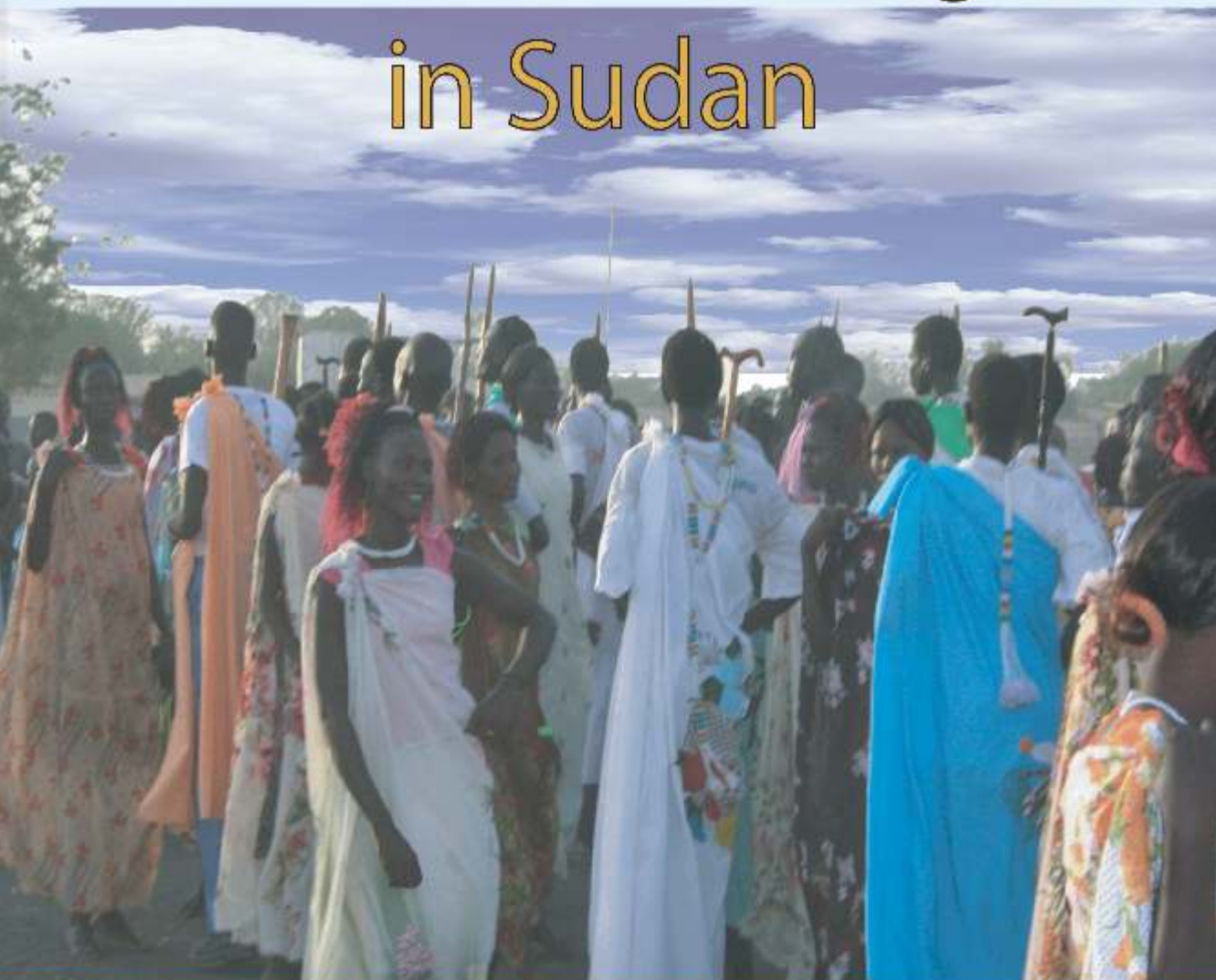


Peace Building in Sudan



The Peace and Reconciliation Workshop
for Church Leaders in the
Upper Nile State Of Southern Sudan, Malakal

Recorded by Robert Mwanyumba
Edited by Johnson Mbilah



Programme for Christian-Muslim Relations in Africa (PROCMURA)



THE PEACE AND RECONCILIATION WORKSHOP FOR CHURCH LEADERS IN THE UPPER NILE STATE OF SOUTHERN SUDAN (MALAKAL)



Participants of the Church Leaders Conference in Malakal Southern, Sudan

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Abbreviations

1. CC Church
2. CPA Comprehensive Peace Agreement
3. DUP/UDP Democratic Unionist Party/Union Democratic Party
4. EC Episcopal Church
5. EPCS Evangelical Presbyterian Church of Sudan
6. GA General Adviser
7. ICC Inter Church Committees
8. ICC International Criminal Court
9. ISP Islamic Socialist Party
10. LD Liberal Democrats (Hizb AL-Demokhrateen AL-Ahrar)
11. MDG Millennium Development Goals
12. NC National Congress (Sudan: Al Muttamar al Watani)
13. NCP National Congress Party
14. NDA National Democratic Alliance
15. NIF National Islamic front
16. NPC National Popular Congress
17. NVUP Nile Valley Unity Party
18. ODM Orange Democratic Movement
19. ODM-K Orange Democratic Movement of Kenya
20. PCOS Presbyterian Church of Sudan
21. PCP People's Congress Party
22. PNU Party of National Unity
23. PROCMURA Programme for Christian Muslim Relations in Africa

24. SANU Sudan African National Union
25. SBP Sudanese Ba'ath Party (formerly Pro-Iraqi Command)
26. SIC Sudan Interior Church
27. SCC Sudan Council of Churches
28. SNA Sudan National Alliance/Sudan Alliance Forces
29. SPLA/M Sudan People's Liberation Army/Movement
30. SSDF South Sudan Democratic Forum
31. UDF United Democratic Front
32. UDSF United Democratic Sudan Forum
33. UDSF United Democratic salvation Front
34. USAP 1 Union of Sudan African Parties 1
35. USAP 2 Union of Sudan African Parties 2

BACKGROUND

The Programme for Christian-Muslim Relations in Africa (PROCMURA) has in consonance with its Strategic Plan embarked on programmes on conflict prevention, justice, peace and reconciliation. These programmes focus on Inter-faith (Christian and Muslim) and Intra-faith (various Christian denominations) engagements towards achieving the above stated objectives.

As Inter-faith engagements towards conflict prevention, justice, peace and reconciliation may be obvious to understand, intra-faith engagement towards the same goal may not be quite obvious. This is what we seek to clarify.

PROCMURA, the sole continental Christian organisation that stretches a hand of friendship to the Muslim community believes that the Christian communities can only meaningfully work towards constructive relations with Muslims when there is good intra-faith relations among and between Christian denominations. This approach which has an ecumenical thrust and may therefore technically belongs to that area, is deeper than meets the eye. The PROCMURA approach does not just look at the churches understanding of unity in diversity in the body of Christ but rather the acceptance of unity in diversity of the body of Christ as it seeks to relate to non-Christian religions and in the particular case of PROCMURA, Islam and Muslims.

The foundational urge for this approach rests on PROCMURA's fifty years of experience of what it calls those who gather and those who scatter when it comes to Christian constructive engagement with Muslims for peace and peaceful coexistence – a prime objective of PROCMURA.

Our commitment is to get the Christian community to live with their doctrinal differences in peace and adopt an approach to Islam and Muslims that promote good relations rather than that which create strife and violent conflicts. It is to help the Christian community to recognise that there are things that they can do together as Christians of different denominations and things that they can do together with people of other religions especially Muslims.

These basic objectives have to (as PROCMURA always states) be implemented in context. It is the context of Sudan, specifically Southern Sudan and even more specifically the Upper Nile State, that provided grounds for choosing the topic "Peace and Reconciliation" for the Church leaders workshop.

ACKNOWLEDGMENT

Any programme that is carried out successfully owes its success to many people, some of whom are easy to identify and mention by name and others who work behind the scenes and are therefore less identifiable and cannot be mentioned by name.

This important workshop would not have been possible except for the express financial assistance of Mission 21. We would like to express our gratitude to Dr. Armin Zimmermann the Mission 21 Programme Officer for Sudan and Tanzania who listened carefully to what PROCMURA set itself to do in the Upper Nile State of Malakal in Southern Sudan and agree that it was worth providing the financial means to carry the project through. To Dr. Armin and the decision making body of Mission 21 we thank you so much for being the financial enablers of this project.

We would like to thank Mr. Isaac Nyinding who is the Sudan Council of Churches (SCC) coordinator for the Upper Nile Region for hosting the workshop and ensuring that the member churches of the SCC and those churches who are not actual members were adequately represented.

Rev James Bol an associate of PROCMURA who Mission 21 sponsored to do a Masters in Islam and *Christian –Muslim* relations at St Paul's University, Limuru, Kenya was the central figure for the success of the workshop. It was him that we at the Central Office contacted on almost a daily basis to work out the modalities of the Conference .We are indeed indebted to him for all that we were able to do in Malakal. To everyone who worked behind the scenes to ensure the workshop was very successful we thank you all.

The ultimate thanks go to God who enables us to dream and help us to translate such dreams in to concrete actions.

I believe, it will not be out of place to acknowledge all my colleagues at the central office who reverently worked and prayed that the workshop which is the first of its kind PROCMURA organized in the Upper Nile State of Southern Sudan was as successful as success itself.

Joy Wandabwa

Team Leader Finance and Administration.

INTRODUCTION

For 21 years (1983 – 2004) Sudan plunged itself into a civil war between the Arab North and the Black African South leading to the death of over 2 million Sudanese and many more millions more displaced. After several years of negotiations the Comprehensive Peace Agreement (CPA) was signed in Nairobi, Kenya, in January 2005 to officially end decades of the civil war.

The CPA, it has to be said, provides a great opportunity for the people of Sudan to build bridges for lasting peace and reconciliation. This opportunity is bereft by internal squabbles and sometimes blatant violent conflicts among the peoples of Southern Sudan. These conflicts are precipitated by ethnic differences and the quest for power, among others.

The Churches in Southern Sudan, who a lot of people expect to be agents of peace and reconciliation, are also bereft by internal squabbles that lead to splits and the formation of splinter Churches – they also need peace and reconciliation.

The Upper Nile Region of Southern Sudan with its capital in Malakal is one of the main areas where inter-ethnic and politically motivated internal conflicts take place from time to time...

