some approaches to conflict resolution are more effective than others; however, all of them have the potential to help South Sudan reach peace.

One method of conflict resolution used in South Sudan is the traditional approach, where conflict is met with collective action. The traditional approach to conflict resolution involves bringing the parties

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in a Picture

together and having them talk things out. Traditional leaders can use their influence to mediate between the parties and bring about a lasting peace. The traditional approach is not limited to one culture or one religion; it can bring people together regardless of their backgrounds. This can help bring unity and strength to communities that have been torn apart by conflict. Traditional approaches are also flexible enough to handle new conflicts when they arise; they aren't limited to problems that have already been solved in the past.

Another type of conflict resolution practiced in South Sudan is collective action and traditional approaches working together. Collective action is another way

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in a Picture

conflicts can be resolved in South Sudan. This method uses nonviolent methods to bring about change and make positive strides toward peace in the country. This includes protests, strikes, and other forms of nonviolent resistance against injustice and oppression. In addition, traditional approaches such as mediation can be used alongside collective action methods for further support during peace-building efforts. Together, these two methods can make for a very effective way of achieving peace in South Sudan.

The third type of conflict resolution used in South Sudan is collective action and politics working together. Collective action methods are used by political groups such as rebel groups and militias that seek political

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in a Picture

change through violence. Politics is also an effective way of resolving conflicts because politicians can create policies that help solve problems more directly than traditional approaches like mediation. In addition, politics can also be used alongside collective action methods for further support during peace-building efforts. Politics can be a powerful way of creating lasting peace in South Sudan; however, it can also be exploited by corrupt politicians for their own gain. If not used properly, politics could be a detriment rather than an asset when it comes to resolving conflicts in this country.

The second method of conflict resolution - collective action and traditional approaches working together - has its own

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in a Picture

set of pros and cons compared to other methods of conflict resolution. When it's done correctly, traditional approaches such as mediation can be very effective ways of solving conflicts peacefully and permanently. However, when it's done incorrectly, these traditional methods could be ineffective or even lead to violence if they're not handled properly. In addition, some people value their traditions more than they value peace and safety- which could be problematic if these traditions are incompatible with lasting peace in society at large.

On the other hand, politics has its own pros and cons compared to other methods of conflict resolution. When it's done correctly, politics can be an extremely effective way of

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in a Picture

solving conflicts peacefully and permanently- which could be great for South Sudan! However, when it's done incorrectly, politics could be ineffective or even lead to violence if they're not handled properly- which could be problematic for society at large if left unsolved or improperly solved. In addition, some people may use politics for their own personal gain instead of solving problems effectively- which could disrupt the peace process for South Sudan and hurt its people even more than before!

Combining political actions with traditional values can lead to isolationism and disrupt the peace process for a country like South Sudan- which could be problematic for further attempts at

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in a Picture

resolving conflicts there! Isolationism means that only certain groups or certain ways of thinking about things will get any attention during the peace process; neglecting other cultures or other ways people think about things could lead to resentment among those who don't feel included in the peace process at all! It could also disrupt the peace process if those involved try to force their own values on everyone else involved with the process- which could cause further problems down the line instead of helping solve existing ones!

Overall, there are many different ways that conflict resolution can be achieved in South Sudan; each one has its own advantages and disadvantages depending on

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in a Picture

how it's used specifically though! Traditional approaches work well when they're done correctly but have limited effectiveness when they're not handled properly- whereas collective action methods have limited effectiveness but have higher potential when they're used correctly! Politics have a lot of potential too but can also easily backfire or end up causing more problems than they solve if misused or improperly applied! It's important for everyone involved with building peace in South Sudan to understand these dynamics so that everyone - including themselves - ends up getting what they want out of this whole process!

# 5

## **War culture in South Sudan**

South Sudan is a country in East Africa and the newest sovereign state on the continent. The name of the country comes from the River Nile; it flows through the country and provides water for crops. South Sudan has a climate similar to that of Ethiopia, Somalia and Kenya. However, most of the region consists of savanna plains. Cattle herding is a major occupation in South Sudan, where people move herds from one place to another as they search for

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in a Picture

food. War and violence are a part of the daily life in South Sudan.

The main occupation in South Sudan is cattle herding, and warfare is a crucial aspect of this occupation. Cattle raiding is an age-old practice in South Sudan because it provides food, money and prestige. In addition, cattle herding is a source of transportation and communication. For example, people use cattle to travel long distances and to send messages to other communities. Consequently, when a community undertakes a cattle raid, they do so with the purpose of providing sustenance for their people.

