

SUDANILE CHRISTIAN DEMOCRATIC PARTY

Peace, Unity and Love



DECLARATION OF SUDANILE CHRISTIAN DEMOCRATIC PARTY (SCDP) AND THE PARTY PROGRAM AND POLICIES

What are the Philosophies behind Sudanile and Sudanile Christian Democratic Party and her flag?

I think it is prudent to first explain the philosophical ideas of my party – the SCDP. After you have understood my philosophy you will understand the reason for choosing our programs, vision and policies to respond to the needs facing our country.

To begin with, the first part- Sudanile. I consider this as the true name of our God- given state. Two words are combined: Suda- meaning black people, or the land of the black people, and Nile- the land surrounding this great river. The Nile is the source of life for the black people living along it- from Nimule to Kosti and farther to Khartoum and Cairo. We are proposing “Sudanile” as a better name for this country, advising others to suggest an even more appropriate name that reflects our history, our culture and our location on this continent.

The Sudanile Christian Democratic Party is founded on good traditional norms and the inculcated Christian values of our heritage. It is this foundation that will make SCDP the best representative of hopes and aspirations of the Sudanile society! With advancing technology making it so easy to build or destroy, to prolong or shorten, we dearly need Christian and other faith-based norms and values to guide all citizens of this country- government workers, the military, civilians, but especially our young people, who are human resource and stakeholders of Sudanile’s future – to assure sustained economic development.

The Sudanile Christian Democratic Party flag: The party’s flag has a prominent blue centre- representing the Nile- you can see the white waves. The coloured rings around the two keys are significant also: Black for the black Africans, Green for our green vegetation and forests, Yellow for gold and other mineral resources and Purple for Christian reflection and White for peace. The two keys serve as symbols for unlocking our democracy and opening the gates to our Christian values actions based on them. Indeed Sudanile has a Judeo-Christian heritage; that is why many Sudanilean do describe themselves as Christian.

As clarified above I, Mr. Manyang Parek von Chief Parek father of Sudanile Christian State, therefore, do hereby declare and present to our people and to the world community the party program of the Sudanile Christian Democratic Party with the focus on Christian Democratic Policies for Sudanile.

My Mission and Vision is enshrined in the Party Mission and Vision: In SCDP, we stand for Peace and Unity with Love – on a different note, tone and political

undertone. By implication, we differ from any other Sudanile party in that we are a party that is not just using words for political gains. We are not a party dressed in sheepskins. We are as innocent and pure, as the name suggests. We aim at a nation built on good Christian morals.

In a special manner, I take this opportunity to give great thanks to the SPLM/A. I do appreciate the Sudan People's Liberation Movement and Sudan People's Liberation Army (SPLM/SPLA) for achieving the Comprehensive Peace Agreement (CPA). CPA resulted to independence of Sudanile through successful referendum. This was a magnificent historic victory, due to their commitment and sacrifice of our lives for our motherland.

We also thank the hero Dr John Garang de Mabior. He is the father of CPA that culminated into the independence of Sudanile.

This independent country should be called the Republic of Sudanile. Its citizens should be referred to as Sudanilean.

Why Sudanile? SCDP advocates for South Sudan to be renamed Sudanile because Sudanile confirms our identity. We are black Africans. We depend on the great River Nile as our lifeline with neighbouring countries. This is why many years ago the word Sudan was coined by Arabs slave traders, who referred to black people living on the River Nile as Sudanese.

Take a note however, that in the past British colonial masters, name Sudanile as Southern Sudan, due to geographical setting and definition from the Northern Sudan. So by calling our country South Sudan is wrong because it does not reflect our identity and our life in general. It was a mistake for the British to hand over Southern Sudan prematurely to the Islamic Arab government which trigger civil war before independent in 1955 and ended with agreement between the southern rebel movement and the government of Khartoum in 1972. This accord could not last long because the fundamentalist Islamic government could not respect Addis Ababa agreement and imposed Islamic sharia on the whole country against the will of southern people in the Sudan. This became the beginning of the war again against successive Islamic Northern regimes by Sudan People's Liberation Movement and Sudan People's Liberation Army which brought Compressive Peace Agreement giving the prospect for southern Sudanese to express their will in casting their vote for independent southern Sudan from the North not remaining in one united Sudan any more.

Therefore, the birth of the Republic of Sudanile became obvious from the day our people voted on 9 January 2011 according to Compressive Peace Agreement. This was the end of illusion of the so-called New Sudan for the unity of the entire Republic of Sudan as was propagated by certain powerful and influential individuals within the SPLM/ SPLA.

What we should never forget: Our people have achieved freedom, justice and liberty which they have been yearning for and are now autonomous in our country of birth and nothing short of that as the Republic of Sudanile is free from the north and nothing will suffice. Any political Party that wishes to rob us of these inalienable rights is bound to be opposed with vigour and determination.

There are people who ask: Is the division of Sudan necessary? SCDP says yes! We can divide Sudan into more bits so all nations inhabiting her get their rights and their cakes. It is about economy and politic; not religion. Hence our Black Muslim brothers need to see this fact and make a way for themselves and their children, so they can have a great hope for the better future. Therefore, it was not necessary to struggle for one Sudan. Other black Sudanese in the north got to be politically mature enough to see their own political right.

Should religion be used as a means to oppress other people's rights? No. The Islamic government has used political power and religion against us with the sole need to derail us from our main objective and program. That is why SPLA/M could not successfully achieve the liberation of Sudanile within a short time.

Should wrong ideologies be indoctrinated into the minds of the young people for selfish reasons? No.

A wrong ideology is basically, that which is made up of ideas and principles that are not part of our traditional cultural set up in our society.

During the early days of the liberation struggle, SPLM believed in communism and they referred to it as a cheering of resources equitably among the people in the community with real intention of discrediting Sudan government that has concentrated the vast wealth in the hands of the few Arab clicks and elites. Communism is an idea that no one person should have more wealth than the other. This is good, because Christians and traditionalists abhor competition for wealth, which has led to dividing people into classes the poor and the rich in our society. As I speak, although SPLM intends to build a nation based on the economic principles of Capitalism, elements of communism persists and they have been concealed under greed for wealth leading to a confused economic system currently seen in the rapid depreciation of South Sudanese Pounds. This confused economic system is the reason why you see acute poverty striking people left and right. We do not believe in communist ideology as it is based on dictatorship, intimidation and oppression of people. It is a way of forcing bad ideas and principles through indoctrination on the youth and on the whole community and society at large against people will.

As stated earlier, we stand for what is good and we stand for a country that is built on morals and original thinking. Communism and the idea of the New Sudan are good ideas, as they tend to fight the domination of minor classes over majority of people and old thoughts that leadership and good life are meant for a

particular people. Well, Sudan is now a free country whose freedom is achieved on all fronts. However, it is true during the struggle there was an element of indoctrination which took place as people were taught socialist ideas and principles against their will.

Let the people be aware that we are still buried in the old and retrogressive idea of the New Sudan under the name Sudan Peoples Liberation Movement. By seceding from the rest of the Sudan on July 9, we have killed the idea of the New Sudan and buried it with all its misleading acronyms.

When it comes to the program of New Sudan it was in fact very ambitious and at the same time problematic as it was not realistic as a way of settling political conflict in the Sudan. Because struggling for the whole Sudan for the black's majority according to the population was very misleading and a waste of our human resource. Big populations of our blacks in the north is Muslim and are indoctrinated into Islamic Ideology and I do believe that it can latter brings serious division with in black majority in the Sudan. In this case external Arab forces can therefore provide them with material support in order to divide black population. Here our blacks who are Muslim can than have upper hand than us and take power and control us by using Islamic religion. In my opinion it is advisable for our black brothers to come to power and control the government in the Sudan. After that we can establish good diplomatic relation in full cooperation with politically and economically interest of the two sister's countries.

It is interesting to note however, that up to this moment, the SPLM Party is still struggling to establish a centralized system of government in order to control Sudanese. Despite the constitutionally agreed upon federal system is being use today. They opted to talk about decentralisation. But I think there is a political trick here or else a misunderstanding of the two words. Decentralisation is a small component of federal system. The fact that SPLM Party does not talk about Federalism and prefer decentralisation points to the idea that they are not ready to take power to the grass root. That will not be possible because our country is a Christian based society and should be protected from wrong political ideas. We only believe in God the creator of heaven and earth. Days of control of political power in the movement during the struggle are over and should not be allowed any more. It is now period of working for transformation of our new born country in order to realise unity and togetherness, as we believe in Christian ideology.

There is no second-class citizen we are all equal before God and moral law, according to our Christian values. Hence, those who fought during the struggle are as equal to their brothers and sisters who remained inside the country and those who left to go overseas. They are all an equal and opposite forces, which means we have contributed in a different way, to what this nation has become. Having gone through all these things, unity of purpose becomes paramount; to value unity as our strength and power.

What is the role of the army? Is their role for an individual's private use or is the army supposed to be nurtured for the public interest? SCDP strongly believes that our army is to protect us as citizens for this country rather than being used by any individual for his own selfish end. I know it was the norm of the day in the SPLM/SPLA for 20 years during the struggle to use the army for private use, but it should stop. We should work on transformation of our country and society free from dictatorship.

At this stage, I would like now to raise up my voice and the voice of my people and to the whole world community by telling you that our rich new born country, Sudanile Christian state is being invaded by Islamist criminals of the Sudan. As you are aware, these are people who are well known in the world of being uncivilized and barbaric, lacking cultural sophistication and sense of humanity. They only know how to kill their own fellow human beings because of Islamic ideology. In this aspect, my dear country men, it is clear that we do not have any choice but to stand up together in unity in defending and protecting our beloved nation which should never be taken again by wild dogs and wolves who live on natural resources of other people through mechanism of theft and looting. For our survival we have to pick up our weapons such as spears and bow and arrows in order to fight Sudan government up to the last man until we push them out of our motherland. It is a war of identity and survival and whether strong or not, we have to protect our nation by our blood and sweat for the happiness of our children in the future. Although long-term solution is to see that our black brothers and sisters in the Sudan do take power and rule as soon as possible if this region is to enjoy real peace and economic development.

Let us now reflect on young people: What is the way forward for our young people? SCDP aims at promoting programs for our young people. They have to be provided with social services, like education that provides employment, health care delivery services and shelter.

The Sudanile Christian Democratic Party is a people's centre catch party. It possesses vivid political strands of thought of mankind and his inviolable dignity, fundamental values of freedom, solidarity and justice.

In a changing world it is our responsibility to create a linkage between values and reality and act accordingly. SCDP's consciousness of the fallibility of human nature, shields us from the danger of creating ideologies out of politics. It also shows us the limits of politics. The party has undergone all the major initiations in the history of Sudanile. Today, we face the gigantic challenges of newborn nation with the same determination. Through its fundamental policies of orientation, such as social market economy, links with the West has the formulations for a free, just and dynamic development of our country. Therefore trust and confidence are our guiding principles in furtherance of the unification and development of our country and African continent.

This economic and social order in freedom is our model for an international policy order globalisation demands a new dimension of social market economy and provides the opportunity to ecological standards.

It is necessary to find a new definition for security. SCDP embraces the internal and external security in the world with its increasing new threats. For example, security is both from terror and as well as social security. Social security under the conditions of a globalised economy and the demographic changes as well as those pertaining to cohesion in our society and also the assurance to live in an environment worth living in and which every generation preserves for the next generation are what SCDP stands for. For this reason, we would like to promote Sudanile by strengthening the societal values and values that have to make our country successful in the global world economy. Our vision for Sudanile is to create a society of opportunities in which our citizens live in freedom and society, which respects achievement and success.

Our ethical convictions and our rich experience give us the strength and political wisdom to mould the Sudanile into a country of freedom, justice, security and opportunity for all persons. This is the basis upon which we collaborate with the citizens of our country for a good future.

The SCDP see her self as a Sudanilean political centre party with national interest without political pretensions. We advocate free and transparent with accountability – a people's party that offers a political home to men and women from across the social spectrum. Indeed SCDP membership does not require Sudanile citizenship as long as the person is either a citizen of another member state of the African Union or can prove legitimate residency in Sudanile for five years. However, they have to be committed to the sovereignty of the state, respect her creed and fully support party's objectives and political program.

The SCDP is conservative, staying true to both tried and tested values as well as those worthy of preservation; it is liberal, advocating freedom; it has a social conscience, looking to the needy and disadvantaged; and it is progressive, open to new ideas.

Politics from a Christian perspective is based on people and their real concerns and worries and thus rejects utopian visions of the future and political doctrines of salvation.

In this regard the Christian concept of mankind forms our ethical basis for responsible politics. We, nevertheless, take cognizance of the fact that no political programme can be derived from any Christian faith.

The Sudanile Christian Democratic Party is open to any person who recognises the dignity, freedom and equality of all persons and, accepts the guiding principles of our political behaviour , which emanate from the former

values. Our collective behaviour in Sudanile Christian Democratic Party rests on this foundation.

The SCDP is formed by men and women who wanted to shape and transform the future of Sudanile in accordance with a Christian based people's party as now independent from the Northern Islamic Fundamentalist successive dictatorship regimes which has committed serious atrocities on our people in the past during the war. Its membership included catholic, protestant-evangelical Christians and men and women belonging to all regions and social classes. The SCDP has conservative, liberal Christian-social roots. On the basis of common ideas, members of SCDP have contributed considerably in the writing of the Sudanile. It would always keep on determining the crucial political decisions of free social market economy, all major, social laws, allying Sudanile with the west's ethical and defence community.

The spiritual and political principles of SCDP are rooted in the social ethics of the Christian churches, the liberal traditions of the enlightenment, the conservative value maintenance of relationship and the recognition of the fact that the state should not be considered as almighty. They are also a result of Christian and patriotically motivated resistance to Islamic regimes in the Sudan. Our aspects of the identity of the SCDP are the peaceful revolution to protect and transform the country from its destruction by Islamic government of the north. The achievements and experiences of the citizens from Sudanile are enrichment to our community and the SCDP.

The SCDP supports a liberal constitutional state and the rule of law, representative democracy, a social market economy and a federal state structure as the basic pillars of today's Sudanile state. Having overcome the so-called one Sudan, Sudanile now upholds the principles, which would bind the free nations within the framework of the African Union as a one community.

