

**Chapter 1 : The Dinka of the Sudan by Francis Mading Deng**

*The Dinka of the Sudan [Francis Mading Deng] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. Written by the son of the late Paramount Chief of the Ngok Dinka, this ethnography provides a rich, well-balanced view of Dinka life in the Sudan.*

Traditionally, cattle raids are a livelihood sustaining practice, which allows restocking herds after droughts. It has also an important cultural function, as it provides the means for young men to get married. Furthermore, access to water and pastures is central for local communities in South Sudan. During the dry season, different sections of the Dinka and Nuer have to migrate in search for wetter places, often infringing on land claimed by other communities, which gives both pretext and opportunity for resource conflicts and cattle raiding. Over the past 30 years this dynamic has been amplified by progressive warming and more frequent droughts in South Sudan Richardson, Due to the fact that the Nuer supported the Sudanese government in the civil war, they were seen as not supportive enough of the new South Sudanese government. In the situation escalated after Salva Kiir, the South Sudanese president and a Dinka dismissed his vice president Riek Machar, a Nuer, on allegations of organizing a coup against him. Initially limited to fighting between loyal and mutinous soldiers, the conflict soon developed into a civilian massacre. Following his dismissal Riek Machar threw his support behind an armed opposition of Nuer rebels and became their leader. This sparked bloodshed between the Dinka and Nuer, which is considered by some to be the next civil war in South Sudan Howden, The South Sudanese army played a central role in this conflict as it is responsible for the majority of civilian deaths. The exact amount of fatalities remains unclear but the official number of was dismissed by experts. Eye witnesses stated that the real number was in the tens of thousands. In , it held its first people-to-people event between Dinka and Nuer officials in Lokichokio, Kenya, which helped pacifying Dinka and Nuer relations in the eastern part of South Sudan, while fighting continued in the western part of the country. Following the conference, inter-group violence between Dinka and Nuer ceased. Women and children who were abducted in earlier periods of fighting were returned to their families. Contested grazing and fishing areas as well as trading routes were reopened. In addition, border courts were established and violations of the covenant, which was signed by all parties at the conference, were punished. Furthermore, a guarantee of security was issued to allow people, who had been displaced during the conflict, to return to their homes Bradbury et al. The Wunlit conference is considered by many as an exemplary case of local peacebuilding efforts in South Sudan, as it succeeded in pacifying Dinka Nuer relations for more than ten years. This was the first time since the outbreak of violent conflict in that a peace conference took place. Since the conference there have been no reports of fighting between the two groups. However, it is unlikely that the conflict will be completely resolved in the near future, as several thousand Nuer are still looking for shelter in UN camps in fear of being killed by Dinka troops once they leave the camps.

**Chapter 2 : 21 Facts About the Dinka Tribe of South Sudan - Destination Tips**

*The Dinka People are among the tallest African ethnic group, and several Dinka have achieved success as models or athletes. South Sudanese British supermodel Alek Wek has written a book, Alek, about her journey from civil war to catwalk.*

Contact Us Dinka Culture In every culture around the world have their own important values that they are unique to other cultures. The important values and morals that are taught to every generation in any cultures may not be the same to other cultures all over the world; because every tribe in different counties has their own culture to believe in. The important values of Dinka culture in the southern Sudan are unbelievable because the way Dinka done their own cultures is way different with other tribes in the southern Sudan and whole Sudan. Also the moral values of the women and men are way different with other people around the world. Dinkas are the people of the southern Sudan, and inhabiting the swamplands of the Dinka largest ethnic groups region of the Nile basin. They are chiefly a pastoral people, relying on cattle herding at riverside home in the dry season to growing millet in fixed settlement during the rainy season. In the two decades, the Dinkas changed their culture around seventh- eighth years ago. In this present time most of them interacted with other cultures around the world, but Dinkas are still following their own culture. They are a black Africa people in origin, differing markedly from the Arab tribes inhabiting northern Sudan they are noted for their height often reaching as much as seven feet. Besides, their women are famously beautiful than other tribes in the whole Sudan, and the usually marriage within their community. In Dinka culture people practice a traditional which allows for a family to maintain its name from generations to generations through what has been described as ghost marriage. In the Dinka tradition of ghost marriage requires that when a man die or absent himself from home for long time; the family will takes upon itself the responsibility to ensure that is name, and thus name of his forth-fathers or parent should be rename. Mostly Dinkas people believe values of culture are systems that very often do grow out of believe systems. However, many Dinkas in the southern Sudan appear to existing their values cultures in their society believe nowadays are most helpful. Most of Dinkas believe that keeping cultures in our modern societies is a benefit enough to keep generations moving forward for their successful. They Dinkas believed that maintaining the culture is very importing to the next generation to come. According to the Dinkas culture, they saying that most important thing in life are to keep a new generation to move forward smoothly in the same direction as our grand, grandfathers had been done it to us; and they will keep passing on to the next generation. According to Dinka people, institution of the Liberated compels the woman and the family to find a suitable man to remarry her for the sole purpose of producing children. The children last name will be given to Mr. Y, who marries the woman first and then passed away, but Mr. X his only job is to producing the children to the woman only, but the kids are not his. The children are not for Mr. X but for Mr. Y he was the one who marry the woman before he die. This practice is known in the Dinka language as lahot mean entering the hut. So the norms and values have Dinka people practice the most important to them is if a man marriage another lady from another clan. If the man died before he marry the procedure to ensure survival of his family name takes the same line. The family of that man who passed away will marry a woman and offer to one of the brother, or relative to bear children in the name of the deceased. According to the culture it reflects and maintaining their dignity which every generations must follow the same footsteps for their forth-fathers. Because that was why to keep Dinka cultures dream alive to next generation to come. The most important in Dinka culture values is highly respected between men and women as it reflected manners. In Dinka culture values, most of women take care of household and mostly the cook foods for everyone in the house, clean dishes and wash the dirty clothes for the kids, and her husband. The man work of the household is to bring something to eat for whole family, and build a house for his family to live. Most of the time, the man does the hard work because Dinkas believe that the man is responsible for the hard work because he is the man of the house. On the other hand, in the Dinka culture values and moral values most of them relying on livestock keeper and rest of them are pastoral in their inhabiting life. Also in Dinka culture, it is important in the community if the man need to marriage according to Dinka considered