The culture of war in South Sudan revolves around cattle raiding, hunting and

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in a Picture

fighting to defend land from invaders. The Jie tribe was one of the first tribes to wage war against their enemies; they did so in order to acquire more cattle to supplement their herd. In addition, wars were also started when tribes raided neighboring territories for women. This form of tribal warfare was common among the Dinka people— one Dinka tribe would often raid another Dinka tribe for wives. In fact, wars between tribes were common until recently because tribes used war as a method for population control and land acquisition.

Cattle raiding creates alliances between communities; when one community raids another for cattle, it may ask for an exchange or hire mercenaries from its target village. In addition, wars are

The War-Peace Transformation: South Sudan's Future  
in a Picture

fought over grazing land— when there are not enough resources in one region, people move their cattle to find more food. There are also wars over women— tribes would fight each other over women they want to marry or enslave as their wives. Wars can also be started over unpaid debts or tribal feuds that go back centuries. For example, there have been many tribal feuds between the Nuer and Dinka tribes over unpaid debts caused by unpaid labor or stolen livestock by the Nuer tribe.

Since war is such an integral part of daily life in South Sudan, traditional methods of conflict resolution have emerged as well as many methods used to start wars. However, since war is such an integral part of daily life in South Sudan, traditional

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in a Picture

methods of conflict resolution have emerged as well as many methods used to start wars. Traditional methods used by the Dinka people include mediation by a third party and fines paid to compensate victims' families when necessary. Although fines are paid by both sides after each party bears responsibility for starting the conflict, mediation by a third party can be done by either side if both sides agree with it; mediation may be done by either party's elders or leaders if either side demands it from the other side before fighting starts again.

In addition, music and poetry are integral parts of the culture of war in South Sudan because they help soldiers prepare mentally for combat and celebrate victories

The War-Peace Transformation: South Sudan's Future  
in a Picture

afterward. Songs are performed using instruments such as drums and rattles that help soldiers march towards danger without fear. Poetry consists of couplets that describe war – soldiers describe killing enemies and being killed themselves; they describe being wounded in battle but triumphing against all odds; they describe killing enemies who attempt to run away but get mowed down anyway; etcetera. Both music and poetry help soldiers stay motivated during wartime while celebrating victories afterward— these artistic forms also help soldiers normalize violence so that they can commit atrocities without thinking twice about it afterward.

The culture of war in South Sudan is heavily influenced by ancient traditions that

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in a Picture

have shaped daily life in this country since its inception as a sovereign state in 2011. Although wars still occur today – albeit

The creation of South Sudan was preceded by a long and violent civil war. The country's history of violence has led to a war culture in which violence is seen as the best way to solve conflicts. Many feel that the culture of violence has been directly caused by the country's history of violence. This historical context has resulted in high levels of trauma among South Sudanese citizens. It has also led to an increased acceptance and normalization of violence throughout society. Increased exposure to violence during childhood and adolescence can lead to long-term negative effects on children's development.

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in a Picture

The violent culture in South Sudan has led to children being recruited and trained to use weapons almost from childhood. For example, child soldiers have been used by all sides of the country's ongoing civil war since 2005. In addition, UNICEF reports that 43 percent of South Sudanese children have experienced physical or emotional violence at home, at school or in their communities. High levels of violence against children in South Sudan have also led to high rates of child marriage and child pregnancies. The problem is compounded by a lack of education; most schools were destroyed during the civil war or are too far away for children to easily access them. Consequently, many children in South Sudan have no other options available to

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in a Picture

them than joining armed groups or getting married early.

The non-violent way of life that is promoted by western culture stands in stark contrast to South Sudan's violent culture. In addition, conflict zones like South Sudan provide little economic opportunities for young people who want out of poverty and want something else besides joining armed groups or marrying young. In addition, limited resources make it difficult for people living in conflict zones like South Sudan to access education or other opportunities outside conflict zones. Limited resources also make it difficult for aid groups to create employment opportunities for young people who are looking for an alternative outside conflict

The War-Peace Transformation: South Sudan's Future  
in a Picture

zones. In addition, limited resources also make it difficult for aid groups to offer basic education or health services in remote areas where conflict prevails over peace

The lack of resources and education in South Sudan have contributed to the violence prevalent in the country. Poverty, along with violence, has resulted in high levels of addiction and gambling in South Sudan. In addition, high levels of crime and prostitution have also contributed to these problems as well. These factors have made it difficult for people living in conflict zones like South Sudan to access education or economic opportunities outside conflict zones.