It is the contention/ferveant belief of many Southern Sudanese that peace and reconciliation in the south is largely dependent on peace within and among the major Church denominations, which are made up of the Roman Catholic Church, the Episcopal Church of the Sudan, the Presbyterian Church in the Sudan, and the Coptic Orthodox. It is understood that if these Churches collaborate with other smaller Church denominations to talk, walk, and live peace and reconciliation they will have a major impact since large numbers of Southern Sudanese including their politicians profess to belong to one Church denomination or the other.

The workshop and its findings unravels the complexity of the Southern Sudanese situation as its people seek peace and reconciliation in the midst of intra and inter-ethnic tensions.

It portrays the hopes and fears of the Southern Sudanese, their optimism and anxiety, how they recall the past disastrous situation, the present situation that provides glimmers of hope, and finally how they need to work on their future together.

It will be seen in this report that PROCMURA did not go to Sudan with answers to the challenges thereof, but rather to help the leaders of the Churches to redefine the existing situation and what needs to be done to make the future better than the present.

Johnson Mbillah
General Adviser



Malakal,

Southern Sudan

Peace and Reconciliation Workshop



OPENING CEREMONY

Day 1

Session 1 9:00am-11:00am



Group photo of the participants at the conference

Church Leaders Workshop in Malakal

The 18th May 2009, Peace and Reconciliation workshop for Church Leaders in the Upper Nile State of Malakal, Southern Sudan, was called to order by Rev. James Bol, the master of ceremony, at 9:00. He asked Fr. Peter Major, of the Roman Catholic Church (CC), to offer a word of prayer to guide the proceedings of the workshop. After the prayer, Rev. Bol led the plenary in a hymn, carefully chosen to entwine the workshops' objectives, the pride of the Sudanese people and an aspiration for unity in Sudan.

Opening Remarks



Mr. Luka Away at the opening ceremony

The opening remarks came from the Sudan Council of Churches (SCC) representative and Chairman of the Inter Church Committee (ICC), Mr. Luka Away. He started off his address with a jovial reference to the similarity in acronym between the Inter Church Committee (ICC) and the International Criminal Court (ICC) following recent events in the international arena concerning the latter and the Sudan.

Turning his attention to the workshop Mr. Away made it clear that the importance of the workshop was such that his committee and the organizers had to ensure that not only leaders of member churches of the SCC participate but also leaders of other church who are not members of the SCC. He then proceeded to name the churches that were represented in the workshop as follows:

Member Churches of SCC

1. Presbyterian Church of Sudan (PCOS).
2. Episcopal Church of Sudan (ECS).
3. Sudan Interior Church (SIC).
4. Catholic Church (CC).
5. Evangelical Presbyterian Church of Sudan (EPCS).

Non-member Churches of SCC:

1. Pentecostal Church.
2. Evangelical Covenant Church.
3. Free Evangelical, Episcopal, Pentecostal Church of Sudan.
4. Lutheran Church.
5. Baptist Church.
6. Sudanese National Church.

He welcomed the participants to the workshop and indicated how grateful they were to PROCURA for choosing Malakal for such an important workshop.

Mr. Away acknowledged the importance of the Church in the role of peace and development mentioning it's involvement in the Comprehensive Peace Agreement (CPA) and concluded by saying that the Lord should remain, as always, the Shepherd in the peace initiative. He implored participants to commit themselves to the workshop and its findings.

Rev. James Bol thanked Mr. Luka Away for his words of encouragement and informed participants of what PROCMURA is and what its main objectives are adding that the General Adviser (GA) of PROCMURA would provide more information this. He then proceeded to introduce Rev. Dr. Johnson Mbillah the PROCMURA General Adviser, and Robert Mwanyumba, the PROCMURA Literature and Communication Officer.



A cross-section of participants at the workshop

Official Opening Address by Hon. Dr. Munyikwan Kak, Minister of Social Development and Education, Science and Technology.

The Chairman of the ICC Mr. Luka Away welcomed the Minister of Social Development and Education, Science and Technology, Dr. Munyikwan Kak who was the Guest of Honour and the person to officially open the workshop.



Hon. Dr. Munyikwan addressing the plenary, looking on is Rev. Dr. Mbillah (left of minister) and Rev. Bol

In his opening remarks Dr. Munyikwan Kak expressed his profound gratitude to PROCMURA for choosing Southern Sudan and

specifically Malakal to hold such a workshop for its people. He noted that the specific focus of the conference on religious leaders had to be applauded given their strategic roles as important partners in the peace process. The importance of the role of the church in peace building, said the minister, cannot be over emphasized.

The minister minced no words when he told the Church leaders that as far as he was concerned “Peace is equal to life and conflict equal to loss of life, citing an example in Malakal, where a few months ago there was a violent conflict around the airport area and several lives of the military and civilians were lost.



Dr. Munyikwan (left) and Dr. Mbillah

The honourable minister said that reconciliation starts from within, and that one needs to grasp peace for people to see peace. Emphasis was placed on nurturing congregations to propagate peace. He urged the church leaders to spread the message of peace among their members adding that it was the only way more people will come to understand the value

of peace and by so doing have a change in mentality. He reminded the Church leaders that peace was a process and not an event. It therefore needed to be built upon and by so doing help to facilitate reconciliation. Concepts, he emphasized, should not be the sole driving force, but should incorporate monitoring methods and have indicators towards success. This venture should more importantly have church leaders in the fore front to see to this vital progression. He challenged the church leaders to bring on board both women and the youth in the endeavour because they form an integral part of society and can indeed be assets to the noble quest for peace.

Lastly, he urged the Church leaders to face up to the task of formulating a credible approach towards peace building and ensure that the message is delivered to all and sundry in Southern Sudan. He reiterated his appreciation to PROCMURA for the effort it put in place to promote peace and praised the organization for providing such a forum for the Church leaders to discuss this very pertinent issue of peace building and reconciliation. With these words he declared the workshop opened.

Rev. Dr. Mbillah then took the podium and thanked the minister for his words and for gracing the occasion with his presence. He informed the minister and the gathering that PROCMURA teams up with its partners from all



Dr. Mbillah presenting publications by PROCMURA to the minister

over the world to ensure that Sudan and in particular the Southern Sudan people achieve peace after the many years of struggle. He emphasized that MISSION '21', a partner organization of PROCMURA in Switzerland which is deeply interested in the welfare of Sudan and the Malakal region provided the financial means that made this workshop possible.

Dr Mbillah said that PROCMURA took cognisance of the important role played by the youth and women and as such has them included in the myriad of activities it organises.

He then went ahead to present to Dr. Muniyikwan Kak and Mr. Luka Away, a number of published materials containing the various activities PROCMURA engages in as a gesture of good faith and to enable them to have an insight into what PROCMURA is all about. Of great importance among the books that were presented was “A Journey of Peace” which constitutes the proceedings of the PROCMURA peace conference that took place in Dar es Salaam, Tanzania in September, 2008.



Mr. Luka Away after receiving PROCMURA material from Dr. Mbillah on the right and Rev. Bol on the left

Key Note Address

by Rev. Dr. Johnson Mbillah

The GA began by informing the Church leaders that even though many of them have indicated that they know or have heard about PROCMURA it was important for him to clearly outline what the organization stands for, by detailing its' inclusive nature through which it stands together with different churches in Africa as far as Christian-Muslim relations are concerned.

PROCMURA: What it is and what it stands for

The GA briefly took participants through the early history of PROCMURA informing them that the organisation began with the name Islam in Africa Project (IAP) in 1959. It then changed its name to Project for Christian-Muslim Relations in Africa (PROCMURA) in 1987 and replaced the word Project with Programme in 2003. He proceeded to explain in detail the rationale behind the change of the name and referred participants to the PROCMURA website (www.procmura-prica.org) for details.

Turning his attention to the main principles under which PROCMURA operates the GA outlined two core principles as follows:

- ▶ Faithful Christian witness to the Gospel in an interfaith environment of Christians and Muslims that respects the spirit of good neighbourliness
- ▶ Christian constructive engagement with Muslims for peace and peaceful co-existence for the holistic development of the human family

In expanding on the two main objectives the GA used the PROCMURA brochure which elaborates on the principles as follows:

I. Christian witness;

Christian witness is an integral part of the Christian faith and as such obligatory. He explained that though Christian witness is obligatory to every Christian, context needs to be taken seriously. The GA emphasized that context does not change the message but changes the approach that needs to be adopted. He alluded to some approaches that can be useful:

- A. Understanding of your neighbour, founded on fairness and objective knowledge drawn from empathy and respect.

- B. Invoking the principle of our common humanity needs to form the basis for proper communication with Muslims. Communication as it refers to Christian witness can be further subdivided into:
1. Witness of Life; discernible character from an individual of faith that portrays that one in whom he or she believes in
 2. Verbal communication; being always prepared share the Gospel with all who seek to know and doing so peaceably and with due respect to the other. He added that there was no room to compromise the Christian faith for the sake or respect of the other.

Elaborating further on verbal witness, the General Adviser emphasized that all Christian ministers, evangelists and all who preach the Gospel must always remind themselves that the Gospel is good news and the communicator needs to portray this. He cited his own experience in Ghana where a Christian preacher in a bus became polemical in his preaching and incurred the displeasure of Muslims thus leading to a near violent confrontation but for his intervention. He clarified that polemical preaching was not the preserve of some Christian preachers as some Muslims also embark on polemical preaching.

The General Adviser went on to explain that if Christians and Muslims have to live together they will have to coexist with their differences in peace. Polemical preaching from both sides has to be avoided since it irritates rather than convicts the other and also serves as recipe for violent conflicts. “You cannot claim to work for peace and at the same time act against peace” he cautioned. He reminded the church leaders to always remember that they work for peace as a result of their faith and not in spite of it.

II. Christian Constructive Engagement with Muslims

On Christian constructive engagement with Muslims the GA pointed out that the focus was based on working towards the promotion of the spirit of good neighbourliness, mutual respect and a positive tolerance within the different communities. This in effect would ensure that there is peace and thus peaceful co-existence between Christians and Muslims and by extension peace within the wider society. The onus is upon both Christians and Muslims to establish non-violent engagement that will promote peace rather aggravate violent conflicts. Christians in particular should rely on Christ as He is Himself the Prince of Peace. They should do so reflecting on His life example and all that he said.

He called on the Church leaders to eschew intra-Christian conflicts that have militated against the unity of the churches in working for peace within their communities and therefore peace within the wider society. He emphasized that unless the churches stopped internal bickering and get their own houses in order, they could not be justified in talking to governments and the wider society on peace.

Agents of peace and reconciliation are only able to be effective in their work if they are themselves at peace and reconciled to one another.

