

NO SCAPE-GOATING!!

ACCEPT RESPONSIBILITY FOR PART IN THE SHILLUK CRISIS

By Peter Adwok Nyaba

"...If a leader thinks he is eternal, when he can perhaps think he is irreplaceable amidst the honours and tributes, he fails to realise that all that is needed is for a few years to pass and nobody will even remember him..." [Fidel Castro]

A falsehood is being peddled linking the divisions, deep hatred and acrimony among the enlightened Shilluk people to a power struggle between Dr. Lam Akol and Dr. Peter Adwok Nyaba. This falsehood also links the recent destruction in the Shilluk Kingdom to this power struggle and to the assumed differences and lack of unity between the *'four doctors'* residing in Nairobi namely: late Dr. Kunijwok, Dr. Lam, Dr. Charles Yor Odhok and Dr. Peter Adwok Nyaba as it came in a meeting with the three Shilluk chiefs who travelled to Nairobi in mid 2004. The widely circulated document *'komwa dhok akyel'* which initially did not carry my signature explicitly resonates with this falsehood.

While it may be true that power struggle between any two or more people could trigger strife and discord in a community, it would be too simplistic to attribute and narrow down the existing divisions within the Shilluk community *only* to Lam Akol Ajawin and Peter Adwok Nyaba. There are many other players at the different levels of our society. Lam and I are only part of the wider Shilluk society. It is equally true that any mishap by a leader could easily fire back on his/her community. Having said that, I want to register my position *vis a vis* that falsehood and the general situation afflicting the Chollo people at home and in the Diaspora.

Definitely, I will not deny existence of differences: social, political and/or ideological between Dr. Lam Akol and me. These differences are bound to sprout up at anytime and place in the course of our social and political interactions. However, I want to contextualise these differences in order to separate matters that are entirely personal from those that are public in nature. I will speak about public issues on which Dr. Lam Akol and I stood on different sides of the political/ideological divide in the course of struggle for national liberation.

Dr. Lam Akol and I were involved in different capacities and at different levels of the liberation movement. It follows therefore that each of us must be judged on the merits or demerits of his political activities, concerns, aspirations, etc., and how these played out with Shilluk interests and aspirations *vis a vis* themselves as well as with the people of South Sudan. It is worth mentioning that there were times when our concerns and objectives overlapped; and equally there were occasions when they conflicted. We found ourselves in one political movement only in 1986.

Dr. Lam Akol Ajawin has since 1983 been engaged in underground work for the SPLA/M and I believe he did a good job. He surfaced only in May 1986. I had then already joined the SPLM/A. The Shilluk officers, men and I welcomed Dr. Lam when he and Dr. John Garang came to Itang to flag off Fashoda Battalion in June 1986. Dr. Lam was then appointed zonal commander of northern Upper Nile and alternate

member of the SPLM/A Politico-Military High Command. I recall how elated we all were when we heard of this appointment. I personally gave Dr. Lam Akol moral and political support at times he locked horns with the SPLA supreme commander. It should be mentioned that Dr. Lam Akol is indeed industrious and many people would admire him for that. However, this admiration evaporated quickly when they discovered that the man is eccentric who loves everything good *only* for himself. This explains how his relations: social and political, with people, except for the wilfully blind, end in acrimony and extreme hatred, to say the least. Unless Dr. Lam was held in high esteem by his colleagues as well as subordinates, hell was bound to break loose. He must be the only thinker; and all others subordinate or pawn themselves to him and to his schemes. This is the root of clashes, sometimes personal, between Dr. Lam Akol and all those who interacted with him. This is true in his many attempts to construct political alliances – almost all against the former allies and political friends he had just dropped.

In a space of two decades Dr Lam Akol made the following political shifts: to and away from Dr. John Garang de Mabior and the SPLM/A [1983 – 1991] he engineered the Nasir Declaration creating the conditions for alliance with Dr. Riek Machar Teny Dhurgon, and the SPLM/A Nasir faction [September 1991 – March 1993]. It is worth mentioning that his policy of collaboration with the NIF regime, principally Dr. Ali el Hag Mohammed led to splits within the Nasir faction. I vehemently opposed this collaboration and that formed the genesis of conflict between Dr. Lam and me. The merger of the Nasir faction with Cdr. Kerubino Kuanyin Bol and Cdr. William Nyuon Bany resulted in the formation of SPLM/A-united [March 1993]. His close relation with Riek Machar lasted only until December 1993 when he was unceremoniously dismissed from the SPLM/A-united.