## **War culture transformation**

The current world culture favors peace over war. For example, most nations have reduced military forces and expenditures. However, the world's current culture of peace can easily be disrupted by a culture of war. A culture of war promotes violence and makes it difficult for a nation to restore peace.

War culture promotes violence by glorifying it in media and entertainment. For example, some video games reward players for committing war atrocities. Such actions desensitize people to violence and make them more likely to engage in it. A culture of war also encourages nations to expand their military forces and acquire

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in a Picture

weapons. Having more soldiers makes nations more likely to go to war. Plus, militarized countries feel the need to continually practice their fighting skills by staging simulated conflicts.

Preparing for war creates violent attitudes and behavior. When soldiers train for combat, they learn to ignore their natural aversion to killing others. These soldiers then take those attitudes back into civilian life. They become more aggressive and less likely to resolve conflicts peacefully. Moreover, many soldiers feel disconnected from their families and communities after returning from a tour of duty. They feel more comfortable in the company of their fellow soldiers. Together,

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in a Picture

these factors push soldiers toward violence when they reenter civilian life.

Former soldiers with access to weapons pose a threat to peace. Many veterans struggle with post-traumatic stress disorder (PTSD) after engaging in violence during wartime. These former soldiers may not be satisfied with the peace they find at home and may want more action. If so, they may turn to criminal actions to get the excitement they crave. Alternatively, some ex-soldiers may seek relationships with other dissatisfied ex-soldiers who share the same taste for violence. Together, they form gangs that terrorize local communities with robberies or kidnappings- sometimes even killing people along the way. The potential for such

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in a Picture

actions proves why governments must monitor ex-military members very closely when restoring peace in conquered territory.

On the other hand, some people argue that a culture of war is necessary when a country is under threat or attack. Governments use this culture to defend their citizens when necessary- even if doing so perpetuates war culture overall. This action temporarily disrupts peaceful cultures while either defending against or recovering from an attack or disaster that necessitated military intervention in the first place.

Furthermore, combat experience teaches positive values such as loyalty and

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in a Picture

heroism while soldiers are defending their nation's interests abroad. Yet many veterans feel disconnected from their communities when they return home after fighting in another nation's battles- even if those battles were justifiable and necessary at the time.

While many veterans experience disconnection from their communities after returning home from military duty, others find satisfaction in helping restore peace in conquered territory. These former soldiers understand how warfare corrupts society and want to help others overcome that corruption so society can return to a peaceful state once again. As peacemakers, former soldiers can help traumatized civilians acclimate back into society after

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in a Picture

warfare has destroyed both neighborhoods and moral codes in conquered lands

Although some see value in a culture of war, unfortunately, it disrupts a culture of peace once introduced into society's ideas and perceptions.' Therefore, introducing elements of war culture into society damages the general attitude toward peace and causes more violence overall.' Governments must ensure that former military members do not pose a threat to peace once they have returned home again.' To encourage this effort, local governments should provide resources that connect ex-military members with satisfying employment opportunities while connecting them with supportive veteran support networks.' In addition, educating public

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in a Picture

school children on proper gun safety while teaching them respect for all life forms could also help reduce violence caused by amateurs playing soldier in unsupervised environments.'

# 6

## **South Sudan Today**

As of today, South Sudan remains a newly formed country that gained its independence in 2011. It received this independence after a long and violent conflict with the government of its parent country, the Republic of Sudan. South Sudan is one of the most impoverished countries in the world, and many people want to know why. The reasons behind South Sudan's poverty are complex and multifaceted. However, it can be attributed in part to a

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in a Picture

history of violent conflict and a lack of infrastructure and government services.

One reason why South Sudan is so poor is that it has the lowest Human Development Index in the world. The Human Development Index measures the well-being of a country by looking at its per capita income, education levels and life expectancy. According to this index, South Sudan has a low standard of living compared to other countries. South Sudan's low Human Development Index indicates that it has limited resources and suffers from countless problems, including poverty and high infant mortality rates.

Another reason for South Sudan's poverty is that it has seen three decades of

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in a Picture

civil war and violent conflict. This violence has caused extensive damage and loss of life in the country's major cities. Around 2 million people have had to flee their homes because of this conflict; many have been internally displaced or have become refugees outside of their country. Not only has this violence hurt South Sudan's economy, but it also has prevented the country from making any progress since gaining independence in 2011.

