Sudanese Cultural Orientation

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Chapter 1: Country Profile

Introduction

Slightly larger than one fourth the size of the entire U.S., Sudan encompasses a land mass of 2,505,810 km^2 (967,493 square miles) [1]. This equates to about 4% of the total African continent, making this the largest country in Africa. Many tribes call Sudan home, yet coexistence has not been entirely peaceful. Decades of civil war have given way to the brutal conflict in Darfur, which has killed thousands and displaced hundreds of thousands of Sudanese citizens.

Geography

© David Haberlah
Sudanese landscape

Sudan can be divided into three geographic regions. The first is the desert north of Dunqulah at 19 degrees latitude north. It is also part of the Sahel, the partially-vegetated edge of the Sahara Desert. Covered by thin soil, it is barren and stony with an overlay of sandy dunes. Rainfall is infrequent or non-existent, due to dry northerly winds throughout the year, creating the Sahara, Libyan, and Nubian Deserts. The deserts in the North are hot, often reaching temperatures of 43°C (110° F), and plagued by sandstorms called *haboobs*. Those sandstorms can bury roads so deeply that a traveler once trying to get traction under his car discovered the top of a telephone pole.[2] The winter temperatures in the desert dip down to about 4°C (40° F). In the Nubian Desert, there are literally no oases; however, in the West there are places where the water bubbles to the surface to create watering holes for nomads, traveling caravans and patrols, but not enough for a settled population to subsist on. The Nile River cuts through the middle of the northern deserts and provides a water resource for those who live near it.

The second region is the typical tropical/continental climate south of Dunqulah, dominated by an inter-tropical convergence between dry northerly and moist southern winds. Rainfall ranges from less than 100 mm (3.9 in.) in the desert to 1,500 mm (59 in.) in the high-rainfall savannah and mountain rain forest of the South.

The third region is the Red Sea coast and the maritime influence of the Red Sea.[3] Rainfall is heaviest in the South where 1,500 mm (59 in.) may fall in a year. The rainy season is from April to October.[4] That also marks the period of downstream flooding.

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1 CIA World Factbook. “Sudan.” 18 October 2007. http://www.cia.gov/cia/publications/factbook/geos/su.html
2 Nations of the World : Sudan Republic. Henderson, K.D.D. Page 20. 1965. London. Ernest Benn Limited. .
3 Beswick, Stephanie. Sudan’s Blood Memory: The Legacy of War, Ethnicity, and Slavery in early South Sudan.[p. 10.] 2004.University of Rochester Press.
4 Beswick, Stephanie. Sudan’s Blood Memory: The Legacy of War, Ethnicity, and Slavery in early South Sudan.[p. 10.] 2004.University of Rochester Press.

Through all of this, the White Nile crosses the country South to North, from Uganda to Mogran (an area near Khartoum), where it merges with the Blue Nile to create the Nile River. In the southern regions there are swamps, savannas, and rain forests.[5]

Clay plains make up most of Central Sudan and cover a large part of the country. These plains run eastward from the Nuba Mountains to the Ethiopian border. From Khartoum in the north they extend to the remote reaches of Southern Sudan. They are integral to the Sudanese economy because they provide water to sustain settled communities.
In Southern Sudan the clay plains reach to the mountains on the Sudan-Uganda border, and from the borders of the Central African Republic on the western side to the Ethiopian highlands in the East. This is where the White Nile bisects the plains and supplies ample fixed water sources like the lakes Fajarial, No, and Shambe. This is also the location of *As-Sudd*, the largest wetlands in the world. *As-Sudd* is full of lakes, lagoons, and aquatic fauna. Difficult to navigate, it was not until the middle of the nineteenth century that a passage was found. *As-Sudd* has an extreme rate of evaporation, losing as much as 60% of the waters traveling down the White Nile from the equatorial lakes. *As-Sudd* also creates a flood plain called the *toic*, which provides grazing land when the waters recede.[6]

Neighbors

The Republic of Sudan shares its borders with nine other African or Afro-Arab countries, including Egypt 1,273 km (791 miles) on the North, and Ethiopia 1,606 km (998 miles) and Eritrea 605 km (376 miles) on the East. Kenya 232 km (144 miles), Uganda 435 km (270 miles), and the Democratic Republic of the Congo 628 km (390 mi) share the southern border with Sudan. Central African Republic 1,165 km (724 miles), Chad 1,360 km (845 miles) and Libya 383 km (238 miles) are located along the western border. The Red Sea lies on the northeastern borders of Sudan with a coastline that is 858 km (533 miles) long.[7]

Courtesy of the CIA World Factbook
Map of Sudan

Wildlife

Sudan is rich with wildlife, mostly in the southern regions. The tropical forests and verdant savanna are a natural habitat for animals such as zebras, crocodiles, hippos, buffaloes, antelopes, rhinoceroses, giraffes, lions, sea eagles and many different species of monkeys. Elephants and cheetahs exist here also, but are considered endangered species.

5 Microsoft Encarta Online Encyclopedia. "Sudan." 2007. http://encarta.msn.com/encyclopedia_761559614/Sudan.html
6 Country Studies. Sudan: A Country Study. "Geography." 1991. http://countrystudies.us/sudan/30.htm
7 CIA World Factbook. "Sudan." 18 October 2007. https://www.cia.gov/library/publications/the-world-factbook/geos/su.html

Poisonous snakes, in addition to insects such as the mosquito, seroot fly, and tsetse fly, are very prevalent in the more equatorial regions. Many places are so infested with insects in the Nile River regions that they sometimes create swarms as thick as fog.

One of the best places to see wildlife in Sudan is Dinder National Park southwest of Khartoum. It is one of the largest parks in the world, and it is also a biosphere reserve. With an area of 6,553 km^2 (2,530 square miles), it is home to lions, giraffes, leopards, kudus, bushbuck, and antelope, along with many varieties of birds like vultures, pelicans, storks, kingfishers and crown cranes. The park was established in 1935 and became a biosphere reserve in 1979, representing the tropical savanna and grassland ecosystems. Important resting grounds for migratory species, these extensive wetlands have become a sanctuary for large numbers of birds. Because of problems with illegal hunting and farming, the number of animals has dropped. Tourism is limited, but it is allowed.[8]

History

Prehistory

Northern Sudan has been inhabited by hunter-gatherers for at least 60,000 years.[9] By the 4th millennium B.C.E., Sudan's culture and history were tied to relations with Egypt to the north and with tropical Africa to the south. The "bridge" through the Sahara Desert was the Nile.

Archaeologists have only recently begun to study the first great ruling kingdom of Sudan located at Kerma (c. 2500-1500 B.C.E.), the exploits of the Kushite/Meroitic Empire (c. 800 B.C.E.-350 C.E.), the emergence of the medieval Nubian kingdoms, or the great Sultanates of Funj, Sennar, and Darfur from the post-medieval period.

Kush

In the collapse of the Middle Kingdom caused by an invasion of Egypt by the Hyksos in 1720 B.C.E., the kingdom of Kush (or Cush) arose, culturally distinct and indigenous, and located approximately at Dunqulah (now Dongola).

© Emily & Michael Dziedzic
Sudanese pyramids

Called Kush by the Egyptians in Old Kingdom times,[10] c. 2795-2180 B.C.E., Sudan was greatly influenced by Egyptian political and economic activities. Egyptian caravans traveled to Kush with grain to exchange for ivory, incense, hides, carnelian (a stone used for both jewelry and arrowheads), gold, and slaves. Although there were periodic military incursions, there was no concerted attempt to establish permanent colonies until after the Egyptian Middle Kingdom (2100 to 1720 B.C.E.). The Kingdom developed a network of forts along the

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8 UNESCO – MAB Biosphere Reserves Directory. "Biosphere Reserve Information, Sudan, Dinder." 07 August 2007. http://www2.unesco.org/mab/br/brdir/directory/biores.asp?mode=gen&code=SUD+01
9 Library of Congress Federal Research Division. "Country Profile: Sudan [p.1]." December 2004. http://lcweb2.loc.gov/frd/cs/profiles/Sudan.pdf
10 Country Studies. Sudan: A Country Study. "Cush." 1991. http://countrystudies.us/sudan/3.htm

Nile to the edges of Nubia to secure gold coming from the province of Wawat, to the east of Nubia in northern Sudan.

With the New Kingdom (1530 B.C.E. to 1070 B.C.E.), the revival of Egyptian power eased the incorporation of Kush as an Egyptian province governed by a Viceroy.[11] Egyptian immigration began with the establishment of political control, with officials, priests, and military personnel, merchants, and artists settling in the region. Additionally, the Coptic language spoken in Egypt became widely used in Sudan in everyday activities. The Kushite rulers worshiped the Egyptian gods and built temples to the sun god Amon at Napata near Dunqulah, with their influence spreading as far south as Sennar, below Khartoum on the Blue Nile.

The New Kingdom declined in the 11th century B.C.E. As it did, Egyptian control of Sudan vanished and, for a period of about 300 years, little is known of activities in the former territories. In the 8th century B.C.E. Kush reemerged as an independent kingdom ruling from Napata and established control over Upper Egypt in 750 B.C.E. Thereafter, a series of rulers extended their influence to Upper Egypt, ruling as the 25th Dynasty. [12]

The oldest pyramids in Sudan, built for the kings of Kush and their families, date to the 8th century B.C.E. These ancient sites are some of the greatest monuments in Africa and were home to the dynasty that briefly overwhelmed the Pharaohs of Egypt.

Meroë

The Egyptians had never conquered the Kushite city of Meroë, so the unexpected sacking of Napata, the Meroitic capital in 590 B.C.E., caused the Kushite court to move to Meroë. For a number of centuries thereafter, the Meroitic court developed separately from the Egyptians, as Egypt passed through Persian, Greek, and, finally, Roman control. Meroë's contacts with the world were peacefully economic. Relations with Egypt were not always peaceful, however. Roman troops, in 23 B.C.E., invaded and sacked Napata, but abandoned the area as too poor to warrant colonization.

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Ruins of Meroë

Meroë, with a culture and written language derived from Egyptian hieroglyphs, maintained commercial ties with the Roman world, and was the center for an iron-working industry until it was invaded in the 4th century C.E. by the Kingdom of Aksum, in what is now modern-day Ethiopia. Aksum was both a commercial center and a center for the spread of Christianity.

Successors to Meroë

The Aksum invasion of Meroë resulted in a large-scale conversion of the population to Christianity. By the 6th century C.E., three Christian kingdoms under warrior aristocracies had established themselves, the strongest being Mqurra, with emphasis on

11 Country Studies. Sudan: A Country Study. "Cush." 1991. http://countrystudies.us/sudan/3.htm
12 Country Studies. Sudan: A Country Study. "Cush." 1991. http://countrystudies.us/sudan/3.htm

literacy and the use of Greek in the liturgy. As the kingdoms gradually declined, Muslim traders and travelers spread Islamic civilization and religion by trade routes through northern and eastern Sudan. Pastoralists from Egypt gradually moved into the area, creating a mixed population of local Nubians and Muslim Arabs.[13]

Between Khartoum and Port Sudan, near Bagrawiya, there are a few dozen pyramids spread out over a hillside, remnants of the ancient civilization of Meroë. Although smaller than their more famous Egyptian counterparts, they remain proof not only of the Egyptian influence at a time when Pharaohs ruled the land. They also give evidence to the skills that were possessed by the culture that built them. The pyramids are the remains of a royal cemetery of a kingdom that existed well over 2,000 years ago.[14]

The Arrival of Islam

By the 16th century, the Ottoman Turks claimed Sudan, but exerted little authority south of the Egyptian Nile. In that period, new states evolved, one being the Funj, with a capital at Sennar. It was the Funj who stopped the expansion of the Arabs, becoming Muslim in the process. The other new state was created by the Fur in the West, who formed the state of Darfur, or "home of the Fur," and also adopted Islam. Both the Funj and the Fur continued in the slave trade with Egypt.