The SCDP has played a defining role in post-war history, from the introduction of a social market economy, integration with the East African countries and setting up the Sudanile Armed Forces right through to rebuilding the economy. With its basic principles, modern political objectives and convincing personalities at municipal, regional, national and African level, the SCDP offers a guaranteed successful and sound approach towards tackling the major challenges of the future.

The Christian Concept of Mankind

Our Party is interested in the Christian concept of mankind because we did not just crop up from nowhere or from an empty space. We believe there is a Supernatural Being called God who created all of us and is expecting us with our innovations and modern thoughts to behave in a certain way according to his will.

In our view, God created man in His own image and likeness. As a consequence of this Christian concept of mankind, we believe in the inviolable dignity of the human being. The dignity of all persons is the same, irrespective of their sex, colour, nationality, age, religious and political convictions, disability, health and performance, success or failure and of the judgment of others. We consider every person as unique and indispensable in all stages of development. The dignity of man including: that of the unborn and dying persons is inviolable.

The right to free development of one's own personality and one's willingness to take on responsibility towards one's neighbours stems from this human dignity. The human being has the free will to take his own moral decisions. In accordance with our Christian beliefs, he has responsibility towards God and to his own conscience and should act in solidarity with his fellow human beings in the community.

Every human being is fallible. This is why limits are set for political planning, innovativeness and creativity. This insight protects us from any ideological doctrines of salvation and political totalitarianism. It affords us the opportunity to embrace reconciliation and forgiveness.

We consider the human being as part of creation. He has no right to use nature arbitrarily. Nature has been entrusted to us to maintain and to preserve. We are responsible for the condition in which we leave it to future generations.

It is upon this concept of mankind that the fundamental principles of democratic governance in constitutional states are based. This is also valid for all non-Christian persons who do not derive their dignity, equality and human freedom from Christian beliefs.

Our community lives on intellectual principles, which should not be taken for granted. SCDP assumes the responsibility of maintaining and strengthening the Christian-based values of our free democratic system. They are the standards and points of orientation of our political behaviour. Our basic values of freedom, solidarity and justice originate from there. They make demands, set limits and are mutually interdependent. At the same time, they are of equal importance. It is our duty and the core of our political stand to rate them in a prudent manner. As inalienable human rights the basic values are universal and go beyond the scope of our national borders.

Freedom

Human being is created free. As an ethical being he should make decisions and behave in a responsible way. Not even a totalitarian system can deprive him of his inner freedom. One's own freedom is determined and limited by the other person's freedom. He who demands his freedom must respect the freedom of his fellow human being. Freedom comprises both rights and responsibilities.

Freedom goes with responsibility. Politics must secure for the individual the freedom that he requires. It is also the responsibility of politics to safeguard this freedom for the whole community. Human being can only develop his personality within the community. He who shirks communal responsibilities does not set himself free, but rather makes himself poor and lonely. Just as there are dependencies, which degrade a person, there are also relationships in which one's freedom can be enhanced.

The law guarantees freedom by protecting the personal dignity of the individual. It regulates the orderly and peaceful coexistence of people. Limitations of freedom are only allowed in cases where they are required for the protection of freedom. For freedom to be effective there is the need for social justice. The conditions under which a person lives should not obstruct freedom. Every person must be given the opportunity to develop according to his wishes, abilities and talents. Achievement and property must be respected and protected. The material tenets of freedom must be secured.

Freedom makes it possible and provides the need for responsibility for personal development. This is why there should be provision for social life according to the principle of subsidiarity: what the individual citizen can achieve single-handedly, within the family and in free association with other persons better or equally well should remain his duty. The state and communes should only perform those duties that the individual citizens or respectively smaller communities are not capable of fulfilling. The principle of subsidiarity applies also to relationships between smaller and larger communities as well as to activities between private associations and public organisations. The principle of subsidiarity demands that larger communities, including the state-owned ones, intervene when the socio-political demands are too overwhelming for the smaller communities.

Freedom is realised in practical life through personal responsibility and collective responsibility. The citizen should experience and live out freedom in the family, neighbourhood, workplace and leisure as well as in the community and state. He should participate in communal activities, be a team player, vote, and take part in decision-making. He should not be marginalised and made to play the role of a subservient nonentity and the mere recipient of achievements of the state. Independent judgment and responsible collaboration protect him from being misled by different forms of ideology. We want to strengthen the sense of responsibility and general welfare, duty-consciousness and civic responsibility.

Personal achievement is part of the development of one's personality. A person's dignity and his rights are independent of any achievement of his own, but experience his own ability to achieve are an important source of his life. Achievement is an inevitable drive. It is, therefore, imperative to promote one's own readiness to work and to achieve and one's own initiative, whether there is any desire to earn in the final analysis or not. Without personal achievement no welfare society can survive, acquire and preserve wealth.

The preparedness to involve oneself in achieving freedom and to defend it externally and internally is an integral part of freedom. We are committed to consolidating democracy and the rule of law. He who is free has the duty to intercede for the freedom of those who are deprived of their freedom. Freedom should not be limited to only a few nations or societal groups. We want to extend to all human beings and we are making our own contribution towards that.

Solidarity

Solidarity derives from the commandment of love for one's neighbor and is in consonance with the social nature of human beings. The aim of achieving humane life for all compels us to act in solidarity with all. Solidarity pertains especially to those who have not yet, no more, or cannot permanently attain and sustain the basic principles of life in freedom.

Solidarity is the right and duty of every human being. Everyone contributes through their work and achievements so as to enable the community to stand up for the individual. We commit ourselves to this mutual responsibility. Elementary forms of solidarity constitute help and support for the immediate personal relationship-in the family amongst friends and fellow citizens and in private communities. Nevertheless, where the individual is overburdened, the community and the state have to come in to assist.

The commitment to social security is based on the principle of solidarity. Together, we are able to ward off risks that the individual alone cannot withstand. Neither alms nor free care is required. A life in social security is rather made possible for the individual. Anyone who practices solidarity is prepared to sacrifice. He who counts on solidarity from the state also has duties towards the state. Social security has a pacifying and liberating effect. Solidarity abhors abuse of the social security system. Solidarity demands subsidiarity. Subsidiarity demands solely responsible behavior. The state should make these values accessible and light for the individual citizen.

Solidarity constitutes an obligation to future generations. Without solidarity between generations we cannot achieve justice across the generations. All political decisions must conform to this responsibility. We should not live at the expense of our children and our children's children. We should also not live to the detriment of our fellow human beings in other parts of the world. We commit ourselves to worldwide solidarity in the international community. Without solidarity the gap between the poor and the rich cannot be bridged and preservation of creation will not be possible.

Justice

The fundamental principle of justice is equality for all persons in the God-given dignity and freedom. Justice upholds this value and freedom. Justice demands that equal things and unequal things are treated unequally. In a state under the rule of law justice means equal rights for all. The law prevents arbitrariness and abuse of power. It secures freedom also for the vulnerable.

Creating equal opportunities is a necessary component of equality before the law. Everyone should have equal possibilities for developing themselves in freedom according to their personal abilities and skills. We insist that every human being be allowed to make use of his opportunities in a free and responsible manner. The opportunity society provides the preconditions and possibilities thereof. It establishes in society equal chance to survive. This requires the same initial opportunities for education and work. It, nevertheless, does not preclude the existence of differences in the personal abilities of individuals. We, indeed, wish to provide equal opportunities and possibilities without expecting equal results.

Justice demands that burdens are equitably distributed. It is, therefore, just for the stronger persons in society to contribute more than the weaker ones. Even with the greatest efforts that we may make we are still aware that absolute justice is impossible to obtain. We owe a special responsibility to the weak and socially disadvantaged. No one should be left out or forgotten.

Where the right of a person to a life of dignity is trampled upon, where the freedom of an individual, a group or a people is suppressed, violence and discord prevail. We are committed to the respect for human and civil rights and the eradication of social and economic misery. In this wise, we make our contribution towards the maintenance of peace among nations and a more just world.

Our Concept of Society

Society is like a wheel around which everything that governs human life revolves. One may be spiritual or a saint or even a devil. However, whatever that makes him or her is what she is, stems from the society from which he or she grew up in. Good values are acquired from the home; the society and then they culminate into what are called societal norms.

The spiritual foundations of Sudanile Christian Democratic Party enable us to face current and future challenges. In times of change, politics can set the right framework, which releases strengths for resolving urgent issues in the community and the state. Our policies aim for a society, which ensures freedom for all and unites all people in a shared sense of togetherness.

Free Personal Development

Everyone should have the opportunity to develop themselves according to their talents and abilities. In the Christian faith, free development of one's personality is only possible within the community. The relationship between the individual and the community is that of mutual enrichment. The individual can only achieve full development of his identity in relationship to other persons. The community depends on free, confident individual personalities for its own development and potential. This is the characteristic of the society with equal opportunities for all. In it, every person is capable of giving full expression to his creativity and innovation. This free personal development in the opportunity society ensures cohesion in the society, too.

The SCDP trusts in the capability and readiness of all citizens to handle their own affairs. Policies are meant to promote personal responsibility and, if need to be, to offer assistance to self-help initiatives. In order to take on responsibility a person must first develop freely his own abilities and talents.

In the family the first thing a human being experiences is the interplay between of freedom and responsibility. In families, too, one notices the multiplicity of personalities and their aptitudes upon which our community depends. The SCDP wants to strengthen marriage and family as the foundation of society and places great emphasis on a society that is child-friendly and on healthy relationships between generations.

Upbringing and education constitute the key prerequisites for the free development of a human being and the ability to appreciate freedom rights and civic responsibilities. The SCDP wants to improve on the differentiated school system in such a way as to afford everyone the best opportunity for developing his or her own talents.

The human being also develops himself at his workplace. This is why the SCDP has made it its goal to provide employment for everyone. The social market economy enables the citizen to take part in competition and to assess his own performance capacity. For the SCDP competition does not only play an important role in the economy. We are convinced that competition encourages people to make the best use of their capabilities. A democratic constitutional state do guarantees its citizens a chance for free personal development and protects them from discrimination. The SCDP professes this balance between freedom and order.

Gender equality is a basic human right. Our policies seek to create equal opportunities for women, men, girls and boys and to remove disadvantages in all areas. We stand up for a policy, which gives men and women equal rights. In our view, such a system includes equal job opportunities, opportunities for career progression and equitable wages on the labour market, enhancing family labour and better compatibility between family and career. The various

opinions and experiences that women contribute are of immense importance to our society. We promote the participation of women at all levels.

Cohesion in our society

A sense of togetherness and belonging in the community is cultivated, when human beings are able to develop themselves freely.

The principle of subsidiarity creates communality and involvement of all citizens. The SCDP strives for a society in which free and mature citizens live together and assist one another: the young assist the old, the old assist the young, and the strong protect the weak and the weak assist the strong. Society must bear collectively the responsibility that everyone can find their rightful place.

Cohesion in a society has its foundations in solidarity as a nation. Our common African culture, our history as well as our life and actions in one nation state form the basis of a patriotic sense of belonging together. Our nation is a community in which the citizens are willing to take on responsibility for the past, present and the shaping of the future. Every person who comes to us and wishes to live permanently with us is enjoined to become conversant with our country and its history, thus integrating himself into our society.

Like any other nation, our nation cannot survive without common high esteem for our liberal society, without patriotism, without the preparedness of our citizens to fulfil their duties or assume responsibilities in the country or nation and without showing solidarity. Our history is pregnant with bitter experiences and great achievements in science and art, economy and politics. We have established rule of law and a constitutional government and an administrative system. Our goal is to establish a social system and develop a social market economy. For many decades we have been engaged in war now it is time to live in peace and respect democracy as part and parcel of the world community and family of nations as we have accomplished our independent. As part of our identity we have to constantly remind ourselves of the shameful years of abuse of human rights under Islamic successive government of the northern Sudan and not cast it into oblivion and set nothing off against anything. In our opinion, patriotism means being fully conscious of the history of our country and shaping its future in a responsible manner.

It is only when we clearly acknowledge ourselves as a community of free citizens characterised by a distinctive history and culture that we can convincingly demand integration and participation. For to be part of this society means to be part of its history, its traditions and experiences, its forms and norms of coexistence and other aspects of its culture. This is true for every Sudanese and also for immigrants or potential immigrants and their children.

Binding factors of our coexistence constitute primordial mastering our traditional cultural languages, respect for one's fellow citizens, and readiness to work and to

take on responsibility. Apart from that, every citizen must acknowledge all the binding cultural values, which have their origins in our societal and political dispensation. They are values which originate from our history and are entrenched in our constitution: the inviolable dignity of every citizen, the recognition of every person's right to live a dignified life and to cultivate his own sense of direction and, thus, freedom of religion.

The SCDP considers social integration as holistic. Every person must be able to develop himself freely and participate in the social, political, economic and cultural life of the community. In this regard, the SCDP considers the integration of immigrants into our society as its key political mission. Integration leads at once to equal participation, mutual understanding and identification with our country.

Our political culture derived from the western rule and was merged with Africa traditional politics where chiefs are held accountable to their people. This special relationship between state and church is the essence of good leadership based on good morals. These cultural values and historical experiences form the basis of the cohesion in our society and constitute the major cultural orientation in Sudan. We want to fill it with life.

The SCDP's Prospects for Shaping the Future

There is great threat to our freedom. We are living in times of epochal changes, which demands knowledge-based society. With this it is important to promote responsible policies in order to provide prospects for future. It is the role of Sudanese Christian Democratic Party as a great people's party in the centre of our society in the position of preserving and moving the country forward by changing what could hamper our country's progress. Indeed according to our beliefs nature was entrusted to us to cultivate and preserve. To do this we have to shape globalisation in such a way as to strengthen democracy and human rights. But at time it can lead to poverty and riches in the world-among countries and within countries. Global international markets make it possible to take on capital and to invest it. Therefore if Sudan puts great effort into economic development by asserting itself in the global competition we will in the end secure for ourselves the future economic foundation of social security and stability.

