

## V. SUMMARY

In their long history, the people of the South Sudan have endured immense suffering at the hands of foreigners, mainly Europeans and Arabs, who have enslaved, oppressed, dominated and exploited them. They have suffered equally under their own leaders, who more often than not have failed to provide leadership and to give a national direction to the people's struggle, occasionally even preferring to compromise with the enemy with minimal returns for the people.

The present movement for liberation was meant to be a struggle for human dignity, for freedom, development and respect for each other. The people responded promptly to the call to arms. They made great sacrifices in life, property, social and economic opportunities, etc. Nevertheless, their leaders let them down or even betrayed them. The eighteen years of war has been a nightmare for most South Sudanese whose faith in freedom and justice nevertheless never wavered and - despite all the difficulties - still keeps burning the flames of the struggle.

The failure of the South Sudanese political elite to give meaning to the struggle and the suffering of the people had serious consequences as it generated conflicts and created divisions among the people along ethnic and sub-ethnic lines. The people have demonstrated sufficient will to live together in peace and unity as can be proved by their common struggle and sacrifices for freedom and independent statehood; it is only that the political and military elite, driven by highly personalised power struggle and inflated egos, have eschewed the liberation agenda and have embarked on schemes of maintaining themselves in power. The result, as we witness it almost daily, is the prolongation of this suffering.

No situation remains the same forever. The bleeding of the South Sudanese people is bound to come to an end rather sooner than later. The strong movement for peace and unity that has sprouted at the grassroots-levels in the South Sudan is providing space for a future of hope. A unity of the people on the basis of equality, freedom and justice for all – unity in diversity of ethnicities, languages, cultures and religions predicated on common perceptions and positive attitudes evolved together in the context of this struggle for dignity, identity and political institutions.

Now more than at any other time before the opportunity exists to build unity on concrete foundations of mutual respect for values and human rights for each and every nationality in the South Sudan. At this crucial moment, what the political leadership is called for is to invest in and to put in place institutions and instruments of good governance that will enhance this unity in diversity.

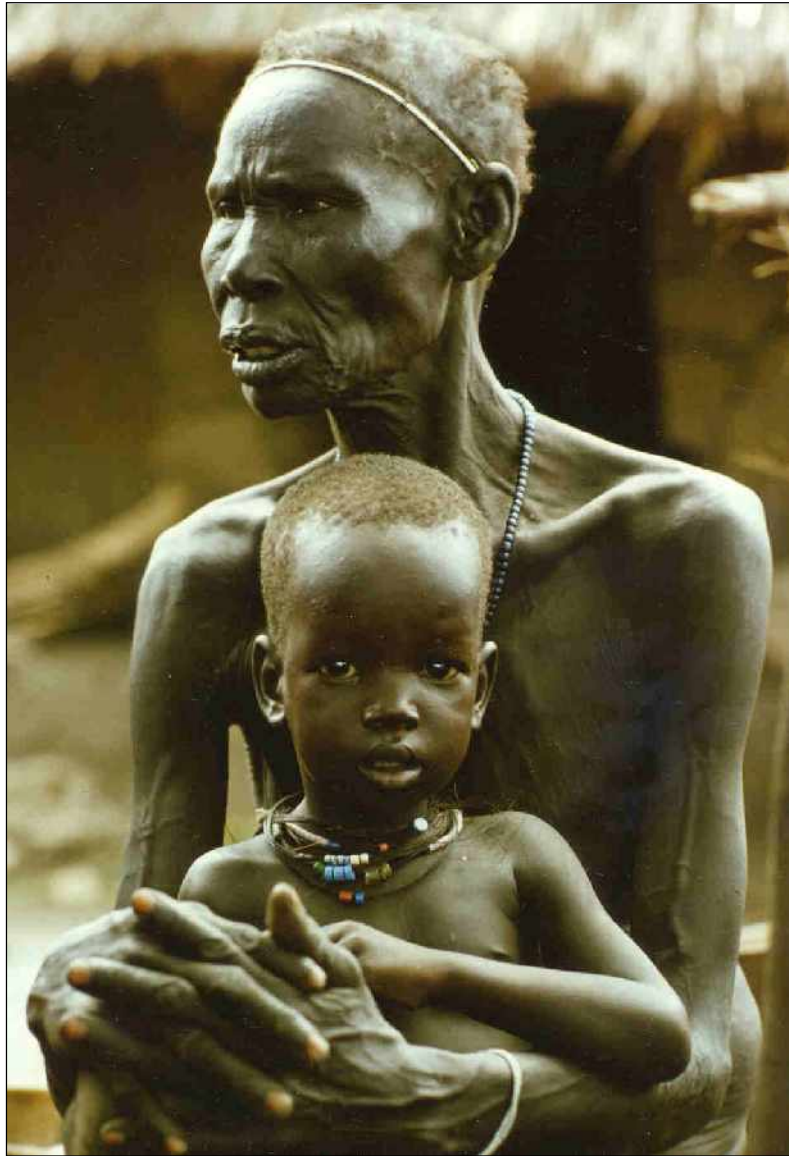
The concept of the House of Nationalities, as an instrument of good governance in the South Sudan, comes in this context of building unity and peace among the people of the South Sudan. Its objective is to give voice and visibility to all and more particularly to the small nationalities, which have been deliberately marginalised by the government of the Sudan and the political movements, in order to enhance self-identity and ethnic awareness. This will not contradict the movement for unity in diversity as the basis for the establishment of appropriate political institutions in the South Sudan.