This gave Dr. Lam a free hand to construct political bridges: with Cdr. James Othow Along until they parted ways and fought each other leading to lost of life in the Shilluk Kingdom [1995/6]; with Mr. Peter Abdalla Sule until they quarrelled and exchanged bitter letters [1997]; with Shiekh Hassan Abdalla el Turabi, Marshal Omer Hassan el Beshir and the National Congress Party vide the Fashoda Agreement [1997 – 2002] until he was dismissed from the government and the National Congress Party; with Cdr. James Gatduel Gatluak until they quarrelled in 2002; with Cdr. Akwoch Mayong Jago [1996 – 2003]; with the Justice and Equality Party [2002]; with South Sudan Forum [2002], with Paulino Matip and Wal Duany [2003]; and again with Dr. Garang and the SPLM/A [October 2003] which is still an unsettled and unstable affair.

These shifts have not been without serious repercussions for the SPLM/A, the SPLM/A-united, the Shilluk officers and men as well as the civil population in the Shilluk Kingdom. In the split with Dr. Garang in 1991 some Shilluk officers and men paid the ultimate price defending or fighting against the Nasir Declaration. A few Shilluk officers found on the Torit side by the Declaration e.g. Dr. Hugo Luigi Adwok [East Equatoria] and a certain Captain Oboki [Rumbek] were marked and latter murdered in cold blood because of the Nasir Declaration and the subsequent split in the ranks and file. His split with Riek Machar in 1994 led to the murder of seven Shilluk soldiers and civilian returnees in Nasir and two soldiers in Leer. Dr. Lam in response to his unceremonial dismissal from the leadership of SPLM/A-united forged an unprincipled alliance with Gabriel Tang-ginya to fight Riek Machar. His forces

crossed to gezira to fight SSIM/A leading to the killing of Cdr. Peter Panom Riek's governor of Phou state.

The Shilluk officers and men of the SPLM/A-United angered by the manner Dr. Riek Machar mistreated, dismissed and in sympathy with him, accepted Dr. Lam Akol amongst them and crowned him their leader giving birth to a faction which later became the *bona fide* SPLM/A-United after Riek Machar changed its name to South Sudan Independence Movement/Army [SSIM/A] in October 1994. It didn't take long before a split surfaced in 1995 between Dr. Lam Akol and his deputy Cdr. James Othow, which led to death of many Shilluk officers and men including Fr. Vincent Along. The internecine fighting and fratricide in the Shilluk Kingdom including the 2004 burning of the southern part have their roots in the administrative mismanagement and conflicts within Lam's SPLM/A-United.

The compromise to prevent the escalation of belligerence and to separate the forces created the conditions for the existence of two armed groups in the Shilluk Midwest. Cdr. James Othow joined the government and was appointed Commissioner for Tonga, while Dr. Lam remained for a brief period outside maintaining his SPLM/A-United but was soon to join up Cdr. James Othow in the government *vide* Fashoda Agreement. Whatever bad blood that existed between the two leaders was personal since they were now both serving the political, military interest and objectives of the National Congress Party.

The crisis between Dr. Lam Akol and other people: whether his colleagues in the liberation movement or outside it, stems from his unquenchable thirst for power and being above and lording over everybody else. Lam's loyalty to anybody/system operates only when he is at or very close to the helm of power. Short of being in a position of authority and influence Dr. Lam deserted to create his own political artefact and of course expected people to follow him blindly. This is proved by the numerous political alliances he has engineered since 1983. He joined the National Congress Party in the hope that he would be embraced and kept at the top of things both in the country and in the party. He got frustrated and deserted.