Turning his attention on Christians working together with Muslims for peace between the two communities and peace in Southern Sudan, Mbillah informed the leaders of the churches that Islam is not just a religion but a total way of life that involves political, economical, cultural, social and then religious issues. He therefore took members through the PROCMURA five-fold approach in Christian-Muslim relations.

Outline of PROCMURA Five Fold Approach to Christian-Muslim Relations



Dr. Mbillah taking participants through the five fold approach to Christian-Muslim relations

Rev. Dr. Mbillah took the participants through the five spheres which Christians need to take seriously in their relations with Muslims.

- I. Christian-Muslim Relations in the Political Sphere
- II. Christian-Muslim Relations in the Economic Sphere
- III. Christian-Muslim Relations in the Cultural Sphere
- IV. Christian-Muslim Relations in the Social Sphere
- V. Christian-Muslim Relations in the Religious Sphere.

The GA pointed out that the political situation in Africa is assuming a religious dimension whereby some politicians are elected into political positions or as members of parliament not because of their competence but because of their religious affiliation. He said that the forefathers of Africa who fought for independence had envisaged a continent where political parties were not formed along ethnic or religious lines. Much as this has worked on principle ethnic and religious inclinations continue to be used for political and economic gains.

He cited examples of Nigeria, Ghana, Cote d'Ivoire, among others in West Africa, and Kenya, Tanzania and Uganda in East Africa where religious affiliation appears to influence national politics. Situations of this nature, said Dr. Mbillah, have played into the hands of some donor agencies and therefore taken a further dramatic turn where strings attached to international aid have been pegged on religious affiliations rather than development, a realm of intertwine between politics and religion has become evident and is being used as a bargaining chip.

He said that as Sudanese they would understand this better since their religious landscape is even more complicated. He called on the religious leaders to take note of this trend as it can and indeed has been divisive to the unity and peace of nations and its peoples. At this point Rev. Ezekiel Kudjok one time General Secretary of the Sudan Council of Churches (SSC) interjected, emphasising that the statement was in fact true, adding that "People of little or no knowledge of the revealed religious scriptures, play dirty in politics exploiting religion to suit their own selfish political agenda."

The GA reminded the religious leaders that as much as it was unacceptable for ordained ministers to engage in partisan politics it was incumbent upon them to encourage their members to get involved in politics. They should also ensure that they call them to order if they embark on divisive and ethnic politics that creates strife and disturbs the peace. He vehemently opposed the inherent perception that politics is dirty and that good Christians should not get involved in it.

He said that if the leaders of churches adopted that view and callous people got into politics and governed Sudanese society in a callous manner they will have no reason to complain. He concluded with a call for a balanced Christian living that recognizes that as Christians 'we are in the world but not of the world.' By this he was suggesting that as much as the earth is transitory it is where preparation for the life to come takes place. As such, a balance needs to be struck based on moral standards.

On Christian-Muslim relations in the economic sphere the General Adviser indicated that poverty was not an asset to peace but a liability in any peace effort that may be made. He urged the leaders of the churches to encourage their members to embark on economic activities and get involved in the reconstruction of the Southern Sudan.

He told the church leaders that while most Muslims in Africa are involved in business venture, perhaps following *the Sunnah* (example) of Muhammad the prophet of Islam who was himself a merchant, there are some Christians who think that Christians should not get into business because they will get corrupt. He explained that there can be honest business. He lamented situations in some parts of Africa where most if not all the business people are Muslims and Christians turn to complain that it is required of them to convert to Islam before they can be employed by the Muslim business men and women. He explained that much as the so called 'prosperity gospel' which is becoming widespread in Africa is objectionable, a situation where Christians think that this world is not their home and that they are just passing through was inimical to the social and economic wellbeing of the African as it was for all human beings.

He implored the gathering to advocate for, and encourage their members to engage in entrepreneurship but keep the faith in their transactions. In other words, fair play should be second nature and a total avoidance of unscrupulous dealings should be characteristic of the business approach. If the economic wellbeing of the people is neglected no lasting peace will prevail in the Sudan, he concluded.

On the cultural sphere the GA pointed out that there are two main contending cultural influences in Africa:

- i. **Western Culture**
- ii. **Arabic Culture**

He then rhetorically asked what the two cultures were espousing. He brought to the fore the intricacies of the contending ideologies adding that Church leaders need to be vigilant in what they embrace especially that which is pegged on developmental aid. He said that the CPA had opened the door for all manner of issues to come up. He said that PROCMURA's experience has shown that Muslims in Sub-Saharan Africa easily accuse Christians of getting westernized but decline to admit that Muslims are getting arabized.

He said that whatever form the new Sudan would take after the referendum for self-determination in 2011, the south will have both Christians and Muslims living side by side. He explained that the way forward to peace begins now, and that Southern Sudanese should not allow themselves to be culturally westernized or arabized but instead be Sudanese together. The General Adviser explained that though cultures are dynamic and there may be some borrowing from here and there, a loss of culture makes one a lost human being. Conflicts of borrowed cultures can create situations of non-peace, he concluded.

On Christian Muslim relations in the religious sphere the Rev. Dr. said that Islam and Christianity were currently the major missionary religions that rival each other. He reiterated what he said before that methods of spreading the respective religions in Africa are often fraught with polemics and hate-preaching that do not augur well for peace.

He said that one of the difficult areas in the religious sphere of the Christian and Muslim engagement is the introduction of *shariah* (Islamic law) which Christians are averse to because of historical and contemporary experiences of how religious laws applied to all in a state tend to breed sectarian interest. He said that Church leaders tend to look at the many members in their churches and forget that those outside the Church may be more than therein. He urged the religious leaders to embark on their evangelism in a non-polemical manner and desist from the situation where they embark on what he called 'sheep-stealing' or recycling Christian communities by appealing to members of other churches to join their own. These he said also breed intra-Christian conflicts and militate against the unity of the churches some of which tend to split from time to time.

The GA spoke on the social sphere of Christian-Muslim Relations, remarking that the questions based in this realm cut across politics, economics, culture and even religion. Without getting to the details as more often than not the particulars lead into the back and forth blame game from different quarters, the GA instead advocated for Church leaders to focus more on constructive engagement with Muslims on issues of mutual concern.

The session was brought to a close by Rev. James Bol who thanked Rev. Dr. Mbillah for the presentation and informed the church leaders that he would highlight on the programmes of PROCMURA after the breakfast. The Rev. Ezekiel Kudjok prayed for the breakfast we were to share.



Robert Mwanyumba (second left) PROCMURA Literature & Communications officer shairing in the breakfast

Session 12:00-2:00pm

The session was reconvened by Rev. James Bol, who then yielded the floor to Rev. Dr. Mbillah to continue with the presentation on PROCMURA.

Women's Programme

The GA took up the presentation from where he left off bringing up the areas of particular concern to PROCMURA in respect to women, which are:

- I. Peace and peaceful co-existence
- II. Principle of faithful Christian witness
- III. Human sexuality i.e. HIV/AIDS, Female Genital Mutilation (FGM) and matters cutting across the religious divide.
- IV. Muslim and Christian marriages; expounding on the issues surrounding Christian-Muslim marriages, in this regard there are two fundamental issues to consider:
 - i.) The fact that from the quranic perspective it is permissible for Muslim

men to marry Christian women and Muslim women not allowed to marry Christian men unless the men convert to Islam. He said that more details on this issue which usually attract a lot of discussions as it was beginning to do in this particular instance would be dealt with when the women's programme coordinator next visits Malakal.

Youth Programme

The youth Programme just as that of the women's programme focuses on issues pertaining to:

- I. Peaceful coexistence
- II. Religious tolerance
- III. Peaceable Christian witness
- IV. Interfaith marriages

Collaboration

There are three levels in which PROCMURA engages in collaboration:

- I. Collaboration with ecumenical and interfaith structures.
- II. Collaboration with Muslims and Islamic organizations on issues of mutual concern to Muslims and Christians
- III. Working together with Muslim leaders, women and youth on issues of peace in society and peaceful co-existence between Christians and Muslims.

The GA elaborated on the folly of compromise, saying that doctrinal differences are no cause for compromise. He admitted that Christianity and Islam had similarities since both are monotheistic religions and Abrahamic faiths but carried with them fundamental theological differences. According to him embracing these



Participants hang on every word from the GA

differences and acknowledging them, is the course in remaining faithful to the respective beliefs. He urged the participants to live with such fundamental differences in peace and not in pieces.

The GA then gave details of the pyramidal structure of the organization, from the policy making organ and affiliate churches to the people, carrying out the day to day activities of the organization.

He then concluded the session by giving a slight pre-empt to the workshop's course and distributed material pertaining to PROCMURA's area of activities and the workshop objectives.

Having concluded his presentation, Rev. James Bol informed participants that we were breaking for lunch after which the General Adviser will receive comments and questions. With this, participants broke for lunch.

Session 3:00-5:00pm

The late afternoon session was reconvened by the master of ceremony and followed thereafter with a question and answer session presided over by the GA. Their questions span from the fate of children born from intermarriages, to how to proceed with faithful ministering without offending the other religion given the current realities and palpable tension in some regions and countries such as Eritrea, among others.

Fr. Andrea contributed to the open session by giving his testimony about his experience in some parts of Sudan that was based on real hatred between Christians and Muslims, saying that what PROCMURA had taken up was no easy feat. He however encouraged Christians as a whole in their duty to faithful witness, beseeching them to help each other out in this mission.

The GA proceeded to answer the questions on inter-faith marriages saying that knowledge still remains the principal corner stone for inter-faith marriages between Christians and Muslims as much as the situation does not appear ideal. He commented that there are difficulties between Christians and Muslims in a number of countries and urged all to work on it and not panic since to be panicky will result in a panic-stricken action that one may regret later. Adding that these issues traverse daily activities such was the case in Uganda when Christians-Muslims conflicted over who has the right to slaughter animals for food.

He then reminded the Christian leaders that in Christian-Muslim relations they need to be as wise as serpents but innocent as doves. He continued by saying that the work that PROCMURA is engaged in was certainly no easy feat but advocated for the participants to build



Bhun Chol making a comment during the presentation

relationships with Muslims to ensure a formidable basis for dialogue in the event of misunderstandings. It is in these everyday interactions that a solid foundation is set. He went on further to classify the different levels in which dialogue can take place:

- I. Intellectual dialogue
- II. Theological dialogue
- III. Existential dialogue
- IV. And, dialogue of life

Bhun Chol made a comment on the difficulty presented by language restrictions saying that some of those who were displaced did not speak Arabic. Even though the language is highly popular there are variations of the language amongst speakers which makes communication an issue to contend with.

