Tribal Strife in South Sudan

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This study reviews tribal strife in South Sudan after their independence from Sudan on 9th July 2011. This paper explains the great danger of tribalism to the societies in the Republic of South Sudan in particular and Africa in general. This research work discusses tribalism and nepotism in public institutions and as well as education. This also includes among the intellectuals and elites communities of South Sudan. It also investigates chasing the spoils of peace. This research looks at the difficulties and successes of nation building in South Sudan. Based on the findings, a democratic and equitable society can be built during the transitional period following a conflict. At every stage of societal reconstruction, it is essential to consider the unique requirements of women and men. This is fundamental to any effort to bring about change.

Keywords: Tribalism, South Sudan, Post-Independence Conflict, Nation-Building, Nepotism, Peacebuilding, Governance.

Introduction

The Great Danger of Tribalism Other people's tribal quarrels never make much sense. Ethnic strife seems most acute in Africa in general and South Sudan in particular. ethnic or religious difference have been the pretext for violence in Sudan, South Africa, Ethiopia etc. "Africa's ethnic conflicts are often imagined to be the spontaneous expression of ancient hatreds" (Robert Guest 2003: 109 – 111). While there is undeniably tribal enmity, it is rare for it to explode into widespread violence unless corrupt leaders intentionally fan the flames. Wars between indigenous communities in the era before European colonisation were common, although they were often short, regional, and relatively bloodless conflicts for resources like pasture and water. The nation state was a far bigger prize in today's conflicts between tribes. Even more perish as a result of the conflict.

According to Clayborne," he thought that the event, the birth of this new nation, would give impetus to oppressed peoples all over the world" (Clayborne Carson 2002 :114). The birth of this new nation renewed my conviction in the ultimate triumph of justice.

An entire book titled "Africa and the curse of the nation State" was penned by historian Basil Davidson. He contends that post-colonial states were unable to gain legitimacy among the majority of African citizens and quickly demonstrated an inability to safeguard and advance the interests of those citizens, with the exception of a select few, due to the fact that they were foreign transplants, typically modelled after British or French institutions rather than old indigenous ones. The majority, he claims, have sought means of defence against this illegitimate regime. Their main strategy for accomplishing this is based on tribalism, or more precisely, "clientelism"; a form of patronage reminiscent to Tammany Hall that relies on personal, familial, and similar networks of local interest.

As a "system," clientelism has taken over most African political systems. Its animosity causes disorder inherently. Problems arise when tribal sentiments are politicised, rather than when they exist in and of themselves. The colonial rulers' exploitation of tribal loyalties is the origin of most ethnic conflicts in Africa. Furthermore, contemporary politics, rather than innate animosity, is the root cause of the longevity of most current conflicts.

"Loyalty to a tribe or tribal values" (Collins 1995) is a positive definition of tribalism. One negative aspect of tribalism is that it is characterised by a "way of thinking or behaving" wherein individuals choose their tribe over other

social groups, friends, or even their country (Macmillan 2004.)

Their dangers and negative effects towards Sudan's social and political transformation are so conspicuous in all aspects of life.

Before the independence of Sudan, those who governed Sudanese for 55 years did not care from which tribe or section of the community we came. They were only interested in people's qualifications and their allegiance to the British rule and government.

As soon as Sudan won its political independence, the whole system started to change. Jobs were misused by a minority clique and given especially to people who came from one particular region or province. As a result of this unjust distribution of jobs and resources there was general discontent in many other parts of the country. Especially in Southern Sudan a rebellion started in protest against this unjust rule and the post – independence marginalization of its people. The rebellion was a direct result of tribalism, sectionalism and nepotism (Collins, 1995). It is believed that excessive or narrow minded concern for local or regional interests as opposed to the interests of the whole. These evils are the root cause of many other national problems.

The theme is bigotry, which is when you treat someone unfairly because they belong to a certain group, not because of something they did. People hate for all kinds of unfair reasons, and unfair regimes take advantage of all of them.