In the 19th century, the Turkish-governed Egyptians sent a military expedition into Sudan to establish the Turkish regime. They divided Sudan into provinces and made Khartoum the seat of government in 1835. Fostering the growth of Islamic law and institutions, they organized and garrisoned the new provinces of Bahr el Ghazal, Equatoria, and Upper Nile. These were home to the Dinka, Nuer, and Shilluk who lived along the Nile, and to the non-Nilotic Azande. In 1875, Turkish Egypt conquered and annexed Darfur. Slavery and the slave trade continued and grew during the 19th century. Annual raids for slaves resulted in the capture of thousands of black Sudanese and the destruction of the region's stability and economy. It also created a deep hatred and distrust of Arabs among the southern tribes.[15]

© David Haberlah
Tomb of Mahdi, Khartoum

The Mahdi

In the early 1880's, an Islamic cleric named Muhammad Ahmad took the title of *mahdi* (rightly-guided one). By 1882 the British had defeated the Ottomans and had taken over governorship of Egypt. The *mahdi* wanted to purify Islam as well as end Ottoman and British rule of Sudan. His forces, the *Ansar*, drove the foreign forces from Sudan in 1885. Mahdist rule of central and northern Sudan lasted 18 years until British and Egyptian

13 Library of Congress Federal Research Division. "Country Profile: Sudan [p.2]." December 2004. http://lcweb2.loc.gov/frd/cs/profiles/Sudan.pdf
14 Forgotten Africa. Connah, Graham. "Ancient Egypt: 3000 years of achievement." 2004. New York. Routledge.
15 Encyclopedia of Africa: South of the Sahara, Volume 4 [p 174].. Middleton, John, Editor in Chief. 1997..New York. Charles Scribner's Sons..

troops defeated the *Ansar*. A joint Anglo-Egyptian Condominium was signed in 1889 that provided for joint rule of Sudan, but effectively placed control in British hands.

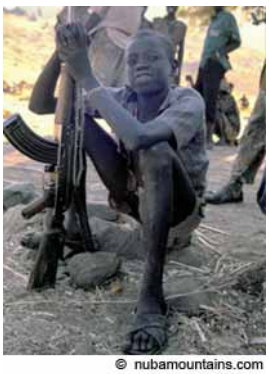
British authority created a new government with a Governor General and provincial governors. Economic development was confined to settled areas. In 1916, Darfur's independence was terminated by annexation. Bahr al Ghazal, Equatoria, and Upper Nile were separated to allow the South to grow independently, but the area remained isolated and economically undeveloped.[16] Western missionaries re-introduced Christianity, began mission schools, and provided some social services.

Independence

Among Arab and Muslim northerners, Sudanese nationalist sentiments increased after World War I. Some wanted to be unified with Egypt, others strove to be independent. The latter won and, on January 1, 1956, Britain granted independence.

The independence of Sudan was seen as a problem by the southerners, who feared domination by the North and imposition of an Islamic, Arabic-speaking administration. By 1963, the discontent and suspicion that had been simmering exploded into full rebellion, with intermittent peace talks invariably foundering on the joint issues of southern self-determination and the imposition of Islamic law, called Shari'a.

The main southern opposition force was the Sudanese People's Liberation Army (SPLA), led by Colonel John Garang. After mid-1989, the North was led by Lieutenant General Umar Hassan Ahmad al Bashir and his ally, Attorney General Hassan Abd Allah al Turabi of the National Islamist Front Party. From that position, al Turabi was able to have passed into law what were called the September Laws that instituted Shari'a as the law of Sudan. Application of the laws was so bitterly resented by secularized Muslims and non-Muslim southerners that al Bashir finally ousted al Turabi from the government and imprisoned him in 2002. The government had become, however, increasingly Islamist.



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Childsoldier, 1998

In June 2002, under international mediation, both sides agreed to hold a referendum on self-determination for the South. It was agreed that meanwhile, the Shari'a would not apply to the non-Muslim South. Further negotiations, including the signing of the CPA in 2005, have since resulted in a cease-fire and agreements on provisions governing national institutions, security, oil-revenue sharing, and a federal governing structure.

A separate rebellion began in 2003 in Darfur over economic and political marginalization. Arab militias called *janjaweed*were sent into Darfur by al Bashir. Atrocities committed here drew international condemnation of genocide, threats of sanctions from the United

16 Library of Congress Federal Research Division. "Country Profile: Sudan [p.2]." December 2004. http://lcweb2.loc.gov/frd/cs/profiles/Sudan.pdf

Nations, and, in late 2004, emplacement of cease-fire monitors from the African Union.[17] However, the rebel groups who did not sign the cease-fire began attacks that reignited the fighting. Continued violence brought further threats of unilateral economic sanctions from the U.S. and other countries. In 2007, Sudan agreed to allow an international force to help in ending the fight in Darfur.[18]

Economy

Historically, much of the economy of Sudan has been agricultural or pastoral and fundamental to the economy, contributing 38.4% to the Gross Domestic Product (GDP) and employing over two-thirds of the work force.[19] Primary crops include cotton, peanuts, wheat, mangos, papaya, and bananas. Bad weather and unfavorable world agricultural prices, along with the continuing internal problems, have been restraining factors in growth of the economy.[20] 2006 estimates distribute GDP as follows: agriculture 38.4%; industry 24.3%; and services 37.2%.[21] Still, Sudan remains one of the poorest countries in the world, with widespread poverty and a weak and uneven economic base and infrastructure. Per capita income in 2006 was USD 810, with wide regional disparities in economic and social development.[22]

Agriculture

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Sorghum fields

With over 50% of the country's land devoted to agriculture, a large percentage of the work force is in the agricultural sector. Crops, livestock, and forestry support the country by providing about 90% of the exports, which are sent mainly to the European Union and Arab countries.[23] One major export for Sudan is gum arabic. Sudan has been the world's main source of this product for many years. Gum arabic is the resin of the Acacia Senegal tree. Extracting and harvesting this product in the semi-arid regions of Sudan is integral to the economy. It is utilized as an emulsifier for food additives, pharmaceuticals, and makeup, and it is superior to any synthetic additive. It is used to coat pills, to manufacture mascara, and to add to sweets such as chocolate.[24] Other staple exports for

17 Library of Congress Federal Research Division. "Country Profile: Sudan [p.3]." December 2004. http://lcweb2.loc.gov/frd/cs/profiles/Sudan.pdf
18 New York Times. World. "Sudan." http://topics.nytimes.com/top/news/international/countriesandterritories/sudan/index.html?inline=nyt-geo
19 CIA World Factbook. "Sudan." 18 October 2007. https://www.cia.gov/library/publications/the-world-factbook/geos/su.html#Econ
20 CIA World Factbook. "Sudan." 18 October 2007. https://www.cia.gov/library/publications/the-world-factbook/geos/su.html#Econ
21 CIA World Factbook. "Sudan." 18 October 2007. https://www.cia.gov/library/publications/the-world-factbook/geos/su.html#Econ
22 The World Bank Group. "Sudan Data Profile." April 2007. http://devdata.worldbank.org/external/CPProfile.asp?CCODE=SDN&PTYPE=CP
23 Embassy of the Republic of Sudan London. About Sudan. "Business and Economy." http://sudan-embassy.co.uk/en/content/blogcategory/32/48/
24 Saudi Aramco World. Cecil, Charles O. "Gum Arabic." March/April 2005. http://www.saudiaramcoworld.com/issue/200502/gum.arabic.htm

Sudan include peanuts (groundnuts), sesame, grains, and sugarcane. Additional income is raised from fruits and vegetables in the South and from dates in the North.

Sudan is home to the largest number of livestock in the Arab world, the second largest in Africa, and the fifth largest in the world.[25] In 2004, livestock was estimated to number 3.3 million camels, 38.3 million cattle, 48 million sheep, 42 million goats, 37 million poultry, and 0.75 million donkeys, as well as horses and pigs.[26] The total number of livestock has fluctuated drastically over the years, following some of the worst flooding in Sudan's history in 1988, the severe drought of 1990-91, the civil war in the South, and the continued conflict in Darfur. Camels, which are found in the drier areas like the deserts of northern Darfur and Kurdofan, are owned mostly by nomadic people, who view the possession of these animals as a sign of status. Camels are used not just for transportation, but for food as well, providing milk and meat.

Industries

Some of the more important industries in Sudan are oil, cotton ginning, textiles, sugar, leather products, petroleum extraction and refining, and automobile/light truck assembly. Even though Sudan has many natural resources, the ongoing civil conflict is preventing the country from taking advantage of its resources, especially petroleum. Although the causes of the civil war are rooted in religious and tribal affiliations, another motivation is control of natural resources, specifically oil reserves and access to water. The industrial portion of the Sudanese economy is made up of light industries such as manufacturing and handicrafts (50%), building and construction (30%), electricity and water (15%) and mining (5%).[27] Together these industries employ about seven percent of the working population.[28]

There is also a significant hydroelectric component, though so far power produced has been used only internally. Several dams were constructed on the Nile in order to regulate the river's current for irrigation and to generate electricity. The Roseires Dam (*Ar-Rusayris*) is located nearly 100 km (62 mi) from the Ethiopian border. It is also home to Sudan's largest hydroelectric plant, which has a capacity to generate 280 megawatts of power. [29] Other dams in Sudan on the Nile include the Meina al Mak Dam and the Sennar Dam.

Services

In 2006, 39.7% of the GDP derived from the service industry in Sudan. This industry provides commerce, hospitality, finance, insurance, real

© UNESCO.org
Workers load sacks of nuts

25 Sudan Embassy in South Africa. "Livestock in Sudan." No date. http://www.sudani.co.za/economy_agricul_livestock.htm
26 FAO. Zaroug, Mahgoub. "Country Pasture/Forage Resource Profiles: Sudan." May 20 http://www.fao.org/ag/AGP/AGPC/doc/counprof/sudan/sudan.htm
27 Embassy of the Republic of Sudan, London. About Sudan, Business and Economy. "G the Sudan Economy," No date. http://sudan-embassy.co.uk/en/content/blogcategory/32/48
28 CIA World Factbook. "Sudan." 4 October 2007. https://www.cia.gov/library/publicatio factbook/geos/su.html#Econ
29 MBendi. "Sudan: Electrical Power." 03 April 2007. http://www.mbendi.co.za/indy/powr/af/su/p0005.htm

estate, business, transport, communication, and government services. An undeveloped area of service is the tourism industry. Because of the limited availability of dependable transportation, hotel facilities, and the unease about the civil unrest in the country, tourism has not been built up to its potential.