The Christian concept of mankind is our guiding principle for the future. Every human being has the right to develop himself in freedom. Nonetheless, every person is responsible for his fellow man. Our model for the opportunity society takes into account this balance of development and responsibility and of freedom and society. This model stems from the basic understanding of the Christian concept of mankind.

The opportunity society is the very core value of a human society. It empowers the human being and opens to him all manner of opportunities. We stand up for

respect for performance and success, for the right to a second chance after failure and for solidarity with the weak.

We wish for social integration into the mainstream of society, even for those who have hitherto been relegated to the background. The social background of a person should not constitute a deciding factor for his future life. The vision of the SCDP is equality of opportunity, and consequently the ability to shape one's own life in a responsible manner, and not equal results. Every human being is a unique individual that must be protected and taken care of. As far as we are concerned, this free and responsible human being is the centre of all our political considerations and not the state.

The social market economy would make us achieve prosperity for all. However, the positive results of the social market economy will also be able to manifest themselves. In this vein, we are providing strategies, which will strengthen the willingness to perform, and hard work, self-confidence, social responsibility and a sense of solidarity.

Living in Freedom

To live in freedom you have to be able to use your resource or knowledge, without hindrance, to help the nation. The state has a duty to identify such resourceful or knowledgeable individuals and make use of them. To live in freedom means that one is free to be what he wants to be according to the Christian norms.

It is only through implementing novel and courageous ideas, i.e. scientific, cultural, social, economic and political ones, that we can preserve the country in which we love to live. The state must guarantee the safety of its citizens by showing more reservation but sometimes intervene where necessary to create opportunities for the youth.

Living in Security

Human beings need to cultivate confidence to live in security. It is the responsibility of the state to create the right atmosphere for its citizens to be able to live in security.

Security has many dimensions. The strengthening of the family and cohesion between generations, improvement of upbringing and education as well as the introduction of the social market economy create the right conditions for social security. Living in social security means being able to rely on solidarity, a situation in which opportunities are always open to everyone and even the new opportunity to benefit from the global knowledge-based society.

Cultural identity provides security to people in our country, thus also the strength to shape their future. When we are assured of our guiding principle we obtain internal security, which makes it possible for us to live out freedom in a responsible manner.

The integration of foreigners in our society on the basis of possessing a leading culture in Sudanile is an essential contribution to cultural security.

Our policies of internal security aim for augmenting the possibilities of the state to curb threats and fight crime. With respect to the global threats to our way of life it is hardly possible any longer to separate internal security from external security. Internal security and external security must be considered as interdependent. The prudent utilisation of our natural resources, which includes the protection of our environment and our climate, opens up a perspective for the future generations to live in freedom.

The SCDP is committed to a society in which freedom, solidarity and justice form part of everyday life. When fundamental principles are put in their right perspective human demand for security is also fulfilled. Free and secure life is accomplished in the society of opportunities.

New Relationships among Generations

Policies that are deemed sensitive and future-oriented must seek answers to the new lifestyles of people and still take cognizance of the fact that people are growing older and should remain healthier.

These days' young people have slimmer chances than before of enjoying social life together in their families. Different ways of life, which in former times were realised as a matter of course through several lifestyles and occupations in an extended family seldom, serve now as family models for children and the youth to emulate. In order to lead successful lives the younger generations need to have not only knowledge but also social competencies. In one's youth it is also essential to make as much effort as possible. A policy, which motivates people to accomplish personal responsibility and solidarity, acts in a social-minded manner.

Through the long duration of pre-tertiary and tertiary education and training the times to begin life and to start of a family are becoming closely linked. At the same time, the generation of adults is gradually assuming special responsibilities for affecting the coexistence of all generations: it educates the children, takes care of elderly family members, contributes its quota to the generation contract and is compelled more than ever to secure their own life. The complementarity between family and career is a basic component of our Christian democratic dispensation. We wish that those in our families who take on jobs or responsibilities receive support from the whole society and are not disadvantaged in the social security systems or tax payment.

In the near future, about one-third of society will live one-third of its life after working life. It is erroneous to talk about retirement. On the contrary, the elderly people offer a great opportunity and, by dint of their experience in life, a huge capital for society. They are prepared to contribute to the development of the country. We want to have more offers that will enable us to invite our elderly citizens together with their children and the youth, with their parents and those gainfully employed to form a lively coexistence. Everyone has a responsibility. Everybody is needed.

We want to inject into our health care delivery system a new understanding of a society of longevity. Health care delivery policies in an ageing society do not only imply prolonging human life with high-technology medical aid, but also to improve a person's living conditions. This is why we want to strengthen personal responsibility and to extend the prevention of a single pillar in the health care delivery system. Quality life in old age also implies that people are able to live a life of their own choice as independently as possible and in the location that they are most conversant with. Relevant offers must be made accordingly.

How we will be able to deal with issues concerning those who need intensive care or are physically challenged will be determined by the social quality of our coexistence. Also, who is deemed in need of care is determined by the degree of ageing in the environment that one is accustomed to and not excluded. Even when families are not in a position to provide the necessary care, they should know and make sure that their parents and grandparents are taken good care of. People who are in need of care and their nurses need better assistance through voluntary services. We want to establish better cooperation between families, institutions, full-time nursing staff and honorary attendants in the neighbourhood.

Our policies redefine age and the end of gainful employment as the end of one's active service. Many people can and want to work longer. Not only the community and people who are engaged on a voluntary basis but also the economy and business enterprises are in great need of the involvement and active participation of elderly people. Many of them consider it as discrimination against old people to be sidelined from working life or voluntary activity against their will. We want more flexibility in this regard.

An increasing number of people are suffering from lack of attention and loneliness. There is spiritual emptiness in rich societies. People need people in order to feel good.

The social issues of today are of a different quality from those of the past. They, therefore, demand different political solutions. Traditional methods, such as providing more money and more personnel and issuing more regulations, are inadequate tools for handling the new social challenges: be it a matter of not allowing the neighbourhood and whole quarters of towns to become desolate, ostracising people with disability and fully integrating foreigners.

However, all that requires more than just state measures. In order to confront the issues of our times successfully we need to accomplish a new type of solidarity and personal initiative within the very core of the community.

The SCDP is not the party, which by reflex action would expect that the state should provide solutions to all social problems. The party, therefore, finds itself in a better position than other parties to find answers to social challenges. The principle of solidarity is more relevant today than ever. The SCDP would like to strengthen those small units from which stem: development and cohesion, personal responsibility and solidarity. The first and most important unit is the family.

Strengthening the Foundation of our Society – Creating Freedom of Choice for Families

Families constitute the basis of society. In our view, family is where parents assume permanent responsibility for their children and children are also responsible for their parents. It is the place where partnership and solidarity are practised and the sense of responsibility is inculcated into the human being. In it, the human being matures into a personality and develops into a free and responsible being. It is here that values which are based on the Christian concept of mankind are lived out – man's inviolable dignity and his cordial relationship with other human beings.

The family does not only consist of the young family with children or young people. It comprises all generations. Today, relationships between different generations, such as children, parents, grandparents and great grandparents have become more important than ever before. We appreciate the services rendered in solidarity by families over long periods of time and support families, too, in more advanced years.

Marriage epitomises the association between man and woman. It is the best and most reliable basis for success in the family. The expression of responsibility of fathers and mothers to their children is demonstrated in marriage. Even in marriages without children men and women assume permanent responsibility for each other.

Marriage and family constitute the most reliable social network, when people need people. Family ties remain for life. The many decisions taken by individuals boil down to a development that has far-reaching consequences not only for the quality of life for human beings but also for the prosperity and welfare of our society.

For a great majority of women and men a fulfilled and happy family life includes a family and children. Children bind us to life and give us joy. He who decides to

have children believes in the future and demonstrates confidence and optimism. Children enrich our lives. Thus, one cannot talk of loss of importance of the family; on the contrary, the family is becoming more and more important.

The decision to marry, have children and raise a family is a personal decision that we support: the state and society should, however, not dictate to people how they should live.

We aim to create the preconditions that will enable people to achieve their wish to start a family and to have children. Certain postponed or unimplemented decisions to have children or start a family have had social repercussions that we can and have to change especially that we are committed to safeguarding family values. We want to strengthen families and establish family-friendly structures.

The aim of our family policy is to achieve more justice for families, i.e. to facilitate life with children and the realisation of one's wish to have children and to start a family. We want strong families in which children grow into strong personalities, capable of taking on their own responsibility and of acting in solidarity with other human beings.

Our family policy is based on traditional values and new realities. Families do not exist for themselves alone; they are an integral part of the fabric of our cultural and social life, surrounded by structures, which are of assistance to them or else make it difficult for them to experience family life and that we must shape.

In Favour of a family-friendly Society

Within the family people acquire social virtues, mutual duties, trust and responsibility. They experience here the living together of all generations. Here, people are accepted irrespective of their performance or failure. Families need a certain climate in which they develop. Family values, as we know, are basic elements not only for the development of the individual but also for social coexistence. It is precisely in this regard and for these reasons that we deem it our duty to preserve family values.

The climate also comprises the recognition of the equal rights of genders to self-development and the wish of young men and women to develop themselves in the family and their career. Family values bind both men and women equally.

Our family policy aim is to create the preconditions for as many people as possible to decide for a life with children. Therefore, it is imperative to create genuine freedom of choice so as to make it possible for parents to decide how they can combine family and career. Parents will often be concerned not only about the economic basis but also about the emotional quality of the family. Precisely because love and devotion will have in the future a mutual responsibility and duty in the family we have to redefine and shape family. Other

aspects of family values are dedication, reliability, confidence and respect for individuality and realisation of the wishes of the partner and the children.

All who give life to children and lead a family life in their own peculiar way deserve to be respected and given recognition for the responsibility that they assume. More often than not, single parents offer these services under extremely strenuous conditions for which they need assistance.

Devote Time to Families

Families need time: parents for their children and children for their parents – time for devotion and family welfare, time for activities together and for individual interests. We do not want a society in which only economic interests are the only things, which matter. As the next stage it is appropriate to put measures in place to address the issues of compatibility of family and career and caring for parents and grandparents.

Modern and family-friendly working conditions in the economy and business world and in administration and the public service are more important than certain measures taken by the state for the daily life of the family.

Reconciling family and career is the business of mothers and fathers. Sharing responsibility in the upbringing of children in a partner-friendly manner satisfies the child's demand for its mother and father and can be a key to making family and career compatible. Fathers who take up the upbringing of their children should be given the same social recognition as mothers.

Our Future: Children

Families need a relief and a supportive social infrastructure. The right and the duty of bringing up a child are first and foremost the prerogative of the parents. The state cannot and should not replace parents in and assistance for child upbringing. If need be, it should rather assist the youth and their parents to find jobs. It must also fulfil its obligation of protecting children. Neglect of children and violence against them must be opposed vehemently. The welfare of children is a real concern to us. Children are our future. Sudanile must once again become a country in which living with children is easy and a matter of course. This is an assignment for us all.

Education for Everyone right from the Start throughout the Entire Life

Education is the key to opportunities in the life of every person and is of enormous importance for the values that we are maintaining – and also for the values that we wish to cultivate. It is only more education for more people can ensure a sustainable prosperity. It will make it possible for us to overcome the challenges of the future and to seize the opportunities afforded by change.

The freedom and dignity of mankind, riches and the whole gamut of human possibilities can only be realised if the talents and skills of young people are promoted, tasked and developed from the onset. Willingness to perform and ability to perform can only be nurtured in a climate of inquisitiveness and a spirit of discovery even outside school premises.

The social background of a person should not be a decisive factor for his future. "Career advancement through education" is our socio-political goal. Everyone must be involved. No one should be left behind. Poverty begins too often as lack of education. Sharing in education and training is a sine qua none of equal opportunities.

Social security and social cohesion require that we train children to become strong personalities, who trust in their own capabilities, learn to show consideration for others and are able to accept their own responsibility and to demonstrate solidarity.

By dint of a just and effective education system we will be able to transmit and maintain those values, which are the foundation of prosperity and security. Education is of strategic importance for us to impart our moral and economic values.

An education-based society thrives on discovering every talent and promoting it as early as possible: We can never contend that we have enough well trained personnel. If human beings live and work longer economic and social prudence and our commitment to one another demand that we acquire at all stages of our lives new competencies. Life-long learning is the best assurance to confront the vicissitudes of life. When knowledge is renewed more rapidly than ever and future careers become more and more sophisticated, then the question of obtaining optimal education and training becomes the social question of the 21st Century.

In order to answer this question we have to seek orientation in several guidelines. We want orientation, flexibility and transparency in our education system. We want to develop and improve quality and performance in all spheres. We want to reevaluate learning in and with practice and to expand the definition of education to cover ideals that are worth maintaining and to make it conform to new requirements. We want education from early life and all through one's life at that. And we do so for humane, social and economic reasons. It is better, more just and more economical with regard to both children and adults to invest in education and training.

Education from the Start

If they are put in the right environment, children and young people become creative and open-minded. Thus, we want to strengthen families as well as create and build new institutions of learning for children. It is necessary to interlink early childhood learning with formal school education. We think that the separation of education from nursing is artificial and outmoded. Children need very early an exciting environment where they can explore and discover the world in a playful manner.

Every school child has a capability and deserves to go to school, which will make it possible for it to enhance its strengths.

We want to take different measures in regard to the competition of schools for the best education. We want compulsory national standards and an effective, open and transparent evaluation, but we also want more freedom and personal responsibility for schools, so that they can pursue for themselves higher quality lessons. We must refocus on well-grounded educational research and continuous reporting on educational issues. Educational standards agreed must be vigorously implemented. Collaboration among states must allow for comparison, especially with regard to final examinations and consequently mobility. We are committed to the state's responsibility for school and educational systems. Educational institutions established through free private initiative are an indispensable part of this educational system.

More personal responsibility is needed to carry out this task and to enable the schools to implement their agreement. Teachers make a very huge contribution to society. Their training is a key element in effective and efficient education in the schools. Apart from a differentiated and well-grounded specialist training that they may have, pedagogical practice must assume centre-stage. Training and further training must regularly extend and upgrade competencies. An adequate number of qualified teachers is the prerequisite for school quality. For them, too, achievement must be worth its while.

