

Sudan University of Science and Technology
College of Graduate Studies



Role of peace and stability on nomadic animal movements in south kordofan

**Submitted in fulfillment of the requirements for the
degree of Ph.D. (on peace & conflicts studies)**

دور الأمن والإستقرار على تحركات حيوانات الرحل في جنوب كردفان

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الآية

بسم الله الرحمن الرحيم

قال تعالى :

{ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ
لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ }

صدق الله العظيم

سورة الروم الآية (41)

Dedication

This thesis is dedicated to soul of my
mother, my father and my family for
continuous support and
encouragement

Acknowledgment

I am gratefully indebted my supervisor Dr. Elhaj Abba for his keen interest in this study, his unfailing help and invaluable achieve during this work.

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✚ Thanks to my extend family (brothers, sisters, unclose..)

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Abstract

The aim of this study is to focus on the movement of animals in its Southward and Northward tracks and the effect of such movement on tribal conflicts in this area and current resulting effect on the movement as well as the future effect, socially, economically, politically and the effect of the same movement on peace, stability and development in state along with method of treatment, provision of suggesting of the necessary solutions, determining the real effects of conflicts and the reasons leading to conflict.

The study followed the deductive, analytical, factual methods along with viewing all the researches, periodicals printed in this field as well as making interviews in the field of the same research,

Many factors that increase the conflict such as: (1) Widening gap between agricultural and pastor communities. (2) Absence of religious deterrent (3) Tribal leaders are ignorant of legal and administrative system (4) Lack of water and water services (5) The huge sums of petrol compensation and usually made to individuals, not to the tribes in the form of services for the whole area,

To assist solving problems and causes of conflicts have to establish stage plans to relocate the nomads in Southern areas for the following:

- (a) Benefit from the previous relocation projects.
- (b) Establish stage plans to relocate part of the nomads to be a pattern.
- (c) To benefit from the available water resources.
- (d) Preparation of a plan to harvest water by benefiting from the quantities of rainfall and dams implementation unit projects and units projects and programs of harvesting water.
- (e) Opening study center to create awareness at the nomads of the dangers of the future that may result from the secession of the South.
- (f) To revise the tracts (Murhals) within the borders of state. Wells, motor pulled water resources, excavation, water tanks, canals and available rivulets with the purpose of establishing them as water resources within the goal of the general plan to relocate the nomads in the future and to make it within the alternative water resources along the tracks in Sudan.

- (g) To subject the petrol companies to legal obligations to compensate the tribes and areas and not the individuals by services and infrastructures such as schools, roads, hospitals ..etc.
- (h) To make a real integration by more linking the pastoral tribes in borders with those in the other side depending on historical relation and tribal overlapping, this relation has achieved mutual interests in terms of economic aspects, deepened the social relations.
- (i) To establish strategic plan in central government for a long run to solve such conflicts and causes of conflicts in the region.

ملخص البحث

تهدف هذه الدراسة لإلقاء الضوء على حركة الحيوان خلال مساره جنوباً للبحث عن الماء والمرعى خلال شهور الصيف (المصايف) ورجوعه خلال هذه الرحلة شمالاً حيث المرعى عند موسم الأمطار (المخارف) وخلال هذه الرحلة التي تستغرق شهوراً ويقطع خلالها مئات الكيلومترات تحدث احتكاكات كثيرة مع المزارعين وحول مصادر المياه وفي الحدود خصوصاً بعد انفصال الجنوب مما يخلق آثاراً اجتماعية وسياسية تؤثر على الإقليم جميعه وعلاقاته مع الأقاليم المجاورة ودولة جنوب السودان المنفصلة حديثاً، وكذلك بالتأكيد يؤثر على التنمية والاستقرار في المنطقة.

ووضعت هذه الدراسة حول هذه المشاكل والنزاعات وكيفية حدوثها كما وضعت مقترحات الحلول والمعالجات لهذه النزاعات والتي استمرت لمئات السنين الماضية، مما يستوجب وضع معالجات وحلولاً دائمة وليست مؤقتة لمعالجة هذه المشاكل من أصولها. وقد اتبعت هذه الدراسة الزيارات الميدانية واللقاء مع رموز المجتمع والعالمين ببواطنه. واتبعت أيضاً التحليل والاستقراء التاريخي وكذلك الاطلاع على الدراسات التي سبقت هذه الدراسة والمعالجات التي تمت لاحتواء هذا النزاع.

هنالك عوامل عديدة ساعدت وأزكت هذه النزاعات منها:

1. البعد النفسي والاختلاف الواضح ما بين المزارعين والرعاة.
2. جهل القيادات القبلية بالتعاليم الدينية ومعرفتهم بالجوانب القانونية للنزاعات وحرمة الدماء ... الخ.
3. قلة مصادر وخدمات المياه وعدم توزيعها التوزيع الأمثل في مواقع الاحتكاكات.
4. تعويضات البترول وتوزيعها للأفراد مما ساعد في النزاعات ونزاعات الأراضي على وجه الخصوص وعدم توجيهها لخدمة المجتمعات.

وللمساهمة والمساعدة في إيجاد الحلول لهذه المشاكل لابد من إتباع الآتي:

- 1- وضع خطة إستراتيجية مركزية لمعالجة هذه النزاعات والتي استمرت لفترات طويلة من الزمان.

- 2- الاستفادة من مشاريع الاستقرار ومصادر المياه التي صممت حديثاً للاستقرار حولها.

- 3- الاستفادة من كميات مياه الأمطار الكثيفة خلال فصل الخريف وخلق الحفائر والسدود التي تساعد على استقرار الإنسان والحيوان حولها، وذلك بالتنسيق مع وحدة تنفيذ السدود والتي من ضمن خططها البرمجية المركزية مشاريع حصاد المياه.
- 4- فتح مراكز للإنذار المبكر ومراكز لدراسات وتوعية الرعاة والمزارعين للتنبؤ بالمشاكل والنزاعات قبل حدوثها وخصوصاً بعد انفصال الجنوب.
- 5- الاهتمام بالمراعي من حيث قيمتها الغذائية والاهتمام بها وصيانتها وتنويع مصادرها ونثر بذور المراعي الجيدة للحيوانات.
- 6- وضع تشريعات مركزية واتحادية لنزاعات الأراضي وتحديد الأراضي وملكيته.
- 7- الاهتمام بالمراحل من حيث تخطيطها وانتشاء الخدمات حولها ووضع مراكز خدمات بيطرية وصحية للحيوانات والإنسان على حد سواء حول هذه المراحل والاهتمام بمراكز الخدمات والتصنيع (منتجات الألبان) وتصنيع الأعلاف.
- 8- الاهتمام بالأعلاف من حيث تجهيز الأعلاف من المخلفات الزراعية في شكل حزم تقليلاً للتكاليف والاستفادة منها خلال فترة الصيف.
- 9- الاهتمام بالقيمة الغذائية للأعلاف الفقيرة المحتوى وذلك برشها باليوريا لرفع قيمتها الغذائية.

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INTRODUCTION

For over fifty year, Sudan has endured a devastating civil war that has taken the lives of thousands & displaced people, internally. Over the past year, concerted efforts by the international community & political will by the parties involved in the conflict- the Government of Sudan the Sudan people's liberation movements (SPLM) have open up possibilities to support emergency of local & regional structure with community involvement in development process, various reasons that may cause conflicts or war.

Conflicts

Through the last 50 years, over 60% of Sudan areas has been directly affected by conflicts, & hence its development has been greatly influenced.

Tribal & small-scale conflicts fought with small arms only have occurred continuously throughout the history of Sudan. No part of the country has been exempted from such clashes, but they have been concentrated in the South, west & east of the country for the last thirty years. Their causes are generally poorly recorded, but include disputes over cattle theft, access to water, grazing & local politics. Many- though not all- of large-scale conflicts in the Sudan have a connection to tribal friction

Animals play a major role & have a strong effect on conflicts in Sudan in general, particularly in Darfur & Kordofan regions.

From the past, humans know how to keep & rear animals before agricultural activities; Sudanese people used to do this job of pasture since centuries ago & they still keep livestock through all Sudanese l& with different climates & cultures. This large area is the most important to livestock production in terms of rich pasture, climatic factors on the ground, which is one of the most important elements that affect the livestock movement.

Cattle movement:

There are four main regions in west kordofan classified on the basis of soil & vegetation, & to which reference is made in footnotes.

Movements through these four regions are dictated by four main needs. These concern the condition of grass, water & ground underfoot, & the presence or absence of annoying flies. Clearly cattle cannot thrive where water is short or grazing is bad.

These considerations force the (tribes) to take their cattle to certain broad areas at certain seasons, but within these areas there is usually a wide choice of places to camp, & the cattleman or the camp

leader uses his own judgment to find the best combination of all factors for his cattle. The major moves, now established by long usage, are south in winter, north in spring, north again in the rains & south at the end of rains. Within this broad outline the cattle owner may choose his camp site as he wishes.

Upper points hint to the nomads' transhumance movement in their search for pasture & water whereas they face much tension & many conflicts with the farmers.

To avoid tension & conflict, nomad sometimes cross non justified corridors for long distance subjecting their animals to high stress resulting especially from less water points with the resultant depletion & abortion-mortalities.

Justification:-

According to the facts above, there may be some useful intervention to make here & there that can be summarized as follows:

Support pastoral populations in known areas by authorized people & the Government of the state, state commissioner, provincial authorities, Minister of Agriculture, pastoral union, farmers ...etc). At the moment, behind all orders issued, trying to open livestock still existing closed areas, they are closed against stock movement that makes much conflict & tension between herders & farmers annually in raining days.

In general, animal resources in Sudan depend particularly on open ranges & in groups, migrating for long distances due to climatic changes & economical political & social factors without any intervention from the Government except for international Cooperation to control some epidemic diseases that affect the global economies. There are some political gains, however, represented in the suppression by the authorities of some security infringements of some water points in different areas.