Repair services are available, such as tailors and seamstresses, but the quality is not always the best. It can be difficult to find a qualified mechanic or domestic help. Domestic needs can be met, but because of higher salaries being offered in other countries, the availability of domestic workers is decreasing.

In 1997, the United States placed economic sanctions against Sudan, and prohibited trade between U.S. businesses and the Sudanese. The same year, Sudan started implementing International Monetary Fund macroeconomic reforms and, in 1999, began exporting crude oil. In the last quarter of 1999 it recorded its first trade surplus. That, along with improvements in monetary policy, stabilized the exchange rate.[30] Inflation, which peaked at 133% in 1996, dropped to 7.2% in 2006.[31, 32] Attempting to boost its own trade prospects, Sudan has applied for World Trade Organization membership.

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Mother and child in Luba

Ethnic Groups

Sudan is a link between Arab and African cultures. Due to Sudan's geographical location, many different peoples have migrated here, their cultures blending and integrating with native cultures. As a result of this mingling of different cultures and tribes, Sudan has been called a "Mini Africa," indicating the representation of many cultures and peoples in one nation. Among the almost 40 million people living in Sudan, there are 19 ethnic groups divided into 597 subgroups speaking over 400 dialectsd.[33]

In the old Sudanese heartland of the Nile River Valley, the relations between those closer to the River and those further away were of much less importance than North/South divisions. What brought the North/South relationship to a boil was the large-scale southward slave raiding of the Turkic-Egyptian period from 1821 to 1885.[34]

In the North, there are several major tribes. The Nubian are located primarily in the northern Nile Valley and have retained many of their original Kushite influences, including their language. In the Red Sea Hills, the Beja are comprised of major tribes

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30 Library of Congress Federal Research Division. "Country Profile: Sudan Economy." December 2004. http://lcweb2.loc.gov/frd/cs/profiles/Sudan.pdf
31 International Monetary Fund. "IMF Concludes Article IV Consultation with Sudan." 3 June 1999. http://www.imf.org/external/np/sec/pn/1999/pn9945.htm
32 CIA World Factbook. "Sudan." 4 October 2007. https://www.cia.gov/library/publications/the-world-factbook/geos/su.html#Econ
33 Encyclopedia of the Orient. Tore, Kjeilen. "Sudan: Religions, Peoples, Languages." 2007. http://i-cias.com/e.o/sudan_4.htm
34 Encyclopedia of Africa: South of the Sahara, Volume 4 [p 174].. Middleton, John, Editor in Chief. 1997..New York. Charles Scribner's Sons.

such as Hadendowa, the Bani Amir, and the Bisharin.[35] There are quite a few tribes in the central area of Sudan, which include the Kababish, and the Baggara pastoral tribes, all of whom are mostly Arab.[36]

Southern Sudan is somewhat more isolated geographically. The tribes that reside in the South can be classified into three categories: Sudanic, Nilotic, and the Nilo-Hamitic. The major Sudanic tribe is the Azande. They tend to live mostly west of the Nile River. The Nilotic Tribes are composed of the Dinka, the Nuer, the Shilluk, and live in river valleys and swampy areas in Southern Sudan. The Nilo-Hamitic tribes, which have ties with others from Abyssinia, Kenya, Uganda, and the Congo, are found in the Southern Nile Valley. They are composed of tribes such as the Bari and the Lotuka. These tribes speak their own traditional dialects, along with a little English and Arabic.[37]

The southern Sudanese people are mostly tribal people living in small villages served by a few regional markets. The people survive by tending to their flocks and by growing crops of corn and other staples. They live in small *tukuls* (grass and mud thatched huts), which are usually arranged in small villages near the flood plains of the tributaries of the Nile. Having a million members, the Dinka are a large tribe living mainly in the Bahr El Ghazal region, which is the western part of southern Sudan. They are the largest ethnic group in the South and have populations in other areas of the country as well.[38]

Arabic is the official language of Sudan, but Sudanese Arabic is most widely spoken. English is also spoken in the South. There are around 400 other dialects that are not as common, some of them include Bedawiye (used by the Beja) and the various dialects of Niger-Kurdufanian and Nilo-Saharan. A program is currently underway to encourage greater use of the Arabic language in the South.

Differences in language have served as a foundation for labeling ethnic identity. These distinctions have been stumbling blocks to open communication in a state as ethnically and culturally divided as Sudan. Some of these hindrances have been broken down by the introduction of new languages and by a push for multilingualism in some regions.[39]

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35 OrvilleJenkins.com. “The Beja People of Sudan, Eritrea and Egypt.” 03 May 2006. http://orvillejenkins.com/profiles/beja.html
36 OrvilleJenkins.com. “The Baggara People of Sudan and Chad.” 11 May 2006. http://orvillejenkins.com/profiles/baggara.html
37 The Politics of Two Sudans: The South and the North, 1821-1969. Ruay, Deng D. Akol “Southerners [p.16].” 1994. Sweden. Motala Grafiska.
38 Oxfam. Cool Planet. “Sudan-People and Society.” http://www.oxfam.org.uk/coolplanet/kidsweb/world/sudan/sudpeop.htm
39 Country Studies. Sudan: A Country Study. “Language.” 1991. http://countrystudies.us/sudan/36.htm

Chapter 2: Religion

Introduction

Religion plays a large part in the life of those living in Sudan. Sudanese citizens are not allowed to freely choose their preferred form of religious expression. Islam grew slowly in the early centuries of Egyptian control, but gained hugely during the 16th century, and became the predominant religion in Northern Sudan. Seventy percent of the population is Sunni Muslim, they live mostly in North Sudan.[40] About 25% have various indigenous beliefs, and the remaining 5% are Christian.

Hostility between the Islamic North and the non-Islamic South is based on religious friction. There are also differences in culture and language. The mistrust of the mainly African South for the North comes because of a tradition of Arabic enslavement of Africans. The conflict continues and threatens to divide the country. Sudanese Muslims belong to the Sunni branch of Islam, and follow the Quran (Koran) as their Holy Book.

The words "Islam" and "Muslim" come from the same Arabic linguistic root. Islam means "submission to the will of God." In an ethical sense, it means "striving after the ideal." A traditional greeting is "Peace be unto you." Muslims believe in the divine revelations of the Prophets Abraham, Moses, Jesus, and Muhammad, but do not accept that God took human form in the person of Jesus. They believe that the Quran was revealed to Muhammad over a period of 23 years by the Archangel Gabriel.

In the North, where Muslims are a majority, Islam is taught in the schools as part of the curriculum. Friday is the holy day for Muslims and is designated a day of worship. Men and women, however, worship separately. After worshipping at a mosque, the family will gather for a small feast at the parents' or some other immediate family member's house, or pay visits to friends or loved ones. Visitors are not expected to participate, nor is it necessary to alter plans on days of worship.

© UNESCO.org
Fresco in a Khartoum church

A large portion of the Christian sector is Roman Catholic. Other Christian groups found in Sudan include the Episcopal Church, the Coptic Church, the Coptic Orthodox Church, the Maronite Church, the Presbyterian Church, the Sudan Pentecostal Church, the Africa Inland Church, and the Greek Orthodox Church, along with various others. As with Islam, many of these churches are involved in education, and some run their own private schools.

Although all Sudanese have Friday off, Christians are allowed two hours off on Sundays for prayers and worship. In most Sudanese Christian places of worship, men usually sit in the pews on the right and the women are seated on the left.[41]

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40 Country Studies. Sudan: A Country Study. "Religion." 1991. http://countrystudies.us/sudan/47.htm
41 Al-Ahram. Nkrumah, Gamal. "Take a pew." 27 April 2003. http://weekly.ahram.org.eg/2003/636/li1.htm

The Role of Religion in the Government
The al Bashir government regards Islam as a state religion and Shari'a as the law of the land. As of March 1991, Shari'a was imposed on the country except for the three southern provinces. Islamic Law applies in the northern states regardless of religious affiliation. While there has been some relaxation of this stance with regard to southerners, the government has still pursued policies of Arabization and Islamization.[42]

Religious Laws
Shari'a is observed. There is, in the view of devout Muslims, no difference between the secular and religious. Islam is monotheistic, with no intercessors between believers and God. But Sudanese Islam includes a belief in spirits as sources of illness or other afflictions and in magical ways of dealing with them. The *imam* of a mosque leads prayer, preaches sermons, and possibly even teaches; in small communities he combines all of these functions as a *fagih*. In the North Sudan, he is expected to write appropriate texts from the Quran or magical verses to be used as amulets and cures. In remote places, he may also be asked to bless births, marriages, deaths, or conduct non-Islamic ceremonies such as harvest rites.

Influence of Religion on Daily Life
One of the requirements of Islam is to pray five times daily. Since only one of those times falls during the work day, most northern urban dwellers can find time to comply. Another requirement is a pilgrimage to Islam's holy site of Mecca in Saudi Arabia. Some Muslims join pilgrimage societies into which members pay a small monthly charge, and then choose a member to send on a pilgrimage when there is sufficient money in the account.

© David Haberlah
Elderly man

Sudanese Sunni Islam insists on observance of Shari'a. It is the part of the law that governs not only religious activity, but also daily personal and social relationships. In principle, the Shari'a is not something that can come from a legislature or a judge, but only from the Quran and the *hadith*, the accepted sayings of Mohammed. In line with that principle, in a truly Islamic society, there is no distinction between the religious and secular. In northern cities, it is expected that Shari'a will govern not only transgressions against society, but also govern the family and personal law of marriage, divorce, and inheritance. In sedentary communities and among nomads, local custom is likely to prevail, especially in the Christian South.

42 Library of Congress Federal Research Division. "Country Profiles : Sudan [p.15]." December 2004. http://lcweb2.loc.gov/frd/cs/profiles/Sudan.pdf

Religious Events and Beliefs

Muslim Religious Events

Friday is the holy day for Muslims. Holidays include Al-*Mawlid Al-Nabawi* (the Birth of the Prophet Muhammad), and *Eid al-Adha* or the Feast of Sacrifice. Perhaps the most important celebration is *Eid al-Fitr*, which marks the end of *Ramadan*.

Exchange 1: Will you celebrate the festival?

Soldier:	Will you celebrate the festival next week?	intoo HatiHtifiloo bil-'eed usboo' aj-jaay daa?
Civilian:	Yes.	aywa / na'am

Ramadan is the name for the ninth month of the Islamic lunar calendar. This month commemorates the time during which Muhammad was revealed the Quran by the Archangel Gabriel. Throughout this month, Muslims observe the Fast of Ramadan. For the entire month, Muslims fast during daylight hours, and are allowed to break fast only after dusk. The exact moment is determined by using two threads. When one can no longer distinguish a white from black thread in natural light, the fast is broken at sunset by a prayer and a meal called *iftar*, which is shared with the family. It is a time to visit family and friends as well as a time for prayer and reflective thinking. Visitors are welcome to join celebrations, as there are no restrictions preventing outsiders from participating.

Exchange 2: Would you like something to eat?