ages of 18 and above that must be considerable to handle their own life. The Dinka values culture it must be important that it they reflect their own language also called Dinka, or Thong Jieng. It is one of the Nilotic families of languages belong to branch of the Nilo-Saharan family in Sudan. The name means people in the Dinka language and in their culture value the called God Nhialic Sky. Moreover, in Dinka culture, it is more valued in the whole Southern Sudan that it is promotes their own languages. Therefore Dinka culture is most famously within Eastern Africa as people become aware to know Dinka culture and moral values that interest people of highly respects. All over the world, many people believe in their own culture where the dignity will be high in their societies. However, many people again in their culture and customs in the same roots of their forefathers. On the behalf of the Dinkas people in Sudan is more powerful than others cultures in the southern Sudan. Many people around the world believe that the culture is more powerful in every society as many generations keep move in the same row. Dinka culture is more increasable in Africa history because no other culture around the world does the same amazing things like Dinka.

### Chapter 3 : Incredible Pictures Of The Dinka People In Sudan

*The Dinka people (Dinka: JiÉ›ì'É›ì'Á) are a community, composed of many ethnic groups, inhabiting the East and West Banks of River Nile, from Mangalla to Renk, regions of Bahr el Ghazal, Upper Nile (former two of three Southern Provinces in Sudan) and Abyei Area of the Ngok Dinka in South Sudan.*

Two figures stand out prominently, Col Muong and Awiel Longar. Col Muong has an enormous appetite for all things in life. When he is hungry, he is said to eat an entire herd of cattle or an entire field of grain. Stories about him suggest that people should do the best they can with what they have. Awiel Longar figures as the common ancestor of all Dinka peoples. Nhialic creator is thought to be the source of all life and death. Rituals are performed at births, deaths, to cure disease, and in times of crisis. To honor their traditional spiritual and political leaders, the Dinka enacted day-long ceremonies marked by large public gatherings and the sacrifice of many cattle. These are typically accompanied by animal sacrifice. In the passage to adult status, young men, rather more than young women, are publicly recognized. Instead they adopt "ox-names" derived from characteristics of their favorite cattle. Thus, a man may be known as Acinbaai a man who never leaves his herd of cattle. Homesteads were typically surrounded by a garden and separated from each other by an open expanse of grassland forest. Garden soil would typically maintain its fertility for ten to twelve years. Following this, the area would be set afire and a new homestead erected nearby. Men of high social standing may have as many as fifty to one hundred wives. In polygamous marriages, wives cooperate in performing household duties, although each rears her own children. Much of Dinka public life is dominated by men. However, women play a significant and even powerful role in local life. Men go naked, and the women may wear goatskin skirts. Both men and women wear strings of beads around their necks. Women also wear bangles on their arms and legs, and they may also wear elaborate jewelry in their ears. Millet is the mainstay of the Dinka diet. Depending on the season, it is supplemented with cow milk, fish, meat, beans, tomatoes, or rice. Even today, most Dinka lack the ability to read and write. The educational system has disappeared due to war. A set of drums is found in every Dinka settlement. Artistic expression is associated with cattle, which they often imitate in songs and dances. Following is a typical Dinka song: Labor is clearly divided along gender lines, with men in their twenties and thirties devoting their time to cattle-herding. Women are responsible for growing crops, although men clear new fields for planting. Women also cook and draw water. Song and dance accompany social events such as marriages, which take place during the rainy season. Women make clay cooking pots using a coiling technique. Besides making pots, which are essential for carrying water, Dinka women also weave baskets and sleeping mats. Thousands of Dinka women have been raped and their husbands castrated in their presence. Many Dinka have been abducted and sold as slaves in the northern Sudan. Violence against the Dinka is now on a level that has no precedent in their remembered past. African Stories from Sudan. The Dinka and Their Songs. Oxford University Press, The Religion of the Dinks. Warriors of the White Nile. Sean Mar 8, 1: I was doing a powerpoint presentation for my class and this site really helped. Shor sweet and to the point.

#### Chapter 4 : Dinka Culture - Rescue South Sudan Village People

*The Dinka people vary their lifestyle by season - in the rainy season they live in permanent savannah settlements and raise grain crops like millet, while in the dry season they herd cattle along rivers throughout their region.*