A question was raised, on what the Christian position of the prophet Mohammed is, given that Muslims believe that Jesus Christ was a prophet. In response, the GA stated two facts held in this regard:

- I. Mohammed is the prophet of Islam
- II. The *Quran* is the holy scripture of Islam

He also addressed the pertinent issue of the introduction of *Shariah* Law in a multi-religious society talking about the *Dhimma* or allocated rights which in essence sets basis for agitation for equal rights from those of different faiths.

Another question was raised, based on what needs to be done if a Muslim converts to Christianity since experience has shown that it is not always easy for the new convert. The GA explained that there is no one set formula on how to deal with these matters but to apply a contextual approach to each situation. In addition, another question was posed concerning where the line was to be drawn in trying to avoid confrontation during prayer. And, the GA proceeded to state that prayers are made to God and not man, faith should therefore not be watered down, but should remain honest and true letting the context in which the prayer was being offered to be the guide.

Another perturbing question around Christian circles arose from the plenary, as pertains to Christian constructive engagement with Muslims for peace and peaceful co-existence as PROCMURA advocates. Participants sought to know why the effort seemed one sided (coming from Christians) whereas the Muslim brothers seem unwilling and/or not ready to cooperate. Statements such as “Christianity has made the African a coward but Islam has brought forth brevity” continue to be a thorn in the course towards relationship building, and in deed a stumbling block. The GA explained that we embark on relations with Muslims from our position of faith which requires us to love our neighbours as ourselves and even love our enemies. He encouraged the leaders to recognize that PROCMURA’s work is not an easy. There are times that we just have to stand our grounds and say that we cannot compromise with this or with that. “In all that we do, we are guided by our Christian principles that allow us to relate with all but subsumed by none” he concluded.



Participants go through the publications given by PROCMURA during the proceedings

DAY 2

9:00-11:00 AM SESSION

The day begun with a worship song in local dialect, led by Rev. James Bol and thereafter followed by a prayer.

Proceedings were led by Rev. Dr. Mbillah, who gave an introduction of the day's proceedings touching on the Comprehensive Peace Agreement (CPA), segmentation of Southern Sudanese society, intra-ethnic and inter-ethnic conflicts.

He pleaded for objectivity in looking at these subjects since all the leaders come from different ethnic groups. He decried any move to unduly apportion blame to any ethnic group saying that the discussions should be issue based, emphasizing on what is wrong as opposed to who is wrong. He also laid emphasis on the parameters of engagement key to which was problem identification.

The GA accentuated the fact that problem identification is part of its solution. Having said that he asked the plenary to start thinking about congregating into small groups, in which they could brain storm to identify problems and suggest possible solutions. Notably, there are small conflicts and major ones; therefore instead of dealing with symptoms or immediate causes of conflicts they should delve deep into the root causes since giving priority to that would lead to finding lasting solutions. The church leaders identified the causes of conflicts and put them into categories saying that there are many different types of conflicts but of deep concern to Southern Sudan include the following:

- A. Ethnic (tribal) conflicts
- B. Arab-African (North-South) conflicts
- C. Economic Conflicts
- D. Social-Cultural conflicts
- E. Religious conflicts

Before participants could settle down to discuss the sources of conflicts in detail, questions were raised on whether one could actually separate Arabization from Islamization and an attempt at cultural dominance as far as the Arab-African (North-South) Sudan conflicts are concerned.

The arguments that were propagated asserted that the Arab-African (North-South) Sudan conflict is based on and fuelled by religion, governance and race. In fact, the political conflict cuts across different spheres of society: economic, socio-cultural, and religious given that the legal system is entwined with religion. Language was also mentioned as part of the problem because language is principal to culture and in this case the interspersing of religion and law within language makes the problem perpetual. The only deceptively independent issue was that of land ownership.

However, before breaking the plenary into groups the GA clarified that in looking at Ethnic conflicts they should break it into: intra-ethnic conflicts and inter-ethnic conflicts. This was due to the preliminary statements he had heard from which he had deduced that both are causes of conflicts.

ETHNIC CONFLICT

INTRA-ETHNIC CONFLICT

Two groups were identified in Southern Sudan as engaging in intra-ethnic hostilities:

- I. Dinka
- II. Nuer

I. Dinka

The issues arising amongst the Dinka stem from clanism; Kotlu and Atar. Conflicts normally arise from squabbles among the youth as a result of grazing lands and watering holes, clan pride where men fight for their women (protecting them from the other clan). Administrative allocations have also been a bone of contention, clans claiming marginalization from administrative services. And lastly, power, money and politics have led to internal struggles between the different clans seeking dominance in governance at the local and regional levels.

No solutions were proposed because some felt that the problems were superficial and created by outsiders who wanted to divide the Dinka. In fact, one participant went as far as saying that the Dinka should simply not dance to the tune of divisive politics and that they should come together as a community and cooperate with other communities given that they hold most of the power in government.

II. Nuer

The issues sparking off hostilities within the Nuer ethnic group were identified as cattle raiding, defending family pride on behalf of disgraced members, sexual

indiscretion, land disputes, and an eye for an eye and a tooth for a tooth (revenge) mentality brought about by grudges from punishment handed down at the community level. The severities of this revenge mentality usually lead to murders and killings.



Contribution by a participant during the deliberations

Proposed solutions by the church leaders ranged from strengthening the traditional leadership to bridging the gap between the federal government and the people on the ground. In the same vein fortifying federal government intervention especially as regards disarmament, education, creation of food security policies and measures, security enhancement, economic development and the enforcement of the rule of law. They also agitated for a proactive role to be played by the church where they can take the initiative in creating awareness and have local people involved in various training programmes. Lastly a call for the cooperation between the church and state to deal with such conflicts summed up the aspiration of the Nuer community.

INTER-ETHNIC CONFLICT

The issues on inter-ethnic conflicts were discussed in the groups. The GA proposed to the participants to come up with a list of communities which were in conflict or had been in conflict against each other. This did not go as smoothly as it sounded because some of the participants got quite irritated at the prospect of airing dirty linen among themselves which lead to arguments and counter arguments. However, after intervention from the GA the plenary overcame its differences and listed the communities as follows:

- I. Dinka and Shilluk (Collo)
- II. Dinka and Nuer
- III. Dinka and Murle
- IV. Dinka and Borun
- V. Murle and Nuer
- VI. Murle and Anuak

- VII. Nuer and Shilluk (Collo)
- VIII. Nuer and Anuak
- IX. Bari and Munday

The session was brought to a close for a short break with a word of prayer from Rev. Bukasa Mugo Dak

12:00-2:00PM SESSION

The session was reconvened by the GA who then asked the participants to break into groups to discuss the stipulated topics. He reminded them to discuss the issues in all sincerity, honesty, openness and objectivity so that together they may identify the issues that create conflicts. The purpose of this was to come up with viable strategies for the religious leaders to employ in respect to finding lasting solutions to the conflicts.

Fr. Paul Bulus, suggested that because the pre-break discussions had been so productive he felt that we needed to continue the discussions in plenary, in the same breath as a caucus. The father's proposal was however defeated as majority of the participants opted for the group discussion model. Participants were carefully divided into three groups ensuring that different ethnic groups were represented in each group. They were asked to critically look at inter-ethnic conflict, ascertain the causes and come up with viable projected solutions but not before electing amongst themselves a chairperson and a secretary who would present the report on their behalf.



Group Discussions

3:00-5:00PM SESSION

The session was reconvened after lunch by Rev. James Bol and reports received as follows:

Group 1

Rapporteur; Fr. Paul Bulus

Group one looked at the individual ethnic communities and the causes of their strife and listed them as follows.

I. Dinka-Shilluk (Collo)

- a.) County border disputes along the Nile
- b.) Politics and politicians instigation.
- c.) Grazing pastures and land ownership

II. Dinka-Nuer

- a.) Cattle raids
- b.) Border disputes
- c.) Politics and politicians instigation.
- d.) Inter-ethnic marriages which lead to cultural violations.
- e.) Ignorance of the two communities.



Fr. Paul Bulus during the presentation

III. Murle-Nuer

- a.) Cattle raids
- b.) Abduction of children

IV. Murle-Dinka

- a.) Cattle raids
- b.) Abduction of children

V. Murle-Anuak

- a.) Water rights
- b.) Agricultural land disputes
- c.) Indiscriminate murders

VI. Nuer-Shilluk

- a.) Politics and politicians instigation

VII. Nuer-Anuak

- a.) Land ownership disputes
- b.) Agricultural land disputes
- c.) Indiscriminate murders

VIII. Dinka-Munday

- a.) Land ownership disputes
- b.) Natural resource disputes
i.e. Oil
- c.) Politics and politicians
instigation



Point of clarification

Solutions

The solutions were also presented in point format as a general consensus towards resolution for all the ethnic groups, as follows:

- a.) Peace education among communities.
- b.) Workshops and conferences as forums for discussion amongst groups.
- c.) Awareness creation amongst groups on civil rights and liberties.
- d.) Infrastructure development to create more opportunities for individuals and groups.
- e.) Conferences and Workshops for women and youth, vital in development.
- f.) Disarmament of groups especially those involved in cattle raids.
- g.) Clear demarcation of land to avoid disputes arising from boundary disputes.
- h.) Church should be active in peace building.
- i.) Family values towards peace should be instilled from that level.
- j.) Development of good relations among tribal leaders (chiefs).

- k.) The government should be more involved in grass root activities especially concerning security and development projects.
- l.) There should be an awareness campaign geared towards the Comprehensive Peace Agreement.

The presentation was concluded and followed by a hearty 3 count 3 time clap.

Group 2

Rapporteur; Fr. Isaac Wanh

Group two took a rather different approach from group one. They looked at the causes of Inter-Ethnic conflict as a whole and listed them in point form as follows:

- a.) Conflicts arising from watering holes for cattle.
- b.) Grazing grounds for cattle disputes.
- c.) Inter-marriages and sexual indiscretions issues (including rape).
- d.) Boundary disputes.
- e.) Land ownership wrangles.
- f.) Cattle raids.
- g.) Politics of bad governance, nepotism, corruption and tribalism.
- h.) Abduction of children.
- i.) Poverty drives communities towards plundering from each other.
- j.) Illiteracy and ignorance leads to unnecessary confrontations.
- k.) Easy access to arms (sold illegally in the markets)

Solutions

The solutions were also in enumerated form covering the causes and thus prospective resolutions as follows:

- a.) Sinking of water wells.
- b.) Digging channels to enable ease of access to water.
- c.) Accords between tribal leaders (chiefs) e.g. cattle be allowed to graze in different areas during the dry seasons
- d.) Respect for culture i.e. pertaining to marriage customs.
- e.) Peaceful resolution of marriage disputes.