Experts & academics focus on sector problems & try to generate activities to achieve economic benefits to Sudan as a developing country on the basis of federalism.

The strategic plan for livestock production improvement in Sudan is based on the following:-

- Difficulties facing nomads on transhumance movement now a day;
- The Government views & importance & how the constitutional, official & planners can accept the ideas to improve them;

- Tradition mentality of the owners & their future views;
- Steps of the Government to run the plan, as a strategic plan;

Area Description:-

Mesairiya Humur people move in a regular seasonal cycle through the four distinct types of country to which Dar-Humur is naturally divided.

Almost the entire country utilized by Humur people is one or another of the subdivisions of low Rainfall woods & Savannah, the belt that lies east & west across Central Sudan. Throughout this belt, rain is less towards the north & greater towards the south; Dar-Humur is in the south, with a precipitation percentage ranging from about 450 to about 900 millimeters-about eighteen to thirty six inches-a year.

The country is largely tree-covered. There are exceptions to the general flatness. The district near the new administrative town of Alfula has hills & valleys; the area of Mujlad is crisscrossed with sand ridges; all over the south & east of the area is a network of wide & shallow water courses, with a few low sand mounds in the south rising out of clay plains.

Livestock Routes:

1. Eastern Route: Mesairiya Humr people (Ajaira) - Awlad Omran/salamat & Ziode start from Babanousa via Birka, Sunut shurals & Dibab then end at Mayoum.
2. Central Route: Mesairiya humur people - (Awlad Kamil & Mazagnah) start from Muglad via Staib-fame & end at Abyei) Warab state.
3. Western Route: Misairiya (Ajaira) people route starts from Tubun via Bateekh- Humid- Fantoor end at Mairam — Bahr Elarab- North Bahr Elgazel.

The Importance of the Research:

The importance of this research stems from showing the phenomenon of the effect of animal movement on stability & peace in the state of Southern Kordofan, its causes & its causes in that area; in putting the solutions forth along with remedying the negative effects. The states of Kordofan South & Kordofan west are considered as benefiting from this research & what it represents as a pattern & an example of conflict-solving in other parts of Sudan.

Problem of the research

The main, basic goal of this research is to shed light on & investigate the animal movement in its Southward & Northward tracks, the effect of such movement on tribal conflicts in this area & the current resulting effect on the movement as well as the future effect, socially, economically & politically & the effect of the same movement on peace, stability & development in the province along with the method of treatment, provision of suggestions of the necessary solutions, determining the real effects of conflicts & the reasons leading to conflicts.

Reasons for choosing the research problem:

Reasons for choosing the research problem are summarized as follows:

1. The area of Kordofan South & Kordofan West states represent the ideal example that shows clearly the phenomenon of tribal conflict & conflict on resources in Sudan.
2. Absence of radical treatment for this problem with integrated solutions both lead to dangerous security, economic, social & political deterioration that negatively reflects on productivity, production & stability in the region.
3. Temporary treatment & solutions have not been useful & shall not be useful for work. There has to be a strategic solution involving all the forces of society & all its categories along with forming established convictions for future treatment.
4. After reviewing the researches of this field, we have not found a comprehensive study to remedy this problem or provide an integrated approach for the reasons & treatment.

Parameters of the problem:

Place parameter: the states of Kordofan South/West

Time parameter: 1990 - 2013

Research Hypothesis:

Hypothesis of this problem is as follows:

Natural factors that may be the axis of the conflict causes are:

1. The location – excavations, lack of water source and excavations increase tensions and perhaps conflicts.

2. Climate: diversity of climate in region affect negatively within unsettlement condition searching pasture and water .

3. Tribal variety

▪ Human factors that may increase the conflict in the area of the study:

1. Overgrazing

2. Overlapping between the areas of agriculture & of gazing increase hostility between these components make tension attend continuously.

3. Tribal hostility & conflict: it historical problem among tribes and this include exclusion each other and a destructive fanaticism.

Goals of the study:

The study aims at the following:

1. To determine the causes of the phenomenon of conflict & violence in the states of Kordofan South & Kordofan West.

2. To shed light on the resulting effects of the conflict & violence.

3. To work on establishing constructive remedies & solution-suggestions that eliminate the root of the problem.

Research methodology

The study followed the deductive, analytical, factual method along with viewing all the researches, periodicals & publications printed in this field as well as making interviews in the field of the same research.

Structure of the research:

Chapter one: Border areas with Southern Sudan State

& their Effects on Stability

Chapter two: Tracks in the border areas of Kordfan state

Chapter three : Pasture & s shepherds

Chapter four : Conflict in Sudan

Chapter five : Murhal

Chapter six : Reconciliation Conferences

Chapter seven : Recommended solutions

Conclusion:

- Summary of the research
- results of the research
- Recommendations of the research
- Suggestions for future studies & researches
- Sources & references
- Annex

Literature review

Previous studies

In the wake of Darfur conflict, many researchers wrote about the conflicts and crisis in Sudan as general, herein below summarized for some of these studies and their consistency or different with this research

(A.M. Abdel Samad, 2001)⁽¹⁾ reported that peaceful coexistence between overlapping tribes in the border areas was not affected by the two states political differences, and this is in agreement with our study which shown in chapter two.

Similarly (Abdel Samad, 2001) demonstrated that economic and social partnership between the two states and the continuation of trade and the flow of goods and services contributed to stability and peace. However, all these studies agreed with what we found in border areas and had been discussed in chapter two.

(I.A. Dafalla, 2002)⁽²⁾ recommended in his research to create alliances between tribes and encourage and foster spirit of integration and peaceful which will assist and help those tribe to integrate peacefully and live in stability. Also, he had shown that attention by calling for religious guidance in conflict areas and to answer the freedom of Dawaa and guidance for all will raise awareness and build peace among group.

(B. I. Abulbaloul, 2009)⁽¹⁾ resulted in his findings that the filterization of civil administration didn't lead to the establishment of an effective management in its place, and he recommended separation of judiciary from administrative authority in the exercise of the leaders of the civil administrative during their work. This study had added and discussed the effect of the Arab nomad's movements on the border areas after the secession on social, economic and security input process.

In his study (Rubin, 2008)⁽²⁾ mentioned that the root causes of conflict and tribal tension in the east region of Sudan are often seen as predicated on the security of natural resources like water and land, and this in agreement over work in this study. He added, the presence of a significant number of arms and the unresolved issues of access to land and equity in resource distribution only served to exacerbate volatile situation.

⁽¹⁾ (A.M. Abdel Samad, 2001) Strategic vision for security of which Nile State, Higher Academy for Strategic and Security Studies (Master degree).

⁽²⁾ (I. A. Dafalla, 2002) Security of South and its impacts on national security of Sudan. (Research for the degree of M.Sc. in Higher Academy for Strategic and Security Studies.

⁽¹⁾ (B.I. Abulbaloul,2009) (Civil administration in Hamar Tribes Community) An analytical study.

⁽²⁾ (Ariel Rubin, 2008) Public Information Officer (UNDP-Sudan) (Published).

In their analysis of natural resources governance in Sudan (E.A. Siddig and etal, 2007)⁽³⁾ found that natural resources polices have often been weak foundation for sustainable resource use, and in some causes they have actually contributed to conflict. In addition, the volatile path of government devolution efforts concerning natural resources has undermined governance of these resources.

(Yousif Takena, 2008)⁽¹⁾ in his study reported that while conflicts between farmers and herders were managed relatively successful in the past through customary land tenure system, this is less and less the case today as a result of large herds, reduced water and pastime, instability and prejudices stirred up by the war, and a proliferation of arms among herders. In addition, patron –client politics, weak natural resources management and development polices, and top-down government institutions have encouraged ethnic polarization and social divisions. The measures are needed to reform the process of natural resources management, making land use planning more comprehensive, building on local livelihood systems, and increasing public spending on infrastructure.

(ian Cunnison, 1966)¹ Showed the effect of administration action at that time; the veterinary services have provided inoculation against various epidemic diseases, and have established a variety clinic in the country. After initial difficulties their services are now well cared. They have also brought in stud bulls to improve the quality of the herds. The use of cash in increasing.

In spite of these changes the economic and social uses of cattle seem not to have changed, and men still have the same policy towards their cattle. For it is clear Hamar have accepted those innovations which enable them to be more prosperous in terms of their traditional way of life.

(Amis, 2006)⁽¹⁾ reported and recommended to the international community to bring the issue of environmental degradation and ecological sustainable rural development to the forefront of peace building activities in Sudan. This will entail a major awareness-training exercise. Also, to bring natural resources assessment and management expertise into the existing peace building and peacekeeping efforts in Sudan. They recommend to national government, to undertake strategic reform of the Agricultural and pastoral sector-without resolution of the underlying rural land use problems, the issue of the links between environmental degradation

⁽³⁾ (E.A. Siddig and etal, 2007) Conflict over resources in Kordofan, published by: (International Food Policy Research Institute, Washington, USA)

⁽¹⁾ (Yousif Takean, 2008) The Politics of Local Boundaries and Conflict in Sudan unpublished paper.

¹ (ian Cunnison, 1966) power and the linage in a Sudanese nomad tribe. Clarrendon press – Oxford 1966.

⁽¹⁾ (Amis, 2006) Conflict and the environment. Report written by the Africa Union Mission in Sudan, 2006.

and conflict will remain insoluble. The report added; there is substantial evidence of strong link between the recent occurrence of local conflict and environmental degradation of rangeland and rain-fed agricultural land in the drier parts of Sudan.