Pastoral strategies[ edit ] An example of rainy season temporary settlements note the stilts upon which the huts are built to protect against periodic flooding of the region. Southern Sudan has been described as "a large basin gently sloping northward", [8] through which flow the Bahr el Jebel River, the White Nile , the Bahr el Ghazal Nam River and its tributaries, and the Sobat, all merging into a vast barrier swamp. Vast Sudanese oil areas to the south and east are part of the flood plain, a basin in the southern Sudan into which the rivers of Congo , Uganda , Kenya , and Ethiopia drain off from an ironstone plateau that belts the regions of Bahr El Ghazal and Upper Nile. The terrain can be divided into four land classes: Ecology of large basin is unique; until recently, wild animals and birds flourished, hunted rarely by the agro-pastoralists. These rainy season settlements usually contain other permanent structures such as cattle byres luak and granaries. During dry season beginning about December January , everyone except the aged, ill, and nursing mothers migrates to semi-permanent dwellings in the toic for cattle grazing. The cultivation of sorghum , millet , and other crops begins in the highlands in the early rainy season and the harvest of crops begins when the rains are heavy in June August. Cattle are driven to the toic in September and November when the rainfall drops off and allowed to graze on harvested stalks of the crops. Noted that the Rek, Padaang, Malual and Agaar are groups which are composed of independent sub-divisions, each with known borders and a customary authority which managed the affairs of the section alongside governmental structures. In other word, there is no such thing as "Rek paramount Chief, but Rek paramount chiefs. Many members of this ethnicity are Christians. Some estimates put the Rek population at or exceeding , people. Since the arrival of Abrahamic religions most revere one God, Nhialic , who speaks through spirits that take temporary possession of individuals in order to speak through them. The sacrificing of oxen by the "masters of the fishing spear" is a central component of Dinka religious practice. Age is an important factor in Dinka culture, with young men being inducted into adulthood through an initiation ordeal which includes marking the forehead with a sharp object. Also during this ceremony they acquire a second cow-colour name. The Dinka believe they derive religious power from nature and the world around them, rather than from a religious tome. John Garang De Mabior , a Dinka, took arms against the government in During the subsequent year civil war , many thousands of Dinka, along with fellow non-Dinka southerners, were massacred by government forces. The Dinka, led by Salva Kiir Mayardit , have also engaged in a separate civil war with the Nuer and other groups who accuse them of monopolising power. The Autobiography of Valentino Achak Deng. Forces led by the breakaway faction of Riek Machar deliberately killed an estimated 2, civilians in Dinkas of Hol, Nyarweng, Twic, Bor and others in villages and wounded several thousand more over the course of two months. It is estimated a , people left the area following the attack.

Chapter 5 : Slavery in Sudan - Wikipedia

*I am so glad to read about the Dinka people. I am a philosophy student at Catholic University of Eastern Africa, Nairobi-Kenya and the project which am really inspired is about the Dinka Society of South Sudan.*

The Dinka are a group of several closely related peoples living in southern Sudan along both sides of the White Nile. They cover a wide area along the many streams and small rivers, concentrated in the Upper Nile province in southeast Sudan and across into southwest Ethiopia. Ancient pictographs of cattle in Egypt give reason to associate the Dinka with the introduction of domesticated cattle south of the Sahara. Around BC, herders who also fished and tilled settled in the largest swamp area in the world, the area of southern Sudan where the flood plain of the White Nile is also fed by the Rivers Bor, Aweil and Renk. The Dinka are one of three groups that gradually developed from the original settlers. Dinka society spread out over the area in recent centuries, perhaps around AD. The Dinka defended their area against the Ottoman Turks in the mid-19th century and repulsed attempts of slave merchants to convert them to Islam. Otherwise they have lived in seclusion. The Dinka are one of the branches of the River-Lake Nilotes. Though known for centuries as Dinka noted in various sources as deriving phonetically from the term or name Deng, they actually call themselves Moinjaang, "People of the people." The various sub-groups call themselves by various other names. The more numerous Southern Luo branch includes peoples throughout central Uganda and neighboring sections of Zaire and the lake area of western Kenya. The Dinka peoples still live near the hot and humid homeland of the River-Lake Nilotes. They are the largest ethnic group in southern Sudan. The Dinka groups retain the traditional pastoral life of the Nilotes, but have added agriculture in some areas, growing grains, peanuts, beans, corn, maize and other crops. Women do most of the agriculture, but men clear forest for the gardening sites. There are usually two plantings per year. Their culture incorporated strategies for dealing with the annual cycle of one long dry season and one long rainy season. The boys tend goats and sheep while the men are responsible for the cattle. The cattle are central to the Dinka culture and worldview. A man will identify with one special ox, will name it and compose songs and dances about the ox. He calls himself by the name of the ox, which is given to him at his initiation to adulthood. The ox will be referred to by many reference names, allusions to the direct name, which is actually its colour. The Dinka expect an individual to be generous to others in order to achieve status in the society. They base their life on values of honor and dignity. They discuss and solve problems in public forums. The Dinka peoples speak a series of closely-related languages which are grouped by linguists into five broad families of dialects. The five formal languages are called by linguists Northeastern, Northwestern, Southeastern, Southwestern and South Central. These titles encompass all the known dialects of Dinka speech. Ongoing research and analysis entails continual revision of the formal classification of Dinka speech forms. The standard reference for these languages and all languages of the world is the ISO language standard, published in the *Ethnologue*. The current codes are referenced at the top of this profile. A Dinka correspondent has commented on the classification of one subgroup, the Twic, or Tuic. This writer refers to the Dinka as Jieng, a name appearing in some formal sources as Jaang. Putting Twic East under Bor is totally wrong, it is a separate language. The *Ethnologue* does account for Tuic as a distinct ethnic and language entity in the Dinka, Southeastern group, as suggested. The Dinka correspondent may be saying that the Twic speech is not related to the other Southeastern dialects. *Ethnologue* lists their dialect under the name of Tuic. But the language configuration is more complicated yet. In confirming the Dinka language groupings I discovered that the *Ethnologue* notes additionally that another larger group of Dinka called Twic, numbering about 50,000, speak a different form of Dinka. This group is also called Twic, or Tuic, and is listed in the *Ethnologue* analysis as Twi. Linguistic analysis shows that this group of people speak a form of Dinka similar to that of the Abiem, Luac and others in the Southwestern group. These language classifications and groupings are based on intense study of forms of speech from village to village across the whole Dinka area, and comparative analysis of characteristics and mutual intelligibility as reported by speakers. The language groupings are not necessarily reflective of affinity relationships or family lineages, which may align on other grounds, based on factors in focus in anthropological analysis. Some writers refer to