- f.) Establishment of all encompassing tribal courts.
- g.) Clear demarcation of boundaries as was since 1956, with the involvement of tribal leaders.
- h.) Stopping of claims to other communities land following resettlement.
- i.) Repatriation of Internally Displaced Persons to ancestral lands.
- j.) Equitable disarmament amongst tribes, with the collaboration of both government and tribal leaders.
- k.) Security for civilian property to allow for investment.
- l.) Government to encourage agriculture both subsistence and commercial.
- m.) Creation of employment and enterprise opportunities.
- n.) Good governance that is people driven.
- o.) Competency and merit during appointments rather than nepotism and tribalism.
- p.) Inculcate the spirit of Nationalism among the people.
- q.) Finding common ground amidst the diversity of the people i.e. issues such as infrastructure development, disease eradication etc.
- r.) Transparency and accountability be the guiding principle against corruption.
- s.) Equality and justice for all, non-discrimination before the law.
- t.) Fair wealth and power sharing.
- u.) Democratic principles to be invoked in government.
- v.) Education; compulsory basic education in accordance with the Millenium Development Goal (MDGs), provision of adult educational facilities and media education.
- w.) Church should be involved in community welfare, and its' leaders to take a proactive role in emphasizing the importance of peace building and reconciliation.
- x.) Rewarding voluntary disarmament.
- y.) Punishment for arms smugglers.

After the group concluded Elder E. K. Otini contributed to the groups' presentation by arguing that instead of rewarding voluntary disarmament in monetary terms, the government should instead give tools for farming to enable the people build themselves.

Rev. Ezekiel Kudjok added that there were communities who would not appreciate the value of tools vis-à-vis their way of life but instead, compensation should be based on the values held by the community e.g. cattle for pastoralists, tools for farmers etc.

Bhun Chol Mar suggested that former militia be redeployed by government and/or inducted into the national forces. He claimed that the government had been acquiring the services of hired gun men to do their bidding and were also involved in bribing different factions to support them and thus increasing corruption and conflicts. He argued that by inducting and absorbing them into the regular forces they would be made to adhere to the discipline code and not be out for sale to the highest bidder.

Fr. Bulus Reth added that the government should in fact reaffirm its commitment towards the provision of security and enforcing the rule of law because people are leaving in fear of the militia. However, he retorted that maybe a solution would be in the offing after the referendum because the militia might be holding on to the arms as they do not know what to anticipate for. He added that disarmament is a very political issue because there is no way of absolutely ascertaining who exactly was in the militia groups for that reason, redeployment is impossible. People instead should actively participate in demonstrations and demand that disarmament be done both voluntarily and by force if need be.

Phillip Ronyo submitted that the SPLA had started looting because they were still under the war mentality.

After the contributions the group was given a hearty clap and paved way for group three.

Group 3

Rapporteur: Bhun Chol Mar

This group also differed in formula from the previous two as they approached the exercise by looking at the specific ethnic groups in conflict identifying the causes and solutions for each as follows:

I. Dinka and Shilluk (Collo)

Causes

- a.) Land issues; displacement during the war and land ownership disputes.
- b.) Political wrangles
- c.) Language misunderstandings
- d.) Social conflicts in everyday matters
- e.) Lack of education



Bhun Chol Mar the rapporteur of group 3

Solution

- a.) Church communities to initiate dialogue between specific conflicting tribes thus embark on peace building

II. Dinka and Nuer

Causes

- a.) Cattle raids
- b.) Grazing land and watering point disputes
- c.) Politics and factionalism
- d.) Social conflict from the trauma of war hence nepotism and tribalism.
- e.) Poverty; lack of ownership of property leading people to engage in social vices.

Solutions

- a.) Development of communication channels among elders.

- b.) Educating people on peace and its' worth.
- c.) Church and government cooperation.
- d.) Disarmament of armed groups.



Participants listen intently

III. Murle and Nuer

Causes

- a.) Cattle raiding.
- b.) Abduction of children

Solutions

- a.) Disarmament
- b.) Police deployment to enforce the rule of law.
- c.) Elders workshop to provide them with a forum for discussion on crucial issues pertaining to the causes and prevention of conflict.

IV. Dinka-Murle

Causes

- a.) Cattle raids.
- b.) Abduction of children.

Solutions

- a.) Disarmament
- b.) Police deployment.
- c.) Elders workshop.
- d.) Returning of abducted children.



A light moment during the presentation

V. Murle and Anuak

Causes

- a.) Abduction of children

Solutions

- a.) Disarmament
- b.) Returning of abducted children.

VI. Shilluk (Collo) and Nuer

Causes

- a.) 1973 killings by the Nuer

Solutions

- a.) Education
- b.) Encourage peaceful living

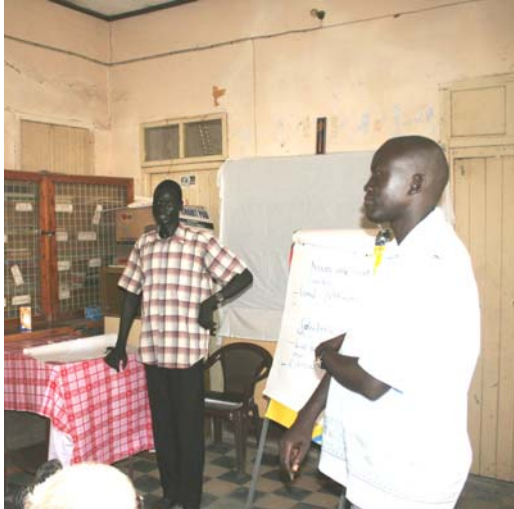
VII. Nuer and Anuak

Causes

- a.) Land disputes

Solutions

- a.) Education
- b.) Cultivating peaceable agreements



Rev. James Bol right and Bun Chol listening to comments from the plenary

Rev. Apostle James Awok contributed to the presentation by adding that prayer, fasting and religious devotion was needed to facilitate the healing of the land.

Fr. Bulus Reth cautioned on the strong influence on Christianity by traditional religions which had been alluded to during the course of the presentation. The issue of cursed communities because they engaged in abductions had come up. He said that these beliefs were contrary to the Christian belief and should thus not be propagated by the clergy.

Elder E. K. Otini added that politics plays a large role in society, he asserted that politicians in government instigate communities and by so doing continue to amass power and consequently wealth. The principle in use is as was - divide and conquer.

Rev. James Bol commended the groups for the great job done and then invited the GA to take the floor and wind up the session.

The GA lauded the groups with praise for their presentations, saying that they had been open, frank, and interactive but most importantly they were learning sessions of great value. He ended the session by saying that it was imperative to work hard and pray even harder to realize peace among the people.

The session was adjourned with a word of prayer from Rev. John Adier Ajang.

Day 3

POLITICS AND RELIGION

9:00-11:00AM SESSION

The days' proceedings were set off with the Hymn; "Building a people of Power" led by Rev. James Bol and followed with a prayer from Fr. Bulus Reth.

The Rev. Dr. Mbillah then took the podium and revisited the issue of politics and politicians which had been raised the previous day. He provided counsel on the murky waters that politics is but said that whether we like it or not we have to contend with politics as it can make or break a people or even nations. He cautioned the church leaders against aligning themselves with specific political parties because as leaders of the flock, the church is constituent of members with varied political orientation. He thus warned against a partisan clergy citing the Kenyan debacle of 2007, where church leaders took specific partisan political stance and thus contributed indirectly to the post-election fracas. As a result they could not appropriately serve as agents of reconciliation since they were regarded as part of the problem. He encouraged them to adopt preventive measures to avoid the same quandary. He put in a Ghanaian proverb to illustrate his point when he told the clergy 'when fire is burning your neighbour's beard, get water close to your own' indicating that if the Kenyan churches fell foul in partisan politics the Sudanese churches should take a cue from that and take preventive measures against falling into the same trap.

On the question of what church leaders need to do to prevent themselves from getting entangled with conflict in the political arena, the GA said that leaders of churches should always remind themselves that politicians had no permanent friends but instead pursued permanent interests. The churches focus on the other hand is on human beings, their welfare and the welfare of their environment all the time. Bringing the notion closer to home he said that the politician is like a cockerels' tail, it blows with the wind.

He added that church leaders are supposed to be knowledgeable on issues pertaining to Christian growth and holistic development of the individual, because as much as the Earth may be transitory it is where our faith in God is nurtured and grows. Challenging the leaders on their knowledge of the CPA as relates to the 2011

referendum, he asked the leaders to reflect on the issues at hand. He talked about his personal reflection and experience in England when there was a Sudanese reconciliation effort where General Lago was present. He noted that the biggest problem at that meeting was how to get the participants of the reconciliation meeting to be calm and listen to one another. He emphasized strongly on the need for reasoned dialogue. He said that the different communities in spite of the bitterness they may hold against each other and despite the contrasting positions held about one another, should sit down to talk and identify solutions to their problems

He emphasised that sometimes visionary leaders join the system (government) and toe the line, in which case they get side tracked and indulge in the vices plaguing the system. He mentioned that the referendum which the CPA proposes had both proponents and opponents among Southern Sudanese. Varied reasons skewed individuals towards certain choices, for example:

- I. Those propagating violence to achieve their own selfish goals e.g. maintain power etc.
- II. Those wanting to secede for reasons of development.

He reminded the church leaders of a well known saying; power corrupts and absolute power corrupts absolutely. With this in mind, he urged the participants to reason together because nobody monopolizes the knowledge on the way forward.

He then asked whether there were any political parties in Sudan which had tribal affiliation referring to Kenyan political parties which had strong ethnic affiliations e.g. ODM (Luo and Kalenjin), ODM-K (Kamba) and PNU (Kikuyu, Meru and Embu). The participants however responded by saying that there were no real ethnic affiliations to political parties but they had been drawn to certain parties because of the civil strife that had taken place.

The GA reiterated his earlier advice to the church leaders, to avoid partisan politics and instead become agents of peace as opposed to being complicit in problem creation.

Participants were then called upon to list out political parties active in Southern Sudan. The parties were given as follows:

- I. NCP: National Congress Party
- II. SPLM: Sudanese Peoples' Liberation Movement

- III. UDF: United Democratic Front
- IV. UDSF: United Democratic Salvation Forum
- V. SANU: Sudan African National Union
- VI. USAF/P: United Sudan African Front/Party
- VII. USAP 1: United Sudan African Party 1
- VIII. USAP 2: United Sudan African Party 2
- IX. SSDF: South Sudan Democratic Forum

The GA said that with those numbers, Sudan was well into multi-partism and without a doubt there will be more parties that will be formed.