I don't believe Lam was oblivious to the NIF's tenacity and organisational solidity. Something otherwise fundamental must have impaired his faculties; he must have suffered irreversible brain damage after his two fatal accidents. Dr. Lam Akol believed, albeit erroneously, that after his intensive debriefing by Turabi and the leaders of the National Congress Party bordering on nothing else but about the SPLM/A, Dr. John Garang de Mabior and as well as Dr. Riek Machar, he would have been entrusted with enormous power. He forgot that in political engineering particularly in a single party state as in the National Congress Party, the determinant factor is not necessarily political ingenuity but unflinching loyalty and obedience. It is worth mentioning that many Shilluk who supported the Fashoda Agreement believed peace would reign in the Shilluk land as if it were not part of South Sudan, where war still raged.

On October 31st 2003, Dr. Lam Akol Ajawin signed a merger agreement with Cdr. Salva Kiir Mayardit. This came against a background of a coup hatched against him by his deputy Cdr. Akwoch Mayong Jago. The SPLA-United officers must have become utterly tired of the Dr. Lam's duality: pretending to be in the liberation while

at the same time a minister in the government against which he purportedly took arms against. However, without this action on the part of his officers, Dr. Lam Akol, who since the signing of the Fashoda agreement had lobbed himself into the comfort of the war economy, would not have thought of returning to the ranks and file of the SPLM/A. Enjoying without embarrassment the dual advantages of not being in the heat of the liberation struggle but maintaining a military outfit receiving perks from the government while at the same time being a member of the National Assembly, Dr. Lam Akol wanted the situation of 'no war and no peace' to continue *ad infinitum*. He didn't care of its implication for the officers and men of the SPLM/A-united and the entire Shilluk people, some of who supported his political adventures. Indeed, the SPLM/A- united became Dr. Lam Akol's family economic project while pawning the Shilluk Kingdom to an elusive peace. He treacherously turned the gallant SPLA-united soldiers into a slave army in a *gum arabica* project which served him personally.

I maintain that Dr. Lam Akol did not want to come back to the liberation struggle. He had exhausted his political gimmicks that he had to succumb to the obvious. Thanks to the existence of some highly placed disgruntled officers in the SPLA ranks who hooked their hopes on Dr. Lam Akol political dexterity. It appeared like the old days of the Nasir faction were being rekindled. They helped engineer an easy return of Dr. Lam Akol into the SPLM/A. This is a long issue and I will not delve much into it; suffice only to say that the insistence of the same clique that Dr. Lam Akol must come back to the SPLM/A at the head of this SPLM/A-united, which had disowned him, is partly responsible for the disaster that followed in the Shilluk Kingdom. Dr. Lam Akol was then flown back to the Shilluk Midwest against our advice to supervise the integration of the forces, which had kicked him out. They placed Cdr. Akwoch Mayong Jago under intense pressure to recognise Dr. Lam as his commander-in-chief forcing the officers Dr. Lam had earlier victimised including Cdr. James Othow to opt out of the integration and returned to Malakal to continue their collaboration with the National Congress Party instead of joining ranks with the SPLM/A.

It is worth mentioning that our contacts with officers of the SPLM/A-united started way back in 1999. Dr. Lam reacted negatively and this precipitated crisis within his FRRA outfit in Nairobi. Many of the officers manning the FRRA in Nairobi, nearly all of them related by blood, marriage and friendship to Dr. Lam, were under strict orders not to have contacts with SPLM/A officers and in particular myself. One charge that came against late Tito John, Achwanyo Arop, John Kuleker, Dr. Charles Yor and even Dennis Aywok who still works for Dr. Lam in spite of the humiliations he was subjected to in Nairobi, was that they had contact even at the personal level with SPLM/A officers in Nairobi insinuating that they were about to defect. *Inter alia*, the charge against Dr. Charles Yor as per message 002/2/2000 dated February 2nd, 2000 reads as follows:

"He [Dr. Charles] has been involved in meetings with Dr. Peter Adwok Nyaba and Dr. Walter Kunijwok in order to incite rebellion among our troops to join a movement they are forming with SSIM officers. It is believed he as been sent to the field with a mission to make contacts with our officers to recruit them into his destructive plot to create instability in Collo land."