these technically distinct languages as one language. The Dinka languages are written in Latin script. A large percentage of the Dinka people are reported to be bilingual in Sudanese Arabic. In the broader Nilotic family the Dinka languages are most closely related to Nuer and Atuot. The Atuot, or Reel, are culturally Dinka, but the language is different enough to be a sixth separate language group. The Atuot and Dinka have often had bloody encounters over grazing areas in droughts. The Dinka have lived pretty much on their own, undisturbed by the political movements in their area. They did fight the Ottoman Turks when they were ruling Sudan. They have periodically had clashes with neighboring peoples, such as the Atuot, with whom they have fought over grazing areas. They have not traditionally been active in national politics. In the late 20th century and early 21st, the pressures of the conflict between Arab North and African South has imposed hardships upon the Dinka people. Many have become involved in the military and political resistance against the Sudanese central government in the growing movement for southern Sudanese independence. John Garang de Mabior, vice president of Sudan, was a Dinka. Periodic cease-fires and attempts at resolution brought some abatement, but it was only in that final resolution came. On 9 July, following a series of discussions under a cease-fire, sponsored by the United Nations and other agencies, a new independent nation of the Republic of South Sudan was proclaimed. Before the coming of the British the Dinka did not live in villages, but traveled in family groups living in temporary homesteads with their cattle. The homesteads might be in clusters of one or two all the way up to families. Small towns grew up around British administrative centers. Each village of one or more extended families is led by a leader chosen by the group. Traditional homes were made of mud walls with thatched conical roofs, which might last about 20 years. Only women and children sleep inside the house, while the men sleep in mud-roofed cattle pens. The homesteads were located to enable movement in a range allowing year-round access to grass and water. Permanent villages are now built on higher ground above the flood plane of the Nile but with good water for irrigation. The women and older men tend crops on this high ground while younger men move up and down with the rise and fall of the river. Polygamy is the ideal for the Dinka, though many men may have only one wife. The Dinka must marry outside their clan exogamy, which promotes more cohesion across the broader Dinka group. Levirate marriage provides support for widows and their children. All children of co-wives are raised together and have a wide family identity. Co-wives cook for all children, though each wife has a responsibility for her own children. Girls learn to cook, but boys do not. Cooking is done outdoors in pots over a stone hearth. Men depend upon women for several aspects of their life, but likewise the division of labor assigns certain functions to the men, such as fishing and herding, and the periodic hunting. After initiation to adulthood, the social spheres of the genders overlap very little. The basic food is a heavy millet porridge, eaten with milk or with a vegetable and spice sauce. Milk itself, in various forms, is also a primary food. The Dinka wear few clothes, particularly in their own village. Adult men may be totally nude except for beads around the neck or wrist. The women commonly wear only goatskin skirts, but unmarried adolescent girls will typically be nude. Clothes are becoming more common. Some men will be seen in the long Muslim robe or short coat. They own very few material possessions of any kind. Personal grooming and decoration are valued. The Dinka rub their bodies with oil made by boiling butter. They cut decorative designs into their skin. They remove some teeth for beauty and wear dung ash to repel mosquitoes. Men dye their hair red with cow urine, while women shave their hair and eyebrows, but leave a knot of hair on top of the head. The major influence formerly was exercised by "chiefs of the fishing spears" or "spear masters. Their role has been eradicated due to changes brought about by British rule and the modern world. Their society is egalitarian, with no class system. All people, wealthy or poor, are expected to contribute to the common good. The primary art forms are poetry and song. There are certain types of songs for different types of activities of life, like festive occasions, field work, preparation for war and initiation ceremonies. History and social identity are taught and preserved through songs. They sing praise songs to their ancestors and the living. Songs are even used ritually in competition to resolve a quarrel in a legal sense.

*The Sudan Interior Mission began work among the Dinka in the s, along with the Uduk and Mabaan peoples. From these groups, gospel work has spread to surrounding peoples including the Jum Jum, Berta, Gumus, Ignessena, and Shilluk.*