He then asked the plenary to list political parties active in Northern Sudan, and they were given as:

- I. NVUP: Nile Valley Unity Party
- II. DUP/UDP: Democratic Unionist Party/Union Democratic Party
- III. LD: Liberal Democrats (Hizb AL-Demokhrateen AL-Ahrar)
- IV. NC: National Congress (Sudan: Al Muttamar al Watani)
- V. NDA: National Democratic Alliance
- VI. ISP: Islamic Socialist Party
- VII. NIF: National Islamic front
- VIII. SBP: Sudanese Ba'ath Party (formerly Pro-Iraqi Command)
- IX. UMMA PARTY: (Hizb al-Umma)
- X. SNA: Sudan National Alliance-Sudan Alliance Forces
- XI. PCP: People's Congress Party
- XII. UDSF: United Democratic salvation Front
- XIII. NPC: National Popular Congress

After looking at the growing list of parties in the Sudan, the GA suggested to the Church leaders that they need to be wary of political parties that may emerge in the name of religion. He said that even though some of the parties in the north as listed have particular religious connotations it would be unwise for any party in the south to imitate that and form, for example, a Christian party. He said that African nationalist movements who fought for independence recognized the plurality of African peoples and eventually had to come up with constitutions that barred the formation of political parties along ethnic or religious lines as this will militate

against the unity of nations. He pleaded with the leaders to take note of this and ensure that:

- I. Parties are not formed based on tribal/ethnic affiliation
- II. Parties are not formed on religious affiliation

He cited a situation in Ghana where a political party called the Northern Peoples Party (NPP) and a party called the Muslim Association Party (MAP) were proscribed during the early days of Ghana's independence because they bore sectional interests. In Kenya, said Rev. Dr. Mbillah the Muslim Party of Kenya (MPK) was also proscribed because it had sectional interest. He implored the leaders of the churches to take note of this if Southern Sudan decides to come up with its own constitution.

After these remarks he opened up the plenary for questions and comments.

The Rev. Ezekiel Kudjok asked the GA that if the principle as he outlined is to hold in Sub-Saharan Africa and for that matter southern Sudan what then is one to make of the parties constituted on religious lines and under a religious constitution?

The GA advised that if we believed that parties organized along religious lines were unacceptable in Africa we should stick to it and argue against parties formed along religious lines. He said that a situation where we will say if Muslims, for example, decide to form a religious party therefore Christians should also do the same, will be tantamount to going ahead to do wrong because others are doing it. He said that Southern Sudan has a unique opportunity to set a precedence of unity in diversity.

He urged that a new Sudan should be at the forefront of killing the “-ism” (tribalism, ethnicism, nepotism, racism etc.) so as to give peace a chance since a lot of the “isms” have negative ideologies behind them that do not augur well for the unity of nations or their people. He cautioned that if Southern Sudan and the Upper Nile state in particular did not deal with the above they will have incessant conflicts that would lead to loss of lives and create a vicious circles of intra and inter ethnic conflicts fanned by sectarian politics. The GA concluded his response by adding that if the ‘ism-culture’ becomes the norm it would not be appropriate to cry to the international community for help since ‘one who slaps himself/herself cannot cry and worse still, cry for help.’

Clarification was sort by Bhun Chol Mar on where the line should be drawn on political advice and partisan politics.

The GA in response gave his own example where he was called upon by some political parties in Ghana about the political expediency of choosing presidential and vice presidential candidates based on religious affiliation. To which he advised that all political appointments must be based on competence. He explained to various political groupings that if religious affiliation was the determinant factor for a political appointments people so appointed could easily work in the interest of the religious group instead of the interest of all. He said that inclusive politics should be fore of African politics at all times, and not sectarian interest which trends to breed conflicts. He reminded the church leaders that their prophetic voices require that they at all times work towards equity and reject actions by politicians that may be found to violate people's rights. Such actions, he explained, are taken as a preservation tactic against an exclusive political nepotism rather than an inclusive endeavour.

Contributions ensued from the plenary with Rev. Ezekiel Kudjok articulating the political context of Sudan. He said that the tribe, religion and patriotism of a political candidate appealed to the electorate because the war left many people grieving after the injustices they experienced. Therefore, politicians use these emotive issues which demand loyalty in themselves, for no other reason other than preservation, to gain popularity. He ended by saying that maybe the Sudanese context is complicated because of its history and thus it might work for them to align themselves with some of these parties.

The GA agreed that the situation in the Sudan is complex but still cautioned the church leaders against political partisanism. Furthermore, he stressed that it is possible to say what is right or wrong with a particular political ideology without identifying oneself with a political party.

Elder E. K. Otini asked what the Church's stance should be on church leaders who are commissioned by the community to represent them as political candidates.

The GA stood his grounds cautioning still on partisan politics arguing that such a religious leader should put down his religious gown and contest as a civilian and not a member of the clergy. He said that he was aware that some churches where the leader is on his/her own, with no other authority supervisory or otherwise, sometimes see their congregation as their potential electorate, who of necessity have to vote for them. The GA however wondered how such clergy regard members who belong to different political parties.

After these remarks Rev. James Bol then broke the session off for tea.

12:00-2:00PM SESSION

The session was reconvened by the GA who walked the participants through the questions they were to deliberate over in their groups. The questions read as follows:

- I. Sudan is heading towards elections;
 - a. Which political parties are active in the South?
 - b. Which ones are broad based?
 - c. Which ones are dominated by various ethnic groups?
- II. A.) Are there political parties from the north seeking votes in the south, if yes which are they?
B.) Are there political parties in the south seeking votes in the north, if yes which are they?
- III. A.) Sudan will be having a referendum in 2011, what are the issues exciting the people? List them.
B.) What are the issues of grave concern? List them.
- IV. What do you see as the role of pastors/priests/evangelists in the new dispensation of Sudan?

The session plenary then broke into groups.

3:00-5:00PM SESSION

The late afternoon session was reconvened by Rev. James Bol. He gave an opportunity for the groups to get straight into their presentations. However, group 2 begun because group 1 was not quite done yet.

Group 2

Rapporteur; Fr. Isaac Wanh

Question I;

- A.) Parties active in the south
 - i.) SPLM
 - ii.) NCP
 - iii.) UDF
 - iv.) USAF/P
 - v.) SSDF

B.) Broad based parties in the South

- i.) SPLM
- ii.) NCP

C.) Ethnic dominated

None

Question II

A.) Northern parties seeking votes in the south; Yes

- i.) NCP
- ii.) UMMAH PARTY
- iii.) NPC

B.) Southern parties seeking votes in the north; Yes

- i.) SPLM

Question III

A.) Exciting issues concerning the referendum.

Under Separation of North and South

- i.) Independence of the South
- ii.) Freedom from the North
- iii.) Equality amongst the people
- iv.) Good governance
- v.) Justice for all
- vi.) Peace in the South
- vii.) And, development of the South

Under Unity of North and South

- i.) Stronger Sudan
- ii.) Richness in national resources
- iii.) Large Sudan (vastness) as compared to a divided North and South
- iv.) Unity in diversity
- v.) Respect for all rights of the people of Sudan.

B.) Issues of grave concern

- i.) Fear of the results
- ii.) Fear of the manner in which the referendum will be conducted
- iii.) Fear of a delayed referendum
- iv.) Continuation of tribal conflict
- v.) Lack of awareness on the referendum and key issues pertaining to it.
- vi.) Politicians fear of failure of not being elected when democracy is instituted.
- vii.) Fear of insecurity resurging and getting worse.
- viii.) Timetable of the referendum; rainy season will inhibit transportation and movement.

Question IV.

Role of church leaders in the new Sudan:

- i.) Teach the masses on reconciliation
- ii.) Foster peace among the people.
- iii.) Show and preach about love
- iv.) Preach about forgiveness
- v.) Promote justice for all.
- vi.) Organize gatherings i.e. workshops, conferences and seminars
- vii.) Create awareness among the people on their rights and duties.
- viii.) Should remain neutral
- ix.) Must be aware and avoid inter-ethnic and intra-ethnic affiliations.

Group 1

Rapporteur: Fr. Bulus Reth

Question I

A.) Parties active in the south

- i.) SPLM
- ii.) NCP
- iii.) UDF
- iv.) USAP
- v.) SANU

B.) Broad based parties in the South

- i.) SPLM
- ii.) NCP
- iii.) USAP

C.) Ethnic dominated

- i.) SPLM

Question II

A.) Northern parties seeking votes in the south; Yes

- i.) NCP
- ii.) UMMAH PARTY
- iii.) PCP
- iv.) DUP/UDP

B.) Southern parties seeking votes in the north; Yes

- i.) SPLM
- ii.) UDSF

Question III

A.) Exciting issues concerning the referendum.

- i.) Unity or separation of the Sudan

B.) Issues of grave concern

- i.) Tribal conflicts among the southerners
- ii.) Ethnic divisions
- iii.) Corruption
- iv.) Violation of human rights
- v.) Destruction of the South
- vi.) Intervention by the North in Southerners affairs.
- vii.) Insecurity
- viii.) Food insecurity

Question IV

Role of church leaders in the new Sudan:

- i.) To create awareness on the Comprehensive Peace Agreement (CPA).

- ii.) To train leaders to acknowledge their role
- iii.) Create awareness on basic rights among the people
- iv.) Prepare the people for the future.

Group III

Rapporteur: Bhun Chol Mar

Question I

- A.) Parties active in the south
 - i.) SPLM
 - ii.) NCP
 - iii.) UDF
- B.) Broad based parties in the South
 - i.) SPLM
- C.) Ethnic dominated
 - None

Question II

- A.) Northern parties seeking votes in the south; Yes
 - i.) NCP
- B.) Southern parties seeking votes in the north; Yes
 - i.) SPLM

Question III

- A.) Exciting issues concerning the referendum.
 - i.) Self governance
 - ii.) Ownership of natural resources by Southerners.
 - iii.) Freedom specifically, religious freedom.
 - iv.) End of discrimination.
 - v.) End of divisions among Southerners
 - vi.) There will be no more fear thus free movement within the south.
- B.) Issues of grave concern
 - i.) Growth of factionalism both among the populous and leaders
 - ii.) Tribalism will continue and become more intense.

- iii.) Creation of fear.
- iv.) Increase in ethnic conflict
- v.) No peace and thus no settlement in the South.

Question IV

Role of church leaders in the new Sudan:

- i.) Creation of awareness among the people on the importance of unity among the tribes of the South
- ii.) Promote the common good of all people
- iii.) Enhance the Christian way of life as a model for peaceful living
- iv.) Educating the public on the value of a peaceful nation
- v.) Praying intensely for guidance for the forth coming referendum.
- vi.) Mobilizing the people to embrace a new way of life based on unity before and after the referendum.