Soldier:	Would you like something to eat?	tafaDal bil-akl
Civilian:	No, thank you. I am fasting.	laa, ana Saayim

© David Haberlah
Festival in Khartoum

A visitor to Sudan will certainly be introduced to a belief in saints. In Sudan, as in much of African Islam, the cult of the saint is important, though mainstream Muslims reject it. Tied closely to the presence of religious orders, many who came to be considered saints on their deaths were founders or leaders of religious orders. Moreover, they were thought to have *baraka*, a kind of in-dwelling spiritual power. *Baraka* would intensify after death as the deceased becomes a *wali* (literally, "friend of God"). Places frequented by the figures, and especially their tombs, become the sites of his *baraka* and, in some views, they become the local guardian spirit. Annual holy days can be the occasion of local festivals that may attract a large gathering.[43]

43 Country Studies. U.S. Library of Congress. "Sudan – Religion." http://countrystudies.us/sudan/47.htm

Christian Religious Events

Christmas and Easter are public holidays in Sudan. The Christmas season in Sudan begins on December 23 and continues until January 15. It is a festive time during which goats and bulls are slaughtered as part of the celebration. On Christmas Eve, people attend church services and wear their best clothing. On December 25, they exchange gifts with family and cook a big meal for the occasion. It might be turkey, chicken, or lamb. This is a time to celebrate, visiting with friends and family, and indulging in favorite foods, especially meat.[44] Easter is celebrated after 40 days of Lenten fasting during the month of March or April. In Sudan, the fasting can be somewhat similar to that of Ramadan, where there is nothing eaten between dawn and dusk, The fast is broken after the sun goes down. People attend mass, then celebrate in public gardens and outdoors, dancing and playing traditional music. Children paint eggs and families spend time in outdoor activities like visiting parks.[45] Other Christian celebrations include baptism, confirmation, and marriage.

Indigenous Beliefs

Approximately one-third of the Sudanese population still adheres to traditional tribal beliefs. The indigenous people of Sudan do believe in a higher deity, one that may have been responsible both for the creation of the world and humankind. The deity is also responsible for the actions of lesser spirits. More attention is paid to the lesser spirits than to the higher deity because it is believed that they are more involved in people's daily lives. Lack of respect, or not following the rituals of these lesser spirits, could result in unpleasant interference from them.

Among the Nilotes, beliefs vary by tribe. They do believe in a higher consciousness, but do not have a word that translates into "God." The closest translation would refer to something like "a governing force of nature." The Dinka tribes give this force credit for any extraordinary events and sometimes will mark the occasion with a ritual. Both the Dinka and Nuer tribes think of humans as very small and insignificant in relation to the higher deity and believe that the deity is not to be questioned, as it truly is the final judge of all. The Shilluk tribe is a little different in that the King (*reth*) is considered divine, and any attentions to the higher deity (*nyiking*) should be addressed through the King. The *nyiking* is generally regarded as the founder of the Shilluk Tribe, and the King is considered to be in essence something like the reincarnated *nyiking*, which thus gives him divine status.[46]

Buildings of Worship

Mosques

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44 Think Quest. "A look at the nations within Africa that celebrate Christmas." No date. http://library.thinkquest.org/05aug/00595/library/africa.html
45 Al-Ahram. Nkrumah, Gamal. "Take a pew." 27 April 2003. http://weekly.ahram.org.eg/2003/636/li1.htm
46 MongaBay. Country Studies. "Sudan – Indigenous Religions." http://www.mongabay.com/reference/country_studies/sudan/SOCIETY.html

Mosques do not just serve as a place of worship, but also play a significant cultural and educational role as well. Some mosques hold lectures and conduct classes for studying the Quran, while others house administrative offices for universities. A few provide housing for students that come to study from outside the region.

© Emily & Michael Dzedzic
Mosque at sunset

Exchange 3: How do I get to the mosque?

Soldier:	How do I get to the mosque?	keyf aSel ila al-masjid?
Civilian:	I will show you.	ta'aal awareek

The Faroug Mosque, in the city of Khartoum, was built by Ahmed bin Ali bin Aon bin Amer. It was enlarged in 1245 and was rebuilt in its present form by King Faroug in 1947.

Located in Omdurman is the Omdurman Grand Mosque. This is one of the oldest mosques in Omdurman, and it was built in 1910. Originally, it housed a Quranic institute that provided education in religion and Arabic. Eventually the Omdurman Islamic Sciences Institute was established, where classes for teaching the Quran and recitation are held.

Christian Churches

One of the oldest Sudanese Catholic churches is the St. Mary Roman Catholic Church in Omdurman, which was built in 1800. The largest cathedral in Sudan, St. Mathews, is located in Khartoum and was established in 1875. The Catholic Church has substantial land holdings in Khartoum, owning well over 200 churches there, for a total of 372 in Sudan. One of the oldest churches in Sudan is the Greek Orthodox Church in Khartoum, located on Gamhouriya Ave.[47]

Exchange 4: Going to the Church

Soldier:	Will you show me where the Catholic Church is?	mumkin tu wareenee weyn al-kaneesa hina?
Civilian:	Yes, I will take you there.	aywa / na'am Hasheelak hinaak

The Christian churches are very involved in Sudanese education. Several hundred schools are run by churches in Khartoum and throughout Sudan. The Catholic Church has several junior college seminaries, as well as a teacher training college. The Presbyterian and Episcopal Churches have established theological colleges.

Behavior in Places of Worship

Mosques

When foreigners visit a mosque for the first time, they should ask for permission to enter.

47 Sudan Embassy in South Africa. “Churches.” No date. http://www.sudani.co.za/people_culture_churches.htm

Exchange 5: May I enter the mosque?

Soldier:	May I enter the mosque?	mumkin aKhush al-masjid?
Civilian:	Yes.	aywa / na'am

Before entering the building under normal circumstances, you should remove your shoes at the doorway and place them in the designated area.

Exchange 6: Should I remove my shoes?

Soldier:	Should I remove my shoes?	aTali' jisma bitaa'tee?
Civilian:	Yes.	aywa / na'am

Do not touch anything without permission. Do not walk in front of a person while he is praying. This invalidates the prayer and may upset the person.

Be aware of the dress code and other rules for entering a mosque. When visiting a mosque, it is expected that visitors will follow the rules and show respect. Women must dress modestly by covering the whole body as well as the head. No make-up or perfume should be worn.

Exchange 7: Do I need to cover my head?

Soldier:	Do I need to cover my head?	ana maHtaaj aghaTee raasee?
Civilian:	Yes.	aywa / na'am

Men should be conservatively dressed; for example, *jallabiyyas*[48] and loose turbans are usually worn by native Sudanese. Anyone under the influence of alcohol should not enter a mosque, and if found to be intoxicated, this person would be evicted immediately. Eating, drinking, or loud noises are not tolerated. The presence of dogs in the mosques is considered a desecration. Avoid using dogs to search within a mosque.

Churches

When visiting a church, visitors will find the rules for expected appropriate behavior posted outside. Women should be dressed modestly with, for example, no tight clothing. Men and boys should be dressed conservatively. The dress code is strictly enforced.

Exchange 8: Am I dressed appropriately?

Soldier:	Am I dressed appropriately?	Hasa ana laabis kweys?
Civilian:	Yes, you are.	na'am / aywa inta laabis kweys

You might sometimes be asked your religion.

Exchange 9: What is your religion?

Civilian:	What is your religion?	deenak shinu?
Soldier:	I am Christian.	ana maseeHee

48 A jallabiyya is a white gown sometimes worn by Muslim men.

Chapter 3: Traditions

Formulaic Codes of Politeness
Greetings in Sudan are different from ours, and they can be a bit more involved. Two friends might greet each other with smiles and then gentle shoves on the shoulder. Then, after shaking hands, they will begin a friendly ritual of exchanging formal greetings. Greeting a foreigner would merely involve a handshake.

Kisses on the cheek, a tap on the shoulder, or a hug are typically acceptable when exchanging non-verbal greetings. Hugging is reserved for family members or close friends of the same sex.

The Sudanese people have a great deal of respect for their guests. As a guest, you should accept their hospitality willingly. Guests are well cared for and greeted with food and beverages. If you are an important guest, then a sheep might be slaughtered in your honor. Do not refuse an offer of a soda, food, or tea. It is the Sudanese way of welcoming a guest, and it is offensive to refuse this hospitality.[49]

Non-Religious Celebrations
Major non-religious holidays observed in Sudan include Independence Day on January 1, which commemorates the birth of the Sudanese Republic in 1956, and National Salvation Day on June 30.

© David Haberlah
Children play at a festival in Khartoum

One concern for visitors to Sudan observing celebrations could be that activist groups like to generate publicity on special days. It is difficult to predict which day, or which group, but it would be good to avoid public activities on the following days marking important anniversaries: Africa Freedom Day (May 25); southern declaration of independence (June 9); anti-Communist coup against a previous Communist coup (July 22); Addis Ababa accords granting southern Sudan wide autonomy (March 3); assassination of American diplomats during the seizure of the Saudi embassy (March 1); wounding of a U.S. embassy communicator (April 15); overthrow of the Mahdi government by General Omar al-Bashir (June 30); founding of SPLA/SPLM (May 15).

Social Events

Weddings
Weddings in Sudan are very elaborate and are usually a two-day affair with an abundance of food, dancing and celebrating. The wedding begins with the betrothal, *khutba*, during which the marriage contract is negotiated. This contract contains the dowry, which must be paid to the bride's family by the groom's family and can include any amount of money, property, or even service. The contract may also outline the wife's right to a divorce or to

49 University of Pennsylvania. "Sudan." No date. http://www.africa.upenn.edu/Cookbook/Sudan.html

work outside of the home, as well as prohibit or allow the man to take more wives.[50] Once this contract is signed, the marriage must be announced to the public. Traditionally, the woman to has the first henna tattoos applied to her body for the ceremony and gathering that follows the signing of the marriage contract. The different ethnic groups in Sudan have different wedding traditions and rituals that take place during this ceremony.

Funerals

It is traditional for Muslims to bury their deceased within a day of death. Muslim dead are wrapped in a shroud and buried with the head facing east toward Mecca. A funeral consists of a short service at the mosque, a trip to the cemetery for burial, then a trip back to the mosque for more prayers a meal. Relatives and close friends wear black clothing. It is appropriate and respectful to send flowers and cards to the family.[51] When participating in such a funeral procession, suitable behavior is to be silent. Afterward, an acceptable expression of condolence is "God is great." It is unacceptable to laugh or make jokes, and it is also improper to talk about the deceased or about the life of the deceased.

Exchange 10: May I attend the funeral?

Soldier:	May I attend the funeral?	mumkin aH-Dur al-ma-tam?
Civilian:	Yes.	aywa / na'am

© nubamountains.com
Traditional burial site

Cemeteries

In Sudan, people respect the dead and believe that cemeteries are sacred places for the dead to rest. They believe that it is preferable to not visit the dead at cemeteries, and that crying at the gravesite will torture the souls of those who are buried there. When Sudanese do go to a cemetery, they avoid walking on tombs. Visitors to the country should also avoid walking on tombs.

Gender Relations

In the North, young Muslim couples live as any big-city couples might, entertaining and going out. However, the male might more often spend evenings with male friends at coffee bars or markets. He could also take his food to a neighbor and eat with other males, with the females eating later.

In the South, there are dramatic differences in the role of women. Women are still subordinate to men, but enjoy much greater freedom within southern Sudan societies. There is no female circumcision. Women have greater freedom of movement and participate to a limited degree in the councils of lineage. Husbands consult their wives on matters pertaining to public affairs and many women also play important roles in the mediation of disputes.