This is the height of paranoia not to be expected of somebody hoping would one day heal his difference with the SPLM/A. He exhibited this paranoia again, when Capt. Amum Othow and Lt. Dak arrived the Shilluk kingdom carrying some weapons for his forces. Instead of appreciating the efforts and thanking those who did it, he wanted to arrest the two SPLA officers. I am convinced beyond any reasonable doubt that returning to the liberation movement was in the least of Dr. Lam's priorities leave alone the issue of building the capacity of his forces and making them combat ready to defend the Shilluk Kingdom for which many people have supported him.

It is important to underline this accusation for it rendered it impossible for the Chollo Community we had established in Nairobi since 1998 to coalesce, function and deliver its services like teaching our children Chollo social traditions, customs and language. The majority of the Chollo people domicile in Nairobi to date came there through the auspice of FRRRA and of course Dr. Lam Akol. They are related to him in one way or the other and therefore pay him absolute allegiance. They were therefore prone to his machinations and had unflinching loyalty bordering on the false assumption that without Dr. Lam they wouldn't have accessed their privileges. This amounted to the abuse of the international humanitarian intervention in the Shilluk Kingdom. Dr Lam Akol transformed the FRRRA into a family economic empowerment project and as a tool to buy political support. All those working with FRRRA or permitted to run NGOs should demonstrate absolute loyalty to Dr. Lam and his politics irrespective of their content. Once an individual showed signs of recalcitrance he/she was transferred back to the field, ostracised and/or arrested [cases of Dr. Charles and Nyagwol Ajak].

While he knew his forces wouldn't countenance joining up with militia groups in Upper Nile and elsewhere, nevertheless, Dr. Lam engineered alliances with militia leaders e.g. Gabriel Tang-ginya, Paulino Matip Nhial, etc., and with political dinosaurs e.g. Wal Duany, etc., in the South Sudan Forum. Dr. Lam engineered Riek Machar's resignation and desertion of his position in the Republican Palace in the hope that he would now take over the Nuer forces. What was peculiar to these alliances was that they never endured. This must be attributed to Lam's lack of humility and his projection of ignorance on others without the modesty of perceiving his own, a reflection of false perception of himself *vis a vis* others, which incessantly prevents him from engaging in genuine dialogue. Dr. Lam is easily offended by brilliant contributions not originating from him explaining his frequent conflicts with others because of his urge to possess or own the initiative. This abrasive greed fitted Lam against many of his colleagues in the academia, political and social spheres.

I have made this lengthy digression to prove as falsehood the assertion of a power struggle between me and Dr. Lam Akol. Indeed, what appears like a power struggle is Lam's refusal to accept that others also can make their contributions particularly those who oppose his treacherous about turns. That's why he would pick up a quarrel with anybody whom he perceives to be intelligent or who has made better contribution to a common cause before him. He is so comfortable with the illiterate and flatterers.

What then is the genesis of my clash with Dr. Lam? As I mentioned above, I will only highlight the public issues that conflict me with Dr. Lam. The first instance I differed bitterly with Lam was in 1991 following the Nasir Declaration. I had supported the Nasir Declaration a move that prompted my return to Kenya from a sabbatical leave

in Berlin, Germany. The level of Nasir faction's collaboration with the NIF regime incensed many of us triggering serious cleavages with Dr. Lam Akol, the chief architect of that policy. I believe we never recovered the kind of mutual trust we had before. Propelled by patriotic principles, I opposed whatever political move Dr. Lam Akol adopted in relation to the NIF regime including flirtation with Ali el Hag and the Fashoda Agreement 1997. This invoked his wrath and immense hatred against me prompting his attempt to have me executed by firing squad in Tonga in 1995.

The clash between Dr. Lam and all others must indeed be ascribed to differences of agenda. Dr. Lam has a personal agenda driven by a fiery ambition for power and supremacy; a personal agenda, which is oblivious to and does not recognise the ingenuity of others. It instead predisposes him in contradiction to others be they his superiors in age and knowledge, colleagues or subordinates. The numerous shifting alliances and political positions Dr. Lam adopted should be attributed this personal agenda.