*The House of Nationalities, given the present context, will have to get operationalised, starting in places where the conditions are conducive to an inter-nationality dialogue, as for example in the context of the strong movements for peace, reconciliation and conflict-resolution which are presently taking place in and between the communities. It is being proposed that certain districts could be identified as pilot-districts where the debate about the House of Nationalities could be commenced.*

In the *Diaspora*, the South Sudanese could create structures that may approximate the local House of Nationalities in which they discuss and debate how they could link themselves to the situation in the country. *South Sudanese civil society organisations*, which have been created, can through networking and cooperation become strong venues for dissemination of the concept among their respective communities.

Efforts will be exerted to enlist the cooperation of the political/military movements because their recognition and acceptance of the House of Nationalities is essential. It should be viewed as a means of involving the nationalities in building the unity of the South through conscientisation rather than coercion.

In conclusion, the formation of the House of Nationalities at the different administrative levels will be an important first step in the constitution making for the future South Sudan. It means that *the future constitution would mirror the cultures, the social values and the aspirations of all the Nationalities living in the South Sudan*, and this by the simple fact of the peoples' active participation.



## VI. ANNEX

Table 1: *List of nationalities found in the South Sudan*

	NATIONALITY		NATIONALITY
01	Acholi	31	Logir
02	Aja	32	Lokoya
03	Anyuak ( <i>Anyuuaa</i> )	33	Lolubo
04	Atuot ( <i>Reel</i> )	34	Lopit
05	Avukaya	35	Lugbwara
06	Bai	36	Maban
07	Baka	37	Madi
08	Balanda-Bor ( <i>Bor</i> )	38	Makaraka
09	Balanda-Bviri	39	Moro
10	Banda	40	Mundari
11	Bari	41	Mundu
12	'Beli („ <i>Jur-Bel</i> “)	42	Murle
13	Binga	43	Ndogo

14	Bongo	44	Nuer ( <i>Nädh</i> )
15	Didinga	45	Nyangatom
16	Dinka ( <i>Jieng</i> )	46	Nyangwara
17	Dongatona	47	Otuho ( <i>Lotuho</i> )
18	Feroghe	48	Päri
19	Gollo	49	Pöjulu
20	Horiok	50	Sere
21	Imatong	51	Shatt
22	Jiye	52	Shilluk ( <i>Collo</i> )
23	Jurchol ( <i>Luo</i> )	53	Suri („ <i>Kachipo</i> “)
24	Jur-Mananger	54	Tenet
25	Kakwa	55	Teuth
26	Keliku	56	Tid ( <i>Tirma</i> )
27	Kreish	57	Toposa
28	Kuku	58	Uduk
29	Lango	59	Yulu
30	Larim („ <i>Boya</i> “)	60	Zande