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50 Embassy of the United States, Khartoum, Sudan. "Personal Status Law – Marriage." February 2001. http://khartoum.usembassy.gov/marriage.html

51 Family Caregivers Online. "Funeral Customs." 2006. http://www.familycaregiversonline.com/mod_12_funeral_customs.html

Honor Killings

© David Haberlah
Mother and sons

Many of the murders that happen throughout Sudan come from rebels, nomads, farmers, tribes and clans exercising their right under Shari'a for revenge against offenses of honor. The basic building block of the Muslim Sudanese society is the family and its status. The status of that family is dependent on its honor, seen through the respectability of its females.[52] An offense against the honor of a family is extremely serious. According to Shari'a law, there are two crimes that call for the death penalty: "Spreading mischief in the land" and any murder except family vendettas. It follows then that killing in punishing a wrongdoer is not a crime. While there is growing feeling through the Muslim world against revenge punishments, even governments are often unwilling to interfere in what is seen as a very private matter.

Dress Codes

Adult men and women in Sudan wear mostly western-style clothing, although the women cover their heads in certain regions. Some older men wear the *jallabiyya*. Children typically wear shorts, pants and shirts; and young women wear the *toab*, a type of sari.

In respect to Islamic customs, men should not wear shorts and should always wear a shirt. Women should avoid sundresses, sleeveless blouses, shorts, and tight clothing.

Other Traditions

Taking photographs without obtaining a permit is prohibited in the interior of the country, especially in Khartoum. [53] Specifically banned is taking photographs of military areas, bridges, broadcast stations, utilities, slums, and beggars.

It is inappropriate for men and women to mingle in public places.

If a Sudanese offers to help by giving directions or some other service, do not tip him as this would be considered insulting.

Exchanging or accepting gifts is acceptable and is common practice. However, a male should not give a gift to an unrelated female.

Do not bring in goods from Israel or South Africa as they are prohibited. Alcohol is also prohibited by Islamic law, which is strictly enforced in the North. Firearms require permit from the Minister of the Interior.

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52 National Geographic News. Mayell, Hillary. "Thousands of Women Killed for Family 'Honor'." 12 February 2002. http://news.nationalgeographic.com/news/2002/02/0212_020212_honorkilling.html
53 U.S. Department of State. Bureau of Consular Affairs. "Sudan." 31 August 2007. http://travel.state.gov/travel/cis_pa_tw/cis/cis_1029.html

Do's and Don'ts[54]

- Do not cross your legs so that the bottoms of your shoes show, especially to someone who is regarded as an elder. This is considered very rude.
- Do not comment on a host's standard of living.
- Do not use your index finger to point at a person.
- Do not use the "A-OK" sign.
- Do not use one finger to call someone.
- Do not pass or accept items with only your left hand by itself. This is considered offensive and unclean.
- Do not wag your finger as this is considered threatening and offensive.
- Do not use profanity.
- Do sit in a chair or on the ground without showing the bottom of your shoes.
- Do use your whole hand, palm down, to call someone toward you. Motion towards yourself.
- Do greet your host warmly if you are a guest.
- Do wave when greeting someone.
- Do nod your head to say "yes" or "no".
- Do pass or accept items with your right hand or both hands.

54 Embassy of the United States, Khartoum, Sudan. Resources. "About Sudan: Sudanese Cultural Customs." 31 December 2004. http://khartoum.usembassy.gov/sudanese_cultural_customs.html

Chapter 4: Urban Life

Health Issues[55]

Little health care is available outside urban areas. Life expectancy was slightly less than 50 years in 2007, and infant mortality was 91.78 deaths/thousand live births.[56] Many of the resources that normally would have gone into social services, such as health care, have instead been diverted to the military. As a result of the ongoing civil war, many professionals have left the country in search of better employment. There are shortages in medicine, trained doctors, and hospital equipment. In 2004, the number of physicians per 1,000 people was 0.22; nurses numbered 0.51 per 1,000 people.[57] Most medical facilities are controlled by the military or government. Substantial percentages of the population lack access to safe water and sanitary facilities.

Exchange 11: Is there a doctor here?

Soldier:	Is there a doctor here?	hal fee Tabeeb hina?
Civilian:	No.	laa

Because of population migrations due to war and recurring droughts, malnutrition is widespread outside the central Nile corridor. Four million persons in the South were internally displaced and more than two million died or were killed as a result of two decades of war.[58] Comparable figures for the Darfur conflict are 1.8 million displaced peoples and over 220,000 refugees in Chad alone since fighting began in early 2003.[59] The U.S. Department of State estimated the death toll in the first two years of the conflict to be between 98,000 and 181,000,[60] this number is increasing steadily as the fighting wears on.

Exchange 12: Do you need my help?

Soldier:	Do you need my help?	intoo daayireen musaa'ada minee?
Civilian:	Yes.	aywa / na'am

55 Library of Congress Federal Research Division. "Country Profile :Sudan [p.6]." December 2004. http://lcweb2.loc.gov/frd/cs/profiles/Sudan.pdf

56 CIA World Factbook. "Sudan." 18 October 2007. https://www.cia.gov/library/publications/the-world-factbook/geos/su.html#People

57 World Health Organization. "Core Health Indicators: Sudan." 2006. http://www.who.int/whosis/database/core/core_select_process.cfm?country=sdn&indicators=healthpersonnel

58 UNHCR. "Return and Reintegration of Sudanese Refugees and IDPs to South Sudan and Protection of IDPS in Khartoum and Kassala States of Sudan." March 2006. http://www.unhcr.org/cgi-bin/texis/vtx/home/opendoc.pdf?tbl=PARTNERS&id=441032992

59 U.S. Department of State. Bureau of African Affairs. "Background Note : Sudan." October 2007. http://www.state.gov/r/pa/ei/bgn/5424.htm

60 U.S. Department of State. Bureau of Intelligence and Research. "Sudan: Death toll in Darfur." 25 March 2005. http://www.state.gov/s/inr/rls/fs/2005/45105.htm

Spending on health care remains low, totaling only one percent of GDP in 2003.[61] Most people do not have health insurance, so they must pay when they visit a doctor or a clinic. There are some larger companies that are starting to offer health insurance, but coverage is not extensive. Nearly all Sudanese have health certificates that list all of the vaccinations they have ever received.

Exchange 13: Is there a medical clinic nearby?

Soldier:	Is there a medical clinic nearby?	fee shafaKhaana hina gareeb?
Civilian:	Yes, over there.	aywa / na'am hinaak

Visitors are advised to have good health insurance before traveling and to have current vaccinations for yellow fever, cholera, hepatitis, typhoid, tetanus, polio and meningitis. Malaria is prevalent, so it is recommended to take a preventive medication before, during, and after a trip to Sudan. A mosquito net and mosquito repellant are crucial, even more so if you are traveling in the southern areas. [62]

Sanitation

In the larger cities, such as Khartoum and Omdurman, sanitation may be a problem. In 2004, only 50% of the urban population was using adequate sanitation facilities.[63] For homeless people who have been forced out of their homes without their belongings, it is a different story. In many areas the results of civil war have destroyed the water supply and sanitation systems. There have been active efforts to repair and rebuild, as well as provide education in hygiene awareness.

When water leaves the processing plant in Khartoum it is clean. It is the distribution system that can cause contamination. Sewage problems are also common due to the rotting garbage that is left on vacant lots in the high temperatures. Frequent power outages, which stop the sewage pumps, also contribute to the sanitation problems that Sudan must deal with.

Employment

Unemployment has been high, exacerbated by the problems in places like Iraq, Kuwait, and Saudi Arabia, the traditional countries of employment for Sudanese workers. The tourism industry, which could add tremendously to the economy, accommodated only 50,000 people in 2001, mainly because Sudan's civil war made it a less attractive destination. Per capita income was USD 810 in 2006, up from USD 310 in 2000. [64]

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61 World Bank. "Sudan Health Status Report." August 2003.
http://www.emro.who.int/Sudan/media/pdf/Sudan%20Health%20Status%20Report%20August%202003.pdf
62 CDC. "Health Information for Travelers to Sudan. " 26 September 2007.
http://wwwn.cdc.gov/travel/destinationSudan.aspx
63 UN. "Environment Statistics Country Snapshot: Sudan." April 2007.
http://unstats.un.org/unsd/environment/envpdf/Country%20Snapshots_apr2007/Sudan.pdf
64 The World Bank Group. "Sudan Data Profile." April 2007.
http://devdata.worldbank.org/external/CPProfile.asp?CCODE=SDN&PTYPE=CP

Education

The government of Sudan provides children, aged 6-13 years, with a free and compulsory primary education. After completing their secondary education of an additional three years, students are eligible to attend university.[65] Education at the secondary and university levels has been inhibited by the requirement that most males serve in the military before finishing their education.[66]

© nubamountains.com
Kindergarten in Omdurman

Since the signing of the CPA, education in southern Sudan has been the responsibility of the local governments. This education system has suffered due to the civil wars and the south remains the most educationally deprived part of the country. Approximately 90% of the teachers in southern Sudan are not formally trained and classes often take place outdoors due to lack of classrooms.[67]

Substantially fewer primary schools exist in the South than in the North. Enrollment varies by region, falling below 20% in some areas, yet literacy rates are rising. In 2003, literacy rates were to 72% for men and 50% for women.[68] In 2005, they rose to 73.3% of males and 53.2% of females could read and write.[69]

Market Place

There are two types of markets in Sudan: the first is the traditional local market, and the second is the new modern market. Markets, or *souqs*, can be specialized, or can carry a wide variety of goods, as do duty-free markets.

© David Haberlah
Shop owners in Omdurman

Exchange 14: Is the market nearby?

Soldier:	Is the market nearby?	fee sooq gareeb hina?
Civilian:	Yes.	aywa / na'am

Cash is generally used and preferred for most transactions. The primary form of currency in Sudan is the Sudanese Dinar (SDD). It is important to exchange currency only at a bank or an official *Bureau de Change*, which is usually located in a bank or a travel agency, and sometimes at airports and train stations. Credit cards are typically not used, except at some of the international hotels and airline offices. Visiting a *souq* is a good

65 Encyclopedia Britannica Online. "The Sudan." 2007. http://www.britannica.com/eb/article-24355/The-Sudan
66 MongaBay. "Country Profile: Sudan." December 2004. http://www.mongabay.com/reference/country_profiles/2004-2005/Sudan.html
67 International Educational Systems. News. "At a turning point: Primary education in Southern Sudan." October 2005. http://ies.edc.org/news/articles.php?id=144
68 CIA World Factbook. "Sudan." 18 October 2007. https://www.cia.gov/library/publications/the-world-factbook/geos/su.html#People
69 Microsoft Encarta Online Encyclopedia. "Literacy Rate in African Countries." 2005. http://encarta.msn.com/media_701667753/Literacy_Rate_in_African_Countries.html

way to be exposed to the daily life of the Sudanese people. Just be sure to take precautions against the all-too-common pickpockets.

Exchange 15: Do you accept credit cards?

Soldier:	Do you accept credit cards?	bitista'miloo buTaaqaat al-i-teemaan?
Civilian:	No.	laa

Exchange 16: Can you give me change for this?