The purpose of school goes far beyond imparting of knowledge. Young people also need values and social virtues in order to successfully come to terms with their lives. Respect for democracy and the rule of law must be transmitted again and again. Political education is inevitable. It is relevant to promote exchange programs with other countries for school children and the youth at large. Music and religious education are essential for the holistic development of a personality. The SCDP is of the opinion that religious education should form part of the school curriculum in all federal states. Apart from protestant and catholic religious lessons, lessons in other religions should also be taught, if the need arises, in the English language and by teachers trained in English at that. The schools should be inspected by the state.

Education does not begin only at school nor does it end after school. The children should, however, be supplemented by further training courses later in

life. The ability to learn during one's entire life must be cultivated as early as possible in life and be fostered at school and at training sessions and supplemented with high-quality and useful further training at all stages of life. Companies can play an important role here by creating opportunities for traineeship for young people and making it possible for adult workers to obtain further training.

Top performances are of great importance for the future of our country. As such, highly gifted persons must be promoted.

The SCDP endorses a system of whole-day schooling with due regard to the involvement of clubs and honorary groups. Our expectation here is that whole-day schools will offer a pedagogically structured daily rhythm that will include health education, sport, music and art activities and the imparting of knowledge of social competencies.

People with learning disability and physically challenged people need special attention, encouragement and assistance; these should be related to their individual needs. The association of disabled with non-disabled persons, their strengths and weaknesses, which are a matter of course, should be made clear to children as early as possible, so as to prevent absolutely any barriers that may be harboured mentally or manifested through behaviour.

Quality and Achievement

We want quality and achievement to be essential criteria for the whole educational system. We see in the principle "Demand and promote" a general maxim for pedagogical activities. The purpose and objective of every effort is to bring out the strengths of every young person, to promote their faith and their capabilities, allow them to go through useful experiences in order to be able to achieve something in life. These principles and maxims apply in our opinion to everyone, however manifold our talents, backgrounds or skills may be. He who demands from others or entrust to them what they are capable of doing is socially minded.

We, therefore, want more and better education for all. Furthermore, we would like to pave the way for as many school children as possible to achieve maximum outputs. The prescription of examinable subjects or other learning contents and key competencies in our core curricula is in this respect a vitally important contribution.

Education for all, social transparency and top performances can only be attained through language competency. Language is the key to education and training and integration in the professional world and society. An increasing number of children, especially those from the rural areas or in the village, do not have an adequate or any knowledge of the English language. In this regard, the child's

family home must also be very much involved. At the same time, the multilingual and intercultural competence of these children should also be taken in to account and purposefully promoted. All children are required to acquire from their first year at school at least one foreign language apart.

The quality of University education and consequently the qualification of University graduates and researchers are of vital importance in the education-based society. We want to secure the top most qualifications and to develop Sudanile's position as an internationally recognised centre for talents. In order to achieve this goal it is imperative to have a system of universities, teacher training colleges, music and art academies, Universities of Applied Sciences, Universities of Corporative Education, higher educational institutions with professional orientation and on-the-job training and private institutions of higher education. Every type of tertiary institution should be assisted. In order to enable public tertiary institutions to function creditably, the national budget must cater appropriately for the basic infrastructure of these institutions. By using socially manageable course charges higher education institutions should be able to improve, with specific targets, the teaching of courses that they offer and develop special course outlines. Excellence, also in teaching, should be a matter of course in Sudanile universities and other tertiary institutions.

Students must be encouraged to further develop their strengths, be it in practice-oriented courses or in training in science and research. A change from one university to the other should be possible with the same qualification. Increasing international scholarship programmes demand that students acquire certain key qualifications, which in future will be of benefit to Sudanile as a hub of economic activities. Here, too, coordination between courses, scientific professions and families will play an important role. A condition for success in this regard is the spread of the scholarship scheme.

The unity of research and teaching continues to be an essential precondition for a success story of Sudanile Universities. To enable them to develop in this manner, cutting-edge academic research must be encouraged and competitiveness among universities must be strengthened. We want to afford universities freedom and personal responsibility and less state intervention. We will free research of all bureaucratic bottlenecks.

Practical Knowledge and Capability

We want to affect a reasonable balance between theory and practice. More than ever, many practical professions now need for their future enhancement more theoretical knowledge. In many academic professions it is an advantage to acquire practical knowledge as early and as intensively as possible. We want to reevaluate learning with practical experience.

The dual system is the combination of theory and practice for professional training in Sudanile. It is highly advantageous in international competitiveness and the best prevention of youth unemployment. Here, industries and schools share the responsibility for the training. It opens up prospects for new entries into jobs and career advancement and for life-long professional training. It is also a way of arousing the interest of young men and women in the multiplicity of means and training facilities that are available to them during their career orientation.

Some young men are not in a position to successfully undergo any regular professional training at their first attempt. These days, more often than not, they are issued with certificates for what they are incapable of doing instead of being given certificates for what they can do. We are of the opinion that everyone is capable of doing something. That is why young people who are less efficient need extra opportunities for entry into new jobs. Such opportunities will lead to qualifications that can be used to obtain jobs for which certificates can be issued. This can in turn lead to further contacts and openings. Any type of training is better than no training at all.

To be successful in this exercise we need flexible procedures in the dual training system. To this end better service here are quality training in stages and, especially, training building blocks as limited and standardised learning modules for which certificates are issued autonomously and considered as performance for training. Besides that, collaboration amongst stakeholders, especially between the schools providing general education and those providing professional and vocational training, must be fostered. To make the dual training more attractive the transitional and exemption prospects for graduates from professional and vocational institutions who wish to gain admission to universities shall be established.

Young people develop their creative powers tremendously when at the beginning of the professional life they feel that they are needed and are encouraged. The basic conditions must, therefore, be shaped in such a way that the private and public employers show more readiness than before to offer training facilities. In this case, we rely on voluntariness, sense of responsibility and targeted motivation instead of the utilisation of force by the state.

Mobility forms part of the demands of the labour world. This is why we need an educational environment in which educational courses and completion and certification of courses are continentally and globally comparable and mutually recognised.

Holistic Education

Education is the stimulation of all strengths and capabilities of the human being to enable them to develop into individuals and personalities who are able to take

decisions on their own. We shall maintain the educational system by rejuvenating it. Indeed, in uncertain and obscure times as we are living in now which, nevertheless, open up to us numerous opportunities, the all-round education system is becoming more and more important. As such, we would like to establish the liveliness of education so as to give ideas and ideals their own values. At the same time, we are going to strengthen economic, mathematic and natural-science education. An education and research policy, which narrows its horizon to only practical utilization, is doomed to failure. Participation, security and prosperity for all through education for all is only possible, if education has in itself meaning and purpose and if its value is acknowledged and appreciated.

Scientific Research ensures Prosperity and Development

Science and research decide on the material and non-material affluence of a society and contribute to the resolution of serious challenge posed by the increasing world population. They are essential for progress in medicine, world food security, general security, communication, environmentally friendly mobility and energy supply. Humanities in turn provide the indispensable knowledge of orientation in a rapidly changing world.

The wealth of ideas and creativity of the human being are vital advantages that Sudanile has in this competitive world. It is only through a spirit of discovery and a wealth of inventions that we can offer convincing responses to the question: On what and how do we want to live tomorrow? New ideas of attaining future affluence require, on the one hand, the more crucial role that we have accorded scientific research in the public consciousness and, on the other hand, its implementation through marketable finished products in Sudanile. To compete in the world economy Sudanile has to play a decisive role in research and the development of major technologies in the 21st century, in order to develop, establish and further bolster its international competitiveness.

The SCDP is committed to the freedom of science and research. The opportunities and risks involved in scientific research have to be weighed conscientiously. Freedom of scientific research ends where human dignity is negatively affected or God's creation is endangered.

Sudanile has to reach an international recognized position in many fields of research that ought to be expanded. Basic research in particular, which first and foremost, is only meant to provide knowledge and serves only indirectly an economic purpose, requires state subsidy. Research in universities has the particular entitlement to special state subsidy. For the majority of successive generations of scientists are also trained there.

New ideas, therefore, lead to future prosperity and development if it is possible to translate the basic knowledge that has been acquired into concrete application, especially for producing marketable products and providing services. Trailblazing

research requires networking and strategic alliances of basic research, applied research, higher learning institutions, research institutes, and industry. Innovative achievements are often no more the inventions of individuals. National borders are permeated through the cooperation between international research institutions and companies. This is why we must combine all efforts from all angles and levels.

As part of modern research it is necessary to think beyond individual disciplines. The problems and challenges of generations demand more and more interdisciplinary research. Trend-setting solutions often result from crosscutting interdisciplinary research projects. The SCDP expects the preparedness of all disciplines, humanities, social sciences, natural sciences, and engineering sciences to collaborate.

Science, industry and state are jointly responsible for encouragement and promotion for innovations and for the future of Sudanile's competitiveness as a centre for technology and scientific research. Hence, companies and the federal and state governments need to make their contributions accordingly.

Government financial policy must, therefore, act as an engine of innovation and create an appropriate framework through tax incentives in order to attract more investments. They constitute an important prerequisite for more innovativeness in Sudanile.

The transfer of research findings into industry is carried out especially through innovative networks. The mutual exchange between scientists, companies and sponsors must be expanded and strengthened as a vital element of our research system. Investigations emanating from institutions of higher learning and consequently the establishment of new technology-based companies as well as the immigration of innovative companies from foreign countries must be encouraged and supported. The way from research results to a market product is extremely tortuous, especially with regard to high-technology firms.

The federal and state governments in identifying and expanding any innovative potential must support regional actors in industry, science and politics.

In order for innovations to succeed researchers should not be constrained by unnecessary red tape. Research needs flexible forms of organisations and more fondness of experimenting in the design of scientific institutions. Freedom and personal responsibility, excellence and competition as well as a high level of training are the guidelines of the SCDP.

Culture and Expression of National Identity

Sudanile is an African cultural nation, characterised especially by Christian Tradition and the Enlightenment. Art and culture mould not only the identity of the

individual but also that of our nation. We want to preserve the rich cultural heritage of our country that is defined by the diversity of its federal states and local/traditional authorities.

Cultural diversity forms part of our vibrant society, contributes to the quality of life in Africa and would promote our preparedness to venture into new territory. Our cultural vision is a cosmopolitan Sudanese, which, as a result of its traditions, is open to other cultures. Sudanile cultural vitality and attractiveness are based today also on its exchange of lifestyles with other peoples and cultures.

We are committed to the freedom of art. The state and politics are not responsible for art and its forms of expression. It is, nevertheless, responsible for the conditions under which it can thrive. Art is a special form of coming to terms with reality. It survives on inquisitiveness and adventure. Strengthening of creative talents is also a decisive factor for the competitiveness of Sudanile. Cultural economy is an important factor for defining one's position. The SCDP is committed to the promotion of art and culture as a major public assignment for the federal government, the federal states and the local authorities. This applies to the preservation of our cultural heritage as well as for the promotion of contemporary art. This encompasses top achievements in art as well as the broad-based culture. It also includes deep-rooted traditions as well as popular ways of expression and contributions from other ethnic background. Promoting culture is not the same as providing an economic subsidy. It is, indeed, an indispensable investment in the future of our society.

Apart from the state responsibility, the involvement of civil society is also absolutely necessary. We want to improve the framework conditions for the private promotion of culture through foundations and patron.

An appropriate and dignified commemoration of the freedom and resistance, the peace and reconciliation contributions and the economic and political construction achievements is not only inevitable for the sake of an honest way of handling our own history. It also constitutes a salient part of the conception of our own nation and the construction of its democratic tradition. Also, it demonstrates the rejection of every form of a totalitarian and dictatorial system.

Education, science, literature and art in particular are called upon to contribute to raising the consciousness of our people and to making it possible for them to come to grips with the entire Sudanile history.

Without culture there is no education and without education there is no culture. Cultural education is indispensable for helping the individual to develop his or her personality and to participate in the democratic process and societal life. The cultural dimension is an essential precondition for imparting orientation and knowledge. Young people in particular must be introduced to art and culture as early as possible. It is the only way the supply and demand for artistic careers

and cultural facilities can increase. Cultural education must begin at home and should not end after school. In the opinion of the SCDP, cultural education is an integral part of the public and assisted educational systems.

The cultural and educational policies abroad serve to spread and other aspects of our culture and should promote dialogue between other cultures in the world as well as democracy and human rights. The work of schools and science institutions as well as cultural centres and organisations, which endeavour to give an authentic picture of our country abroad, must be strengthened. Foreign cultural policy promotes Sudanile's reputation in the world and Sudanile's collaboration with her international partners including the economic world.

Free media constitute an essential ingredient of our democratic order. They are now part of our culture, which deserves particular protection and an important economic factor with a huge responsibility. Safeguarding the diversity and quality of media content has high priority in an ever-changing media environment. It is also relevant to take cognizance of the international competitiveness of the Sudanile media providers. In the interest of the independence of the media we oppose any financial involvement, be it direct or indirect, of political parties in the media and media houses.

As part of the diversity of the mass media we will have a dual system of state-owned and the private broadcasting stations. Media policy must ensure that there is fair competition, which provides both systems an equal opportunity to develop. The state-owned broadcasting system pays particular attention to education, culture and information. Thus, it promotes and produces culture at the same time. It has the special responsibility of integrating and representing people with different background and the realities of their lives.

Media workers and journalists have, as a result of their particular influence, a high degree of responsibility for the social and cultural life as well as the political education of the citizens. It is part of the duty of education and upbringing in the family and the school to impart basic media competence as an aid to orientation. Media workers have a responsibility especially towards young people. The protection of the youth must be continually enhanced at every age level; its standards must be defined and set more precisely and any infringements must be severely punished.

The social market economy in a globalised

Globalisation is a man-made phenomenon that we can influence and shape. Globalisation should not be considered as the final stage of the social market economy if we ensure that our policies are economically sound and socially just. It could rather mark the beginning of its acceptance worldwide. Sudanile believes that a new economic policy must firmly establish the standards of the social market economy nationally and even, internationally.