After the presentations the GA took the floor and made an observation that he had noted during presentation, which was a deliberate effort to avoid answering or giving details on tribal domination of any political party. He said that if such parties existed then the church leaders must have had good reason in their avoidance of saying yes to the question and thereby being compelled to mention such a party/parties. If on the other hand, there are no parties at all with specific ethnic inclination then Sudan must be very lucky since many African countries have parties with strong ethnic inclination even if not permitted in politics.

Various concerns were raised about religious persecutions in Sudan, both current and anticipated. Any notion that since Christians had been persecuted it would mean a license to persecute other religious minorities in the event of a Christian dominated South was cast asunder by the church leaders. Instead they said that they will work for the unity of the South in spite of any religious differences.

Phillip Ronyo's words were exactly what was needed to spur on the church leaders to thought about the post-referendum period. He spoke out against those who were blinded by a utopian fallacy of the post-referendum period, saying that assumptions cannot be the guiding principle. Even though aspirations have every place in the hope for a better tomorrow the referendum will only be a means to an end but not an end in itself. He wound up his interjection by emphasizing how imperative it is

for the people of Southern Sudan to change their mentality about the future and of the referendum and prepare adequately for a long struggle for stability.

Rev. Dr. Mbillah spoke in support of Phillip's remarks adding that not only should this change in mentality be realistic but also that the people of Sudan need to start gearing up for hard work to realize a sustainable future. He also emphasized that as Christians we should do our best to ensure that we live with the Muslim minority in the south in peace.

Dr. Ezekiel Kudjok also cautioned the church leaders on adopting an overly idealistic approach to matters saying that they needed to be prepared to say the difficult things. Also that as religious leaders they should tap into the vast knowledge pool that exists out there and among their membership.

The GA said that it is sometimes difficult to reconcile ideals with reality. Life is challenging as it is and one has to deal with both the good and the bad. That is why religious leaders need to strike the balance between both, he cautioned about always preaching of the pie in the sky and concluded by laying emphasis on the importance of religious leaders being conversant with the CPA, saying that it should be their second bible if they are to remain relevant to the people during this transition period.

Fr. Stephen Nyodho commented last on the session by echoing what had been said during the proceedings. He emphasized on the importance of unity in diversity, especially among ethnic groups. He also took up the matter of security, arguing that it is only by building up the security structures that the South will attract investment which is necessary for its development. In addition, he mentioned that tribal chiefs and kings were still very powerful in the south as such they should be inducted into the state governance. Finally, he reiterated on the claims made earlier on the war mentality saying that the task ahead was to educate the people on peace and peace building.

The session was then brought to a close by Rev. James Bol who asked Fr. Andrea to close the day's proceeding with a word of prayer.

Day 4

EVALUATION



The day begins with a reflection from one of the participants

9:00-11:00am SESSION

The day was set under way by the GA who outlined the day's programme. In mentioning the issues brought up during the course of the workshop he said that the day was to be used for reflection on what we learnt during the past few days, the insights obtained, and projections for future follow-ups.

He informed the participants about the youth conference that would follow the Church leader's workshop. He said that the conference would bring together Christian and Muslim youth to discuss HIV/AIDS which is no respecter of persons and affect all communities.

He opened the floor for reflections on the workshop and encouraged participants to raise issues that may have also not been clear 'so that together they may look at them.

Fr. Isaac Wanh who was the first to speak urged PROCMURA to intensify its quest to engage politicians on matters pertaining to peace building across the religious divide. He lamented that some of the conflicts that are faced here and there are the machinations of politicians.

The GA on his part said that during a meeting with Anglican bishops he was made to understand that several moves to seek audience with high ranking politicians failed to take place. This was so because such politicians felt that meeting with church leaders could have a negative press in the north. A misinterpretation in the North, that Southern politicians were orchestrating a behind the scenes Christian agenda. In other words Southern Sudan politicians do not want to be branded as being partisan; consequently they tended to avoid religious leaders in a bid to appear neutral. But he did point out that he is acquainted with some of Sudan's ministers and members of parliament and has met them informally on an individual basis.

Rev. Ezekiel said that the best approach might be an informal one, because official and more publicised meetings may be misconstrued as attacks on the government.

Phillip Ronyo asked whether in the spirit of non-partisanship, they should bite their tongues on injustices, or should they on the other hand condemn the oppression, and if so how should they go about it?

The GA responded by saying that the approach should be people oriented, a prophetic indulgence laced with wisdom and non-partisanship. He urged them to build relationships with the leaders and focus their discussions on short term to long term problems that may need attention.

Fr. Andrea joined in saying that church leaders need to be actively engaged in maintaining relationships with the congregation to facilitate better communication channels in the event that its members become politicians and join the government.

The session was then broken off for tea.

12:00-2:00pm SESSION

The session was reconvened by the GA who then asked the participants to break into groups and deliberate over the workshop's proceedings throughout the four days. He gave them a guideline on what they could discuss in form of a questionnaire for the group, which read as follows:

- I. Christian-Muslim Relations.
 - A. What issues are important?
 - B. What issues are less important?
 - C. What new things were learnt?
- II. Peace and Conflict.
 - A. What issues are important?
 - B. What issues are less important?
 - C. What new things were learnt?
- III. If PROCMURA were to organize another workshop what areas would they like to see PROCMURA look at?
- IV. Politics
 - A. What issues are important?
 - B. What issues are less important?
 - C. What new things were learnt?
 - V. What is the general overview on the proceedings of the workshop?

After the group discussions participants reconvened to report on their findings.

Group I

Rapporteur: Fr. Reth Bulus

Question I: Muslim-Christian Relations

Important Issues

- I. Muslim-Christian relations are very important in the Sudan and relevant in life especially with regards to the daily interaction.

Issues of less importance

- I. Issues causing strife should be avoided instead focus should be on development and coexistence.

Lessons learnt

- I. Importance of relationship building.
- II. Sensitivity towards customs and affiliations e.g. during marriage
- III. Reconciliation and how to live together
- IV. Identity and affiliation amongst southerners, cultivate loyalty for Sudan

Question II; Peace and Conflict

Important issues

- I. Disarmament of militia groups and individuals.
- II. Reconciliation among the people of Sudan
- III. Good governance

Issues of less importance

- I. Struggles for power instead of uniting and building Southern Sudan

Lessons learnt

- I. Work and live together, this is the only way to achieve peace.
- II. That if separation does not occur we need to be prepared to live with it.

Question III; Areas to engage in if PROCMURA were to return

- I. Workshop for government leaders and church leaders together on peace building.
- II. Teaching on Christian perspective of Islam, from a point of knowledge.
- III. Inter-religious workshop, both Christians and Muslims leaders.

Question IV; Politics

Issues of importance

- I. Good governance; people oriented.
- II. Democracy; principles that favour everyone rather than a specific group.
- III. Accountability of the government; corruption to be addressed
- IV. Inclusiveness of all ethnic tribes.
- V. Religious freedom; free from persecution

Less important issues

- I. Religious vendetta has to be avoided at all cost

Lessons Learnt

- I. Building relationships with Muslims is not the preserve for times of conflict.
- II. Peace building is for everyone and should include everybody.

Question IV; General overview

- I. The workshop was very well organized and thanks to PROCMURA for that.
- II. PROCMURA should come back, and maintain the relationship with the Malakal Christian community.
- III. We should have printed t-shirts for them that depicting the workshop's message.
- IV. PROCMURA should have a sub-office in Malakal to attend to the many issues that confront them.

Group II

Rapporteur: Fr. Isaac Wanh

Question I; Christian-Muslim Relations

Important Issues

- I. Establishing precepts of religious tolerance
- II. Equality of all citizens Muslims and Christians.
- III. Peaceful co-existence of the society irrespective of ethnic group, religious affiliation etc.
- IV. Understanding of each others differences.
- V. Interfaith dialogue
- VI. Freedom of belief

Issues of less importance

- I. Religious representation in government.
- II. Taking only one religion as the true religion; religious pluralism should be allowed in the Sudan.
- III. Criticism of other religions

Lessons learnt

- I. Importance of co-existence.
- II. Understanding among the people.
- III. Mutual respect among everybody.

Recommendation

- I. Christian religious leaders in the South need to be taught on the principles of the Islamic doctrine, Islam and the state.
- II. Christian-Muslim workshops should be organized to allow for a forum for engagement.
- III. Conferences should be organized for the youth and women pertaining to Christian-Muslim relations to endow them with knowledge.

Question II; Peace and Conflict

Important issues

- I. Living in harmony.
- II. Disarmament of those with weapons
- III. Knowledge and understanding of tribes' traditions and culture.
- IV. Peace and reconciliation among the people.
- V. Forgiveness amongst each other.
- VI. Unity among tribe members to avoid intra-ethnic and inter-ethnic conflicts
- VII. Development; social, economic and political.
- VIII. Respect for human rights
- IX. Respect for cultures.
- X. Fair resolution of disputes among tribes especially to do with water and land.
- XI. Free movement.
- XII. Equal employment opportunities.
- XIII. Justice for all

Issues of less importance

- I. Tribalism
- II. Nepotism

- III. Domination of power, wealth and language by a particular group.
- IV. Discrimination.

Lessons learnt

- I. Co-existence and acceptance between tribes; unity in diversity.
- II. Fostering of nationalism.
- III. Contentment with what one has, to avoid conflicts especially regarding raids, corruption and divisive politics.
- IV. Openness should be a guiding principle if peace is to prevail
- V. No blind support for politicians.

Recommendations

- I. Organize conference for tribal leaders and youth on peaceful co-existence.
- II. Peaceful resolution of disputes.
- III. Preach on forgiveness.
- IV. Cooperation among tribal leaders and local government on establishment and maintenance of law and order.
- V. Disarmament

Question IV; Politics

Issues of importance

- I. Common good among everyone.
- II. Good governance
- III. Equitable distribution of wealth.
- IV. Justice for all.
- V. Democratic change through elections.
- VI. Independence of the South.
- VII. Exercise of rights and freedoms

Less important issues

- I. Nepotism
- II. Corruption
- III. Parties based on ethnic affiliation.
- IV. Parties based on religion.
- V. Employment based on favouritism.

Lessons Learnt

- I. Dangers of parties based on ethnicity and religion.
- II. Non-partisanship of church leaders on political issues.
- III. No political campaigns in the church.

Recommendations

- I. Establishment of unity among the politicians
- II. Inculcate the principle of a common good will.
- III. Reinforce good governance practice.
- IV. Address exhaustively the issue on Christian life and politics.