Soldier:	Can you give me change for this?	mumkin tafik daa?
Civilian:	Yes.	aywa / na'am

The *Omdurman Souq* in Khartoum is one of Sudan's oldest markets, with its traditional atmosphere blending with modern marketing. A draw for tourists and locals alike are the long alleys of handcrafted products, including gold and silver jewelry, African beads, copperware, and leather goods.

Exchange 17: How much longer will you be here?

Soldier:	How much longer will you be here?	Hatug'udu kam min al-waqt hina?
Civilian:	Three more hours.	taanee talaata saa'aat

The *El Souq el Sha'abi* in Omdurman is an outdoor market on the outskirts of the city. It offers wholesale, retail, domestic and imported goods, as well as local artisans showing their work, and it holds a weekly auction. The market also includes a truck and bus station for travelers to almost all parts of Sudan.

Just southwest of Omdurman is the *Souq el Naaga*, a livestock market. Cattle are sold here and it is the main trading center for camels in Sudan. Camels are brought in from Western Sudan, and once sold they are usually taken to markets in Lower Egypt. Some are shipped to markets surrounding the Arabian Gulf from Port Sudan.[70]

Exchange 18: Will you be going to the market today?

Soldier:	Will you be going to the market today?	Hatimshee sooq nahaardaa?
Civilian:	Yes.	aywa / na'am

Haggling, or bargaining, is considered an art form in these markets. Negotiating a price is customary, but you should not start something unless you intend to finish it. Don't haggle over an object when you have no intention of buying it.[71]

70 Ausenegal.com. "The markets in Dakar." No date. http://www.au-senegal.com/art_en/marche.htm
71 Embassy of the United States, Khartoum Sudan. About Sudan. "Sudanese Cultural Customs." 31 December 2004. http://khartoum.usembassy.gov/sudanese_cultural_customs.html

Exchange 19: I can give you this much money for this.

Soldier:	I can give you this much money for this.	badeek guroosh kiteer lee-daa
Civilian:	No.	laa

While you want to make sure you are not paying too much for an item, you should also offer a fair price. If you are unsure, ask a local for assistance. Do some research to find out the average prices of items you will be buying and decide in advance what your limit will be. Look at the price tag as a suggested amount that can be negotiated.

Exchange 20: May inspect this item?

Soldier:	May I hold this and inspect it?	mumkin afatish daa?
Civilian:	Sure.	mumkin

Smaller priced items are not always worth the time and effort of haggling, and by paying the full price you show support for the small business merchants. Some shopkeepers may speak English, but if they do not, you can usually make yourself understood with gestures and a friendly smile. Keeping a list of Arabic numbers with you can come in very handy.[72]

Exchange 21: Do you have this in a different color?

Soldier:	Do you have this in a different color?	'indakum Haaja dee fee alwaan muKhtalifa?
Civilian:	Yes.	aywa / na'am

Exchange 22: Do you have any more of these?

Soldier:	Do you have any more of these?	'indak zeeyaada lee-deyl?
Civilian:	No.	laa

Dealing with Street Vendors

Because of the civil war in Sudan, displaced people have become street vendors. Many are refugees from countries such as Ethiopia, Eritrea, and Niger. They fled to Sudan and make their living selling goods or even begging. Some street vendors can be very aggressive in demanding that you buy something from them.

© David Haberlah
Typical market in Sudan

72 British Embassy, Khartoum. Consular. "Quick Guide to Khartoum." No date. http://www.britishembassy.gov.uk/servlet/Front?pagename=OpenMarket/Xcelerate/ShowPage&c=Page&cid=1073499528474

Exchange 23: Buy something from me.

Civilian:	Buy something from me.	maa tishtaree Haaja minee
Soldier:	No. Go away.	laa, amshee ba'eed / rooH

Street vendors sell a variety of wares, such as fruits, vegetables, clothing, house wares, beverages, and sweets. Use special care when buying food from such a vendor; it may not have been prepared in sanitary conditions.

Exchange 24: Did you prepare this food?

Soldier:	Did you prepare this food?	inta ilee shadeyt al-akl daa?
Civilian:	No.	laa

Exchange 25: Is this food fresh?

Soldier:	Is this food fresh?	al-akl daa kweys?
Civilian:	Yes.	aywa / na'am

In urban areas, you may be approached by young male or female beggars asking for money. Unfortunately, many of these children asking for money or food had to leave their villages in the South. They call themselves the *shamassa*, which is Sudanese Arabic for "children who run under the sun." [73]

Exchange 26: Give me money!

Civilian:	Give me money!	adeenee guroosh
Soldier:	No, I don't have any.	laa, ma 'indee

Traffic

Traffic jams are very common in the larger cities, especially during rush hour times (7-8 a.m. and 2-4 p.m.). You should travel with other people, carry only small amounts of local currency, and know where you are going before you leave.

Exchange 27: Is there lodging nearby?

Soldier:	Is there lodging nearby?	fee hina lokanda?
Civilian:	Yes.	aywa / na'am

© Emily & Michael Dzedzic
Traditional food

Newcomers need to be careful when driving in Khartoum, or anywhere in Sudan for that matter. Traffic does not move fast, but local drivers frequently do not pay close attention to the rules of the road. Many vehicles do not have working brake lights, signal indicators, or even brakes.

73 Watch List. "Sudan Report." March 2003. http://www.watchlist.org/reports/files/sudan.report.php

Exchange 28: Is there a car mechanic nearby?

Soldier:	Is there a good auto mechanic nearby?	fee makneekee kweys gareeb hina?
Civilian:	No.	laa

It is even more dangerous at night. Drive slowly and use caution. Make sure you have clear directions when traveling, and if at all possible, follow someone else. Be aware that jaywalking is an acceptable practice.[74]

Urban Transportation

Taxis are easy to find in downtown Khartoum and larger cities, but they typically cannot be called by phone. Most taxi drivers do not speak English very well, and they drive vehicles that are in varying states of disrepair. Taxis are generally not available after dark in residential areas. Daytime rates are reasonable, but they usually double at night. Foreigners can expect to pay double rates any time of day or night.[75]

Exchange 29: Can I get a cab around here?

Soldier:	Can I get a cab around here?	fee takaasee hina?
Civilian:	Yes.	aywa / na'am

It is customary to wave down a taxi, and it is always better to negotiate the rate before hiring a driver. Avoid getting into a cab that already has a passenger. If you hire a cab for yourself or for a group, you are expected to give the driver a tip.

Exchange 30: Can you take me there?

Soldier:	Can you take me there?	mumkin. tashilnee hinaak?
Civilian:	Yes, I can. Follow me.	aywa / na'am mumkin. ta'aal waraay

It is a good idea to join up with fellow travelers before you hire a taxi. In that case you can share the fee, and it is safer as well. Be sure to tell the driver where you are going before you hire him in order to avoid confusion. For the most part, taxis are more reliable, safer, and also more comfortable than public transportation in Sudan.

Exchange 31: Do you accept US currency?

Soldier:	Do you accept US currency?	mumkin tasheel dolaar?
Civilian:	No, we only accept dinars.	laa, benisheel deenaar bas

It is also an option to rent a car. A valid U.S. driver's license may be used during the first 90 days of a visit. After that period, a Sudanese drivers license or international driving permit is needed.

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74 British Embassy, Khartoum. Consular. "Quick Guide to Khartoum." No date. http://www.britishembassy.gov.uk/servlet/Front?pagename=OpenMarket/Xcelerate/ShowPage&c=Page&cid=1073499528474

75 Ediplomat.com. "Sudan." 16 April 2004. http://www.ediplomat.com/np/post_reports/pr_sd.htm

Exchange 32: Can I rent a car from you?

Soldier:	Can I rent a car from you?	mumkin ajur 'arabeetak?
Civilian:	No.	laa

Exchange 33: Is there a gas station nearby?

Soldier:	Is there a gas station nearby?	fee hina maHaTa wuqood?
Civilian:	Yes.	aywa / na'am

Checkpoints

Checkpoints are located between districts and in the cities in case of emergency. Citizens and foreigners are free to travel, but are required to show proper documents and IDs when stopped at a checkpoint.

Exchange 34: Is there a checkpoint nearby?

Soldier:	Is there a checkpoint nearby?	fee nuqTat tafteesh hina gareeb?
Civilian:	Yes, it’s two kilometers.	aywa / na'am, bitalgaahu gudaamak 'ala masaafa itneyn keelomitr

If grouping is required, it is appropriate to group people by gender. Try not to group unrelated males and females together. Males may ask females for their IDs, and if necessary, it is permissible for female soldiers to touch female locals. Male soldiers should not touch Sudanese females.

© David Haberlah
A group of women

Exchange 35: Is this all the ID you have?

Soldier:	Is this all the ID you have?	daa kulu biTaaqa ili 'indak?
Civilian:	Yes.	aywa / na'am

When asking for papers at a checkpoint, be polite and courteous.

Exchange 36: Please get out of the car.

Soldier:	Please get out of the car.	min faDlak, uKhruj min al-'arabeeya
Civilian:	OK.	samiH / kweys

Exchange 37: Show us the car registration.

Soldier:	Show us the car registration.	wareena ruKhsat al-'arabeeya
Civilian:	OK.	kweys / samiH

Exchange 38: Are you carrying any guns?

Soldier:	Are you carrying any guns?	inta shaayil ayi seelaaH?
Civilian:	Yes.	aywa / na'am

Crime
As with many of the problems that aggravate Sudan, much of the lawlessness that has prevailed is a byproduct of the civil war. Many areas of the country have become less populated due to the population resettling in search of safe havens.

As a result of the civil war and ethnic conflicts, Sudan has seen a rekindling of slavery. Women and children, quite often from the southern regions, are kidnapped and used as slaves by the Arab militia from the North. Slavery is against the law in Sudan, but there are estimates that there may be at least 8,000 persons that have been enslaved, serving as domestics and concubines[76]. Some of the captives escape and some are handed over by their captors in exchange for fresh water and land.The government denies that the problem exists, but it has given in to international pressure and has established committees to look into the problem.

Demonstrations
Currently all public demonstrations are banned by the government, even though the constitution allows for freedom of assembly. No rallies or public demonstrations are allowed; furthermore, permits are neither authorized nor issued. The state of emergency is the reason for the restriction of freedoms.

In the past, there have been violent protests in Khartoum against United States foreign policy. Travel advisories have been issued by the U.S. State Department as recently as September 2007, warning travelers to stay away from large gatherings of people and especially from demonstrations.