In his report about crisis in southern Kordofan (Odi, 2012)⁽²⁾ recommended that a much higher level of political engagement is required both bilaterally and multilaterally to identify an effective mediation track that can help facilitate a lasting political solution to the crisis. This must be supported by a wide group of regional and international actors, and led by a smaller set of actors with a clear mandate. The international community must recognize that sustainable peace cannot be imposed from outside and therefore, must engage with and support Sudanese actors who have an interest in the promotion of peace.

(C. Gramizzi and J. Tubiann, 2013)⁽¹⁾ reported and illustrated that the root cause of the conflict in south Kordofan political marginalization, land dispossession and unimplemented promises, remain the same. But ethnic dynamics have change in important ways. the Misseriya Arabs, the government's main local supporters during the first war, have grown increasingly frustrated with Khartoum, in particular its 2005 decision to abolish the west Kordofan state that represented the tribe's ethnically homogenous home land. They no longer heed the government's calls to remobilize, and many young Misseriya are joining the SPLM-N or other groups in the SRF. The other major Arab tribe in the state, the Hawazma, is also starting to switch sides.

The SPLM-N is far different from the Nuba fighters who bravely but barely resisted Khartoum's jihad in the 1990s. It is much stronger, with as many as 30,000 soldiers, better weapons and a large stockpiles of arms. It also controls much territory part of—and central to—the SRF alliance that fronts. The government also has more troops 70,000, and more sophisticated equipment. All indications suggest that conflict has steered in a vicious deadlock in which Khartoum is unable to dislodge the rebels ensconced in Nuba Mountains, and the SPLM-N and its allies are incapable of holding much territory in the low lands.

(1) They recommend to the government of Sudan to allow international humanitarian

⁽²⁾ Crisis in south Kordofan, the need for political solution (Overseas development institute), Washington bridge road London, United Kingdom.

(1) (Claudia Gramizzi; and Je rome Tubians, 2013) New war, old enemies: conflict dynamics in South Kordofan.
Norwegian Ministry of Foreign Affairs
Printed by nb media in Geneva, Switzerland
Graduate Institute of International and Development Studies (2013)

organizations full access to both government and SPLM-N- controlled area of South Kordofan, including from across the border with South Sudan; and consider quaranteeing the neutrality of such humanitarian operations by facilitating their monitoring by independent international observers.

(2) Bring the long-time ruling National Congress Party (NCP), the SRF, other opposition forces and civil society groups together in an arrangement to manage government for a limited period with well-defined parameters (based on agreed principles reiterated in multiple agreements over decades) that is intended to lead first and foremost to a comprehensive ceasefire and humanitarian access to conflict areas; and allow the political forces to flesh out a roadmap for a durable peace process, perhaps taking the 28 June 2012 framework agreement and the September 2012 African Union High-Level Implementation Panel for Sudan (AUHIP) draft agreement as a basis for discussion of a national transition that include;

And to the republic of South Sudan government to support the Sudan Revolutionary Front (DRF)'s efforts to negotiate directly with the government of Sudan, and to ensure, within its capabilities, that all humanitarian and goes to its intended civilization population and that combatants are separated from civilizations and not based in refugee camps.

Chapter One

Border areas with Southern Sudan State & their Effects on Stability

A Short Profile of South Kordofan

Location:

Kordofan South is located between longitude 29° – 31° & latitude 10°-12°. It covers an area of about 82.000Sqm, which approximately equals the area of United Arab Emirates (UAE). It is about 400Km from the national capital of Sudan, Khartoum. The area is geographically considered in the center for Sudan. It is also an area of contact between the north of Sudan & its south, neighbored by 5 states; from the south by oil-rich Wihda state & from the west by animal rich state, Darfur South.²

From the east, it is the western borders for the states of White Nile & Upper Nile where main projects for the production of food grain are. From the north, it is bordered by the state of Kordofan North, the main center for the production & marketing of Gum Arabic. Through the plains of the state, an oil pipeline goes from the oil fields of Hijlij (Wihda state), passes through the city of Obayidh & ends at Bashayer Port on the Red Sea.

The area of Kordofan South is a muddy area infiltrated by a cluster series made up of 99 pyramids of branching hills whose height range between 500 to 1000 meters above the surrounding plains. The summit of Mendi mountain that is near Elreshad city, is the highest of the series. (4790 feet above sea level)

The area is classified as of the belt of rich savanna (rainy in summer & hot in winter) & it is described as of low humidity. The season of rain extends from the middle of May to the middle of October. The average of rainfall ranges from 600 to 800mm, which allows pasture & seasonal rain-fed agriculture. A network of water resources covers the area.

Surface water: (“Stream” Khore Abu Hebil, Elgulla & Shelenger valleys, Mieri Dam, the streams of Elebassia, Keddi El-Aowai & lakes of Kaylek & Abyadh) where underground, shallow wells are spread.

² Mohamed Sulaiman Mohamed, Sudan – Wars of Resources & Identity, first edition, Cambridge Publishing House, P. 204

The term “Nuba” is sometimes issued to mean the people of Nuba Mountains area whose population reaches about 1.5 million people, 45 of them are not past 15 years of age³. The areas are inhabited by more than 24 tribes geographically & socially intertwined. Nubians represent about 90% of the population of that area while the others, representing 10% of its population, belong to Buggara people (cattle owners/shepherds) & belong chiefly to the tribes of Hewezma, Missayria & Awlad Hemied & to some groups that have come to that area from the west of Sudan, such as Dajoo & Folani from other countries. There is another active, small sector of traders of Arabic origins & who are called Jellabba.

Through his 30 years of study of the region, Roland Stevenson, the British linguist researcher, has been able to detect more than 50 approximate languages & dialects belonging to 10 main groups, each of them includes a number of tribes that are similar in its language & heritage. A number of researchers indicate that the term Nubian is a Western classification used to describe all the inhabitant of Nuba Mountains considering them as Africans (Negro) as opposed to Buggara people (Arabs). Nubians is a term used by others to describe the people who live in the area of Nuba Mountains. But Nubians themselves, however, use the term, differently, only in regard to showing their own being & identity among other groups. The Austrian researcher, Sigfrid Nadel comments on that as follows:

- a. The individuals of a tribe describe groups similar to them from the groups they know & deal with in common dealings, as of their own clan, but – the same individuals cannot be sure in describing the other groups that are not within their own group. In the eyes of any individual of Korongo tribe, all the tribes neighboring them are Nubians, with the exception of the inhabitants of Dullenj who these individuals consider as Arabs.

On the other hand, some believe that they are ethnically linked with groups in West Africa & some attribute their origins to the collapse of Kush Kingdom in Northern Sudan & the dissipation of its inhabitants in the different parts of the country including Nuba Mountains. A Nubian researcher even goes as far as confirming that they – Nubian tribes - are the grandchildren of Atraaca and Avange, that they descend from the core of the Nile civilization that was established during the 19th century before Christ. Another researcher belonging to Shilluk tribe, Dr. Walter Kuwanijake, said that the area of Kordofan South was under the spiritual & political rule of the Boss of Shilluk & considered it as an ethnic &

³ Mohamed Sulaiman, previous source, page 208

cultural extension for it. He thus proves the historical belonging of the area to Southern Sudan.

In historical times & for thousands in years afterwards, it has been thought that the ancestors of the Nuba used to control large parts of the country that is currently called Kordofan, with the exclusion of northern parts dominated by the deserts. Nubians have been subjected to attacks of other internal tribes & later on of nomadic Arabs forcing them eventually to resort to the mountains in Kordofan South.

Their joint historical experiences towards wars of enslavement & Ottoman (Turkish) attacks, their resistance to the British colonialism before that & their rejection of the domination & exploitation of the commercial groups of Jellabba, in addition to the presence of similar Nubian cultural, collective characteristics, all are what allows the talk about “one Nubian nation”.

Because of their not having a written form of their language, the ancient history of Nubians, largely delivered orally has been forgotten. The traditions & memoirs of the people themselves, notes Nadel, also provide scattered information about their history; the said information usually seem as if the historical traditions have been reduced under the strong effect of the Mahdi rule during the period of (1881-1898).

This classification is also supported in the classification by others for all the inhabitants of Nuba Mountains as being Nubians & the effects incurred by this similarity at the individual belonging to Nubian clans, compared to others. Thus, we can say that there is a general ethnic identity prevailing on the groups of those inhabitants who are differing by deeds & definitions imposed on them by other groups enjoying dominance & fortitude. Consequently, Nubian identity can be autonomously defined as a distinctiveness that opposes Arabian- Buggarra in the area of Kordofan & Darfur (who do not belong to the Nubians); it is also objectively specified by joint geographical space they occupy & by the similar cultural values they are distinguished by & also by their similar economic activity (as Nubians).

The Economy of the area

The state of Kordofan South represents an important strategic reserve in the credit of national capabilities in Sudan. It contains more than 2.5 million hectare of the surrounding fertile agricultural lands & more than 4 million head of cattle. It has also large quantities of raw iron estimated at about 350 million ton. Its lands contain a large oil reserve, not yet specified, in the western part of the state, which is strategically neighboring the current oil

sites that are operated in the south-western areas (Hijlij & Wihda wells) & South-eastern (Edaryiel wells); in its western part the fields of Abu Jabra & Sharif are located.

Nubians practice several productive activities including taking care of animals, hunting & searching for pasture places. The traditional agriculture is their most important component of their economy, which is widespread, somehow, among Nubian groups & is considered as one of the elements that distinguish Nubians from their neighbors. The area of Nuba Mountains produces 6% of the country's cotton, about 11% of the country's sesame, 10% of the country's corn & 4% of the country's millet.

The axis of economic & social cooperation in Kordofan South is closely linked with agriculture & pasture, which are both of the most important means of living in the area.