This personal agenda wouldn't have endured without support, tacit or otherwise. This is one serious contradiction that feeds Dr. Lam clashes with people. He reads 'correctness of his position' into this support based largely on social and blood relationship. Dr. Lam finds himself at every political turn and leap surrounded by his uncles, cousins, brothers and sisters, in-laws, nephews and nieces, etc., the opportunity seekers and the wilfully blind Shilluk ethnic chauvinists. These people are ready to follow Dr. Lam into the political abyss without warning him of the impending dangers of his trajectory because to do that would mean losing their perks in his humanitarian outfit. Indeed I hold them responsible for Dr. Lam's bad decisions and policies. They have inadvertently destroyed Dr. Lam by perpetually supporting his fallacious self-appreciation and aggrandisement enabling him to treat as pawns even his own colleagues. When Dr. Lam's political iniquities misfire or backfire, these people turn around to blame it on innocents like myself and the people Dr. Lam has arrogantly aggressed.

Who is responsible for the burning of the Shilluk land in March 2004? I ask this question because my name has been dragged into the controversy when the fact is clear and obvious to all that I don't boast of having people under arms in the Shilluk Kingdom. Dr. Lam and his mishaps must be held responsible for this disaster. All those who have been counted to have been responsible: Cdr. James Othow Along, Akwoch Mayong Jago, Bupwoch Kur, Achwonyo Arop, and many others were Dr. Lam's officers in the SPLM/A-United. I was not an officer of Lam's SPLM/A-United, so wasn't late Dr. Kunijwok. Had the Shilluk elders and intellectuals addressed the root causes rather than the symptoms of the in-fighting in the SPLM/A-United, they would have discovered the person responsible for the burning of the villages, the present instability in the Shilluk Kingdom and bitterness among the Shilluk people.

The involvement of the 'Nuer militia' whether or not on the side of James Othow Along, *et al* must also be attributed to the short term unprincipled alliances Dr. Lam constructed with Nuer militia commanders since he sneaked into the Shilluk Midwest in February 1994 when he fell off with Dr. Riek Machar Teny-Dhurgon. It is to be recalled that in March 1995, Dr. Lam Akol ordered his SPLA-United forces to cross into Gezira to help Gabriel Tang-ginga fight against Riek Machar's South Sudan Independence Movement/Army [SSIM/A]. The result was the murder of a very strong

SPLA officer – Cdr. Peter Panom Thanpiny. Dr. Lam perceived falsely that that alliance would enable him take over from Riek Machar the leadership of the renamed SPLM/A-united.

In February 2003, Dr. Lam Akol signed a co-operation agreement with Major General Paulino Matip Nhial [SSDF] and Dr. Michael Wal Duany [SSLM] just a few months before his supposed change of heart and mind to join the SPLM/A. What was the content and objective of that agreement? Was the cooperation agreement absolutely necessary? What happened to that agreement when Dr. Lam Akol, having been chased away by his officers, decided to sign another agreement, this time a merger, with Cdr. Salva Kiir Mayardit on October 31st, 2003? If Dr. Lam can exploit the political cleavages of ‘others’, why is it difficult for his cronies to envisage that those ‘others’ could also exploit the cleavages and frictions within the ranks and file of his SPLM/A-united?

The burning of the southern part of the Shilluk Kingdom including Alaki is indeed the boomerang effect of Dr. Lam’s political stratagem. It is the policy of deception turned loose; and short-changing of people which backfired leading to the destruction we all watched helplessly. The innocent Shilluk paid the price of Dr. Lam’s folly and political miscalculations. Is it not really preposterous for a leader to commit grave mistakes and serious errors of judgement and yet turns around to blame it on other people simply because they did not support his adventures. Nobody should have the temerity to count me among the culprits of the destruction of the Shilluk Kingdom.

I travelled there in April 2004 as a humanitarian worker only to count the losses. The assertion that the problems in the Shilluk Kingdom hinged on the ‘four doctors’ made by one of the chiefs who came to Nairobi in mid 2004 and hence the document ‘*komwa dhok akyel*’ hurriedly distributed before I could even append my signature smacks of something sinister. I have never even once masqueraded as a Shilluk leader. I have never entered private deals and agreements on behalf of the Shilluk people. I have never received gifts in whatever form from the enemy for having betrayed the cause of the South Sudanese people.