Slavery in the region of the Sudan has a long history, beginning in the ancient Nubian and ancient Egyptian times and continuing up to the present. Prisoners of war were a regular occurrence in the ancient Nile Valley and Africa. During times of conquest and after winning battles, the ancient Nubians took Egyptian slaves. Eventually, given their unsuccessful efforts, the Arabs signed the year treaty of baqt with the Christian Nubian kingdom of Makuria. As a part of the treaty, the Nubians, already involved in the burgeoning East African slave trade, agreed to trade slaves annually to their northern neighbors in exchange for spices and grains. In particular, the ruler Muhammad Ali of Egypt attempted to build up an army of Southern Sudanese slaves with the aid of the Nubian slavers. Attempts to ban slavery were later attempted by colonial British authorities in , after they conquered the region. According to British explorer and abolitionist Samuel Baker , who visited Khartoum in six decades after the British had declared slave trade illegal, slave trade was the industry "that kept Khartoum going as a bustling town". An armed group would sail up the Nile, find a convenient African village, surround it during night and attack just before dawn, burning huts and shooting. Women and young adults would be captured and bound with "forked poles on their shoulders", hand tied to the pole in front, children bound to their mothers. To render "the village so poor that surviving inhabitants would be force to collaborate with slavers on their next excursion against neighboring villages," the village would be looted of cattle, grain, ivory, with everything else destroyed. It involved large numbers of "African" Sudanese, "primarily the Dinka , Nuer and Nuba of central Sudan," being captured and sold " or exploited in other ways " by Northern Sudanese "Arabs". It is true that the [NIF] regime has not enacted a law to realize slavery in Sudan. But the traditional concept of jihad does allow slavery as a by-product [of jihad]. In , two more reports emerged, one by a United Nations representative and another by reporters from the Baltimore Sun , just one of many "extensive accounts of slave raiding" in Sudan provided by Western media outlets since The Baggara captured children and women who were taken to western Sudan and elsewhere. They were "forced to work for free in homes and in fields, punished when they refuse, and abused physically and sometimes sexually". Although modern slave trading never approached the scale of nineteenth-century Nilotic slavery, some Baggara "operated as brokers to convert the war captives into slaves", selling slaves "at scattered points throughout Western Sudan", and "as far north as Kharoum". Illegal and highly unpopular internationally, the trade is done "discreetly", and kept to a "minimal level" so that "evidence for it is very difficult to obtain. One year-old Christian boy told me about his first days in captivity: She has not seen her mother since the slave raiders sold the two to different masters. Thirteen-year-old Akon was seized by Sudanese military while in her village five years ago. She was gang-raped by six government soldiers, and witnessed seven executions before being sold to a Sudanese Arab. Many freed slaves bore signs of beatings, burnings and other tortures. More than three-quarters of formerly enslaved women and girls reported rapes. While nongovernmental organizations argue over how to end slavery, few deny the existence of the practice. The Sudanese government has never admitted to the existence of "slavery" within their borders, [24] [25] but in , under international pressure, it established the Committee to Eradicate the Abduction of Women and Children CEAWC. The group claims to have freed over 80, people in this manner since that time. But Christian Solidarity said they purchase slaves in Sudanese pounds, not dollars, which could be used to purchase arms. On its website, [29] the group states that it employs safeguards against fraud, and that allegations of fraud "remain today unsubstantiated".



**Chapter 7 : Photographer captures beauty of Dinka people, South Sudan's cattle keepers - Daily Sabah**

*The Dinka are one of the largest ethnic groups in the Republic of Sudan. They belong to a group of cultures known as the Nilotic peoples, all of whom live in the southern Sudan. In , a civil war erupted in the Sudan, pitting the largely Arab and Muslim northern Sudan against the black African peoples of the south.*

Printable Version "Of particular concern is the painful news coming from suffering South Sudan, where a fratricidal conflict is compounded by a severe food crisis, whichâ€condemns to death by starvation millions of people, including many childrenâ€. May the Lord sustain these our brothers and all those working to help them. Fighting has taken the lives of tens of thousands, imposed near starvation conditions on about 5 million people and forced some four million from their homes. The government faction and the military, led by President Salva Kiir, and the opposition party SPLM-IO and militia, led by former Vice President Riek Machar, agreed to an end to the fighting in August and reformulated the government, but this too collapsed in July. In addition, the two factions have splintered into numerous militia groups and new armed groups have arisen, some of whom conduct attacks outside of any central control and with total impunity. Payton Knopf of the United States Institute of Peace explains that the fighting has devolved from a war between government Dinka and Nuer factions to include more local or regional issues. A long-standing battle over land between the Dinka and the Shilluk in the Upper Nile has erupted. Nuer clans are at war in Unity State. The Dinka are striving to establish primacy in the northwest of the country, and diversionary "crises of convenience" in Lakes and Jonglei have been exploited by President Kiir and his allies to defeat opposition to the government. Negotiations continue to search for a formula to stop the fighting, to set up a transitional government and then prepare elections to be held in . Already, the United States and the European Union have imposed sanctions on government and military leaders accused of crimes or blocking an end to the fighting. In February , the United States imposed a unilateral arms embargo on South Sudan and urged other involved countries to do the same. Seventy percent of school-age children have no access to education. Almost half the population lives in hunger. In , the official currency exchange rate was 3 Sudanese Pounds to 1 U. Dollar, but on the black market it is now almost 20 to 1. Today the exchange rate is over pounds to the dollar. The fall in the international price of oil and the reduction in oil exports due to the civil war means that the government is now running a large deficit. Because donors are not willing to lend the government money, the deficit is covered by printing money. CRS and its partners are providing emergency food, shelter and household goods, seeds, and tools to the victims of the fighting. CRS is also providing water and sanitation facilities in many schools in Jonglei state. Despite the crisis and the negative impact it has had on the Catholic Church, the Church in South Sudan has been an outspoken witness for dialogue and peace. The Church and the SSCC have been courageous in their condemnation of the violence caused by the government and opposition leaders. The Church is in regular contact with top level government leaders, IGAD leaders in Uganda, Ethiopia and Kenya to urge them to stop the senseless violence. At the middle level of society, the Church convenes religious, ethnic and administrative leaders to resolve local issues of conflict. At the grassroots of society, the Church organizes reconciliation sessions between people who have suffered from the violent conflict. They also hope to restart an international advocacy initiative with their respective faith communities in donor nations in Europe and in the United States to increase international engagement for peace. A visit to Washington, DC is planned for April. Staff have met with State Department and National Security Council officials and leaders in Congress to urge them to support the revitalized peace talks. Work with the International Community and the regional countries to support the revitalization of the peace agreement; Urge IGAD countries to increase their pressure on the South Sudan Government to end the violence, install an interim government, and prepare for free and fair elections as soon as possible; Continue to provide robust funding for humanitarian, recovery and peacebuilding programs; Support the United Nations Peacekeeping and conflict monitoring efforts to end the sporadic fighting; and Continue funding efforts to promote dialogue and reconciliation by CRS, the Catholic Church and the SSCC.