The SCDP bases its shaping of globalisation on an international understanding of conditions of a humane and just world order. The goal of this understanding must be that all human beings must achieve more freedom and prosperity through globalisation. It must ensure that the freedom won serves mankind.

As far as the SCDP is concerned, the social market economy is a model of success, which also makes it possible for us in future to live in freedom, prosperity and security. The SCDP is committed to this economic and social model, which is also an answer to the challenges of the globalised world.

The SCDP is the party of social market economy. The SCDP rejects socialism and other forms of collectivism. This also applies to unbridled capitalism, which believes totally in market mechanism and is not in a position to find solutions to the social issues of our time. The social market economy remains for us a model even in a newborn nation and in the age of globalisation.

Principles of Order for Prosperity, Participation and Security

The social market economy emanates from the individual human being as God's creation, whose dignity is inviolable. It is an order in which freedom, solidarity and justice have a symbiotic relationship – reacting on each other and complementing each other.

The social market economy is more than an economic system. It is a model of society. It provides a framework within which the creative spirit of the individuals can develop. Thus, the social market economy is a socio-economic order of liberal democracy. For it has the same impetus as the constitutional state: its concern is the protection of human dignity and freedom against state interference and the arbitrariness of fellow human beings. It contributes essentially to the internal stability of the community.

The social market economy obtains its strength from freedom and responsibility, and competition and solidarity, which form one entity and promote each other mutually. It is the inextricable link between liberal economic order and social order through solidarity. The social market economy is a socially minded phenomenon. This is because it makes it possible for people to live according to their own definition of independence and to cater for themselves and their dependents. It is socially minded because it makes the individuals combine their strengths to collaborate communally. It is socially oriented because it makes the solidarity, upon which our public organised systems of social security should be based, economically viable. The social market economy provides prosperity and security for all. Social market economy means participation even for those who are not in a position to fend for themselves. This is how it puts into effect social justice.

The social market economy unites willingness to perform and solidarity. Solidarity-based facilities should not cripple the individual willingness to perform. Performance is an essential tenet of prosperity. It is upon this tenet that social liberty can be safeguarded.

The social market economy is a system of competition. The policy of social market economy is a policy of order. The social market policy opens up to industry liberal ways of promoting achievement and creates a comprehensive supply of goods and services to the citizens. It enables every person to behave responsibly in the market. It takes for granted a capable government that assures its citizens competitive conditions. This includes free access to trade, freedom of contract, protection against market barriers, protection against abuse of power of companies, which monopolise markets and making it possible to achieve market transparency. In the social market economy a condition for the protection of property is that it can be useful to everyone and consequently appealing to their sense of social responsibility.

With their creativity and willingness to achieve something, industrialists and company managers serve as a strong pillar of the social market economy. In order to achieve success for our country it is imperative for women and men to be ready to set up business enterprises and to take risks. The whole society benefits from firms, which work productively and earn profits. The drive to earn profits serves as a security and further development for the company and consequently also as the fulfilment of a duty towards society. The SCDP is committed to liberal and socially responsible entrepreneurship. Industrialists and company managers create jobs for the future and make an impact on the image of Sudanile in the world through their reputation and their cultural identity. In order to succeed in their activities industrialists need a free hand to operate as well as the appropriate framework conditions and incentives. In this case, the company's development should have an impact on the financial situation of the industrialist or company manager.

He who operates in a business-like manner takes on responsibility. This applies to the business and social relationships, with respect to the environment and the future generations and just directly between our co-workers and their families. It also means that companies must promote equality of man and woman at all levels up to the leadership positions, as well as acknowledgement of the principle of equal wage for equal or equally good work. Visionary industrialists know that this is in their own interest. The guiding principle of the social market economy is the liable proprietor-industrialist. Personal liability must, therefore, also be strengthened in Sudanile for the employed manager.

Social partnership, collective bargaining autonomy and participation in decision-making in the form of representation of interests of employees and co-determination are fundamental principles of our economic and social order as well as an expression of the social ethics of Christian churches. Our

understanding of the dignity of the worker demands his participation in decision-making, which stipulates the conditions of service for his workplace.

Just like the employers the employees contribute immensely through their work, their efficiency and their willingness to perform for the success of their business enterprises, the economy as a whole and thus to the wealth and development of our country. At the same time, they make a vital contribution to their own security and to that of their relatives.

Industry needs well-trained, creative and motivated workers in order to be successful. Employees need the opportunity to participate in decision-making, responsibility and a liberal atmosphere to develop their capabilities extensively and successfully. Education and further training guarantee their ability to work and their performance capacity. Furthermore, employees need fundamental support from the labour and social laws for planning their own life. They deserve appropriate participation in the welfare of the society.

The further development of a firm and the security of employment in Sudanile may necessitate the shifting of jobs into foreign countries. We expect, however, that companies will take such decisions judiciously; taking cognizance of the social effects they may have on society and act in favour of Sudanile.

Social Market Economy in a Globalized World

It is only through more freedom and competition and not through bulk heading off and stiff regulatory measures that we can develop and maintain the social market economy. Just as more expensive as we are by international comparison, so must we also be better. We need in a dynamic world an inquisitive, innovative and creative Sudanile. Economic success depends more these days than ever on technology, talents and tolerance. Only an open and diverse society provides the creative environment in which ideas can be put forth and prosperity is guaranteed through innovation.

In evolving its globalisation strategies the SCDP as a people's party takes into account and with equal emphasis the interests of industrialists and employees, service providers and service beneficiaries, and urban as well as rural areas. In conformity with our Christian principles we would like to provide better perspectives for those people living in less developed areas, even if this will mean more economic competition for the main economy hubs to come in Sudanile. Our aim is to achieve equal opportunities, be it at the national or international level. We want to make use of our influence in the world. We consider the increasing international trade interconnection as a driving force in the fight against poverty, hunger, epidemic diseases, illiteracy, corruption, abuse of human rights, discrimination, and armed conflicts.

The economic and value community of the European Union is a successful model which is a good example as it demonstrates that it is possible to attain a system of open markets and competition whilst still maintaining their specific national identities and legal, social and ecological standards to the benefit of all. At the same time, Europe is a strong actor in the implementation of an equitable framework of order for a globalised economy. We also need to strengthen the Sudanile in the same way in the fulfilment of this important future responsibility.

We are committed to the improvement of the effectiveness, strength, transparency and efficiency of the existing international organisations. They are the appropriate means of advancing the formation of a free and humane world order. Economically strong states must take on their responsibility to help economically weaker states to assert themselves. The SCDP wants to use the existing institutions in the international community to promote adherence to human rights and the indispensable ecological and minimum social standards. Child labour and the exploitation of workers should not be tolerated.

The SCDP stands for a policy that trusts in the establishment of free markets and fair competition. Multilateral free trade is a vital prerequisite for global economic growth and justice. The opening of markets for trade and capital as well as international competition must take place under fair conditions. Today, these comparable and fair conditions for competition cannot be found as yet. This is why we will commit ourselves to seeing to it that the international standards are implemented.

The market mechanism alone is not always in a position to prevent the formation of monopolies and cartels. In order to prevent any unrestricted exertion of power by international, private and public-sector actors, it is necessary to protect the freedom of international markets. That requires internationally coordinated competition regulations.

A defined intellectual property rights are the basis for our long-term involvement in research and development and, hence, an important precondition for our economic success. At any rate, the right of ownership of patents and ideas is not respected in several instances worldwide. That Sudanile is to take set, enforce and consolidate binding and accepted rules for the protection of intellectual property. Firms operating globally can evade national legislation. The establishment of markets in accordance with a certain political order can never be perfect and excessive regulation can lead to economic restrictions. Thus, we rather rely on companies that are conscious of their responsibilities. Voluntary duties like the "Global Compact" of the United Nations or guidelines of the OECD for international firms, therefore, must be supported.

The global financial market contributes to the increase in prosperity in the world and makes it possible through investment for countries at the threshold of development to obtain economic growth. Open markets and free competition

ensure the attractiveness and liquidity of the Sudanile capital market. Funds that are floating in search of investment possibilities, such as the private equity fund, can also contribute in Sudanile to make business enterprises more competitive. Despite that, the funds of individual private investment groups have currently risen many times over and above the market capacity of companies and major banks. We, therefore, want to use the existing international organisations to find a reliable order framework and transparency in the trade areas and financial markets.

Thanks to the favourable prices and the multiplicity of products resulting from international competition the consumers are, on the one hand, beneficiaries and, on the other hand, co-shapers of the globalisation process. Through their decisions to buy and to invest, they also influence the success that the individual products and their producers achieve on the market. Many foreign goods sold on the Sudanile market are not produced under the same social, legal and ecological conditions as the goods produced in Sudanile. We want to improve the decision-making principles of the customers who are conscious of their responsibility and, as a consequence, promote transparency through the introduction of internationally valid and reliable seals on the consumer goods.

Business and Employment

In the last few decades many people have lost interest in the social market economy. The impression created is that it is incapable of solving the central economic and social problems, especially the high unemployment. Nevertheless, it is not the social market economy that is hindering the solution of these problems, but rather the constant abuse of their fundamental principles. The globalisation shows indeed their shortcomings very clearly.

We have to recapitulate very intensely the basic principles of the order of the social market economy and put them in their right perspective, in order to achieve the goals of full employment, gradual and appropriate economic growth, solid budgets and stable social security systems. That includes also the preservation of creation and the prudent utilisation of the natural resources. It is then that we, too, will be in future the land of freedom and justice, progress and security, and togetherness and each other's keeper. The guideline must be the principle of solidarity. Of major importance must be: As little state intervention as possible and as much state support as necessary. Sudanile needs fundamental reforms in order to be able to secure and to increase our prosperity and to achieve justice. Here, social justice ranks at the top of the citizens' chances to survive.

Through such reforms the social market economy will enable the citizens to better determine in a responsible manner their living conditions instead of being constantly at the receiving end. Social participation and political participation are

interdependent. It is only through joint action that the social market economy and democracy win the trust of the citizens.

More Competition, more Freedom and more Participation

The competitiveness of an economic location thrives on the dynamics of its business enterprises. This is why Sudanile's economy is based on a centuries-old tradition of craft, medium-sized business enterprises, trade, liberal professions, industry, a well-developed system of skilled workers as well as the supply of commodities close to home, on the one hand, and globally competitive and internationally successful companies on the other. Small and medium-sized business enterprises, service delivery firms and artisan companies as well as free-lance business concerns are the backbone of Sudanile's economy. They provide the highest proportion of training opportunities and jobs. The duty of the state is, therefore, to support particularly those who provide for the livelihood of the citizens and for the small and medium-sized business sector by offering them optimal framework conditions. More market means more chances for people to fend for themselves. We want to lower state contribution, reduce bureaucracy and make the labour law transparent and flexible. We also want to make the tax law competitive and to improve the conditions for financing business enterprises.

Our aim is to create trust as a prerequisite for more investment in Sudanile. We aim to strengthen Sudanile as an attractive location for business centres and also as a hub for investment for international risk capitalists and to attain a high proportion of value creation in our own country. Sudanile's becoming a financial hub will bring with it more growth and employment.

We must make it possible to achieve more freedom and competition. This means in particular opening and maintaining more markets, curbing undesirable competition and counteracting the concentration of economic power that can jeopardise competition. We want to limit and eventually remove state subsidies and further privatise state-owned business enterprises. At the level of local governments, too, the state should only intervene if a performance by a private firm is not as good as, or even better than, that of a state-owned firm.

Many duties of the competition policy are concentrated in the internal market in Europe, USA, Asia and in well developed African Countries. Against the backdrop of the stronger challenges of the internal market and the globalisation we want to see to it that the EU competition control is modernised and further developed, taking due consideration of the national competition authorities and competition orders all over the world.

Competition is an essential precondition for a strong protection of consumers. For every monopoly that hinders competition reduces the multiplicity and the freedom of choice of the consumer. Consumer rights are civil rights. Consumer protection is a crosscutting political duty. It is part of a comprehensive consumer

policy, which seeks a balance between consumer and business interests in a bid to maintain a high degree of quality life. It is important to attain an optimum consumer protection through a balance between self-determination and state protection. Reliable, comprehensive and objective information on products and their quality enable consumers to act in a responsible manner. Our guideline is that of the mature, independent and well-informed consumer. Consumer protection is not the duty of the state alone, but also that of the producers, the processors, the suppliers and the consumers. We do not want any state consumer manipulation.

An attractive economic location demands a well-functioning infrastructure. With regard particularly to Sudanile as a transit country in the heart of Africa the economic integration of Africa means a high increase in traffic density. Better utilisation, better targeted expansion and an intelligent shaping of the transport infrastructure in all domains are also extremely important for more growth. This applies also to the development opportunities of congested areas and rural areas. There is the need for further development of the infrastructure in the new as well as old countries. The state alone will not be able to satisfy the high demand for investment that will come as a result of this exercise. This is why viable initiatives by private financing institutions of the transport infrastructure must be more intensively exploited than ever. Furthermore, a secure, environmentally friendly and economical energy supply is the basic need of a quality location.

Sudanile depends on the efficiency and the innovative drive of her citizens and of her economy. We want to open more future markets. Innovations, new products and services emanating from Sudanile will, indeed, only have a chance on the world market if they can also be utilised in Sudanile. The land of inventions and patents must once again be the land of implementation of ideas. Sudanile must produce clear-headed top brains and hard-working visionaries, head hunt them worldwide, and offer them attractive framework conditions. There is an urgent demand for professionals in the workforce, services and business.

Work for all

Employment for all is the fundamental principle of social justice. Employment allows for self-realization, induces enthusiasm in life and is the decisive momentum for participation in social activities. Everyone is needed; no one should be left out. Work brings income and creates wealth. The social market economy wants full employment. This is the duty of the state and the tariff partners. Mass unemployment is unbearable, unacceptable and harmful to the economy. A developing lack of perspective can affect whole families and hamper the chances of survival of many future generations.

Unemployment in Sudanile is mainly a structural issue. We, therefore, need not only more sustainable growth, but also targeted investment in education and a

comprehensive reform of the labour market. We want better employment opportunities for elderly, unskilled and perpetually unemployed people. It is particularly these people who feel excluded from freedom and participation.