In all honesty, I am not against ‘*komwa dhok akyel*’ *per se* but it is important that we should also be able to discern who reneged from ‘*komwa dhok akyel*’. It is being peddled that I am among those who didn’t want Dr. Lam back into the SPLM/A. This couldn’t have been further from the truth. Nobody has the right and capacity to stop Dr. Lam from rejoining the SPLM/A. It is the movement he helped build and his rightful place he deserted when his fits for power prompted his collaboration with the enemy and took him to Frankfurt and Khartoum. What I opposed and continue to oppose was the treacherous sneaking of Dr. Lam to the Shilluk Kingdom in November 2003. I opposed it because I thought it would trigger and escalate the conflict between him and his officers who had taken the decision to remove him from their ranks in the SPLM/A-united. Dr. Lam was again given an opportunity to precipitate the crisis that eventually resulted in the burning of the southern part of our beloved land.

Dr. Lam Akol returned to ranks of the SPLM/A wishing to be placed in what he called ‘*my place*’ in the movement’s hierarchy. This ‘*my place*’ situates him immediately after Dr. Riek Machar because without being posited in that rank, there

would be another fellow Shilluk officer in the person of Cdr. Pagan Amum placed above Dr. Lam Akol in the SPLM/A hierarchy. The existence of a fellow Shilluk in a senior position to him is what troubles and maddens Dr. Lam Akol. This is the background to the entire hullabaloo he has been making since October 2003. Thus *'komwa dhok akyel'*, all the attacks against my person, his attempts to hijack some of my initiatives e.g. the wedding of my grand niece in 2004, the chairmanship of the Chollo community in Nairobi and the very idea of the all Shilluk peace and reconciliation conference, etc. are just smokescreen against which he plays his dirty tricks for snatching the position of Cdr. Pagan Amum in the SPLM/A hierarchy. Some of his cronies are reported to have said that Cdr. Pagan Amum is a small boy and must give his position to Dr. Lam Akol as if it were a Shilluk affair.

Talking about the Shilluk peace and reconciliation conference, I initiated the idea in 2003 in Panyagor and mobilised resources to have a meeting of the Shilluk delegates then. Dr. Lam felt offended that I was the one who initiated this idea and also mandated to make the necessary contacts. When he realised he would not succeed in his scheme to hijack and make it SPLM/A-united 'liberation conference', he made it a news item appearing in bold headlines on el Sahafa Newspaper No. 3657 of 26th July 2003. It was written in such a manner that only somebody with the intimate knowledge of the background could tell the source of that news item. The target was the Sudan government intelligence and security organs. It was maliciously meant to look like the project proposal for the Shilluk peace and reconciliation conference I had faxed to Joseph Bol Chan was the source of this leak. I have strong reasons to believe that Dr. Lam sourced el Sahafa Newspaper with the information. There is a correlation between the failure on Wednesday July 23rd of the meeting which Dr. Lam called in the house of Dr. Kunijwok and the appearance of the Newspaper article. Dr. Lam Akol left Nairobi on Thursday July 24th and the article appeared on Saturday July 26th.

Dr. Lam in his desperation employs all means to fight his perceived enemies even if that meant a danger to the common cause. The Shilluk people may want to know of the circumstances of Dr. Lam's orders to ambush Rath Ayang in 1988, which eventually triggered a massive desertion of the Shilluk men within the SPLM/A. They may also want to know how Dr. Lam Akol at the head of the Nasir faction delegation in Nairobi sent in October 1991 Cdr. Taban Deng Gai to Khartoum to negotiate military cooperation with the Sudan government army to fight the SPLA.

The comprehensive peace agreement has created a new and different context. Peace and reconciliation is topical and desirable for each and every community in South Sudan. The Shilluk people desire it more than any other people for the simple fact that the destruction that was meted came from their sons and daughters. Again the same forces of 2003 are being marshalled against the conference simply because I have resurrected the idea. Dr. Lam Akol and many of his supporters have not received well my recent travel to and calling for a Shilluk meeting in Malakal on May 19th, 2005. The very fact that Rāth Kwongo Dak had accepted to preside over the conference torments Dr. Lam Akol and hence his atavistic instincts for attack and vengeance.