Since the recent past 30 years, some productive systems have been innovated through direct support from the World Bank & some Western financial establishments. Change has been created in agricultural operations that can be described as semi-traditional system, whereas it is linked with the single family as a productive unit, growing the same crops based on ownership & autonomous management for each farm & depending on machinery.

The area has not been spared the large expansion in mechanical agricultural projects & its total linkage with cash crops, particularly corn, sesame & Peanuts & its dependence on agricultural investment & finance institutions in their governmental & private sectors. The space of mechanical agriculture projects were not more than 169 hectares in 1970 (400.000 acres)

The percentage rose to 422.000 hectares in 1992 & reached about half a million hectares (1.2 acres). Agriculture is still extending towards the west, removing large areas of forests; even the belts of Heshab tress that produce Gum Arabic have not been spared by the agricultural crawling. Following the widespread mechanical agricultural has currently achieved, however, the system of integrated agriculture & pasture has collapsed; the capability of Nubian farmers to deal with the fluctuation of rainfall or with the climate-change has largely been compromised. The same has happened in many other parts of Sudan where mechanical agricultural has removed the traditional methods of agriculture.

At their contact with the reality of urban centers in the Middle Nile Valley in Sudan, the inhabitants of the area have found the volume of economic, social & political backwardness of Nuba Mountains compared to other areas in spite of the huge riches of resources & natural, human & mineral riches of their region.

The emergence of an educated elite among the people of Kordofan South has had a marked effect on the subsequent history of the area – an effect exceeding that of any other single incident or another development operation. The role of education shall emerge later on as one of the strongest factors that has helped to push the cycle of political awareness & paved the way for the emergence of civil community in the area & a pillar on which the edifice of a wakeful nation to be constructed.

Historical background

The conflicts extending for long periods usually leave negative effects & complicated problems that ignite a condition of doubt & suspicion in the works & words that are the origins of dealing; this in turn weakens trust, which is the effective tool of conflict solving & war stopping. The worst type of war is the civil war where the country pays the price twice; once in terms of destruction & abolition before paying it for the second time in terms of reclamation & building.

On the basis of its nature & percussions of changing incidents in the area in general, Southern Sudan's problem is considered as one of the largest issues witnessing acute regional & international polarization. It is also considered as one of the most complicated problems seen in the African continent & Arab world. The foreign element has always represented the environmental presence in this crisis & has accompanied it since its evolution in 1955; it has been represented in contrasting regional & international interventions & in a number of effects that are contrasting according to the nature of the ruling party & extent of the strength of Sudan People's Liberation Movement (SPLM) at the time.

Southern Sudan's crisis witnessed two phases of war; the first one starting in 1955 & ending at the signature of Addis Ababa in 1972 & the second starting in 1983 & ending at the signature of the Comprehensive Peace Agreement (CPA) in 2005. There has been a series of attempts during both phases to solve the problems amicably.

Most important formal initiatives to solve the crisis:

Many conferences & agreements were held to solve the problem including:

a. Round Table Conference – 1964

This was held in March 1965 following October Revolution in 1964 in an atmosphere characterized among Southerners with emotional secession. All Southern as well as

Northern parties & organizations in addition to observers representing the governments of Ghana, Niger, Kenya, Tanzania, Egypt & Algiers.

b. Addis Ababa Agreement-1972, (Regional Self Governance Act): This Agreement was signed between May Government & Anania Movement in Addis Ababa in 30 March 1972; it is composed of 3 parts each of which includes a particular settlement that is:

(1) **A cease-fire agreement:**

(2) Protocols specifying temporary administrative arrangements & temporary arrangements to form units of the armed forces

(3) General amnesty, judicial procedures, & committees on relocation, relief, reclamation & rehabilitation

The emergence of Sudan People Liberation Movement (SPLM):

The relations with the US:

When the late John Gereng undertook the chairmanship of the SPLM , he issued a decision appointing Dominic Ekaij, a teacher in Florida University, as a representative & spokesman for the SPLM. Ekaij was known for his strong relations with the American Congress & the foreign ministers. Within the campaign of polarizing support for the SPLM, Ekaij organized a seminar in coordination with the College of Economics in the University of Iowa on Gereng's Movement. The gathering adopted that notion that John Gereng would one day be the president of the Sudan.

The relations with Israel:

Israel started supporting John Gereng's Movement based on David Ben-Gurion's conviction that (the Israeli effort to weaken Arab countries must not be concentrated in the lines of confrontation with the Frontline States only, but it must go to reach the heart of Arab countries that may become countries of support & backing); by this he meant that the effort exerted to reach such non-Arab groups as the Kurds in the north of Iraq & Southerners in the south of Sudan. Israeli presence in the countries surrounding Sudan, particularly Ethiopia, Kenya, Uganda & Zaire, represented an important access for Israel to the south of Sudan.

The role of the National Salvation Revolution (NSR) in treating the problem of the South:

At the time when the SPLM were working freely to hit security & stability, Edward Leno made contact on the second day following the coup by the NSR with Colonel Maithang Belwal Mayour asking to be informed of what happened in Khartoum. The colonel contacted relative officials to ascertain their opinions so that he could get back to John Gereng & tell him; after some deliberations, a delegation was sent from Khartoum with a message to Addis Ababa to deliver it to the rebel movement.

A delegation was also sent headed by Colonel Mohamed Elemien Khaliefa, a member of the Revolutionary Command Council; the conference of National Dialogue was also held on the issues of peace in September 9-21 October 1989 in Khartoum.

During this period, many authorities introduced many initiatives to solve the problem of the South where the last one was the IGAD Summit in October 2001, whereas the IGAD talks witnessed some recession as a result of its impotence to make a breakthrough in the Sudanese peace dialogue, with the exception of the secession of talks held in October 2001 where the sharing of wealth was discussed. The especial envoy of the IGAD, Danial Emboya tried to revive the talks by making use of the IGAD Summit that was held in January 2001 whereas the Summit gave the Envoy an authorization to set the initiative in motion again⁴.

Peace Agreement (Machakos)

The Government was able through consecutive negotiation secessions in Machakos, a Kenyan suburb of the Kenyan Capital, to sign what was known as (Machakos Framework Agreement) in July 20, 2002 whereas the talks reached a memorandum of understanding on stopping of hostilities, negotiations on the 3 areas of Kordofan South, South of Blue Nile & Abyei in 2002 as well as on wealth sharing in 2004.

The Protocol of Machakos & the Secession of Southern Sudan:

The Framework Agreement of Machakos included a transitional term, with a prior period of 6 months preceding the TT itself where the following would be carried out:

- a. To set up institutions & mechanisms stated within the Peace Agreement.
- b. a cease-fire that would enable the stoppage of hostilities.

⁴ Previous source p. (45)

- c. To create mechanisms to implement the PA & monitor it
- d. To set up an independent evaluation & assessment authority during the TT.
- e. At the end of the TT, a census would be carried out with international monitoring in participation with the Government of Sudan, the SPLM & SPLA

At the end of the TT, the census was carried out & the result was the voting for cession with 99% & the monitoring was made by international & regional authorities.

The South split from the mother country on the 9th of July 2011 & Southern Sudan State has since then become the State no. 193 in the UN & the last State to get its independence.

The borders of the Sudan with Southern Sudan State:

The concept of the borders is important & has many definitions. It has many linguistic, social & cultural meanings & such connotations as geographical, political, cultural or social borders⁵.

The border is the partition between two things; the end of something is the separating partition between two things so that they do not get mixed up.

In terminology, the border is a line separating between two pieces of land, but between states, it is a line surrounding the state & separating its provinces from neighboring countries.

Definition of borders: The borders are classified into two types: natural & artificial, with the following details:

- a. Natural borders that are compatible in their track with such natural phenomenon as mountains, rivers & the line of water division.
- b. Artificial borders that are specified by man using concrete pillars, buildings, stones & other tools classified by man whereas states agree on the demarcation of borders between them & establish the signs of separation between neighboring countries.

⁵ Abdallah Mohamed Abdelsemed, The Strategic Vision to Secure the White Nile state, 2011-2012, Higher Academy of Strategic & Security Studies, p. (37)

Methods of settling the borders:

There are two methods in specifying the borders between the states:

- a. One carried out at splitting one state to two states whereas the previous borderline of the union is settled as was the case of the Secession of Sweden from Norway.
- b. Another is based on making modern settlements as a result of war or of peace – settlements agreed upon by both parties & which are usually made by voluntary concession, arbitration or lending. An arbitration agreement must be made in the case of arbitration.

Sudanese borders of 1st January 1956

In a book written by Ahmed Abdelrahman, the minister of Internal Affairs during the era of President Numairi, there was reference to some border problems that emerged between the directorates under the constitutional & managerial development in that period starting with the Agreement of Addis Ababa in 1972. The book particularly refers to problems surrounding the separating line between the Upper Nile state in the Southern Sudan & Blue Nile States at the establishment of agricultural projects in the area of Goze Rome & Jebel Sobat. The writer also referred to the another border problem between White Nile & Upper Nile states on the collection of some taxes & the belonging of agricultural projects. Most importantly, the book referred to the fact that they did not find accurate descriptions for the borders described on maps since their drawings & there were some modifications made after their drawings.

The Role of indigenous Management in the rehabilitation & development of Nomads

History of the indigenous Management in Sudan:

Through the study of Sudanese history, it becomes clear that Sudan, with its current political borders is considered as a newly formed country. There was no such Sudan as with the currently known borders before the end of the 19th century & the beginnings of the 20th century. Old kingdoms that ruled the lands of Sudan such as Koosh, Merewi, Nebta, Alewa, Megurra & even Elseltena Uzzerga that continued up to the 19th century, were all in the east of Sudan or in the Sudanese northern Nile region. The kingdoms did not extend westwards because of corresponding to & co-existing with, which were the kingdoms of Dajoo, Tinjore, Museba'at, Tegeli & Fore that ruled in the region of Western Sudan up to the 19th century (1874) before being seized by the Turks.