Infrastructure
The system consists of waterways, railroads, roads, and air service. Most, except for the waterways system, is in various stages of disrepair and neglect. Sudan has long used the White Nile, Blue Nile, Atbarah, Sobat, and Bahr el Ghazal as a natural transportation system to move goods between tropical Africa and the Mediterranean. Rails and roads both date from the British Colonial eras. Typically, the rail system has been more extensive and serves more of the country in the North, much less in the South. Road systems, particularly between Khartoum and the Red Sea, have been much expanded, but most of the interior is not available to wheeled vehicles. There are approximately 50,000 km (31,000 miles) of roadways in Sudan, and most of them are unpaved dirt tracks that are difficult to navigate during the rainy season. Sudan Airways serves both international and domestic passengers from 101 airports, 16 of which have paved runways. An oil pipeline that connects the southern oil fields to Khartoum and Port Sudan runs 3,930 km (2,442 mi) while an additional pipeline of 1,613 km (1,002.3 mi) carries refined.[77]

Telecommunications are modern and provide high quality access globally. However, cellular communication is still more reliable than land lines. Land line and cellular phone

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76 BBC News. Winter, Joseph. “No return for Sudan’s forgotten slaves.” 16 March 2007. http://news.bbc.co.uk/2/hi/africa/6455365.stm
77 CIA World Factbook. “Sudan.” 18 October 2007. https://www.cia.gov/library/publications/the-world-factbook/geos/su.html#Trans

subscribers have grown from 12.5/thousand people in 2000 to 68.9/thousand in 2005. Internet use has also increased from 0.9/thousand in 2000 to 77.3/thousand in 2005.[78] Two satellites, Intelsat and Arabsat, provide direct dialing of telephone calls between Sudan and the rest of the world as well as live television broadcasts.[79]

Exchange 39: May I use your phone?

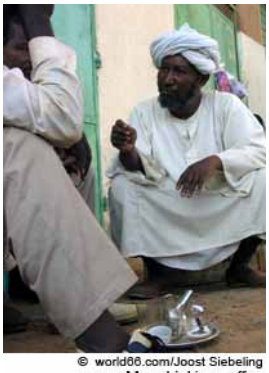
Soldier:	May I use your phone?	min faDlak mumkin asta'mil teleefonak?
Civilian:	Sure.	tafaDal

Exchange 40: What is your phone number?

Soldier:	What is your phone number?	ragam teleefonak kam?
Civilian:	My phone number is 132 5477.	ragmee huwa waaHid talaata itneyn Khamsa urba' sab'a sab'a

Daily Life of Urban Dwellers

A young married couple might live in a house without other relatives, living, eating, and entertaining together. Traditional patterns have, however, deep roots, and the husband might often be away from home, visiting male friends in the markets or cafes. Males tend to eat first, together, served by the women who eat later. In nuclear families, the male might even take his food to a neighboring male to eat, rather than eat alone.
Most women are aware that their education and jobs still do not enable them to fully participate in a male-dominated society.


© world66.com/Joost Siebeling
Men drinking coffee

Sudanese men enjoy chess, backgammon or conversation while drinking tea or coffee. Women are most often involved in the home.

Eating Habits

Most people in Sudan eat two meals a day, though some in the cities eat three. Meals in Sudan are typically eaten from a communal bowl and, according to religious practice, using the right hand. The left hand is considered unclean. [80]

Sudanese foods tend to be very simple, as are the seasonings, which usually consist of salt, pepper or lemon juice. Sorghum, a type of cereal grass like rice is the staple starch in Sudan. It is also a grain with high drought-resistance. Favorite meats are lamb or chicken, pork is not consumed by Muslims. Rice is a staple starch, and bread is served at most meals. The bread is that found in most Arabic countries, *Khubz*, but the Sudanese also make *kisra*, an omelette-like pancake.

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78 The World Bank Group. "Sudan Data Profile." April 2007. http://devdata.worldbank.org/external/CPProfile.asp?CCODE=SDN&PTYPE=CP
79 CIA World Factbook. "Sudan." 18 October 2007. https://www.cia.gov/library/publications/the-world-factbook/geos/su.html#Comm

80 Arab.net. "Sudan: Food and Drink." 2002. http://www.arab.net/sudan/sn_food.htm

Vegetables can be served fresh or cooked. Common vegetables include spinach, onion, cucumbers, carrots, okra and eggplant. Some imported vegetables, such as broccoli, asparagus and corn, are becoming more available, but only in larger supermarkets. Available fruits include mangos, grapefruit, small bananas, oranges and watermelon. Some markets import apples, strawberries and avocados year round, but the price can be steep.

Sweets are very well liked and nearly every woman knows how to make a favorite dessert, *crème caramel*. Other dishes include *zabadi*, yogurt served with a thick syrup, and *hoshab*, a cold sweet made from chopped ripe bananas, raisins, and figs.

Food varies according to culture and region. Millet porridge, and *fool massari* or *fool medames* (a dish made of mashed fava beans), are popular breakfast foods in the North. Wheat is another staple of the area, used in the North to make *gourrassa*, which is a round, thick bread.

A popular dish in the East is *moukhbaza*, which is made from banana paste and reflects the influence of Ethiopian cuisine.[81] In the West, cattle are predominant, so dairy products are the central food components, as are cereals which are used to thicken stews made with dried meats.

Fish is a common ingredient for meals in the southern regions because of the abundance of lakes and rivers. A stew of cooked dried fish is often added to the sorghum porridge. The most popular fish is the Nile Perch, which is found in the Nile delta and around Khartoum. It is usually fried and served with red peppers.

Both tea and strong coffee are popular beverages in Sudan. A specialty is a coffee drink called *jebena sudanese*. Coffee beans are pan-roasted in a special pot over charcoal, then ground with cloves and other spices. Steeped in hot water, the coffee is served in tiny coffee cups after straining the grounds through a special sieve made of fresh grass. Alcoholic drinks are officially banned by Islamic law, but bootleg liquor is common, including beer, wine, and *araqui*, a drink distilled from fermented dates.

Restaurants

Eating at cafés or restaurants is not much different than it is in the West. As a customer, you are greeted and shown to your seat. It is not common for families to frequent restaurants since eating out is generally more expensive than what the average Sudanese would normally spend for meals. When patronizing restaurants, tipping is normal protocol. It is a good idea to consume beverages that are bottled and to use caution when dining out. Beef and lamb are considered good and safe choices at

© Emily & Michael Dziedzic
Traditional food

81 Sudan.net. "Menus and Recipes from the Sudan." No date. http://www.sudan.net/society/recipe.html

restaurants.

Hospitality

The rituals of hospitality are an important part of entertaining and daily life. As a dinner guest, you would be offered *abre* or *tabrichana*, a non-alcoholic and slightly-sweetened fruit drink as refreshment. The guest is seated on pillows, which may be decorated with ostrich feathers, at a low, bare table. Diners' knees are covered with large cloths, which are used in place of napkins during the meal. According to Sudanese custom, water is poured over the guests' hands from an *ebrig*, a copper pitcher. The water is caught in another handsome copper bowl or basin, with a towel to dry hands.

The host signals the start of the dinner. Soup is served in individual bowls brought in on a large copper tray. After soup, the tray is removed and a second large tray is brought in with all main course dishes resting on beaded doilies made by the women. Typically, there will be five or six different dishes. If the guests are important people, a lamb may have been slaughtered. No knives or forks are present, but spoons may be offered. Most Sudanese eat from common dishes using pieces of bread as spoons. Four dishes are served individually: soup, salad, *shata* (red-hot spice), and dessert. When the entrée is served, small plates or bowls are brought in and the host or hostess will dish portions of salad.

Hands are washed again, and dessert served. It may be a *crème caramel* or fruit which has been peeled and cut into thin pieces. Although no beverages are served with dinner, one can ask for water. After dinner, *guhwah* (Sudanese-style coffee) or tea spiced with cloves or cinnamon is served, and a sandalwood incense burner is placed in the center of the room.[82]

82 Sudan.net. "Menus and Recipes from the Sudan." No date. http://www.sudan.net/society/recipe.html

Chapter 5: Rural Life

Tribal Distribution

Hut in the Nuba Mountains

Ethnic identity depends on how Sudanese tribes distinguish themselves and is thus highly variable. Much of their self-identification is as a clan, typically by groups descended from a common ancestor, or stateless subclans with individuals and families who have associated themselves by marriage.[83] The largest commonly recognized ethnic groups are Arabs, Nubians, Beja, and Fur, who are all Northerners and all Muslim; and Dinka, Nuer, Shilluk, and Nuba, who are Southerners and all Nilotic. In the respective areas, the Arabs and Dinka are the largest, all further subdividing into tribes or other units. Fifty two percent of the population, by one estimate, is black African, 39% Arab, 6% Beja, and 3-4% other.[84]

Dinka are the most numerous of the Nilotic tribes, with sets of independent tribes settling in a continuous area in subtribes of 1,000 to 25,000 persons. The tribe's function was two-fold: to control and defend pasture land in the dry season, and resolve the issue of homicide peacefully, not with revenge as an entire tribe.[85] Among the Dinka, oral generational memory is significant, with some remembering ancestry to a dozen generations and some claiming to remember as many as twenty. [86]

Nomadic Way of Life

Though those in the South may have originally migrated there from Central Sudan, those remaining in the North are the only ones living as nomads. Arab nomads as late as the 1990's were generally herders of camels or cattle.[87] Sheep and goats were part of the herds, but not particularly valued otherwise. Camel herders traveled north, cattle herders south. Along both the White and Blue Nile, many nomads became established in permanent settlements either because they had lost their herds and turned to cultivation to recoup, or found cultivation more materially rewarding. In some cases, it was understood that a former nomad would return to the nomadic life once he had gotten enough livestock. Sometimes, a settled nomad would allow a transitional nomad to work for him, both parties benefiting from the exchange.

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83 Sudan's Blood Memory : The Legacy of War, Ethnicity, and Slavery in Early South Sudan. Beswick, Stephanie. "Introduction [p. 5]."2004. University of Rochester Press.
84 CIA World Factbook. "Sudan." 18 October 2007. https://www.cia.gov/library/publications/the-world-factbook/geos/su.html#People

85 Country Studies. Metz, Helen Chapin. Sudan: A Country Study. "Non-Muslim Peoples." 1991. http://countrystudies.us/sudan/39.htm
86 Sudan's Blood Memory : The Legacy of War, Ethnicity, and Slavery in Early South Sudan. Beswick, Stephanie. "Blood Memory [p. 7]."2004. University of Rochester Press.

87 Country Studies. Metz, Helen Chapin. Sudan: A Country Study. "Northern Arabized Communities." 1991. http://countrystudies.us/sudan/39.htm

All nomadic units are based on patrilineal descent. The largest unit is a tribe composed of smaller units. The smallest is *usrah*, a family of a man, his sons, their sons, and any unmarried daughters. The system under which a leader is chosen is a floating one, based on heads of families. The head of a tribe is the one who is currently living up to the expectations of the group. Among non-nomads, governments could base their rule on land-ownership, but since nomads don't own land, it was the patrilineal descent system that came to be used by the government to organize the nomads into governmental units.

In the White Nile area, most recently settled by nomads, some of the nomadic social structure continued. Leadership tends to go to those who use their wealth generously and judiciously to gain support from their lineal-descent groups.[88]

Nomads are an excellent source of information concerning the areas they frequent.

Exchange 41: Do you know this area very well?

Soldier:	Do you know this area very well?	bita'rif al-manTiqa kweys?
Civilian:	Yes, very well.	aywa / na'am bi'rifu

Land Distribution

The Permanent Constitution of 1973 established the right to own property, bequeath it to heirs and inherit. However that right was suspended in 1985. In the late 1980s, the government declared itself sole owner of all unregistered, forest, and waste lands. It also continued to recognize traditional rights. For example, in much of the South, agricultural lands used for pasture and subsistence cultivation are normally communally owned, with the right to cultivate an area vested in the one who cleared the land for use. Those rights can be passed on to heirs, but the land cannot be sold or otherwise disposed of. The rights are also retained for land left in fallow, although in some communities another person can claim fallow land by clearing it.