He perceives having lost out, as though there was a competition for glorification between the two of us. He jumped into the ring to handle the correspondence for the conference taking place between the different communities in the Diaspora: between

Dr. Daniel Othol [Britain], Jago Dengmash [Australia] and other Chollo communities in USA, etc. and I in Nairobi. He started to spread false information about the position of the Chollo Community in Nairobi. He has even resorted to writing press statements and making somebody else to sign it – something that split him with Mr. Peter Abdalla Sule in 1997. The Press Release dated 6th June 2005 signed by John Oyiejo Lwong is the work of Dr. Lam Akol to discredit me as the Chairman of the community in Nairobi. It is part of the campaign to hoist me from the leadership of the community. Dr. Kwickwajo Shawish Nyawello, under instructions from Dr. Lam Akol also innocently in an e-mail circulated on June 9th, 2005 and from Yei in South Sudan, carried a fabricated account of the failed conference 2003. There is concerted effort to misinform the Shilluk Diaspora.

I don't mind being hoisted but there are better ways of doing it without having to generate ill feelings. In any organisation the secretary for information can't publish a public statement about a meeting without the knowledge of its chairman. Dr. Lam flouts the rules to suite his own purpose. He fails to realise that in doing that he inadvertently is working to destroy the Shilluk Community in Nairobi.

I believe each and every one of us is endowed with a feeling, vague it may be; an ambition, a hope to be something or somebody. This can't be the monopoly of one individual to warrant arrogance and self aggrandisement. Up to this point in time I have kept down my head. This was not because I don't have appetite for power. No, it was out of respect for norms and rules of the game. I don't have to raise dust and put in jeopardy the interest of the whole Shilluk people simply because I have not been appointed to the position I assume is my rightful place. This was also out of self respect but more importantly out of the desire for the unity of our people.

I am tired of Dr. Lam's provocations and fiddling, some of which now have involved inciting his cronies and close relatives to harass and intimidate some of my relatives in Malakal and Khartoum on account of the process for bringing peace and reconciliation among the Shilluk people. Dr. Lam believes it was his prerogative to convene the conference. He is even given support against glaring incidence of his iniquities. Some people have the audacity of condoning his outrageous social and political mistakes, fudging them and blaming it on others like myself in order to protect his personality; thus providing him with the psychological energy to continue perpetuating his tricks and attempts to transform the Shilluk Kingdom and its people into '*nya-family project*'. These people have become part of him are therefore indistinguishable from him. They therefore will have to suffer his fate. I am saying this because I am nearing the limit of my patience with Dr. Lam and his continued attempts to impose himself as the sole leader of the Shilluk people.

I am restraining myself only to see that the all Shilluk peace and reconciliation is successfully concluded and its objectives achieved. Nevertheless, Dr. Lam is continuing with provocations. Apart from trying to scuttle the peace and reconciliation conference he has pulled a theatrical coup against me in the Shilluk Community in Nairobi, what Mr. Samuel Oyath Nyiker flippantly said that '*lawo akwany in gol Yor*' after the meeting on Sunday June 12th. I have ignored that as yet another Lam's futile attempt to keep afloat when he is losing ground everywhere. I have given Dr. Lam Akol the opportunity to emulate what I did. If ever Dr. Lam believes I had caused him harm by refusing to support his schemes, let him match in

words and deeds what I have done: I have forgiven him for detaining me for six months in Tonga from December 4th, 1994 to 16th, June 1995. Not only was I subject to all kinds of humiliations but Lam had the audacity of sentencing me to death by firing squad. It was the good judgement of the patriotic SPLA officers that saved my life.

I am requesting Dr. Lam to stop unnecessary provocations because he perceives that I am blocking his access to position of power. I am also requesting those who blindly support Dr. Lam and his schemes, including some learned fellows, to do justice unto themselves by becoming objective in their judgement of events in the Shilluk Kingdom. They should come to the grip with reality that Dr. Lam Akol is no longer the Chairman and Commander in Chief of the SPLM/A-united. In fact the SPLM/A-united does not exist anymore. Dr. Lam Akol Ajawin has therefore become an ordinary person subject to the codes of our society. He is solely responsible for his fall from grace with the SPLM/A; the SPLM/A-united; with the National Congress Party; with the Justice and Equality Party; etc. His inability to sustain his position at the top echelon of power in the South and among the Shilluk should not drive him crazy to make more enemies even out of those who had admired him before.

Nairobi, June 10th, 2005