The development of South Sudan has been stymied by a lack of government services and infrastructure. This is because much of the country's resources have been dedicated to fighting off attacks from neighboring countries. Plus, there is very little outside investment in South Sudan due

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in a Picture

to ongoing violence in some regions and uncertainty about the future of the country. Without proper infrastructure or government services, people cannot access basic resources like education or healthcare. As a result, they become impoverished and unable to support themselves or others around them.

On the other hand, some believe that South Sudan has potential for economic growth because it has oil and minerals. These natural resources attract investors who want to extract these resources for profit. Investors have helped build roads and infrastructure so they can more easily access these resources for mining or drilling projects. This helps grow the economy by creating jobs for people who extract or

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in a Picture

transport these resources- as well as for people who manufacture goods used by these workers.

South Sudan also shows potential for economic growth due to its fast-growing economy; according to some reports, it had one of the fastest growing economies in 2018. Some believe that this growth can be attributed to increased investment due to the country's natural resources. Others believe this growth is happening because businesses are taking advantage of a cheap labor force in an undeveloped country with little regulation over business practices. Regardless of why it is growing so quickly, South Sudan's economy is expanding at a rapid pace- which could ultimately solve most of its problems down the road

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in a Picture

Although South Sudan suffers from ongoing violence and lacks necessary government services or infrastructure, people are working hard to change that narrative. There are many organizations working to help end violence throughout the country so people can work towards peace and prosperity instead. For example, UNICEF works with local governments to provide basic services like clean water so people can focus on more important things like education or employment opportunities. Many people are optimistic about their country's future because organizations like UNICEF are working hard to help make peace possible so positive change can occur

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in a Picture

Overall, there are many reasons why South Sudan is so poor- but there are also reasons why it could improve in the future. Although its history of violent conflict makes rebuilding difficult, there are still organizations like UNICEF that help provide basic services so people can focus on other positive changes as well as peace negotiations between government factions so they can finally put an end to their long-standing violence once and for all."

South Sudan is the newest country in the world, formally separating from the Republic of Sudan in July 2011. At a referendum on self-determination in January 2011, 98% of southern Sudanese voted for independence from northern Sudan. The Republic of Sudan — which is

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in a Picture

now referred to as just "Sudan" – initially rejected these results but ultimately accepted them after international pressure from the UN. South Sudan's first president was Dr. John Garang De Mabior, who died in a helicopter crash during the civil war in 2005. Since then, Salva Kiir Mayardit has served as President of South Sudan since its independence and beyond.

A civil war has plagued South Sudan since the region first sought independence. In 2013, a power struggle between President Salva Kiir Mayardit and former Vice President Riek Machar resulted in widespread violence across the country. Over 2 million people were displaced or became refugees in neighboring countries as a result. The UN released several reports

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in a Picture

detailing human rights violations committed by both sides—including sexual assault and child recruitment—that warranted an international investigation into potential war crimes. Violence continued until 2015, when both sides agreed to a power-sharing arrangement with Riek Machar returning as Vice President Alongside First Lady Mary Ayen Mayardit as Second Vice President. In 2016, Kiir dismissed several ministers without consulting Parliament and dissolved regional governments with help from his loyalists in the military. This sparked another round of violence that left hundreds dead before Kiir reinstated regional governments and fired his allies in the military to appease mass public outrage.

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in a Picture

Sporadic violence continues today, but there have been promising developments, leading many to believe that peace is on its way soon enough.

For the most part, the economy is based on agriculture; however, oil exports are crucial to its financial well-being as well—especially now that they have achieved independence from Sudan. In Sudan, farming crops such as sorghum and millet are common due to their high yield but require less water than other crops like vegetables or cotton do. Cotton is also a major export thanks to its demand globally; however, it requires more water than any other crop does, so it can be detrimental if not done correctly—sometimes resulting in less yield even with more water used for

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in a Picture

irrigation purposes instead of farming purposes alone! Livestock such as cattle and goats are also raised for meat or milk production alongside poultry such as chickens or turkeys for eggs or meat production as well! Due to livestock requiring more space than farming requires, most farms are located outside major cities where there is more available space for grazing animals or cultivating crops freely without having to worry about crowded growing areas or animal feed... which can get costly when buying feed for your animals!

South Sudan has overcome the challenges that come with being such a young country with so much potential for growth.

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