In the North, the ownership and usage principles are much the same, but with the predominance of cattle-raising, other communal rights were introduced, such as common rights to grazing lands, right-of-way to water and grazing land, right to grass on agricultural land unless the occupier had cut and stacked it, and the right to crop residues. In all cases, dead wood for fuel and underlying grasses are community property. Free-standing water is available for all, but wells and associated drinking troughs are-private property and retained over many seasons.[89]

88 Country Studies. Metz, Helen Chapin. Sudan: A Country Study. "Southern Communities." 1991. http://countrystudies.us/sudan/44.htm
89 Country Studies. Metz, Helen Chapin. Sudan: A Country Study. "Agriculture: Land Tenure." 1991. http://countrystudies.us/sudan/55.htm

Different Regions and Different Way of Life
The Nilotic tribes and clans historically separated into two classes. One of these classes took on religious functions, furnishing the chiefs or, as they were also called, masters of the fishing spear (the spear was of ritual importance). These priests prayed for those going to war and, in difficult situations, mediated among quarreling groups. Primarily, a priest's powers were in persuasion, not coercion. The second class was the warrior. Generally, membership in either group was a function, not a rank. A social pattern common along the Nile was the age-set system. Traditionally, males were initiated into sets according to age and, with the set, moved through a series of stages, assuming and shedding rights and responsibilities as the group advanced in age. Urbanization, the decline of warfare and raiding, civil wars, famine, and the accessibility of formal education seem likely to diminish the function of the age set.[90]

Typical Source of Income
It is difficult to estimate the size of Sudan's active labor force. Estimates put the workforce at 7.415 million and the unemployment rate at 18.7%.[91] Many men left Sudan to seek employment in Persian Gulf states such as Kuwait and Iraq. With the 1991 Gulf War however, they returned to Sudan without jobs and having left their belongings behind. Sudan's support of Iraq at that time also caused the departure of thousands of Sudanese from Saudi Arabia.

The largest employer is the agricultural industry, which employs 80% of the workforce. Large-scale farming, smaller scale farming, and subsistence farming takes place in the rural areas of Sudan. However, the farming outside of irrigation schemes located along the Nile River is prone to drought. The largest irrigation scheme, the Gezira Scheme, is located below Khartoum, in between the White and Blue Niles. Major crops include cotton, peanuts, gum Arabic, and dates. Livestock also constitutes a large part of the Sudanese agricultural industry.

© Emily & Michael Dziedzic
Rural train station

Rural Transportation
Rural roads and narrow-gauge railways are British-Colonial built, but most of the roads are destroyed from bombing during the civil war and neglect. Few of the rest of the roads are paved, with little of the interior accessible by wheeled vehicles. There are some paved highways between a few of the larger cities, such as the all-weather road connecting Port Sudan and Khartoum – typically a twelve-hour drive. Because of poor road conditions in most of the country, travel by car almost anywhere is challenging, even with four-wheel drive vehicles. Due to the likelihood of frequent breakdowns, it is always wise to travel on any

90 Library of Congress Country Studies. "Sudan: Southern Communities." June 1991. http://lcweb2.loc.gov/cgi-bin/query/r?frd/cstdy:@field(DOCID+sd0059)
91 CIA World Factbook. "Sudan." 18 October 2007. https://www.cia.gov/library/publications/the-world-factbook/geos/su.html

lengthy journey with at least another four-wheel drive vehicle. Cars are driven on the right side of the road in Sudan.

Buses are available for travel throughout the country, and though some come fully equipped with air conditioning and good shocks, this is the exception and not the rule throughout most of Sudan. Most buses are typically fitted with wooden bench seats and are usually very crowded.

Exchange 42: Will the bus be here soon?

Soldier:	Will the bus be here soon?	al-baaS Hayeejee gareeb?
Civilian:	Yes.	aywa / na'am

The train schedules are notoriously erratic, and the railway system in Sudan is an extensive single line with nearly 5,978 km (3,714.5 miles) of track which links most major towns and cities.[92] Much of the railway system is in a state of disrepair, and operates well below its capacity.

Exchange 43: Is there a train station nearby?

Soldier:	Is there a train station nearby?	fee maHaTat giTaar hina gareeb?
Civilian:	No.	laa

Air transportation is relatively common in rural Sudan, especially for bush pilots and medical teams.

Exchange 44: Which direction to the airport?

Soldier:	Which direction to the airport?	yaatu Tareeg bitwadee ila al-maTaar?
Civilian:	That way.	Tareeg daak

Almost half of Sudan's more than 4,000 km (2,485 miles) of navigable waterways are in use all year long. In parts of Sudan, during the flood season, the Nile River serves as a major source of transportation for goods and people. Because roads are not serviceable in many areas from May to November, paddle-wheel steamers on the Nile serve as the only means of transportation in certain parts of Sudan. Steamers carry passengers and freight on the larger rivers, particularly the White Nile between the City of Khartoum, and Juba in the far south, where year-round service is available.

Health Issues

For years, resources that could have gone to training health care professionals have gone to the military. The World Health Organization estimates there are only 0.22 doctors per

92 CIA World Factbook. "Sudan." 18 October 2007. https://www.cia.gov/library/publications/the-world-factbook/geos/su.html#Comm

1,000 people.[93] However, most of these doctors are concentrated in urban areas and few are found outside the cities. Substantial percentages of the population lack access to safe water and sanitary facilities. In addition, Malnutrition is widespread outside the central Nile corridor because of displacement and drought.[94] All of this has contributed to a life expectancy of 49.11 years and an infant mortality rate of 91.78 deaths per thousand infants born.[95]

Diseases that are caused by sanitation problems range from malaria and dysentery to tuberculosis and gastrointestinal disorders. Bilharzia (schistosomiasis), a debilitating disease transmitted by parasitic worms in contaminated water, is a huge problem for those living near the White and Blue Niles. In the South, sleeping sickness (trypanosomiasis), a deadly parasitic disease transmitted by the tsetse fly, is prevalent. The dust storms that plague the region are a problem for sinus and bronchial systems.

Landmines

Sudan is among the ten most landmine-affected countries in the world.[96] The CPA, signed in 2005, banned the use of landmines. The United Nations has been working to remove landmines from areas like schools and farms, but some fear their efforts may not be enough. Sudan's rural areas, especially in the south, may be heavily infested with landmines that pose a threat as displaced peoples return home.[97]

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Landmine victim

Exchange 45: Is this area mined?

Soldier:	Is this area mined?	fee al-manTiqa daa feehu alghaam?
Civilian:	Yes.	aywa / na'am

93 World Health Organization. "Core Health Indicators: Sudan." 2006. http://www.who.int/whosis/database/core/core_select_process.cfm?country=sdn&indicators=healthpersonnel

94 Library of Congress Federal Research Division. "Country Profile: Sudan [p.6]." December 2004. http://lcweb2.loc.gov/frd/cs/profiles/Sudan.pdf

95 CIA World Factbook. "Sudan." 18 October 2007. https://www.cia.gov/library/publications/the-world-factbook/geos/su.html#People

96 UNICEF. Kodsi, Nagui and Edward Carwardine. "Football match scores against landmines on Landmine Awareness Day in Sudan." 4 April 2007. http://www.unicef.org/infobycountry/sudan_39302.html

97 Journal of Mine Action. Issue 10.1. Hoy, Leah. "Sudan." Updated 16 July 2007. http://maic.jmu.edu/journal/10.1/profiles/sudan/sudan.htm

Chapter 6: Family Life

Family Structure
Northern Sudanese families are male-dominated, both in lineage and in public life. The families consist usually of a head-of-family with his sons, their sons, and any unmarried daughters. Marriages often are among first or second cousins to consolidate properties and alliances. The oldest male is usually the patriarch, heading the family with responsibilities that include providing food, clothing, and shelter. This can be true in both urban and rural areas, but in rural areas, while both are involved in agriculture, the women are primary in child and family care. The extended family provides many of the social services not provided by the government, assuming responsibility for the aged, ill, or mentally ill.

Typical Household
In Sudan, families and their extended families sometimes live in the same house and share households.

Exchange 46: Does your family live here?

Soldier:	Does your family live here?	usratak bit'eysh hina?
Civilian:	Yes.	aywa / na'am

They sometimes live in houses located next to or connected with each other, creating a compound with a courtyard in the center. This atmosphere strengthens the traditional values that are held very strongly by Sudanese families.

Exchange 47: How many people live in this house?

Soldier:	How many people live in this house?	kam nafar sakneen fee al-beyt daa?
Civilian:	Ten.	'ashara

Gender Roles
Male and female worlds are somewhat segregated, especially more so in the North than the South. Whether rural or urban, the male makes the decisions about the family and how it relates to the world. Husbands in Sudan are expected to provide for their families by giving them a secure home, imparting moral guidance, and teaching them the ways of life. Women have fairly traditional roles; i.e., caring for the children, cooking, and cleaning. Practically, that gives her a voice in what happens in the family, but the family's face to the world is a male face. In the South, more of the power is shared.

© David Haberlah
Inside a kitchen in rural Sudan

In cities, both men and women work for the government, at large or private companies, or in factories. But in rural areas, most of the income is derived from farming and livestock. However, it is becoming increasingly more acceptable for women to work outside the home.

Although primarily Christian or animist, the Southern household has less well-defined gender roles. While still subordinate to males, women enjoy greater freedom within southern Sudan's societies.

Status of Women

Female circumcision, also called infibulations or female genital mutilation (FGM), is believed by some to reduce sexual desire and promiscuity and has been widely practiced in northern Sudan. Performed by midwives and other laypersons under less than sanitary conditions, the operation often leads to shock, hemorrhage and illness, and can create innumerable obstetrical problems before and after childbirth and in life. Despite international conferences, legislation, efforts to eradicate these practices, and a growing educated class with increasing awareness of the dangers of infibulations, the UN found that 89% of women in the north undergo one of the three types of FGM.[98] It is important to note that this is a cultural tradition practiced by both Christians and Muslims.

Status of Elderly, Children and Young Adults

Parents have a major influence on their children with respect to their education, health, and future. It is acceptable for parents and children to show affection to each other, even in public. Children are expected to behave well in and out of their parents' presence. They are required to be respectful of all adults, not just their parents. For example, it is unacceptable for younger people to yell at their elders. In most regions it is customary for children to contribute to the family by helping with the chores, by working in the garden or on the farm, and by helping to raise younger siblings.

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Elderly woman

The elderly in Sudan are treated with a great deal of respect and are considered full of wisdom. They are cared for by the extended family, usually the women.

Naming Conventions

Some Sudanese name their children after historical heroes, such as Abdul Azeem, which means "the servant of the Mighty One". Other male names include Muhammad, Jameel, and Abdul Hakeem. Some commonly used female names are Hayat, which means "life," Fatima, Amina, Afrah, and Ibtihaaj.

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98 U.S. Department of State. "Sudan: A Report on Female Genital Mutilation (FGM) or Female Genital Cutting (FGC)." 1 June 2001. http://www.state.gov/g/wi/rls/rep/crfgm/10110.htm