History proves that there have been lines of meeting, issues & connections between western Nile coast & eastern Sudan. Arabian exodus to both regions & the spread of Islam both represent the common denominator between them; while the South was during that period closed upon itself, protected by nature & controlled by Indigenous Management that confronted the attempts of northern kingdoms to expand southward up to the Turkish invasion in 1821 whereas it swept all because of its superiority in military hardware.

Effect of tribal interference on national security of Sudan:

Some northern areas neighboring the South , which were characterized with hard & rugged nature, embraced their tribes in total seclusion, protected against meeting & cohesion with the rest of such other areas of the country as the Nubians in Kordofan & the Angesena in the south of Blue Nile, where the concept of security did not exceed the tribe, geographically & ethnically.

The most prominent historical effect on Sudanese national security is represented in the following:

- a. The emergence of 3 provinces contrasting in politics, management, governance & culture, which is more obvious in the South than in the East & West, has lead to the increase of contrasting, alienated feelings & managements that have weakened social structure & left their effects on national security.
- b. The presence of isolated foci in the areas falling between the statelets North & South, thereby creating their own cultures in what is known as marginalized areas.
- c. This contrast in cultures has led to contrasting political & social visions between the Sudanese with the following results:
 - (1) Weak & scattered national administration
 - (2) Unconsolidated geographical provinces
 - (3) Repulsion between some ethnic groups preventing them from accepting each other.
 - (4) Practicing of raids on & invasion of some parts as well as of slave trade leading to acute psychological & social split. The situation remained so up to the 19th

century 1821, the time of Turkish-Egyptian invasion; it even continued in the same way up to some time after Mahdia⁶.

Following the fall of Mahdia in 1898, the colonial British rule was ruling supreme & got its hands on all the provinces of Sudan, except Darfur, that remained liberated under the rule of Ali Dinnar up to 1916, the date of annexation of that province to Sudan after the killing of Sultan Ali Dinar.

The British-Egyptian (Condominium) came on the background of the Mahdia Revolution that killed Gordon, Hex & other great British leaders, which forced the English to take wide range, compelling security & avenging measures to rip up the roots of Mahdia to assure non-repetition of it whereas they carried out the following:

- a. Killing & displacing of Mahdia people wherever they were (Shukabba incident, the killing of Wed Hebooba & destruction of Husaini revolution).
- b. Besieging the Ansar sector & expelling them from cities so that they would remain in such far removed rural areas as Darfur, Kordofan South, Jeblien & other areas to assure their removal from the political & civil theatre so that they would not dream of Mahdia again.
- c. Working with the policy of divide & rule
- d. Sudan became governed by both the English & Egyptian flags that were quarrelling over who would rule the Sudan & dominate the will of the Sudanese, leading to a large split in the wall of Sudanese national security that has been suffered up to now.
- e. Contributing to the spread of poverty & ignorance, weakening managerial & scientific capabilities of the Sudanese leading to accumulation of problems at all levels & sectors of the State.

Central Governance & its Effect:

The Condominium spent most of its time in securing the borders & organizing local governance up to 1951-1952, whereas there was no chance to develop natural resources in the provinces by the Central Government. The effort of the Central Government was restricted to establishing service projects that were not guarded by a clear, intra policy, whereas said

⁶ Previously mentioned source, (13)

projects had negative results that harmed the local environment because of the concentration of animal wealth in limited geographical areas around the sources of water.

As for the social & humanitarian aspects, the Central Administration of Sudan (British-Egyptian) on concentrating a number of contrasting tribal groups in one geographical space, leading to friction between those tribes because of competition on water resources, pasture, ownership of farm lands & dwelling places & on chiefdom of local governance in that limited geographical space at the political level - we find that the balanced tribal system (Indigenous Management) in Sudan, in general & in the area of tribes in particular, was based on the fact that each tribe had geographical borders, political leadership & an executive, legislative management & hierarchical structure of political authority (local governance), where decisions were made & taken inside the tribe & where the internal intra, bilateral & regional relations as well as foreign relations with other tribes were managed⁷.

Indigenous Management:

The Indigenous Management is a type of traditional, spontaneous pattern in the matrix of management that has been with human groups since the beginning of societies & the varied social structure of Sudanese society that is based on the extended family (tribe); this type of management has had civil & historical effects on the extent of solidarity, closeness & contrast between the individuals of Sudanese people in their urban & rural places, resulting in the Indigenous Management assigned the task of organizing their relative societies according to their customs & cultural heritage. Indigenous Management is a legitimate, nascent, original organization in the society with historical roots that go back to the era preceding the modern state by a long time. It is a human experience that is worthy of guarding & rationalizing so that it can be developed in a way compatible with the progress of society & with the data of modernization & renaissance currently undergone by the country.

Structures & how the men of Indigenous Management are chosen:

Indigenous Management has structures & titles that differ slightly from one management to another; they are altogether similar in essence & are usually within particular levels that are made up of the supervisor, sultan or king at the summit of the Indigenous Management system followed by the second level of the base that is made up of the mayors who supervise all the tribe's sheikhs who in turn supervise the citizens of their village or district (in the case of the nomads).

⁷ Previously mentioned source, p. (31)

The 3 above mentioned levels shape the services of organizing the activities of individuals & groups in the tribe in the different aspects of life; they mostly use the customs & benign precedents resulting from the legacy of the tribes in conflict solving, in preserving tribal security & in preserving the environment.

Though Indigenous Management was frozen in 1972, it has still continued since then to preserve tribal security & public order in the different provinces of the Sudan; it has for instance been able to put an end to the tribal conflict between Arabs & Fur (people of Darfur) through mediators. That was in the last months of the eighties.

Indigenous Management has also many roles in protecting the environment, helping in the collection of public funds & participating effectively in local development as well as in other activities.

The Role of Indigenous Management in the Development of the Nomads

The Indigenous Management was like a small gear circulating within a big machine shaping at the end the revolving of the effortless rotation of Power. In the past, with its power, influence & solemnity, the Indigenous Management had so much to be feared by people in the same way they feared death & illness. The wide range of competences enjoyed by the Indigenous Management some times exceeded trespassing over laws & regulations adopted at the time to spread the rule of law. It was an inexpensive, accurate system where laws & regulations governing the behaviours of sultans & mayors were not subject to accountability & were working according to unwritten laws⁸.

The role of Indigenous Management was extended even in regard to indigenous courts & to chasing the criminals, camel thieves, burglars & fugitives & in regard to delivering them to the authorities in a short time in the absence of speedy movement's elements, communication & passable roads; the Indigenous Management's role included the collection of cattle taxes, levies &, in the case of the mediators' conciliation between tribes & in conflict solving, the Indigenous Management would pay the required blood money in the crimes of murder.

Having seen the farces, wars & fire-setting in that wide province, Sudanese people are now nostalgic in regard to the time of the Indigenous Management & the hands that were keeping safe the security of citizens & protecting their money & honor.

⁸ Elsir Hassan Jicksim, Alwan newspaper, volume 5019, November 2012

Sultans, mayors & sheikhs do not have small weapons, launchers or tanks but because of their wisdom, strictness & solemnity, they can always extinguish the fires before inflammation, sedition before spreading & they can extend their authority & control over all people in their area. They can also work by the regulations & laws issued by the Center & strictly apply them until justice has been applied on criminals, insubordinates & armed robbers who oppose the Center.

It is not yet too late & there are many available opportunities for the people of the Indigenous Management to return to their posts in the north, east & west to choose the relative administrations with conditions that can be provided in men proven as having wisdom, experience & integrity, fairness & knowledge, solemnity & strength of character, which are the elements which can be found & made use of at the retired associates of the armed forces, police, civil service, teachers & the judiciary⁹.

Stages of organizing the Indigenous Management:

During its course of application, the Indigenous Management has been subjected to some jolts. Instead of rationalizing & developing it, it has been revolted against. It was cancelled at the beginning of the seventies of last century, with its absence resulting in the failure of alternative services & administrative vacuum that led in its turn to the violation of public security, public disorder in rural & Bedouin areas, ambiguity of customs, jolting of the rights of individuals with the resultant escalating crime rates, spread of tribalism & emergence of such negative phenomena as armed robbery, burning of villages, pasture lands & farms & sabotaging of water resources, all leading to obstruction of development.

For all this, there has to be correction for the course by restoring the Indigenous Management & establishing an Act that gives it the legal capacity to enable it to carry out its tasks along with establishing the necessary restrictions that impose an amount of monitoring on it so that it can carry out its work in harmony with the public plans & policies. Some measures have been taken to restore Indigenous Management in a way compatible with the Constitutional & administrative changes witnessed in the country.

⁹ Previously mentioned source

Structures of Indigenous Management:

The structures of Indigenous Management are as follows:

a. Princedom:

- (1) The Princedom is established under an Establishment Order issued by the Governor.
- (2) The Establishment Order specifies the title of Princedom, its geographical borders & the number of mayordoms under the Princedom, along with taking common customs into account.
- (3) The Princedom has a consultative council chosen from among the wise people of the tribe & is not headed by a prince.
- (4) The issue of establishment is specified at the premises of the Princedom HQ.

b. Mayordom: The Mayrdom is established by an Establishment Order issued by the Governor specifying the name of the mayordom, its geographical borders & number of sheikhdoms belonging to it, along with taking into account the general norms.

c. Sheikhdom:

- (1) The sheikh is elected by direct elections at the conference of the village, the population of the relative area or according to customs.
- (2) The Establishment Order specifies the geographical borders of the sheikhdom.
- (3) Each village or community shall have one sheikh on condition of his staying in the village or community¹⁰.