As regards the labour market we stand up for a fair balance between the legitimate protection needs of the employees, the employment opportunities and for the unemployed people and the interests of the business enterprises. Labour protection regulations on the labour market or the labour law should be formulated in such a way as not to favour unemployment. Making flexible the protection of employees against unlawful dismissal, which improves the employment prospects of the unemployed, is, in this case, a law of justice. In this way, the duty of achieving fair balance of interests must be taken up jointly with the tariff partners.

Collective bargaining autonomy is a guarantee for the stability of Sudanile as an economic location. It is an integral part of the framework order of the social market economy. There has to be union to make agreement of the parties (trade unions and employers), which should begin to find flexible answers to the changing labour landscape of the 21st century. Stiff branch union agreements, which treat all businesses in the same manner, are not an adequate response. The trade unions and the employer associations must be there to further relinquish part of their responsibility in the businesses. In this way, framework union agreements centrally made can be fulfilled in a decentralized way in accordance with specific needs. We want to supplement this process by providing a more legally guaranteed framework for alliances of business enterprises. We will continue to enhance co-determination and representation of interests of workers in a manner that will be forward-looking, with close relationships with the businesses and worker-friendly. This policy orientation must also take into consideration the international interdependence of the enterprises.

The SCDP wants to further augment the possibilities of the individual employee to participate more than ever before in the success and capital of their companies within the framework of social partnership. This creates for the worker additional sources of income, additional means of providing for the old age and more justice and raises the identification of the worker with his company. Corresponding instruments including the protection against insolvency must be related to the business enterprise as much as possible and acknowledge the special conditions under which every company operates. Apart from that, participation in the company's capital raises the capital base of the companies.

Social prosperity comes through work. More growth and more work are interdependent. By using models of flexible working hours, e.g. annual accounting of working hours, work can be organised in a more flexible and productive way. The SCDP encourages the tripartite body in this regard to explore the possibility of fending off insolvency from working hour's accounts.

Those often rightly consider the compulsory restraint of people who have attained their statutory age of retirement or stipulated business age limit from active service concerned as undignified. Age limits make sense when they are used for calculating pension claims. He who, however, wishes to go beyond that should in principle not be prevented from doing so. The reciprocity between the labour world and the working community should develop in such a way that it masters as much as possible the demographic changes that are taking place.

All citizens should be able to obtain enough income that can guarantee their livelihood. Our labour policy should stipulate as follows: 'Achievement must be rewarded. This is in conformity with the principle of justice for performance, i.e. Some one who works should have more than someone who does not work, We want framework conditions which will make legal employment and salaries more attractive – also for less qualified people with simple work and corresponding employment-friendly wages. This should also motivate job seekers to seize job opportunities and also encourage employers to create new jobs. We want to promote employment, not unemployment.

We do not want any competition for the lowest wages. Immoral loans, which clearly exceed usual local branch wages, must, therefore, be forbidden.

High additional wage costs contribute to unemployment and illegal work. We want to gradually reduce the additional wage costs and detach the social security expenditure from the labour cost and, thus, prevent the relocation of jobs to foreign countries or turning them into illicit job.

Shaping the Demographic Change – Social Security for all Generations

Solidarity and social security do not come in the first place from the state. The human being is by nature a social being who likes to belong to a community and is capable of and committed to solidarity. There are many places and institutions ranging from the family to the neighborhood, honorary activities, clubs, and citizens' initiatives, where solidarity is lived out daily. If we wish to adhere to the principles of social security, then solidarity must continue to emanate from the centre of society, or else it will disappear completely one day. Marriage, family, children, school, and vocational training are more important for the human being's chances in life and for the person's future social well being than many other things.

Welfare officers provide essential services to society on the constitutionally legitimate basis of solidarity.

The SCDP is committed to a social policy, which improves people's opportunities in life and their coexistence in society. We reject any concept of security and solidarity, which is based solely on financial support. It is only a combination of

personal responsibility, state assistance and civil involvement that can create the security that human beings need.

The welfare state is to achieve its duty so far. It remains indispensable. The SCDP has to play a vital role in shaping social security systems. Through the solidarity-based protection against risks these systems give people security. They have to bring about wide-range prosperity, social freedom and participation. However, they can only fulfill their duty in future if they are further developed and changed. Our aim is to have an effective welfare state, which strongly motivates the individual and makes it possible for him to take his own initiative and assume personal responsibility within the framework of his own capabilities.

In shaping the social security systems we follow three basic principles: 1. They must strengthen the principle of personal responsibility. 2. They must conform to the principle of justice across the generations. 3. They should not violate the principle of equity of performance. Their dependence on gainful employment must be reduced. This is why social security and gainful employment ought to be separated and financial support broadened. Our social security systems must cater for different types of needs, different stages of life and different living conditions. In this vein, basic risks must be warded off for all. The readiness and capability of the individual to fend for himself must be enhanced. In all security systems competition, transparency, efficiency, consciousness about costs and responsibility and the principle of subsidiarity must be advanced. We want to fight with all our might the abuse of social expenditure and illegal work. For they undermine solidarity.

Health Insurance

The SCDP wants everyone in Sudanile, irrespective of their income, age, and health risk; to receive now and in the future good medical care as close to their doorstep as possible and to partake of the benefits of medical advancement. Free choice of a medical doctor and free health careers form part of the liberal healthcare-delivery system.

In view of the demographic change and the progress made in medicine and medical technology the structure, organization and financing of statutory and the private health insurance will be further enhanced in future.

Advancing Federal State System

Through advancing federal system and economic revolution, the social market economy set the premises for independent and for development of Sudanile. All Sudanilean should therefore be proud of this historical achievement. The new federal states with their great historical and cultural traditions afford the Sudanilean a new impetus. The new federal states should make a very decisive transformation from a totalitarian dictatorship to a democracy and from a centrally

planned economy to a social market economy. By dint of commitment and solidarity in the whole of Sudan, historically-unique financial transfer transactions, assiduity and the determination to develop, many areas will have to blossom and offer themselves as the modern side of Sudan in the heart of Africa.

Through reforms in the education sector, the acceleration of planning processes facilitated by reducing bureaucratic hassles and in close collaboration with industry, science and technology the new federal states and their inhabitants would then assume the roles of trail blazers.

The mismanagement of the economy by the Islamist regimes in Khartoum is one of the repercussions, which resulted into the partition of Sudan. Significantly, this economic mismanagement led to the loss of the historically unique middle-class citizenry, which is still fresh in our memories. An economy that can sustain itself should be in the making and should be done. Despite many successes chalked up in modernization efforts, there are still infrastructural deficits in the public sector and the economic structure.

We also need to strengthen the civil society in the new federal states, i.e. as a foundation for democracy, the rule of law and the social market economy. Only a functioning civil society can bring about the economic upswing and the stability of our liberal democratic society. We do not only need in the federal states greater free hand for market economic processes and competitive-minded policies for extensive opening-up and experimental clauses with respect to the Federal Law. The people must also be given more chances to take on responsibility for their own future. Thus, we create the conditions for the stakeholders to remain in their country with their knowledge and skills and for investors to bring their capital into the new states. The SCDP pays special attention to the integration of efficient young people into the regional labour market. Through the cooperation of all actors this will contribute to the demographic stabilization of the regions.

Innovative, economically dynamic growth areas develop especially in big cities, congested areas and tourist centres. We want to support entrepreneurial initiatives if they lead to a competitive company structure within the medium-sized and large cross-regionally operating companies. In this regard, we must concentrate our funds for support on the areas of growth with their network of a technologically oriented industry, science and culture. It is relevant to establish a link between outstanding research and high technology, on the one hand, and companies and creditors, on the other, in order to develop world-class marketable finished products.

Growth areas must unite with structurally weak regions through their efficient infrastructures, especially through an attractive passenger service, so that these structurally weak regions can also take part in the economic boom. In the regions with low population density and no overcrowded areas we must concentrate on

supporting only specific sectors and branches. The promotion of especially disadvantaged regions in the new federal states through the government must be continued, in order to cope with the competition at international level.

The new federal states need to be given all the funds to be used for the purpose of closing gaps that exist in the infrastructure, targeted promotion of investment and compensation for the less than proportional financial power of local authorities. This is in a bid to achieve the self-supporting economic development and further modernization.

Developing further the international transport infrastructure is an essential prerequisite for the economic upswing. The African traffic routes, especially those within Africa region must quickly constructed.

Sustainable investments in industry and infrastructure can only be successful if the demographic evolution is taken into consideration. Infrastructures that are not used to capacity must be adjusted to suit the demographic evolution. Also, the different standards of livelihoods and administration must be accepted. However, the state must take responsibility for the minimum standards of living. Our aim is to attain equal standards in living conditions. Personal initiative has to develop in the right location. Quality of life will be defined in different ways in future not only in the new states.

Protecting Human Dignity from the Beginning to the End of Life

The inviolable dignity of mankind as God's creation cannot be placed at the disposal of irresponsible human beings. It must be protected. The human being is always a subject and should never be an object. The dignity of mankind is also for the evaluation of bio-technical challenges the source and orientation point. It requires respect and protection of human life at all stages. Beginning from the sperms and the egg cells the unborn life demands our particular attention and our critical handling of the possibilities open to the rapidly developing prenatal diagnostics. We demand the banning of pre-implantation diagnostics (PID). We do not accept the high numbers of abortions, which also include late abortions. We must help men and women to decide for life.

Healing, pain relief and helpful companionship of people whose lives are at risk are all expressions of humaneness, solidarity and Christian-based love for one's neighbour. The disabled, the sick, the dying and people in other difficult life situations have the right to a dignified life. We support palliative medicine, the work of the hospice movement and other forms of companionship at death, which allow terminally ill patients and their relatives to have a dignified parting. We reject active euthanasia. We want to encourage people's preparedness to donate organs.

Research in bio-medical science offers solutions to problems in the future and contributes immensely to the cure of diseases and the relief of suffering. At the same time it is imperative to weigh the risks against the benefits it brings. Respect for the dignity of mankind has priority over freedom of research and ensuring our competitiveness. We are in favour of consistent embryo protection and reject research into embryo re-utilization. We would also advocate this both in Africa and international levels. We reject the cloning of human beings.

Protection of Natural Resources

According to Christian beliefs man, nature and the environment are God's creation. It is our duty to protect creation. The principle of sustainability is an integral part of the Sudanese Christian Democratic policy: We want to safeguard and hand down to our offspring a world that is still worth living in tomorrow. The future generations have the right to economic development, social welfare and an intact environment.

Future-oriented environmental and climate protection create opportunities for jobs. Ecological education, research and development, environmental technology, environmental protection, climate protection and subsequent innovations must, therefore, be given sustained support. In the interest of climate and environmental protection we wish to maintain Sudan's leading role in the world with regard to environmental technologies. In this way, we will be able to make a substantial contribution to value creation in our country, to the creation of new jobs and to the strengthening of the middle class.

Poverty eradication and the protection of natural resources are mutually dependent. Poverty, too, leads to the over-utilization of nature. As a result, the biological diversity and consequently the sources of life of the people living there will eventually be destroyed. Thus, for us environmental protection policy constitutes a significant part of our foreign and development policies and a contribution to global justice.

In our view the protection of the environment and economic advancement do not contradict each other. Particularly at a time when the borderlines between ecological capacities of the earth are becoming clearer and clearer it is relevant to say: "Sustainable economic growth is only possible when the protection of the environment and the climate is taken into account during the process". Apart from that, an economical and efficient use of resources is increasingly becoming a cost and location advantage. For this reason, we advocate a social market economy, with emphasis on ecological issues, which will pursue prescribed environmental goals with enhanced research and development, targeted incentive systems and promotion programs as well as an environmentally oriented framework. We think also that in this case levies should be raised on long-term consumption of resources or environmental encumbrance rather than

taxes. The profits thus accrued will go a long way to resolve issues concerning environmental and climate protection.

The SCDP stands up for a careful and economical use of the exhaustible resources, a positive attitude towards research and development as well as the protection of the environment and the natural resources, which promotes creativity and personal responsibility. It is important to have high quality education on the environment. Together with schools, local authorities, federal states, environmental and nature protection associations as well as farmers and foresters we want to inculcate environmentally conscious behaviour into the citizens.

Protection of the Climate

The global climate change has become a serious danger to creation and the future life opportunities for future generations. We see it as an ethical duty and a paramount political assignment for the future to counteract this new development: the SCDP stands up for the fact that Sudanile should continue to be in the vanguard of climate protection and a pacesetter internationally. Together with as many industrialized, threshold and developing countries, we want to promote climate protection. An international agreement on climate change that is to be enforced after 2012 and which is based on the Kyoto Agreement, obtains economic incentives and the active participation from industrialized, threshold and developing countries which have hitherto stood aloof, constitutes a giant step.

Sudanile is committed to the reduction of its emission of greenhouse gasses and we do hope the industrialized countries should commit themselves seriously to the reduction of the emission of greenhouse gasses.

We pursue a double strategy to combat climate change, which lays down binding threshold values for the emission of greenhouse gases, and promotes the use and development of climate- friendly technologies. Carbon dioxide must be given an appropriate price worldwide so that investments in climate-friendly technologies may be viable. The appropriate measures here are the negotiation of emission laws and technology transfer to developing and threshold countries with climate-appropriate Celsius as compared to non- equipment. Our aim is to limit global warming to industrialised situations.

The saving of energy, the increase in energy efficiency and the use of renewal energy are the main pillars of our policy for climate protection. At the same time it is necessary to develop right now strategies to limit the negative effects of climate change. One of the measures, for instance, is to step up the protection of high tide and our coasts. Over and above all, appropriate strategies must be developed for land use under changed climatic conditions.

Our natural Heritage: A Home

The diverse natural and cultural landscapes in Sudanile are an especially valuable part of our homeland. We want to maintain this tremendously rich national natural heritage also for future generations.

Ground and uncultivated land, which are finite, must be protected, especially in comparatively densely populated areas in Sudanile. The use of land reserves with special reference to the covering of building gaps in city centres must take precedence over the use of spaces on green lawns. The land use must be reduced as much as possible. Our policies will provide framework conditions in this respect.