Tribalism and Nepotism in Public Institutions

These harmful practices are clearly expanding in South Sudanese public institutions. In terms of the country's progress, it is a regression, not an advance. Discriminatory nepotism results in the rejection of many qualified young individuals, even when they possess superior credentials, in favour of those who have relatives in positions of power inside the company. Promotions based on family connections are stifling to merit. There is a noticeable bias in South Sudan where members of one ethnic group hold most of the government positions. The reason behind this is that the boss belongs to a specific ethnic group or tribe. The bosses would rather have members of their own tribe serve as support workers. They feel out of place when individuals of different ethnicities do come in. They quickly realise they are not welcome and go in disappointment because everyone around them speaks the office boss's tribal language, which they do not know. Politicians and the general public are increasingly concerned about this. Even though they are all citizens of the same country, it serves to further divide them. According to Nhomrom Wol mojolo (2011), the leading cause of death among South Sudanese people is tribalism, which is a chronic and infectious disease.The solution and a more civilised path forward in nation building are, however, out of grasp, according to reality. It will be centuries, if not millennia, before anyone—including the current generation—is able to stop, raise awareness of, and deal with the cycle's worsening implications and escalation.

The prejudice against tribalism in South Sudan has been around for a while. Before the South Sudanese people had direct contact with foreign invaders in 1820, the tradition had been around for centuries. Even before that event, and even now, land grabs and cattle rustling are major problems that disrupt ethnic unity in many regions of South Sudan. Nhorom Wool (2011) states that opposition politicians began to accuse Alier's regime of nepotism and corruption. Conflicts between the pastoralist Dinka and the agricultural Equatoria have flared up over land use and the damage of crops and other items brought about by the enormous herds of Dinka cattle that have settled in the province of Equatoria since the 1960s.

A power battle between two top leaders, Salva Kiir and Riek Machar, has been dubbed as the cause of the civil turmoil in South Sudan (ibid, p.14). Dolan (2014: 81–129) reports that following South Sudan's 2011 declaration of independence, president Salva Kiir manipulated the situation. The dominance of one ethnic group became apparent; members of the Dinka tribe occupied a disproportionate number of government positions. The resources that were earmarked for other ethnic groups were instead channelled towards more self-assured loyalists, the kind who would stick by the president through thick and thin. Members of the kitchen cabinet who had previously been faithful began to lean towards the Jieng Council of Elders (JCE) then.

In May 2014, Dolan T. wrote: combating hate speech in South Sudan via the US Institute of Peace's Peace Radio The anguish endured by individuals as a result of injustices in the global system, whether those systems be of a religious, political, or economic nature. Consequently, marginalised groups often turn to violent conflict as a means of asserting their fundamental rights, challenging unjust governments and systems, and reclaiming their identities. According to Emmanuel Kajabala and Clement Yona (2019), a significant number of lives have been lost due to the rise in violent conflicts that are driven by the rejection of fundamental necessities, ethnic identities, and religious convictions.

As a result, nepotism and tribalism are quickly becoming the norm. Having deeply held disagreements is inherently dangerous to maintaining peace, and this will only serve to further divide us in the long run.

There is a threat to every national group from tribalism and nepotism. Stability and peace are seriously jeopardised by tribalism and nepotism. When they permeate every aspect of society, particularly in public works, state, and non-state organisations, they often make it impossible for those organisations to hire or recruit qualified candidates for open positions. Resentment, distrust, and despair are fostered by this.

Tribalism and Nepotism in Education Institutions:

In the 1970's and 1980's there was rampant fighting in most of our Southern Schools. At that time, there was a not inside the campus of the secondary school. Some students used pistols, alleged to have been provided by their relatives who were responsible people in society and state, and were also members of Christian churches and denominations in the town. Because of tribalism a lot of people were injured and many lost their chance to finish their education in the school.

If you ask, what is your tribe in public or private institution, such a question in any public or private company, any non-governmental, is unfair. It can cause discontent leading to tensions in the society and over country. Instead than only asking about tribe, there should be innovative approaches to look at these issues that include enquiries about the applicant's talents, qualifications, job vision, and personal experience.

Nepotism and Tribalism among the Intellectual and Elite Communities of South Sudan

Natives in the countryside do not believe that townspeople can become conscious of village cultural beliefs surrounding tribal separation. They think that someone who goes to school and receives education becomes a different person. To them all townspeople are one tribe and it speaks one language which is different from their native languages. Arabic and English are seen as the languages of the educated elite of Sudan.