Methods of choosing the officials of the Indigenous Management:

This is done in the following way:

- a. The sheikh is chosen through direct voting at the conference of the village according to customs.
- b. The mayor is chosen by the sheikhs who belong to the mayordom
- c. The Ameer (or prince) is chosen by an electoral group that includes princes, mayors, state council members & members of local councils.

¹⁰ Previously mentioned source

- d. Ameer of commons (or prince of commons) is chosen by an electoral group that includes princes, mayors, state council members & members of local councils.

Competences of the Indigenous Management:

It is no doubt that the idea of establishing a consultative council from the notables of the tribe shall widen the base of Shura (consulting) & it is better to specify its general competences in regard to the issues that concern the tribe so that there shall not be a corresponding council to the chairman of the Indigenous Management; the capacity of such a council should be advisory & its chairman should be elected from among the same council's members. So that the role played by the Indigenous Management shall be specific in the fields of customs & in the achievement of security & development, a federal Act has to be issued that determines assigns specific competences & authorities for the Indigenous Management, so that it may play its role to the full in the following field:

- a. Security
- b. Management
- c. Rural water & its resources
- d. Hunting
- e. Agriculture & woods
- f. Health
- g. Social field
- h. Any other authorities specified by the state

Based on the aforementioned, it can be said that the Indigenous Management is a form of legalizing the authorities of traditional tribal chiefs. Authority is naturally present among the tribes & is inherited one generation after another; there has to be within the political & administrative developments a set of restrictions & means that sponsor the safety of using this kind of authority at all its levels, monitor its performance & direct it towards the service of citizens¹¹.

¹¹ Fuwad Ubbood Ali, the Ruha'al's (Nomads) Magazine, 3rd issue, Sudanese Mint Co. for Printing Ltd. P. (23)

Return of Indigenous Management – 1988:

The contradictions that were found to have taken place forced the Government to reconsider the decision of solving the Indigenous Management, particularly after the change of Nimeiri's regime in April 1985 by the revolution of the nation (Intifadha). Following their return to the political theatre in 1986, the political parties not only called for the return of Indigenous Management, they also sought to re-impose this system anew. The call was crowned with success & Indigenous Management was returned in Darfur & Kordofan in 1985¹².

Na'ima Conference 1992

At the advent of the National Salvation Revolution (NSR) in 1989, it was able to organize the indigenous role & Indigenous Management through national meetings & it put forth the problems of Indigenous Management in Na'ima Conference in 1992, which led to the emergence of a new concept & good argument regarding the Indigenous Management through the Conference on the Indigenous System that was held in Khartoum 1995, where all Sudanese tribes attended, concluding by a recommendation to gather the tribes in one state based on the following:

- a. Federalism (federal governance)
- b. Fairness in the distribution of wealth
- c. Sharing of Power
- d. Balanced development¹³

Vision of Developing the Indigenous Management:

As recognition by the State of the cultural & economic variety, of the importance of Indigenous system as a prominent landmark in the Sudanese politics & of the long history of the Indigenous Management in managing & preserving security in rural societies, the recommendations reached by the Indigenous System Conference were kind of support & activation of this system & its role in the Sudanese politics map.¹⁴

We find that the local African Conference on indigenous courts & customary law has registered its facts & the merits of Indigenous courts in the following way:

¹² Bender Ibrahim Abu Elbelool, Indigenous Management in the Society of Beni Hemer Tribes, p. (23)

¹³ Previously mentioned source

¹⁴ Previously mentioned source

- a. The procedures are understandable; therefore, they are accepted by all the population
- b. To govern fairly among all people, not to force people to travel for justice.
- c. Most of the cases the Indigenous Management people deal with are cases concerned with telling the truth & other issues understood by these types of court.
- d. They've enabled ordinary people to contribute in the management of justice.
- e. These courts have never been a heavy burden on the budget of the State, & have never been costly for the litigants¹⁵.

Judiciary Competences

The leaders of the Indigenous Management practice judiciary authorities specified by the Chief Justice. The Register of the Courts of Cities & the Country – 1989 was issued pursuant to Article 10 (e) of the Judiciary enabling the Chief Justice to set up under an establishment order any civil, semi rural or rural court to work in any area in Sudan thought by the Chief Justice as suitable to establish; according to his own discretion, the Chief Justice may also cancel or modify any establishment order¹⁶.

¹⁵ Previously mentioned source

¹⁶ Previously mentioned source

Chapter two

Tracks in the border areas of Kordfan state

General

Buggara tribe includes that large sector of Arab tribes currently present in what is known as Buggara Belt that extends through an area of about 2500Km between latitudes 10 & 13 of the White Nile up to the Chadian Lake, thus covering areas that enter into modern countries including Sudan, Chad, Central Africa, Cameron & Nigeria. The population belonging to Buggara tribe amounts to about three (3) million people. *"Please refer to attachment (b) for some more information on Buggara tribes in the Buggara Belt"*.

Buggara includes all cattle-herding tribes in the area of Buggara Belt, starting with the place of their presence in the east of White Nile & westward in the Country of Burno as follows:

In Sudan: the tribes of Seliem, Hewazma, Wilad Hemied, Missayria Humur, Rizaigat, Beni Helba, Hebaniya, Ta'aysha.

The tribes of Wilad Rashid & Selamat in Chad. The tribe of Elshewa in Nigeria & in a sector of Cameron. Elshewa tribe in the basin of Chad represents the furthestmost part of Buggara. Though the name of Buggara is not known in those areas, but this group is undoubtedly be a completing extension to the ethnic & cultural group of Buggara.

Origin of Buggara:

We can say that the name of Buggara is known only in Sudan, though they are called Arabs in the areas of Chad & Elshewa in Nigeria. There is almost consensus regarding the strong relation linking the tribes of Buggara that includes Ta'aysha, Wilad Hemied, Hebaniya, Rizaigat, Missairiya, Hewazma & Wilad Rashid, whereas these tribes have all branched from one grandfather, (Eljinaid). According to oral (Unregistered) information that I gleaned from my late uncle Angaboo Mohamed during the 1970s, Eljinaid was the same Eljinaid bin (the son of) Shakir bin Sheoof bin Ahmed Elejzem. He had 3 sons: Rashid, Haymad & Uttiya¹⁷.

17 Previous source, p. (48)

Buggara's entrance to Sudan:

It is generally known that the Buggara tribe has come from the Northern parts of Africa to stay in the Great Desert. The explanation of their past East bound movement was their loath of any control or subjugation by any of the kingdoms that were spread in the western region of the White Nile, because they did not afford to be away from those kingdoms & sultanates because of their need for the markets & trade, though they could not bear being domination. The ideal situation was to be around the said kingdoms & sultanates at the time of their weakness & disintegration, before going eastward to the Kingdom of Wadi & on, still eastward, to Darfur Sultanate, whereas their habitat would be extended to the White Nile in the form of the current Buggara Belt.

Nomads Sector (Nomads or pastoral people)

Nomads sector is the most productive sector in Sudan. It is the sector that is directly concerned with the animal wealth. This sector contributed about 21% of the domestic global production in the middle of 1995 & up to 2003. This wealth comes from the North of Sudan & the provinces of Darfur, Kordofan, White Nile, Blue Nile & Kessala.

The Nomads represent about 13% of the total population according to the census of 1993 (a report by the Nomads Administration – Central Census Service, Khartoum, 2007), the reason why the Nomads sector is considered as one of the most important sectors in Sudan. It needs, however, the corporations that guard its interest, establish solutions for its problems because it suffers from negative effects of drought, desertification & more often than not, the lack of water & conflict between it – the sector of nomads & farmers, that's why there must be projects for the stability of nomads, provision for the necessities of life & there must be work on solving the conflict between the two parties during their movement in search of water & pasture¹⁸.

Tracks & Murhals (seasonal group journeys):

Murhal definition: Murahal is the track of movement where the nomads move from an area to another in search of water & pasture.

Ali Hemoda, the writer, accurately defines the track of movement as a social, administrative place that is known to all with specific borders in regard to length & width &

¹⁸ Feasibility Study on Nomads Localization in the states of Darfur, University of Jazeera, First Part, February 2008 p. (18)

with places for staying in homes & dwelling quarters. It is called Murhal because it links between two points at the departure of the people from one place to another; the distance between the two points is call "merhela" i.e. phase, which is the distance taken by the journeying party in a continuous track of journeying from the point of departure to that of arrival without any rest up to the end of the journey, no matter how long the journey maybe. The journey may take up to one whole noon from dawn to the afternoon, which they call "Mers" or "Mugt" meaning that it makes them hard & strengthens them.

At the Nomads, the Murhal has rules, customs & laws that they all respect, preserve & uphold.

There are such popular laws in this concern as imposing a fine on the owner of goats that transgress on a farm, whereby the goat is held within a farm owned by the sheikh of the area & the loss is estimated by a committee chosen for that purpose & both parties accept its verdict.

Murhals represent a basic ring to strengthen social relations between the journeying people & different local people in their areas.

The traveling party has the right to make use of the branches of trees in making an enclosure to protect, preserve & secure their animals & in using the drinking water in the place; no journeying party embarks in any waterless place¹⁹.

Conflict on resources:

The case of conflict on resources is found so many times in our history & it has been so since the era of Prophet Mohamed's companions. Following the battle of "Beni Elmusteleq", a massacre almost took place because of a well of water. This has also happened in Darfur because the resources have become scarce. Water wells & tanks are few in Darfur in spite of too much rain. In the north of Darfur, the nomads have left to the western part in the farthest north of Darfur, where there is much water & pasture that has no value without water. The Bedouins have also moved to Jebel Merra which is rich of water resources, before the growers start harvesting their crops.