Chapter 8 : Dinka people - Wikipedia

*The Dinka are a pastoral-agricultural people that make up the largest ethnic group in South Sudan. The heavily Arabized Islamic population of northern Sudan, the indigenous African population in the south of the country has maintained animist religious beliefs that were incorporated into the Christianity established by 19th century missionaries.*

Muongjang, Jieng Orientation Identification and Location. The Dinka belong to a larger group known as the Nilotics. The term "Dinka" was invented by outsiders and no one knows the origin of the word. The people now known as the Dinka actually call themselves Muongjang or Jieng. Among the Dinka, only an educated minority knows that they are called Dinka. Dinkaland lies in the province of Bahr al-Ghazal and extends east into the savanna and swamplands around Lake No and Bahr al-Jebel in Upper Nile province, approximately miles south of Khartoum, the capital of Sudan. Their territory is so vast, their settlements so widespread, and divided by many rivers that many of them do not know all the sections of fellow Dinka. The part of Sudan that the Dinka occupy is landlocked. It is surrounded by Arab pastoralists in the north, the Nuer to the east, the Fertit to the west, and a variety of smaller ethnic groups to the south. Traces of influence from each of these groups can be found in language, economic activity, and culture of the inhabitants of Dinkaland. Dinkaland and Dinka people have been politically under the modern state of Sudan since the formation of the polity in the 19th century, when Muhammad Ali, the Viceroy of Ottoman Sultan in Egypt, invaded Sudan in search of slaves. However the Dinka, the largest ethnic group in Sudan, and many of the other peoples of South Sudan remain resistant to that polity. As a result, Sudan is generally referred to in terms of north and south as culturally and politically as well as ecologically distinct regions. The government whose center is located in the north is in the hands of Arabized Muslims, while the Dinka and the rest of South Sudanese view themselves as African. The Arab north assumes the position of power through a long history of alien intrusion. The Arabs were succeeded by the Turks, whose rule was followed by British colonial occupation. After independence, the Arabs again took control. All of them had their own interests at heart in controlling Dinkaland rather than the interest of the Dinka, and all have concentrated education development and other services in the north to the total neglect of the south. This pattern of concentration of services in the north has continued since independence in 1956, resulting in southern rebellions. Two north-south civil wars have ensued, the latest of which continues unresolved at the beginning of the twenty-first century. Other causes include religious-cultural differences between Islam in the north and Christianity in the south, and the differences between the economically marginalized in the south and the better developed areas of the north. The records of the first post-colonial government indicate that after the first north-south civil war the Dinka numbered nearly three million in a country of only fifteen million. That number was estimated to have gone up to four million when the second round of civil war resumed in 1983. Within this group there appears to be a special relationship between Dinka and many languages of the Upper Nile. The vocabulary shows a considerable degree of borrowing between these languages. History and Cultural Relations The origin and history of the Nilotics, the group to which the Dinka belong, is widely contested. Historians suggest that Nilotics were a group of agriculturists who settled in the Bahr al-Ghazal region of South Sudan, where they acquired the techniques of domesticating cattle. With a predominantly cattle economy, the Nilotics began to migrate from the Bahr al-Ghazal during the fifteenth century. The Dinka did not move far. They remain in the area where they continue to eke out their existence by cattle herding; their system and area are now part of what is referred to as the "cattle complex. But despite the heterogeneity among these sections, they remain united by their physical characteristics, their pride in being Dinka, and their remarkable cultural similarities. They have numerous myths that explain their acquisition of, respect for, and devotion to cattle. Cattle provide the Dinka with much of their worldly needs. Cows provide dairy products that the Dinka consider the best and most noble food. The Dinka do not slaughter the animal solely for meat, except in sacrifice to God, spirits, and their ancestors, but they also keep the animals for meat since every animal is eventually eaten no matter what the cause of death may be. Cattle are of supreme importance to the Dinka, both symbolically and practically. These animals form the basis of Dinka