But to the contrary, these natives now discover that some ethnic groups in the towns have become even more tribal acts than those who are in the countryside. This is dangerous and presents "a challenge to the stability, reconciliation and peace in South Sudan elsewhere in Africa "(Guest 2004). An elite person is generally believed to be a peacemaker. When this belief turns out to be false then hopes for reconciliation and peace become remote. In almost all of our towns and cities our various tribes live together – but separately. One tribe is in this area of town and another in that area of the same town.

Some ethnic groups have even written books and other literature in their tribal languages encouraging their communities to remember bad things. They write that

during the war, it was "So and so" tribe who took our cows, our food and destroyed our land. The purpose is to "alert their own children and youth never to forget whatever wrongs were done to them" (Thomas Maliuth Hoth 2009). If such attitudes are no discouraged, they will breed and foster a living hatred with jealousy between the many people of our one nation. This will last a long time and it will bring much sadness. I think that there is enough brainpower, enough determination, enough courage and faith to meet the difficulties as they developed.

Chasing the Spoils of Peace

If peace holds, country has a chance to recover. The country needs honest and benevolent government, but war has allowed a rather different type of leader to rise to the top. Corruption blights almost everything that the state does. New businesses cannot start without paying bribes, nor can goods move through country's ports without pay offs. Even the supply of subsidized textbooks to schoolchildren has been tarnished. Officials have reportedly pocketed the subsidy and sold the books to parents at the time what they were supposed to charge". Nothing has been accomplished by an anti-corruption commission since its establishment in 1996.

The government has neglected other sectors of the economy since it does not require funding from sources other than oil.

Wars in Africa typically come to a close for the same reasons they do in other parts of the world. Either one side comes out on top or the two sides become sick of fighting and try to talk things out.

It is possible for outsiders to contribute. Consequently, Africans must find solutions to their own issues. Because of this, several African governments have dispatched soldiers to neighbouring African states in an effort to maintain peace. However, not even the smallest of African neighbours can stand a chance against one great African nation.

Governments that work for the people rather than against them, and that can be toppled peacefully, are necessary for nations to maintain peace over the long run. Elections for these administrations are required, and they must be conducted in accordance with standards that are generally considered fair. All citizens, regardless of party affiliation, should be reasonably protected by a country's constitution. When elected, governments should uphold the constitutions they serve and resign if voted out. There is a complete absence of fear of retaliation when people speak their minds. The rebels' foot soldiers may still be hesitant to disarm, even after the leaders have agreed to make peace.

After twenty years of civil strife, the Southern area of Sudan obtained from the Central Government in 2005 as a provision of the Nairobi Comprehensive Peace Agreement and an interim constitution was drafted. However, the on – and – off civil strife during the past 40 years took an enormous tool on the new nation. South Sudan was left impoverished and with very low human and economic development. The Government of South Sudan is faced with the task of building a new country and addressing deeply embedded challenges to its development.

The post-referendum political dispensation will be fraught with uncertainty as the new Juba government must decide how to handle competing interests and powerful factions. A few examples of this group are people whose political allegiances are clear from election results and those who profess to speak for particular ethnic groups and have the ability to rally their followers against political marginalisation (Anyang Nyong'o, 2011). Devolution is in its early stages in South Sudan's governmental system. In light of the federal arrangement, the individual states have grown in influence over national politics, local administration, and resource management. South Sudan's formal establishment as a sovereign nation on July 9, 2011, was neither unexpected nor coincidental (Peter Adwok Nyaba 2002: 27). Briefly put, the fight was for the right of every South Sudanese citizen to have a voice in the political, social, cultural, and economic processes that will shape the country into a modern nation (Peter Adwok Nyaba 2002:28). Not only did the SPLM lead the independence movement, but they also negotiated and signed the CPA with the Sudanese government in 2005. Its dominance throughout the interim period makes it culpable for the governance shortcomings that beset South Sudan at that time. I believe that the government's shortcomings may be traced back to the SPLM's internal flaws as the ruling party, in addition to the bad legacies of the liberation struggle's military phase. According to Peter Adwok Nyaba (2002: 28), the initial indicator of the SPLM might have been the intentional disregard for political education and organisation during the "war of liberation" This proves Mao's Maxim, which states that the only way to win a war—and particularly a liberation war—is by political measures, such as political education, organisation, and unity among the people. During the interval, the government's performance in both the executive and legislative branches reflects the stagnation in the SPLM. Embodying the building blocks for country and state building, the SPLM vision for a new Sudan is rooted in justice, equality, freedom, unity, social growth, and democracy.

