

General Introduction

The Luo National Congress LNC is the nucleus of a pan-Luo institution with its foundation firmly anchored on the central theme of the Luo condition which is the Luo migration.

Luo National Congress, LNC ena cöönh diër ri dwättö mar jiy bëët mo wo cwøl ni Luo ni tiere bäre ocwöth raa acaara mar yi bëët Luo ni ena ri wääth nyaay mana tögö yiacäängë (kiper many kwör bëëte).

The Luo migration both separates Joluo and it is at the same time what brings us together like the expansion and contraction of an elastic band.

Wääth nyaay mar Luo beeye ni keeth Jø-Luo ni mayya thwøø beeye ni dwal øøni na aciel ni rööma man ö leethik wo meec dëërë ni cak dëere jonnø.

Today we Joluo find ourselves at a cross roads in history. Our social, political, economic and cultural position from Gambella to Mahagi, Malakal to Mara is precarious. For that reason, we all feel an urgent need to tighten at this point in time the elastic band that binds us together into Wan Aciel.

Dicangi ø ni Jø-Luo øøna timö ni ø ena yith agäk jïedhī ki yi leerø mar nīr bëëttö. Bëëttö marø ni øøna aciel ki ri paac, athibel, kwärö ki kööngngö ki mana täge ya Akööbö, ki Gambëëla këel mana pïie Mahagi, Malakaal, këel Mara ni en Tanzania ba känni ki jööt dëel jïiø. Kiper manøgøø atimö ni ena gīn mo pere leth mo manynya man twöö lëethik man kuur øøni na aciel yi Wijur aciel.

A first attempt at tightening of the Luo band was carried out by our forefathers under the auspices of their institution the Luo Union. Forces outside the Luo body threatened by the coming together of our people orchestrated a break of the band and disintegrated the Luo Union.

Mana kwøng kwäc øøni päärö man twöc ge leethik dikwøng yicäängë bee kanya cwääcge Luo Union. Kar kaace, juurrë moa ni tøøri ri Luo ninäk kuuttö mar Luö egi neenø ni ba beer kiper geni, gena ö maal ni tīcgi tīie mo cööta thøøl dwätö mana twöcge ni raanyge dëel mana cwääc ni cwøl ni Dwättö mar Luo.

Today with the advent of modern ICT the stars are once again lined up. The opportunity is here for our generation to pick up the mantle from where our forefathers left off and continue the journey of Luo Integration. Today the Luo migration has reached its apogee in Washington DC all the way into the White House. The Luo diaspora in Kampala, in Juba, in Nairobi in Addis Ababa, In Kinshasa, in Dar Es Salaam, Toronto, Canberra, New York, London must have its human and material resources channelled back into Pinyluo

Dicangi, ki ri cwääc kømpiuter ki luup mo joot ki ri køny røk ki ge,ennø jøa ni jige da acaara kiper yi

nyim rege acängge bwøththø nee tiiġe. Ennø jiiø da gumdëel man kwanyø ġina pere leth ki ri kanya nguut kwäc øøni yie ni cääththø nyim ki wääth mar dwal Luo. Dïcängi, wääth mar jø Luo apii Washington DC yi White House. Jø-Luo mwøa en wøk bëet mano tãġe Kampala, Juba, Nairobi ka Addis Ababa, Kinshasa, Dar Es Salaam, Toronto, Canberra, New York, London, omanyø man dwalge dëetge bëet ki jammi mwøa en cengge kiper bëenyö mar ngööm-Luo bäre.

It is time for the consolidation of the gains of the Luo Migration won by our ancestors.

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Man nø beeye caa man tiiø kony mar wääth mana caath kwäyyø ki mana jootge ni teek.

The gains of the Luo migration have created a diverse set of Luo stakeholders; all from Jo K'Obama who have never set foot in Pinyluo and don't speak lebLuo/dhoLuo to Joluo m'olal i tim, Joluo who left pachø a long time ago and have never set foot in Pinyluo again, to the separated Luo groups in Pinyluo proper who don't have regular natural contact because of artificial boundaries.

Kony mana dwuø ki kør wääth nyaay marø bääť piny acipø jiiø ki jiy mo teengi-teengi mo løny man dwalge cenggi kiper ööny maal mar Wijur bare; mano tãġe ri jø Obama ni nywøł yi jur, ni piiē ri JøLuo mwøa wec paac kany mo bäär yiacängē, kēel mano piiē ri Jø-Luo mo poot en miēc Pinyluo dicangi en ni gääbö marge ki nyimēēkge otīc kee mo juurrē ni teek ki cwiiri bëet.

It is here that the LNC comes with a proposal for multi-dimensional integration of the Luo body, an integration of the stakeholders, of segments of Luo society to strengthen social cohesion and the cohesion of Pinyluo itself.

Bee ki kør lup luup moi bëet ni ø LNC maal ka acaara kiper dwättø mar Jø-Luo, ki jiy moa yithge met ki bëenyö mar Wijur mar Luo, nee tiiø ki tiiē mo dēel cäng ki kuurrø ni Wijur aciel nee duunne ki teek yi ngööm-Luo.

- One dimension of integration is to make Joluo find each other in trade associations

Jöø aciel mar kuuttø beeye man tiiē Jø-Luo mo tiiē mo teengi-teengi nee dëetge wo jøťge kiper wil acaare ki tiiē na aciel.

- Another is to make Joluo find each other without hindrance: women and men, the youth and the old.

Jöø mayya beeye man tiiē Jø-Luo nee dëetge jøťge ni bäng jammi mo ġeēnga ġeni: mään ki cwøw, mwøa therø ki mwøa døøngø.

- Another is to make us find each other as Acoli, Alur, Anyuak, Balanda Boor, Collo, Pari, Luwo, Langi, Kuman, Jopadhola or as Thuri.

Mayya beeye man tīme ni jōöt man ö wīth atudë mo Luo bëët ki ngäcgi dëëtge: Acholi, Alur, Anywaa, Balanda Boor, Collo, Pari, Luwo, Langi, Kuman, Jopadhola wala Thuri.

- Yet another is to make us find each other and connect Joluo in the diaspora including their children and grandchildren to Joluo Pacho.

Mayya beeye man tīi nee Jø-Luo bëët ki nyĩgi ki nyikääcgi moa en tiet miëri wøk nee bëëtge ni dëëtge ngäcge ni dëëtge ege kuurö ki Jø-Luo moa en paac.

The success of this Luo Integration is the beginning of Luo prosperity in our ancestral homeland of Pinyluo.

Kuuttö ki tīic na aciel mar Wijun-Luö kanyo thur kare tīmō ni beeye tägō mar bëenyö yi ngøøp kwäcø bëët.

Unna Pwøøa

Jatelo,

Opwonya Nokrach,

10. 07.2023

Luo National Congress