livelihood, religion, and social structure. The importance of cattle in the Dinka economy has had great influence in the politics of contact between the Dinka and other pastoral peoples neighboring them. Cattle have been both directly and indirectly a major cause of the rise of conflicts in that they represent social, cultural, and economic security. This security came under assault when the nation-state began to view cattle as an important economic asset to be incorporated into the national economy through commercialization and commodification. These economic factors have been important in the Sudanese civil war which resumed in after the first conflict of Shared economic resources, similarities in language and cultural norms, and myths of genealogical connection between all the different sections of Dinka create a sense of collective identity. This identity is built on the selfidentification as "blacks" and "Africans" who are marginalized by "Arabs" and "Muslims. They are composed of many sections with remarkable regional variations, especially between western and eastern Dinka or between the Dinka of Upper Nile and the Dinka of Bahr al-Ghazal. Settlements Because much of Dinkaland is flat and susceptible to flooding, they tend to pack their villages into the few elevated areas, and therefore there is no particular order to the settlements. Roads that could attract people to build their settlements in relation to traffic are almost non-existent in Dinkaland. The elevated dirt roads that were built during the colonial times, and which have historically connected the villages to the towns, have now given way to disrepair due to the war. Soil erosion has been a major cause of frequent movement of villages and one often finds many disserted villages that have been taken over by bush. Over the last two decades movement of villages has also been prompted by war and population displacement. A large number of Dinka currently live in refugee camps inside Sudan as well as in the neighboring countries. Much of Dinkaland gets flooded during the rainy season, but western Dinka becomes extremely dry during the months of November through April when there are no rains. Consequently, a pattern of seasonal migration occurs to areas near the rivers and swamps. Access to clean drinking water during the dry season is rare and such seasonal movement is the solution to this problem. It was only as recently as the s that the United Nations responded to this crisis by erecting water hand pumps, which reduced the movement of people in search of water. Now the Dinka can devote their time to clearing cultivation fields in anticipation of rains. Dinka economy can be characterized as standing on four main pillars. These are, in the order of their perceived importance, livestock especially cattle , agriculture, trading, and wild foods including fishing, fruits, and wild nuts. The importance of wild foods and fishing became magnified during the last two decades of the twentieth century because of the war-provoked destruction of assets and the ensuing famines. For this reason, the Dinka could be characterized, instead of as "pastoralists, " as "agro-fiscatorial pastoralists. It is, therefore, safe to describe Dinka economy as a food economy since the main goal of activity is not so much to maximize profit and accumulate material wealth as it is to sustain a subsistent existence. A majority of households in Dinkaland keep varying sizes of cattle herds and maintain gardens that supply their staples sorghum grain, maize, groundnuts, sesame, and assorted vegetables. Historically, the soil had been a deep black cotton soil. But due to overgrazing during the last three decades of the twentieth century, the soil in large parts of the land has turned to sand, making it only suitable for some of the staple crops. However, households with large herds of livestock usually fertilize their gardens with manure, making cattle herding and horticulture interdependent. The Dinka feel that success of agriculture largely depends on cattle ownership, and although agriculture occupies a central position in food sources, it also plays into mechanisms of cattle acquisition, circulation, and redistribution. Dinka agriculture is similar to horticulture. It uses multi-cropping and rotation of fields rather than rotation of crops. The Dinka use the hoe and slash and burn techniques, and rely exclusively on human labor. The hoe and axe are the primary implements of gardening; pork hoes were recently introduced through international disaster relief. A Dinka household plants an average of two acres with most of the area devoted to sorghum, depending on land fertility. The soil that turns sandy becomes suitable for groundnuts, sesame, and beans. Apart from forming the staple foods for the rural folk, crops such as sorghum, groundnuts, sesame, and millet, which are grown in most areas of western Dinka, provide a medium of exchange for livestock, as well as acquisition of town items such as cloths, medicine, salt, and sugar. Economic changes however, have been very rapid. In the past, for example, the sale of cattle was considered shameful. But each of the successive governments has attempted to get the Dinka to sell their cattle because livestock are a major part of

the national economy. When the colonial administration imposed a poll tax and insisted that taxes and fines be paid in cash, the Dinka had no choice but to sell their livestock. Traditionally when people were short of grain, they collected wild grain and nuts or went fishing. With the advent of the modern market, grain became available in the shops owned by Arab traders. It was however, procurable with cash, which the Dinka did not have, and could only obtain by the sale of cattle. Over time, the Dinka themselves slowly got into trading. Many Dinka sell several cows in order to procure salt, cloths, and medicine from the city and exchange them for grain in the country, only to sell the grain back to other Dinka for more cattle during a lean season. This has added to the usual Dinka mechanisms of cattle circulation and redistribution through marriages. Dinka produce a variety of industrial arts including clay pots, mats, and baskets. Mats are particularly important for Dinka since they are the main items of bedding. These are made from papyrus cut from the Sudd, the largest swamp in the world. The Dinka also engage in elaborate bodily beautification arts, making beads that they wear around their necks and waists, as well as elephant tusk bracelets, anklets, and earrings. Words such as "trade," "market," and "profit" have no direct translations into Dinka and one may find that the word used for "buy" has the same origin as the word for "sell": This suggests a short history of trading as a primary occupation. Arabic words may be used even among people who do not speak Arabic, because of the historical association through trade between the Dinka in South Sudan and Arabs. However, informal market exchange has always played a large role in resource distribution. Despite the civil war, which has crippled the local economy, trading remains a strong pillar of Dinka economy and involves long distance travel between Dinkaland and northern Sudan, and between South Sudan as a whole and the neighboring countries of Uganda and Kenya to the south. International humanitarian aid, which has been going on since to relieve the war-provoked famines, has also added to the feasibility of trade. At times relief items make up the only trade goods in South Sudan. Division of labor among the Dinka is not very different from that of many other East African peoples. In general, women work around the homestead, managing the household, farming, and preparing food. Women, in addition to sharing food production with men they both grow crops and women do the weeding, are responsible for childcare, preparing and serving the family meals, cleaning the homestead, and milking the cows. Men take primary responsibility for harvesting the sorghum. Construction of houses is shared as the men prepare the walls and put up the frame and women thatch the grass roofs. Gender division of labor is flexible, however, and couples generally help each other when need be.