Post-secession problems of pastoral people:

According to the Articles of Navasha Agreement, the issue of solving the problem of pastoral people was centered on the area of Abyei. But it was not put forth the contact

¹⁹ Nomads Magazine, 3rd issue, Sudanese Printing Ltd. Co. of the Mint, Khartoum, 2011 p. (58)

between the South & the North in the protocols of such other areas as (Kordofan South), Trade Kaka (White Nile), Joda, Migaynis & Blue Nile, which are the areas falling within the belt of contact²⁰

Effect of post Navasha:

Pastoral areas:

The Agreement has harmed the tribes of the region, since the signature of Navasha Agreement, spread of the People's army & the specification of certain areas. There have also been many harassment & incidents, cattle theft operations & theft of other interests in addition to the great danger of border displacement on lands, projects & the areas of Heshab, water resources & islands.

Conditions of Southern areas after the secession:

Agreement of tracks

The Nomads & pastoral people in the area south of the White Nile made an agreement with the government of Upper Nile state that allowed the pastoral people to enter into during the period of pasture that extended from January 2011 to June 2012. The agreement was made following negotiations between the Supervisor of Nomadic Seliem tribes & the Governor of the Manj District. It was decided that the pastoral people would pay (7) pounds per each head of lamb & (15) pounds per each head of cattle, provided that there 30% of all the charges of the pasture of herds would be exempted. The Governor also promised to protect the nomadic herds in all the lands of his district that extended from Wed Dekona to Trade Kaka

The nomads of the areas of Wed Dekona, Um Jelala & border Mutaymir demanded the authorities of Upper Nile state to provide protection for them, their sons & for their animal wealth, in addition to the aspect of water resources & veterinary centers along the tracks. The Mayor of Arab tribes of the special nomadic tracks, Sheikh Elber, from Wed Dekona – White Nile, said that the nomads were paying levies & taxes & all that would facilitate the movement of their cattle but they lack the necessary services for man & animal in addition to complaining of such other problems as education, health & water²¹.

²⁰ Hamid Elbeshier Ibrahim, bulletin, Borderless Care, October 2011, p. (12)

²¹ Previous source

Culture & manners of nomadic Arabs:

- a. **Banquet of nomadic Arabs:** the generosity of nomadic Arabs is extraordinary. Most of it is made in hospitality, which usually revolves around food. There, their generosity & hospitality are represented in slaughtering one sheep or calf or even a camel, depending on the status of their visitor or guest. They may also do that for as long as the visitor or guest is staying with them.
- b. The Arabs like ghee so much that they keep flipping their morsel in ghee so many times before inserting the morsel in their mouths. None of them drinks water after eating, which maybe a health habit for them, along with staying away from sugar, dried sweets & with washing their mouths after eating which keeps their teeth white, healthy & shining.
- c. **Nomadic Arabs food:**

Nomadic Arabs eat what their lands produce, including cereals, milk & meat. The Arabs have almost none of beans & fruit in their country. They may spend a whole year, or even years, without tasting any of both. Some of them who live deep inside the desert may have never seen such items in their whole lives.
- d. The Arabs scarcely talk while eating; sitting, they eat quietly & stand up thanking Allah & their host.

Dwelling of Nomadic Arabs:

Arabs are two types: some of them live in tents & others live in stone built houses; in other words you can call them "the people of lint and the people of the city". The nomadic Arabs never had any other dwelling other than the tent or natural cave found at the mountains & valleys. When they move, they take their tents with them on the backs of camels & erect them again wherever they want & wherever they find pasture for their cattle, which is the normal condition of many Bedouins or among countries that do not have much contact with urban people or the government, except in very small "doses" of contact with them both.

Options of treating the effects (a future vision)

To treat the effects of the Secession of Southern Sudan on the nomads, there has to be a concept of future vision to treat the said effects on Bedouins in all border areas & to concentrate on the nomads present south of the kordfan state & this for many reasons:

a. The first option:

- (1) Relocation: which is extracted from the word (home or homeland); it is also a social concept & it is the connotations of the word homeland with its attached rights of citizenship & its duties; the word is also applied to the construction of new style of social life for a group of associated groups.
- (2) Relocation is an operation of group displacement for a number of individuals or groups from one area to another; it may be part of a population policy adopted by the State in redistributing the population fairly, raise national income, create many fields of work & get rid of social problems; it may be self imposed without intervention from the State or any other authority as a result of an area subjected to difficult natural conditions making it financially & socially unsuitable for settling, or the result of depleting natural resources & their impotency to satisfy the basic needs, with both cases representing two types of relocation.

(a) The planned & considered type of relocation:

This is where the relocation is the result of a studied plan & with specific goals, representing a modern picture because it results from the national base of the concept of the modern state.

(b) The spontaneous pattern:

That which is carried out in a way represented by the social, economic, natural & political conditions that force human, individuals or groups out of their original areas & relocate them in other areas, These push & pull operations of this kind of relocation are a form of forces that work usually in an independent ways from each other.

- (3) The concept of relocation is linked with the desert, particularly the Arabian Desert & it has come to represent a marked social role along with development. It is considered as one of the important phenomenon that the science of Bedouin sociology takes interest in, particularly since the target of relocation is many Bedouin tribes which have resorted to it voluntarily, leading to the incident of many economic, social & cultural changes, whether in regard to relocated groups or the Bedouin society itself

- (4) Relocation is settling & is considered as a pattern of life changed from old to modern civilized pattern of life that keeps pace with a new life. When the Bedouin family is relocated, the Bedouin man is given an agricultural land & has become a farmer, both his relationship with & look at life change; his appreciation of life also changes in terms of quantity & quality & he acquires new experiences in his life because he cannot make direct use of his previous experiences in the economic type of production.
- (5) Relocation is considered as an operation of group change for a Bedouin group from travelling of all types, that's why it is considered as a national necessity because the travelling of Bedouin people hinders their activity, not to mention the inability of the society to accommodate their activity in implementing a comprehensive plan. Relocation of Bedouin people, however, necessarily changes the behavior of the Bedouin man, cultivates his manners & restricts the stringency & thorns of cruel Bedouin customs, because the Bedouin moves from the phase of Bedouin life to the phase of settlement, reclamation & setting up new relations that are different from his values, customs & his previous relations.
- b. **The Second Option (continuing to travel to the South)²²:**
- (1) Establishing an agreement with where the herds of nomads cross to, including all the sectors of Buggara from the area of Um Dafoog in the state of Darfur South to Khore Yabbis in the farthest most part of Kordofan South state.
- (2) This could be done in the same way through which the countries of West Africa (ECWAS), including 15 countries, did when they signed an agreement in Aboja back in 1998.

Continuing the operation of pasture in the South:

This means the continuation of grazing according to ongoing agreements & what goes on in terms of Missayria tribes' grazing in the south of Abyei & by some other grazing tribes along the strip extending from Um Dafoog in the state of Darfur South, passing by Kordofan South & White Nile & up to the area south of Khore Yabboos in the state of White Nile, which are all within the State of Southern Sudan & form what is known as the Buggara Belt; this corresponds to some tribes from Southern Sudan, also in a belt extending from the areas

²² Previous source

of Raja in the state of Bahrelqazzal West & up to the area of Jekkoo north of Unnassir in the Greater Upper Nile state²³.

The future vision of this grazing area:

According to what the Study mentions & to all indicators, the State of Southern Sudan is seeking & planning to change this area to an investment area in the future in the following way:

- a. All petrol riches of the South are in this area that extends from Raja – Oil-Abyei - Faring - Tinja - Urrenek - Flooj - Adaryiel & up to Eleotieh at the Ethiopian borders.
- b. This area is semi free of Tsetse fly from which suffers in many parts of Southern Sudan & which harms the animal wealth in the South²⁴.
- c. Most areas that are suitable for agriculture or for establishing agricultural projects in, are in this area because it falls within the agricultural areas neighboring the North of Sudan, like the areas of Runk, Trade Kaka, Faring, Melloot & Abyei & there is dependence on it for such agricultural crops as corn, sugar, cotton & sesame as food & cash crops.
- d. In this area, there are also such products of natural forests as the Baobab, Aerdab & Gum Arabic around the area of Kaka. Buckthorn, Acacia & Heglig, which are plants that extend in the rich savannah
- e. Since the colonization policy, the closed areas & the attempted stoppage of the Arabian & Islamic tide, this area has been considered as the separating belt between the negro South & the Arabian north of Sudan.
- f. It is the intersection of cultures, intermarriage, mixed customs & traditions & exchange place of norms, languages & dialects.
- g. From a geopolitical aspect, this area is also a point of separation between populations, environment, topography & climate, because it is located between latitudes 9 degrees South & 10 degrees North; it also has most of the secluded lakes (Elebyedh, Kaila, Liya, Um Shermoot & Dehel Aish)²⁵

²³ An interview with Prof. Babo Fedhlallah Mohamed Dafa'allah at his home in Jebra on Saturday corresponding to

²⁴ Previous source

²⁵ Previous source

You may conclude by the fact the separating areas between the north & South of Sudan, which are crossed by pastoral tribes in the summer to enter the South of Sudan & which have similar border nature, if we concentrate on the area of Southern Sudan that neighbors Northern Sudan, & which is used as a summer place for nomads, have riches of petrol, humans, forests, agriculture & of animal, which do not exist in other areas of the South.

The summary of the study is that if the pastoral tribes, continue to go into the areas of Upper Nile without a timed agreement, or long or short periods, they may lose what they currently have by the change of policy that the SSS may implement & by the SSS demanding non-entrance by pastoral people for reasons that may be harmful in the absence of the alternatives in relocating the nomads in stages & in the absence of a studied strategy with programs & polices that achieve the goals & ends of the future to preserve this huge wealth of cattle.