A Future for Agriculture and Rural Areas

The SCDP wants to see extensive and flourishing agriculture and forestry in Sudanile. We see the production of high-quality foodstuffs as our core task in our agriculture. The farmers and foresters also produce important regenerative raw materials and renewable natural resources. For generations now they have been taking care of our cultural landscape and have had an impact on our rural areas. They do this being conscious of their responsibility toward mankind, animals, nature and environment. They are important clients for people engaged in handicraft and business. At the same time, agriculture and forestry secure the fundamentals of recreation, leisure and tourism.

By maintaining and taking good care of resources the government should play an important role. The personal responsibility and identification of people with their own property is more effective than charges raised by the state. The services provided in the protection of the environment and nature in the interest of the general public must be honored. It is of prime importance to cover them with contractual agreements.

The guideline for the SCDP is a multifunctional and an entrepreneurial agriculture, which acknowledges its peasant, roots and promotes at the same time creativity and innovation. We consider it important for the state to withdraw its control of agricultural commodities markets and unwieldy bureaucracy and excessive regulatory measures. Market orientation, creativity, good education and good management skills are becoming the key qualifications that are required. We will strengthen the agriculturalists and forestry experts in this respect. In this vein, we do not make any difference between business forms and production facilities, conventional and organic farming. Because there is diversity in market orientation in Sudanile agriculture food production and distribution, which should be, present both in the regional and international markets.

We request that the production and working conditions of farmers be made better in the Sudanile agricultural policy. We aim for fair competition in the international

agricultural commodities markets. We commit ourselves to the harmonization of the legal framework conditions in the world and the serious consideration and coordination of aspects of the protection of the environment, nature, consumers, and animals.

We want areas that are lively and worth living in. They are locations for business, culture, nature and recreation. They need development perspectives, which make it possible for the people living there to enjoy good living and working conditions and educational facilities. Our special attention is drawn to the economically and structurally underdeveloped rural areas. They continue to be in need of our strong support to develop their social and technical infrastructure and to enhance their economic power.

The plantation of regenerative raw materials or the utilization of renewal energies offers many chances for new economic and technological dynamics far beyond the scope of agriculture and forestry. We want to continue to enhance Sudanile's leading role in this domain in respect of climate-oriented cultivation.

Green genetic engineering can contribute immensely in future not only to food security but also to energy security. Security issues and absolute safety must take precedence over economic considerations. The use of genetic engineering to achieve a more efficient use of raw materials, to secure raw material supply and for the production of energy crops must be carefully researched. Successful research must be followed in Sudanile by the practical implementation of the findings for new products.

We want to promote more seriously multifunctional agriculture whereby while cultivation and processing are taking place, marketing of the products in a regional economic process is also to be encouraged.

Strengthening Civil Society and Encouraging Proactive Initiatives

Our liberal democratic order and its political institutions form the basis for our vibrant democracy. Our aim is to continuously consolidate the ownership of and the respect for this order. In a rapidly changing world such as this, the sustainability of country depends on the fact that citizens can take care of one another and understand it as an expression of their personal and societal freedom. We want a relationship between citizens and state that is based on partnership and trust. We want a state that supports its citizens, gives them confidence, helps them, empowers them and enables the respective smaller units to be free and personally responsible.

Democratic participation of citizens finds expression in their elections and voting as well as in diverse forms of civic involvement. Our lively democracy needs

voluntary and gratuitous commitment for the general welfare and builds on active citizens.

Public spirit engenders cohesion in the community. The dedication of our citizens is irreplaceable. Everyone has capabilities that can enrich the whole community. Every individual bears joint responsibility for the general welfare. Public spirit and a sense of Responsibility are demonstrated in marriage, family, church, workplace, clubs, associations, and citizens' initiatives as well as in communities, local authorities and the state.

Without voluntary work our society would become impoverished. People who engage in honorary activities, who do social work and carry out civic projects in order to enliven people and to help them financially, must be encouraged and should not be constrained by rules and regulations.

We want citizens who are open to civic involvement and acceptance of responsibility. Honorary offices and voluntary agencies can organize and support voluntary activities. We uphold the acknowledgement of voluntary activities and voluntary service of professionals.

Many people, including especially businessmen and women contribute a great deal to our welfare. With further improvement of the law on donations, non-profit-making activities and tax we want to further support their commitment.

Associations and civil society organizations and groups belong to an active and free civil society. They determine independently their duties within the limits of the general welfare. They carry on the social and political discussions.

Sports

Sports unite, build up, activate, excite and integrate people. Sports also contribute to the training in humane values, such as tolerance, fairness, performance, competition, and responsibility and make one accept one's limits. Thus, sports can contribute immensely to a more peaceful and a better world.

The clubs are the basis of Sudanile sports. The reliable sponsorship of the clubs and of those who undertake voluntary activities there are vital goals of our sports policy. Sports, physical exercise and healthy food contribute largely to the maintenance of one's good health. The personal responsibility of the individual in the health care delivery system should be encouraged with incentives. Prevention of illness through sports and movement reduces the burden on our social systems. Intact sports institutions and a diverse sports infrastructure are indispensable prerequisites for all aspects of active sports.

We stand up for the principle of achievement in sports, for humane top-level sports. Top-level sports play a role-model function for all levels of sports. We cannot do without sports promotion in the Sudanile Federal Armed Forces, the

Police Service and Customs Service, and to the previous extent at that. Sports, school and professional education and training must collaborate and coordinate their targeted and systematic promotion of talented future sportsmen and sportswomen. We stand up for the development of elite schools for sports. Performances of disabled people in the general or top-level sports are fascinating and are an expression of independent willpower and commitment. Sports and movement strengthen one's personal performance capacity, give self-confidence, facilitate one's spatial and social mobility and is an effective booster in one's life. The opportunities and incentives for people with disability to be able to do sport must be extended further. We must ensure a barrier-free access to sports facilities.

Doping destroys the basic values of sports, deceives fellow competitors and the spectators and endangers not only the health of the sportsmen and sportswomen. The acceptance of professional sports depends largely on a realistic and successful combat against doping. Doping is also found in fitness training and leisure activities and joint battle of all stakeholders in sports, politics, industry, and media and, indeed, the whole society.

In Favour of a strong State: Freedom and Security for the Citizens

State guarantees the dignity and freedom of the citizens. It obtains its authority especially from its attachment to the basic rights. It should promote the wellbeing of the individual and the community. In a democratic society there are no rights without responsibilities and no freedom without responsibility.

Some of the main tasks of the state are protection of the basic laws and prevention of abuse of power. It should protect its citizens from internal and external threats and fulfill its responsibility of ensuring freedom and peace. It should enable the individual to develop himself freely, strengthen the weak and take care that risks that the individual cannot bear alone are borne collectively through solidarity. Besides, the state has to maintain and develop further the order that is absolutely necessary for coexistence. It must also preserve the freedom and diversity of the strengths and capabilities in society. It has to conserve the natural resources for us and for future generations and contribute to the maintenance of God's creation.

In order for the state to concentrate on its core responsibilities it should neither be overburdened with demands nor keep or assume such duties as are contradictory to the basic principles of sole responsibility, freedom and subsidiarity. An efficient civil service is the prerequisite for a reliable public infrastructure. The permanent civil service remains indispensable with respect to safeguarding the sovereign duties of the state. We want a strong but slim state.

Freedom in Responsibility towards God and Man

Our liberal state thrives on premises that it not able to guarantee itself. The state cannot prescribe values. These values rather form the social consensus for a life in freedom and responsibility.

We acknowledge the preamble to the Basic Law and, thus, to our responsibility toward God and man. The Basic Law is based on principles that are rooted in Christian beliefs. They have had a great fundamental impact on our country and our society. It is not only the duty of the church but also the major responsibility of the state and the citizens to preserve it in our consciousness and to maintain and enforce it. Christian symbols must remain visible in public. They have to be protected in the same way as the Christian Sundays and holidays.

At the same time we recognise the fact that other religions also impart values, which have a positive influence on our society and our liberal fundamental order. We respect all religious affiliations and expect the same attitude from all people who belong to other religious denominations. The Jewish communities are part of our culture and form an indispensable integral part of our society.

We admit the self-sufficiency and independence of the Christian churches and of the other recognised religious congregations. We notice their joint responsibility for the wellbeing of the citizens. We endorse, therefore, their existing system of collecting church dues. We acknowledge their exemplary achievements in the practical service of their fellow human beings. The freedom of the churches and religious organisations to bring their moral influence to bear on society should remain unimpeachable. Our liberal rule of law guarantees the right to free practice of religion. We expect that all states and governments worldwide should safeguard their religious freedom. We want to encourage a continuous dialogue between religions.

Liberal Democratic Basic Order

The principle of coexistence of human beings in Sudanile is the value order of Basic Law. It is on this well-grounded foundation that our nation has united in a democratic, liberal, social and federal rule of law.

We embrace representative democracy, which connects political leadership with democratic accountability. Representative democracy does not preclude elements of direct democracy. Such elements can reasonably complement the representative system at the regional level.

We live in a society with diverse worldviews, opinions and interests. This demands a democratic formation of opinions in which the opposing opinions and interests are merged into majorities, without taking into consideration the

concerns and opinions of the minorities. The majority principle is linked up with the protection of the minorities.

Political parties bear a special responsibility toward the state and society. They act on social concerns, contribute to the formation of opinions on political issues and encourage citizens to take part in political life. They fulfil their task when they win the trust of the citizens and offer clear objective and non-partisan directions for making their decisions. Their processes of forming opinions and work must be transparent.

People-centred parties resort to all people in Sudanile. The SCDP as the people's centre party is especially in a position to merge different interests and to focus on the general welfare.

Freedom and responsibility of the media is in conformity with our free society. They are effective in the formation of public opinions and contribute to state power. Their independence and diversity are the prerequisites for these functions.

Freedom and Security in the Rule of Law

The duty of the law is to ensure freedom and peaceful coexistence of people. The rule of law ensures that all state authority is linked to legislation and laws. The law provides our society with an order framework. It sets values and poses limits to what we are capable of doing, especially where human dignity and freedom are endangered. Our rule of law ensures the justice security.

Freedom and security are basic needs of the human being. They are interdependent. The monopoly of power of the state to safeguard freedom and security results from the sovereign position that the state assumes. The state that does not defend itself against its enemies sells out the freedom of its citizens. We, therefore, need vigilance in the face of any intolerance, extremism and violence. There should be on tolerance against intolerance. After the painful experience with violence motivated by extremism we are fully aware of the responsibility that we bear to fight against extremist groups.

Prevention of crime, protection from dangers to public security and order as well as enlightenment and suspicion of crime and wrongdoing are indispensable preconditions for a peaceful coexistence. Prevention of crime is the duty of the whole society. In this case, the family and the state, with the support of the media, have to take up the fight against violence by young people, which occurs in many instances due to unsuccessful integration, misunderstood societal roles and lack of perspective. It is only a person who can live without fear for himself, his family and his property that can put his trust in the state. A state that neglects security risks having itself rejected.

Trivialising criminality is in the wrong direction. He who breaks the law and thus behaves contrary to the values-order of our society will have to reckon with serious persecution and heavy punishment. The police and the judiciary combat crime. A sustainable democracy must allow its state organs to employ cautiously the techniques that are needed to combat crime and to obtain the necessary information. Data protection interests must be in tune with the interest to effectively fight crime. Data protection should not lead to the protection of miscreants.

Terrorism that is in operation internally and organised crime are on the increase. The citizens must be protected against them. The international collaboration of institutions fighting crime, correction institutions and the judiciary must be enhanced. The law must be enforced without let or hindrance against unlimited crime. Limitless crime must be met with limitless law enforcement.

Political 'Islamism' with their radical interpretation of Islam with control of the constitution was dangerous to the citizens of Sudanile. But now we have to promote social cohesion through democracy beyond all religious boundaries and combat tooth and nail violent fundamentalists.

He who wants to improve internal security must strengthen the police. Internal security in our country has assumed a global dimension owing to the new challenges. Instruments and organs of internal and external security must be strongly linked up and coordinated. To realise our national concept of security, collaboration between the Federations, states and local governments have to be improved.

An aspect of such a concept of strengthening our own country is also the Sudanile Federal Armed Forces. In situations of serious danger the Sudanile Federal Armed Forces should be deployed internally. The armed forces should show their mettle by using their special capabilities in overcoming the dangers posed by international terrorism and, in concert with the federal and regional police, protect the citizens against catastrophes.

Continuing to reduce excessive Bureaucracy

We reject a state, which regulates every aspect of human life. We object to overregulation through laws and statutory instruments and excessive bureaucracy in administration. Civic freedom and social market economy should not get drowned in a flood of norms. Existing laws and rules have to be regularly examined with respect to their *raison d'être*. The necessity for making new laws and regulations must be proved by the lawmaker and documented. This principle may be followed: "If it is not necessary to pass a law, then it is necessary not to pass a law". In future, simple legal settlements and regulations should in principle be enforced only for limited periods. Laws must be clear and as short as

possible. The clear and systematic nature of a law must be further improved. Administrative processes and official structures have to be simplified and the offers of e-government must be enhanced.

The eradication of bureaucratic hassles must begin with the determination of the aims of the state. Eradicating superfluous bureaucracy in favour of an efficient public administration that is brought to the doors of the citizens is an urgent and constant duty – in the interest of the citizens, the economy and the state. The citizens can and want to do more with and in the community than they are allowed to do by an obscure and impenetrable state division of labour and competencies. We want at all state levels as well as at the world level a clear assignment of tasks and spheres of responsibility. It is important to concentrate at all levels our efforts on reducing bureaucracy.

Effective Judiciary and consistent Law Enforcement

Independent judiciary is the backbone of our rule of law. It protects the citizens from arbitrariness and abuse of power and ensures that everyone is given their due. Long legal proceedings frustrate the smooth restoration of legal peace. We want to maintain, or to improve if need be, the efficiency of the law courts and public prosecution.

Law enforcement must take into account the security interests of the citizens. We aim for the reintegration of former criminal into society, but the citizens must also be protected permanently from dangerous hardened criminals. Security and rehabilitation are not contradictory to one another. Also, rehabilitation must be subject to the protection of the citizens from criminals. Protection of the victim supersedes protection of the offender.