South Sudan gained its independence before the state formation process according to European models was finished. There are still a lot of its inhabitants who don't live in the official state borders.

All policies pertaining to South Sudan's social and economic processes must reflect the SPLM's worldview, since it is the ruling party. In the aftermath of independence, there has been no concerted effort, and no party platform outlining how the party's goals may be realised through social and economic programs. Hence, South Sudan's political leadership needs new perspectives, approaches, and abilities (Peter Adwok Nyaba 2002: 29). T Societies in South Sudan should be robust, united, and able to hold governments to account if they are to fulfil the aspirations of their citizens for a strong, united, and law-abiding nation. Democracy thrives when a robust state coexists with a robust society.

The SPLM, like all other political parties, both inside and outside of government, must become catalysts for social and political change.

Human rights education teaches students how to advocate for, protect, and implement human rights in their everyday lives. It advocates for the core human rights of equality and respect for human dignity, and promotes more democratic decision-making and more inclusive society (UNESCO 2011)

Basic necessities including food, housing, and water are guaranteed to underprivileged and oppressed people through civil and political rights. Guaranteed social and economic rights for everybody are also a part of these rights. The rights of all members of society are at risk if this equilibrium shifts and some are curtailed in favour of others (Francos Audiger, 2012).

Every person has responsibilities in their personal and professional lives. Having said that, everyone, especially those in authority, ought to respect human rights provisions for there to be universal respect for them. Teaching tolerance and peace to the next generation is a top priority in education.

Nation Building in South Sudan and its Challenges

There are 67 distinct ethnic groups that call South Sudan home. Even within the same group, some of them exhibit diversity and linguistic variances. The sole thing that unites them as a collective is their shared experience as South Sudanese fighting against national dominance and tyranny. Essentially, these ethnic groups in South Sudan will only be visible for a short time as they blend into a single nation as part of the nation-building process. National integration and societal progress are both accelerated by quality education. Curriculum and course work in K-12 and higher education institutions should encourage and teach students to value and uphold human rights and basic freedoms while also

working to build more peaceful and harmonious communities.

The inability to unite the Sudanese into a single entity ultimately resulted in South Sudan's independence. Conflict societies that have endured protracted armed liberation struggles often struggle with the security system that is put in place after the conflict has ended, as the denial of sub-national identities can cause significant strains on social and political relations, which in turn can cause conflicts and the loss of legitimacy of the state, both internally and externally.(1) It has been and will continue to be a difficult fight to build a security system that ensures both political stability and economic prosperity in South Sudan. When thinking about security, one must first acknowledge that the country is fragile and that, in the six years after independence, the role of civil society has been overshadowed by a state-centered approach.

Due to their higher level of engagement in public life prior to conflict, men are typically in a better position to participate in and gain from reconstruction efforts. Both men and women are more likely to have higher levels of education and economic power.

For peace to last, women must be included, and their rights must be respected. Reconstruction efforts must also take gender into account. Reconstruction projects grounded in non-discrimination and other human rights values can help break cycles of prejudice and inequality and build more just and sustainable communities.

A democratic and equitable society can be built during the time of transition following a conflict. At the core of every transition process is the requirement to address the unique requirements of women and men throughout the entire process of societal rebuilding. Equal participation and the enjoyment of freedoms for all individuals, regardless of gender, must be guaranteed through concrete measures. Building a new civil society after a war often requires bolstering existing non-governmental organisations (NGOs) on the ground.

Conclusion

The common belief is that disputes between tribes never amount to much. The colonial rulers' manipulation of tribal loyalties is a major factor in most cases of ethnic violence in Africa. Being faithful to one's tribe or tribal principles is a commendable trait. One drawback of tribalism is the degree to which its adherents prioritise loyalty to their own group over those of other social groups, be it friends, country, or another tribe.

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