*Dinka, also called Jieng, people who live in the savanna country surrounding the central swamps of the Nile basin primarily in South calendrierdelascience.com speak a Nilotic language classified within the Eastern Sudanic branch of the Nilo-Saharan languages and are closely related to the Nuer.*

The economy is largely traditional animal husbandry, subsistence agriculture, fishing and hunting. The larger the herd the more prestigious the family. The Dinka land in western and northern Upper Nile and Abyei in southern Kordofan is endowed with huge petroleum reserves. Other natural resources include forest products such as shea nuts in Rumbek and Yirol, fisheries resources, etc. Mythology and History According to a myth held by many Dinka sections, the first people to be created by God Nhialic were Garang and Abuk, understood now as being the equivalent of Adam and Eve. Deng was their first born from whom all Dinka people are descended. Language The Dinka language Thong muonyjang or thong-Jieng and its different variations dialects is spoken through Dinka land. Because of this variation it is not surprising that certain sections are unintelligible to others. The Rek of Tonj is said to be the standard Dinka language. The Dinka language relates to other Nilotic group of languages. Dinka Society, Social Events, Attitudes, Traditions and Customs The Dinka section is as an alliance of lineages that are bound by blood and other individuals or families who had attached themselves either by marriage or otherwise. The sections identify with a particular lineage originally derived from one of the main chiefly clans beny , who are dominant and said to have the land of the section. They claim a single ancestor and base their right to political and religious superiority on some particular important myth about their descent. The second category of clans, the members of which had no special hereditary religious functions, is called collectively kic commoners. They vary considerably in size and area of distribution. The commoner clans among the Dinka are also described as koc tong people of the war spear, or slaves in relation to the chiefly clans who were koc bith people of the fishing spear. This distinction however is one of culture, not of function. Among the Dinka the chief is believed to possess supernatural powers associated with truth-telling, justice, wealth, knowledge, and prophetic vision. The Dinka are proud and ethnocentric but, nevertheless, hospitable and friendly more often than not demonstrating a high moral standard, code of behaviour, feeding mannerism and sense of personal dignity dheeng and integrity. They deal with others on the basis of reciprocity. The Dinka are least touched by modernisation; their pride and ethnocentrism must be important factors in their conservatism and resistance to change. Dinka culture is centred on cattle. It is the medium of exchange whether in marriage, payment of debts and blood price, or for sacrifices to the spirits and on major occasions and rites. Naming Every Dinka male is given an ox by his father, uncle or whoever is responsible for him. Like other Nilotics, the Dinka have special names for twins: Ngor, Chan, Bol, etc. The Dinka have large vocabulary for cattle, their colours and take great interest and pride in the art of making different conformations to which their horns can be trained to grow. When discussing, debating about anything or in a dance, a Dinka usually throws up his arms in imitation of the shape of the horns of ox. Marriage Marriage is obligatory among the Dinka. Every male is expected to raise a family and can marry as many wives as possible. The bride price differs from one Dinka section to the other. It ranges from some tens Upper Nile to a few hundreds Bahr el Ghazal. University graduates fetch more bride prices; a factor that is likely to positively affect enrolment of girls in schools. Like other Nilotics, sex among the Dinka is only for social reproduction. Thus, fornication is prohibited; adulterers are despised and heavily fined, sometimes this may be source of conflict and clan fighting. Incest is usually unimaginable and indeed abhorred. Initiation into Adulthood Initiation into adulthood takes different styles and ceremonies. They invariably remove the 4 lower canines as a sign of maturity. Some Dinka sections scarify the face to mark graduation into adulthood and age-group. In some, women of particular status have their faces scarified. Social and Political Organisation The Dinka are an acephalous nationality " a cultural rather than political federation of sub-nationalities. The concept of state and hence political institutions, structure and consequently authority does not exist among the Dinka. Each Dinka section is an autonomous political entity in itself. Chieftainship is hereditary and holds the title of beny plural bany , which translates into different things such

as chief, expert, or military officer. The title always has an attribute in order to indicate the office, for example, beny de ring or beny rein or riem - Northern Dinka and beny bith in the remaining parts of the country. The word ring or rem probably refers to the supernatural power of the chief. Bith, on the other hand, is the sacred fishing-spear unbarbed or un-serrated spear as a symbol of office. Except in few cases, the spiritual leaders more often reject secular authority. Dinka chiefs exercised authority by persuasion not through any known instruments of coercion and force. Spirituality and Beliefs The sphere of the living and the dead ghosts interact. Tradition permits addressing God and the spirits of the departed ancestors and relatives either directly or through a medium in a special offering place yik, situated in every Dinka homestead. Dinka Culture, Arts and Material Culture The most important culture asset of the Dinka is the cattle camp, where all social activities; traits and behaviours including dheeng, valour, generosity and respect for social norms are cultivated. Dinka literature remains orally expressed in songs, poems, and folklore. The different Dinka sections have evolved their different articles of arts, music and folklore. There are of course many different types of dance formations and songs. The common art is that of war: The Dinka start practicing stick and spear duelling with great dexterity from their youth. Relationship with Neighbours and Foreigners The Dinka have cultural and linguistic affinity to and share much with the Nuer and Shilluk to whom they refer to in their names. The Dinka refer to other peoples as foreigners jur and the colour of the skin is the only distinction. Modernity and foreign ideas have permeated Dinka culture and are slowly replacing their traditions and customs. They have adopted either jellabia or European dress and now nudity and wearing of skins are rare sight even in the cattle camps. Latest Developments Like other nationalities in south Sudan, the Dinka have been affected by war. Many of have been displaced and live either as internally displaced persons IDPs or as refugees in the neighbouring countries. This has had influence on the social fabric, traditions and attitudes. In Bahr el Ghazal, Dinka interaction with war and its exigencies has resulted in use of their revered cattle in agricultural production. Many have become traders trekking hundreds of kilometres to Uganda and Congo to sell their bulls and bring back consumer goods. International humanitarian and development aid inputs; the monetisation of economy and motorisation of transport are slowly but steadily prompting changes in the lives of the Dinka. Some in the Diaspora maintain strong links and communication with their family members back home; making regular remittances to support them. Sudan Notes and Records since John Middleton and David Tait. Oxford University Press, London,