The Welfare State System

Liberal rule of law and social state complement each other. A just social system must secure the framework conditions of humane existence for all and guarantee assistance in times of catastrophes and emergencies. Social justice must be especially effective in regard to the weak. Provision for life in a social state should not lead to incapacitation through the state. It must promote the efficiency of the individual and request his joint involvement – here; too, the solidarity principle comes into play.

Federalism and local Self-government

The Sudanile federal structure is an expression of a full-grown solid cultural and historical self-understanding of the home and identity of its citizens. Federalism and local government are essential principles of order of our state. We want to maintain and further develop it. They contribute to ensure the freedom of the

citizens and to distribute state power. They facilitate the promotion of the different characteristics and specific interests of the individual regions and the local authorities. The urban areas and the local authorities demonstrate daily in a novel manner whether our community is functioning or not. In the immediate human living environment the acceptance of our community system is demonstrated through the citizens' active involvement and their joint determination and participation in local decision-making processes. In the course of the Europeanization and globalisation the self-governing local authorities are the most important reference point and anchorage point that do include our society.

Standing up for Freedom and Peace –Sudanile's Role in World

Freedom, solidarity and justice are the guidelines for our foreign, security and development policies. These guidelines are in conformity with task of guaranteeing freedom and security for the people in Sudanile. Our mission is to fend off risks from our country and at the same time to strive for peace and freedom as well as to promote respect for the rule of law and for universal human rights. Thus, we have to create and maintain the preconditions for the peaceful exchange of societal, cultural and economic experiences in our country and also to enable her to augment her prosperity and develop her society.

Since the end of the war the conditions of our foreign and security policies have to change drastically for the better. The bipolar world order now belongs to the past as the free world learned that today we are vulnerable to asymmetrical threats, which can reach our borders. We want to intensify our international relations so that conflicts of interests can be resolved with as much cooperation and less violence as possible.

In this age of globalisation every country is a neighbour. Collapsing states are often havens for transnational terrorism and international crimes. The establishment and enforcement of the rule of law and democracy in far-away regions are serve our own interests and is proactive security precaution. Democracy and the rule of law create stability upon which we as an export-oriented economy depend. We should not be only regionally but also globally prepared to assume jointly with other democracies within the framework of international organisations any responsibility. In this case we follow the concept of the security network: "Without security there is no development, without development there is no security".

In order to be able to fulfil our responsibility the means and instruments for the foreign, security and development policies must be provided in line with the tasks and responsibilities. A successful foreign policy must seek the interests of our country. One of them is the recognition that: "If we practise international solidarity

we shall also experience solidarity from other nations". It is, therefore, in our interest not to limit our policies to our nation alone but to seek equity of interests.

Successful foreign policy requires intellectual and economic efficiency as well as attractiveness of our societal order and culture. It must be reliable in order to win the trust of our partners and allies and, thus, rejects other national divergent ways. Also, it must be supported by the willingness; determination and ability stand up for our values, convictions and interests in the dialogue with other cultures. We want to intensify the foreign-policy discourse in our country and in the European Union, USA, Asia and African Union.

In order to respond to the future foreign-policy challenges we want to further develop the African Union, maintain our transatlantic partnership and strengthen the global order. We want to deepen the African economic integration in order to strengthen the competitiveness of our economy.

Thanks to the USA and other European countries that helped and made the negotiation of CPA a possibility.

We acknowledge the special historical responsibility that Sudanile has towards Israel. We stand up for Israel's right to exist as Jewish state within secure borders. Sudanile can contribute to the resolution of the crises and its environs in a spirit of partnership and collaboration with the countries in the said region. They must also help solve the Middle East conflict. In order to achieve this, it is necessary to have an independent Palestinian state.

We stand up for a peaceful coexistence between the western democracies and the Islamic states. We respect and appreciate the rich cultural traditions of the Islamic world. It is in our interest to support the moderate powers in the Islamic communities who embrace the rule of law and democracy. Islamic fundamentalism and terrorism motivated by Islam are in the first place a threat to the Islamic communities themselves and also to us. We must be prepared to protect our self from Islamic terrorism and fundamentalism.

Sudanile and the Western world have great interest in cordial relations including other countries. We strive for a strategic partnership of the European Union because of economical and political collaboration. We want to strengthen the democratic development, the rule of law, the multimedia system and the civil society in Africa through an open and comprehensive dialogue.

We want to cooperate in Africa to achieve sustainable development, stability and good governance in order for our people to have better life perspectives. We strive for a close collaboration with the African Union. A special problem is posed by widespread poverty, hunger, inadequate education and the spread of epidemics and diseases. We cannot be indifferent in Africa to violent conflicts, instability and lawlessness in Africa. We are directly affected by their

repercussions, especially in the form of increasing massive human deserter, which is going on.

In order to better overcome manifold challenges through the ongoing transformation processes, we must intensify the collaboration between Europe, USA and within African countries and shape it through cooperation and committed partnerships.

We advocate a comprehensive and networked approach, which takes, into consideration the whole gamut of security-policy instruments and merge them into a single concept. We need a close a cross-cutting collaboration and we want the civil and military instruments of the United Nations, the NATO, EU and Africa Union to coordinate more effectively with one another in their various approaches to the resolution of crises.

The task of the Sudanile Federal Armed Forces is not limited to the classical defence of the alliance and the country on our own territory alone. In the concept of a security network the Sudanile Federal Armed Forces are an instrument that can be dispensed with, both for the defense of the alliance and the country and for international crisis management and crisis resolution. Apart from that, the Sudanile Federal Armed Forces must also be deployable for the protection of the homeland and for protection against catastrophes within the country.

The Sudanile Federal Armed Forces must also be able to go on other missions or operations in the future and fulfil other duties assigned to Sudanile. That is why the transformation of our armed forces must be consistently implemented and the Sudanile Federal Armed Forces financed according to their needs. This is the only way in which the Sudanile Federal Armed Forces can carry out their exacting duties and Sudanile can remain in security-policy issues efficient and effective in an alliance and be active in shaping the future in this world of tomorrow.

The Sudanile Federal Armed Forces performs tremendously and through their missions abroad they have raised the image. We advocate the compulsory military service. It has asserted itself under various security-policy framework conditions and has been made to conform to the security-policy challenges and further developed accordingly. Readiness for action and endurance of the Sudanile Federal Armed Forces only be guaranteed through an adequate number of qualified reservists. The foundation here is laid by the compulsory military service. We want maintain the civilian service as an alternative service. It is of huge social and youth-policy importance.

The United Nations has the greatest legitimacy to handle global issues. The United Nations must become more efficient and more forceful so as to help enforce human rights, freedom, democracy and the rule of law worldwide in order

to contribute to preservation of God's creation and to the continued development of internal public law.

As regards the reform of the Security Council we recommend a permanent seat for the AU. With her assumption of the seat would always be ready to take on more responsibility towards achieving this goal.

We stand for an increasingly integrated world economy with a free and equitable world transformation and wish, therefore, to strengthen institutions like the World Trade Organisation (WTO). The security of the international trade channels is of great interest to Sudanile. With it our country will be in a better position to contribute to worldwide increase in prosperity. At the same time, free and fair trade fosters the eradication of poverty and contributes consequently to the economic and political stability of nations, which would otherwise run the risk of collapsing.

It is Sudanile's interest to be proactive in the combat against the development problems of many countries, e.g. poverty, underdevelopment, abuse of human rights, epidemics, environmental destruction, wars, terrorism and the collapse of nations. Our development policy for partnership-based collaboration rests on three pillars: Firstly, the responsibility for those who suffer under poverty and for God's creation on the Christian-based concept of mankind; secondly, the prevention of risks and, thirdly, the strengthening of our political, economic and scientific partnerships. Development partnership means for us the return to the strengthening of our own reform initiatives and to the joint responsibility of the developing countries.

Development policy is associated with value. It is part of our policy of world order. We see in liberal democracy, rule of law, good governance and a socially obligatory market-economic order, which protects at the same time the natural resources, the best way to promote development in poor countries. These aims are core elements of our development policy. Collaboration in development, which should be a long-term issue, presupposes consistent personal efforts, especially from the political decision-makers and the elite in the developing countries. We offer help toward self-help.

We acknowledge the achievements of those engaged in collaboration in development activities. Churches and Non-Governmental Organisations (NGOs) help the people in the developing countries directly. The political foundations play an extraordinarily vital role in promoting nation building, rule of law, counselling and consultancy for parliaments and political parties, fostering the adherence to democratic principles as well as the enforcement of human rights in the development countries. Also, through the improvement of the framework conditions for economic involvement the private sector of the various economies can be won over the achievement drive of the development-aid-policy goals.

Cooperating with private business enterprises has an import that is just similar to the civilian-military collaboration.

The great number of private donations demonstrates the preparedness of people to share with their fellow human beings. It is the duty of the state to promote private initiative. We stand up for the international task of increasing the financial support for the public development collaboration.

Security, development and human rights belong together. Human rights are individuals. The SCDP will in future also raise voice when democracy, freedom, the rule of law and human rights are under threat. Human rights and fundamental freedoms must take precedence worldwide over the principle of sovereignty. We are contributing to shaping a world that is free, peaceful and just.

On the basis of the declaration and presentation of the party program of the Sudanile Christian Democratic Party according to its policies that are based on Christian traditional values and norms related to love and cooperation as brothers and sisters in Christ. This principle leads to unity and integrity among our people through introduction of good policies in order to achieve progress and development of our newborn country. That is the right way to close the political gab, which was created by the policies of one united Sudan (New Sudan) according to SPLM/SPLA, as our country is now independent different from the north. Therefore, this is the time to orient our youth on Christian ideology as it is based on strong Christian traditional values and norms. With threats of HIV/AIDS, pornography, and general moral decay like prevent abortion amongst youth, it is very important to cling to values that can promote moral ethics that are essence of sustained economic development in our society. There was no regard for other political opinion during the liberation struggle, which resulted into serious mistakes committed against our own people. Working on reconciliation and forgiveness of one another for the sake of building a peaceful nation can only change this situation. To do this, we have to believe in our people and our nation that we have fought for and won. It is also important for us to work very hard to realize its development without any corruption, nepotism and favoritism. The focus is to apply constructive management of diversity as a way of promoting equality for all ethnic groups and constitutional democracy with respect for all human rights and freedoms. That should also include fair distribution of resource, public services and employment opportunities for all, accountable financial management and consolidation of peace through equitable social-economic development.

All in all we have to build a Christian nation in which all citizens live in decent conditions of human dignity, with as much personal freedom and freedom from hunger, disease, and ignorance as is consistent with equal freedom for all other citizens. We all come from the people, and are responsible to them. It is impossible for anybody to take over their responsibilities, or to act as if we had some God-given right to force goals of our choice upon the people. It is

impossible, and it would be wrong to try and attempt. Our task is a different one: it is to give leadership and guidance along the path, which both the people and Sudanile Christian Democratic Party have already accepted. That is, the path which leads to human equality, to democratic capitalism in Sudanile state. If the party succeeds in this, then the people have already shown that they will succeed in their task - which is to guard and to develop our country.

Therefore, SCDP has the duty of considering the whole range of policies and affairs, both domestic and foreign for these things affect the kind of society ours will become, as well as the speed and direction of our economic development. Domestic and foreign policies are inter-related; both are aspects of one overall task. For example, international friendships or hostilities affect our internal progress. They do this even if by no other means than leaving us free to concentrate on development problems, or diverting our attention and our resources from them. It is my intention, therefore to speak on both aspects of our policy. Now we shall focus on domestic and later on reflect on foreign policy. My task now is to survey the international scene as it appears from the Republic of Sudanile, to indicate some of the problems in which we are involved, and to outline the attitudes and policies we are adopting in the face of them. In this regard, the basis of the fundamental principles of foreign policy is to guard the integrity and security of our country. We should support and strengthen, the United Nations in its search for peace and justice; we maintain our belief in African Union as a vital objective for the republic of Sudanile and the whole continent. We wish to live in friendship with all states and all peoples.

There could be differences of opinion and clashes of interest between the republic of Sudanile and other nations are bound to occur - the more so as contact increases. We understand that it is the responsibility of every government to look after the interest of their country as they see it. But we shall always try to limit the effect of the differences that occur, and to settle them by discussion and negotiation. At this stage, we have a great amount of work to be done and that needs great efforts from us if this newborn country is to develop according to our expectation in the aspect of international co-operation that we desire. In conclusion with give assurance that Sudanile will remain true to the international principles which she has proclaimed after the achievement of independence of our country. We shall work forever-increasing friendship, co-operation and unity, with our neighbors, and with all other Africans states. We shall never give up the struggle against racialism and colonialism. We shall endeavor to play a proper role in the hard struggle for peace and justice in the world and at all costs. We shall defend the integrity and the security of the republic of Sudanile against any attack, or any attempt to diminish our sovereign independent country. May God bless the people of Sudanile.

Short Biography of Mr.ManyangParek von ChieParek:

Mr. Manyang Parek von Chief Parek was born in 1956. He started his education at catholic mission school in Mayom catholic mission primary school. Soon after, he left for overseas studies in 1984 and stopped in Germany, where he studied German language among other things. In 1987, he went to Australia and successfully studied undergraduate and postgraduate degrees in political science and International relations including policy and law with majors in legal studies and management building capacity and Information Technology.

Mr. Manyang Parek von Chief Parek was also active in Europe and Australia in advocacy of the plight of the suffering people of South Sudan in war times. He had personally come to document the issues affecting South Sudan during the struggle. In his reports back in Europe, he had often emphasized to the Movement Leadership then, of the importance of securing Medicine and food from friendly countries.

In addition, he did worked with International agencies like the Christian Aid and Italian Development Cooperation as Peace Monitoring and as Liaison Officer in the Management of emergency funds program in the rehabilitation of different Hospitals and Catholic schools in Rumbek – Lakes State, South Sudan. Currently Mr. Manyang Parek von Chief Parek works with the Ministry of Health as Director Aid Coordination.

**He can be contacted through Email: prince.manyangparek@hotmail.com
Mobile No,s:+211-956946759,+211-977126788**

