

My Advice to Zechariah Manyok Biar and Ateny Wek Ateny

Friday 11 January 2013

In response to Is "Dinka Bor against Dinka Bahr el Ghazal?" by Zechariah Manyok Biar.

By Beny Gideon Mabor

January 11, 2013 - The complementary opinions expressed on different occasions by different opinion writers, who seemingly identify themselves along ethnic lines were not helpfully analytical per se but rather likely inciting the great Dinka community to hate themselves over the killing of our national figure and a hero of press freedom, late Isaiah Diing Abraham Chan Awuol.

This utterance of opinions should not go unchallenged. The Dinka community has never hated each other before and will continue united for common good regardless of the political leadership direction.

Therefore, the premeditated assassination of Isaiah Abraham by forces of darkness must not be trivialized into a particular tribal issue against another tribe. Late Diing Chan Awuol is a South Sudan national and a freedom fighter who did his part for a just cause to see his country a free state where opinions for nation building are given space for betterment of the government. Press freedom is a free advice given by unpaid advisers. It is upon the government to act upon which is good advice and put into dustbin what is rubbish.

A freedom of speech is a civil and legal right guaranteed by the constitution and the law. To the contrary, it proves that South Sudan seems to be a country where opinion kills. Yet, the author is very optimistic and continuously calling for calm not to conclude that Isaiah Diing Abraham, was killed by the government though circumstances sounding his death incriminate the government evidenced by the prior threats on his life by people known to him and whom he could not disclose their identity to other people.

However, I warn my dear colleagues to stop this advocacy of exchanging their personal views surroundings the death of Isaiah Abraham on the predictable accusation against particular tribe as a whole to be responsible for his death and the subsequent equation of the government with communities must too be discarded. The community does not kill but individuals can kill and held accountable individually and not otherwise.

Sadly, such killing was a cowardice act of evil thought by such individuals and will be dealt with accordingly whether by law or by unshaken power of God to account for those responsible for his early demise. The assassins missed the target rather for Isaiah Abraham will not physically be with us again but his legacy shall shine forever and shall serve as the guiding principle to press freedom and the opinion writers hope for the best that the blood of their colleague washed away shame and agony imposed on them by unknown enemies.

The demise of our colleague in hand of unknown assassins yet to be proven at the end of the day must not cause mistrust and confidence as argued in the opinions of the two writers. Mr. Ateny Wek Ateny in his speech delivered on 4 January 2013 at Nyakuron Cultural Centre in a memorial service for late Isaiah Abraham, where he said "the killing of Isaiah has driven wedges amongst communities; the government was made to shy and bite its tongue in disgrace, for the fact that it has failed to protect writers; the forces of darkness might have clearly celebrated that the Dinka Communities would be dividing along clans Bor vs Dinka Bhar El Ghazal". This is irresponsible statement and Mr. Ateny Wek should withdraw it forthwith. I presume all of us do not know the most wanted assassins of late Isaiah Abraham to enable you pre-empt the mind of Dinka Bor community that they may accused Dinka Bhar eh Ghazal.

It is too very unfortunate to be supplemented by Mr. Zechariah Manyok Biar, in his article entitled: Is Dinka Bor against Dinka Bhar el Ghazal? The article was Published by Sudan tribune dated 8 January 2013, in the first paragraph where he said "the killing of Isaiah Abraham and the anger it generated in Dinka Bor Community has made some people wonder whether Dinka Bor now see Dinka Bahr el Ghazal as their enemies". I once again call upon Mr. Zechariah Manyok to withdraw his statement too and dismiss that there is no existence of such wondering allegation between the two Dinka communities.

Although his maintains his silence that his statement in agreement with Ateny Wek's opinion on the same did not mean planting conflict between Dinka themselves, yet he wrongly concluded by saying "the killing of Isaiah has caused the loss of trust between the two major Dinka regions". Why causing mistrust when this is an act of impunity whose makers shall be held accountable at the end of the day? Why can we dwelt on calling upon the government which is responsible for the life of its citizens to apprehend the killers and brought them to justice instead of accusing communities? I pray my colleagues both Zechariah Manyok Biar and Ateny Wek Ateny to accept my observations and advice without precondition. I know two of you are calibers of indisputable status but distance yourself from tribal inclination.

These two quotations or irresponsible statements you released made me to read between the lines as your colleague in the

world of thought and advise that our thought are also tighten with justifiable reasoning. Any attempt to advance your analysis including other writers and citizens alike on the same trend may degenerate into tribal hatred and no one is looking for it.

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