Question IV; General overview

- I. Lectures were excellent and practical.
- II. The workshop was a knowledgeable experience.
- III. The atmosphere created was conducive for the workshop.
- IV. There was a general feeling of openness.
- V. The workshop package was good.

The GA after the presentation commented on a few issues that arose during the presentation. He mentioned the issue of ethnicity saying that one way of curbing it is through representation in government. He said the notion of equitable distribution of power is crucial to the running of a country but quipped that it was no easy task.

As concerns what methodology was appropriate to employ when dealing with Christian-Muslim relations in Africa, bearing in mind its heterogeneity, one would begin with the formation of appropriate association groups reflecting grass root realities. This in essence needs to embrace practical steps to positive conglomeration that enhances communal unity.

Group III.

Rapporteur: Bhun Chol Mar

Question I; Christian-Muslim Relations

Important Issues

- I. How Christians and Muslims should live
- II. Developing friendships and a vision of building Sudan.
- III. Love among the people.

- IV. Peace and its importance.
- V. Justice without prejudice.
- VI. Fostering of nationalism.
- VII. Working together.

Issues of less importance

- I. Misunderstanding on religious faith.
- II. Injustice, it should not be an issue.
- III. Leadership conflicts; leadership should instead be geared towards the common good.
- IV. Ignorance among the people plays a big role in instigation.
- V. Divisions among members of the South should not be destroying the common will to develop.

Lessons learnt

- I. How to live with Muslims in peace.
- II. To be neutral in politics as members of the clergy.
- III. To share in faith and love.
- IV. Bolster relationships with church members.

Question II. Peace and Conflict

Issues of Importance

- I. Peace in each tribe should be fostered and built upon.
- II. Peace among tribes should be cultivated upon.
- III. Working and living together for the common good.
- IV. Indiscriminate killings among Southern Sudanese

Issues of less importance

- I. The segmentation of Sudanese peoples along tribal lines.
- II. Tribalism.

Lessons learned

- I. How as church leaders we can try and stop intra-ethnic fighting
- II. How we can put in an effort to unite the southern tribes, to work together.
- III. To minister to society and not poach flock from one church to another.
- IV. To try and mobilize a unit that will faithfully minister and educate communities in the hinterland.

Question III; Areas to engage in if PROCMURA were to return

- I. Duration of the workshops should be longer.
- II. To teach on how to sit and share together with Muslims.
- III. To teach more on the background of Islam to enhance knowledge on interaction.
- IV. Workshops on how to evangelize in areas with high Muslim population without offending them.
- V. Involve government leaders in workshops with religious leaders.

Question IV; Politics

Issues of importance

- I. Unity among the people and leaders.
- II. Non-discrimination and equality.
- III. Freedom of speech.
- IV. Government must address the plight of the needy in an effort to reconcile.
- V. Equitable distribution of wealth

Question IV; General overview

- I. Good lectures with relevant topics and an informed lecturer.
- II. The venue was good for the proceedings.
- III. Excellent group discussions.
- IV. The food was great, tea and those preparing it.
- V. It was a learning session of importance and an experience that should continue being carried out.
- VI. Maintain the relationship with the Malakal Christian community.
- VII. We should have printed t-shirts for them to depict how PROCMURA advocates for peace
- VIII. Should put up a PROCMURA office in Malakal.

The session was ended with a round of applause from the participants to the presentation from group III and the other presentations. Rev. James Bol then gave thanks to the participants for their activeness and informative contributions and then asked Rev. Ezekiel Kudjok to take the floor and give a vote of thanks.

CLOSING CEREMONY



Rev. Ezekiel Kudjok giving the vote of thanks

Closing Remarks

By: Rev. Ezekiel Kudjok

The vote of thanks was offered by Rev. Ezekiel Kudjok who proceeded by asking Fr. Stephen Nyodho to read 2nd Corinthians 5: 20, which set basis for his remarks.

*²⁰So we are ambassadors for Christ,
God making his appeal through us.
We beseech you on behalf of Christ,
be reconciled to Christ.*

He said that in accordance with the scripture that was read the Church leaders are ambassadors of God and carry that onus wherever they are. He gave an example of the diplomatic envoys sent from Sudan through the Ministry of Foreign Affairs. He mentioned that before representing the country they had to go through a training process. He drew comparison between the envoys and church leaders challenging them on the responsibility conferred upon them. He then emphasized on the need for education and thorough knowledge of the word of God among church leaders. He mentioned a publication that he treasures cautioning on speaking cryptically rather than practically. He added that the Gospel needs to be injected into the people but as a doctor we need to know the right medicine to inject.

He said that the Bible was written in a language that espoused culture as such the ambassadors of God should embrace practical methods of spreading the word embracing culture as has the Bible. He also said that, a reading culture should be developed among the leaders as a means of building upon Christian knowledge. He challenged them further to look at the richness of culture through religion as a means to salvation.

He concluded by thanking Rev. Dr. Mbillah and PROCMURA for organizing the workshop and equipping the leaders, him included, on the very important issues of peace in the Sudan especially in the south. He said that the knowledge gained in the four days will help them in their ministry and that it is a challenge geared at a holistic development of the society. He added that learning is a continuous process. Commenting on his own reading culture, he said that he subscribes to René Descartes principle of knowing nothing, that way he tended not to miss an opportunity to enrich his knowledge; this was also meant as a challenge to the Church leaders to read. He ended his remarks with a word of prayer.

Rev. James Bol then took the podium and thanked him for conveying the sentiments held not just by him but all the participants. He then invited the ICC Chairman and representative of the SCC Mr. Luka Away to share a word with the participants.

Mr. Luka Away started by encouraging the Church leaders not to give up in the quest towards reconciliation and peace building. Secondly, he challenged the leaders to preach peace in their congregations.

He thanked PROCMURA for coming to Malakal and providing such an important forum to engage with each other and learn on viable methods in which to approach the future and engage with Muslims as Christian religious leaders.

Rev. James Bol then took the stage and added his voice to the trio in thanking PROCMURA for their presence and asked the Rev. Dr. Mbillah to come to the fore to give his closing remarks.

The GA started off by recounting his journey while trying to make his way to Malakal, explaining how he went to Wau then to Rumbek and back to Juba before he connected to Malakal. He said that the whole experience was one based on learning and sharing. It was invaluable as it is not something that you can read from a book. In conclusion he thanked the participants for attending the workshop and actively participating in the discourse, mentioning in passing the youth conference that would follow before officially bringing the workshop to a close.

SUMMARY OF RECOMMENDATIONS

The workshop was widely accepted as being successful by both the participants and PROCMURA staff. Below is a summary of the recommendations put forward by the participants in open discussions which supplements but does not replace the evaluation comments of day four.

- I. A follow up workshop should be carried out to:
 - a. Assess the progress made in minimising intra-faith conflicts among churches and their leadership.
 - b. Establish consensus building among church leaders in dealing with intra denominational church conflicts.
- II. A conference should be convened to bring together:
 - a. Church and government leaders because there seems to be a disconnect between the two.
 - b. Church leaders and traditional leaders both holding considerable influence among the communities and thus discuss the way forward.
 - c. Religious leaders, traditional leaders and government officials who collectively represent the people's aspirations and a means of achieving these aspirations.
 - d. Church leaders and Muslim leaders; the people are religiously charged with resentment and suspicion being held against certain groups, this is to build on acceptance and understanding.
- III. An open forum on religious teachings on controversial matters to cultivate relations, among Christians and Muslims is badly needed to curb any sort of post referendum fall out.
- IV. Groups such as women and youth should be brought together in respect to the development agenda given the fact that the two were cited as being parcel to the conflicts.
- V. A religious perspective on the implication of the referendum should be constituted through a gathering to create awareness, teach on the contents and root peace building in the whole process among religious leaders.
- VI. Have a representative of PROCMURA in Sudan, given the geographical scope perhaps more than one.

CONCLUSION

Sometimes one knows exactly where they are going but ends up somewhere else.

This was the philosophy that was taken up by PROCMURA while in Southern Sudan. Simply put, the task at hand was not easy by any means, challenges do arise but one has to see them in context and deal with them appropriately. The immediate and obvious conclusions can be drawn from the information that was acquired during the two week stay there, but the intrinsic worth is drawn from the experiences that were encountered in the day to day activities that were engaged in.

Firstly, the Sudanese complex is one that draws from various factors that seemingly need drastic measures to overcome. But in fact a comprehension and a step by step approach may even be more vital to set the right precedence and to ensure a sustainable future built on mutual co-existence and peace subsist. Irrevocably, peace is a fundamental precursor to development.

Sudan faces an ideal opportunity to shape its future and the region as a whole because recent evidence suggests that the Great Lakes Region are interspersed with ethnic affiliations and religious devotion that cuts across territorial borders and affects the lives of all the countries citizenry. This dynamic poses a real threat to the security of the region and to the potential of development in the Sudan.

It is therefore imperative that a continued interface with Sudan and its neighbours continues especially geared towards changing the mentality of the people to appreciate the value of peace.

The Church has a moral responsibility to ensure that it fosters the culture of applying good precepts into good practice. This can only be achieved when efforts to reconcile the church are in place. The Sudanese people are a religious people and it is up to their leaders to come together for their common good. It is worth mentioning that when in Malakal church sermons were divided for different groups, there was a Shilluk (Collo) service, then a Nuer service under one church banner not to mention the different other denominations. Church leaders need to work hard to ensure that the good intentions at ensuring that the Gospel is preached in a language the people understand does not degenerate in to entrenching tribal cocoons but rather promote a unity in diversity.

The government of southern Sudan has a very unique opportunity to work with the various groups that carry leverage within the society to ensure that all are included in the development agenda. This should be the top priority. This also means that consultation and building bridges between the government and the people at the grassroots is prime for the development of the South. Some of the key issues that should be addressed by the government should include, disarmament, land ownership, internal structures of government, civil rights and liberties, reintegration of militia into the main stream, security, education and health care to name but a few.

The change that is envisioned the world over for a greater Sudan needs also to address the plight of the youth and women, their contribution and inclusion is invaluable. They project the face of a new hope and new dreams from a ragged past and a potentially prosperous future.

Like the philosophy states, the Sudanese people may know where they want to go and even though they end up where they did not intend, they have always with them the guiding vision.

Recorded by

Robert Mwanyumba

Literature and Communication Officer

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6.	Rev. Fr. Stephen Nyodho	Catholic Church	0915490711
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Participant shows off his copy of the PROCMURA material he received

Malakal,

Southern Sudan

Peace and Reconciliation Workshop