Future vision (from the perspective of the relocation of nomads):

Having considered the available options in treating the effects of the Secession of Southern Sudan on the tracks of the nomads in the areas of the border according to the historical data, the relations linking the populations along the extended strip & the riches there, including animal wealth & by considering the dimensions of Southern Sudan State policy since the CPA, Abyei's Protocol, then Kordofan South & Blue Nile & by considering the conflict on petrol in border area, & the disputed areas in (Migayniss, Joda & Kafi Kinji); these areas may well become a source of conflict in the future .

Education at the Nomads:

There is no school or education at the Arabs in general, except at some of the urbanized Arabs in large cities. A Bedouin child usually grows up in accordance with his/her natural disposition & original instinct. The Arabs customs in upbringing includes:

- a. The Nomads do not abandon their customs of old principles & traditions inherited from fathers to sons
- b. The Arabs have to respect their parents & succumb to their wills, considering that as of the most important duties & the holiest; very few of them can go against such customs & become disobedient to their parents.

- c. The sons of nomads usually never go on a journey, take an important visit or go to war without getting the approval of his parents, asking them both to pray for him; the first thing an Arab son does when coming back home is to head to the quarters of his parents to tell them both of what has happened to him & give them what he has brought for them.

Trade at the nomads:

The Arabs trade in salt. They bring it from far way hills in the desert. Some of them open shops in their countries & bring milk, rice, salt & textile & sell them for money or give them in exchange for other commodities - bartering.

For Nomadic Arabs, the sheikh is the lord of the community & the sultan of the clan; he has the saying in all that is brought to him in managing the issues of the tribe & the tribe's affairs. He is also the obeyed judge in conflicts & allegations. When the sheikh dies, his eldest son replaces him or if the sheikh is deposed, he is replaced with the suitable person in the post of principedom.

Effect of the Secession of the South on Nomadic Arabs

The effect on economy in the state:

The loss of a large number of cattle because of robbery, stealing & accidents; the cattle used to bring large amounts of money to the government of the state

Paying dual taxes has much effect on the input of the state & makes citizens lose trust in Central & states governments

Many groups of nomads have been harmed by losing their sons & cattle at their entrance to the dangerous place of Southern Sudan.

The abandoning of some agricultural areas has led to diminishing of such agricultural crops as corn, sesame & peanuts.

The state has lost a lot of Gum Arabic because the nomads have been prevented from spreading through Murhals & Heshab areas.

The small area of pasture has had an effect on animal production & diminished the quantity of state's exports because of the cattle going to the areas of the South & the absence of marketing in border areas in summer, from where it is easier to present the exported quantities regularly.

Economic effects on border areas:

The borders with the SSS have economic effects & we often find that the economic life on the borders, particularly when equipped with military & war preparations, is unstable for many reasons:

- a. Because of the insecure borders from the west, restrictions are imposed on land-exploitation leading in most cases to foci of agricultural lands
- b. The most prominent problems are those found in communities split by modern international borders; with the passing of time, however, the communities may acclimatize with the new pattern imposed on the communities by the presence of international forces.
- c. The borders in themselves remain an effective factor in the conditions of local living if the border area is poor in resources whereas the problem is enlarged by the political factor & such other factors as diminishing population of the country.
- d. The absence of many necessary services as a direct result of instability, immigration or compulsory displacement

In contrast to this, in secure areas, many merits are enjoyed by the inhabitants of border areas & the population there can use its resources in a healthy way & preserve them; the population can also benefit from the geographical location of the state that include the conditions of surface, climate & natural environment for the population's interests & also make use of the conditions of neighboring states in creating secure, stable airs in the South at the borders leading to good economic relations with the SSS²⁶.

Economic effects on pastoral people:

The economy of nomadic Arabs is linked to their social life & it moves them in their summer & autumn journeys; when they are settling in the South their life is connected with pasture & trade, which are the interests with the tribes of the South as well. It is the same thing when they move northward because life is linked with travelling on which they base their living in terms of the economic aspect, which is a continuous movement between North

²⁶ Previous source p. 58

& South. The economy & living of the nomadic Arabs is connected with the South, as far as the pastoral people are concerned & not with any other spot in the north of Sudan.²⁷

The effect of securing the borders of the state on social stability:

In the course of the emergence of the real function of the border area at both sides, the natural growth there makes it possible to construct buildings, defense means & transportation/communication means. By the nature of assigning the border-strip & its security, the nature of the State's functions & the relation between the two separated States can be proven; if this has not taken place, then there shall be 3 reasons for it, which are:

- a. The State may think that the assignment & securing of the borders are not necessary, that many borders have not been assigned during the occupational era because of their high cost or because of the good relation with the other State.
- b. The borders may not be assigned because of their specific positions which may be disputed, argued or because of the ambiguity surrounding the original definition of borders.
- c. The effect made by the borders on the behavior of individuals in the area of the border is mostly created by the opportunities of quick profiting for individuals, the obstacles represented by the borders for daily life & the extent of recognition of security prerequisites for the State in border areas that may witness the crimes between two States & consequently become insecure border areas²⁸.

It is natural that there shall be recognition for the necessity of military readiness at individuals who live away from active political & military borders; as a result, there are usually disturbances & ideological change of social structure in the areas of the border resulting from compulsory immigration & displacement leading to the loss of social stability at border groups.

The stability & security of the borders between White Nile state & the SSS represented in the state of Upper Nile state (formerly) plays an important role in the stability of border areas in terms of the security, political, economic & social aspects in accordance with the immunity of that State & its military & diplomatic willingness to prevent any changes at the borders that may harm it. Insecure borders may be a source of political conflicts, which may

²⁷ A meeting with Major General of Staff Fadhl Allah Burma Nassir at his home in Riyadh Khartoum on Wednesday 26 December 1012

²⁸ previous source

not only be between the two States that are the owners of dispute & problem but also between other groups & blocs that make the border-conflict as a pretext for intervention & imposition of policies & specific situations & even for actual intervention to occupy part of the State²⁹.

Social effects on pastoral people:

The Arab saying goes: (The track is the pride of Arabs) which results from the link between the track & the social life of Arabs, their customs, traditions, heritage & identity. The track, as far as the Arabs are concerned, is a social culture because it is repeated twice a year. The first time is in the beginning of the summer season, whereas they move northward from the South in search of fodder & water & to avoid the fly that afflicts their cattle & a second time at the end of autumn, whence they move from the north to the South & reach the depths of northern states that are neighboring the SSS & known as contact areas, Wihda, North Upper Nile & North Bahrelgezal. The tribes that go to the South are the Te'aysha & Hebbaniya in the state of Darfur West; Rizaigat in Darfur East & Missairiya, Hewazma & Wilad Hemied in Kordofan South; Seliem, Ahamda & Subha in the state of White Nile & Rufa'a in the state of Blue Nile & Sinnar; these are pastoral tribes whose journeys are repeatedly carried out & the movement is called (Massar) i.e. track³⁰.

Effects of the Secession on the community of pastoral people

The culture of exchanging at the mixture of the people of White Nile & Southern tribes has been affected by the Secession as a result of severed relations between these groups & the different polices for each State respectively, which has negatively affected these groups, particularly since this social value may contribute in the economic aspect by daily profiting from the products of the area.

What may also be affected are the societies in the area that have started to get married from each other through operations of intermarriage between the groups of the area, particularly since the area of South Kordofan is the intersection for many tribal groups coming from the South & from Western Sudan. The phenomenon of breaking-through has been represented in marriage between the people of the North & of the South. Among the harmful social effects are the deviation of national character that had hitherto been the ID of Sudanese people through culture & the contribution in the ethical participation that has

²⁹ Abd Allah Abdelsamad The Strategic Vision for Securing White Nile state – Higher Academy for Strategic & Security Studies, p. (57)

³⁰ previous source

gathered together the people of the South & the North. The relation has since then developed between the groups in the area in a way whereas marrying into other's groups seemed an example of the relation between the North & South resulting in the flow of popular cultures in the style of living & the acquiring of mutual experiences in using the different resources.

Of the social effects created by the Secession of the South on the areas of Buggara in the area of South Kordufan is the shortened distance of Murhals & tracks at the western bank of the Nile & its eastern, leading to the diminishing of the number of cattle in the area & the prevalence of country-village community rather than the Bedouin community that hitherto imposed its presence in the area for many centuries, resulting in the cultural, social change in the area of South Kordufan.

The effects on markets & commodities:

- a. All the monetary yields of border markets have gone to the treasuries of Southern Sudan's districts.
- b. Consumer commodities have increased in prices & increased the expenses for the Nomads particularly in border-areas & in Southern areas.
- c. Which has led to increase of prices, large increase in monopoly of commodities & many nomadic families have been harmed.

Security Effects

Prelude:

The Secession of the South has resulted in a new reality; geographically & economically. The state of South Kordufan has become a border state linked with the newly born State with land, while the other Southern four border-states are linked with only land borders, which makes it the more important state with particular privacy in trade, economy & political relations with the SSS.

The strategic location of South Kordufan state as a point of intersection between the different states of Sudan has made it a state with a distinct status for many reasons including:

- a. The presence of national structures with direct effect on the economy of the country.
- b. Its trade, agricultural & Pasture importance
- c. Contrast & tribal integration of the population

- d. Its location at the contact place with the SSS.
- e. Oil discovery in the area of West and South of State.
- f. Presence of some disputed areas.

The importance of the state; strategically, economically, socially & security wise, necessitates the presence of solid regular forces with a high level of efficiency & readiness to confront any threat from the SSS, to secure the land & honor, to preserve the economic, trade & development riches of the Sudan in the state & to achieve stability for the citizen of the state & secure the different aspects of agricultural & pastor activity & to spread the authority of the State.

New Geopolitical Components

New post Secession components:

- a. With the birth of Southern Sudan State, south of 1956 borders, the Secession of the South has resulted in new data & components in the geopolitical scene in Sudan, which is an issue that has led to the demarcation of new international borders with the newly born State according to the text of the CPA (Comprehensive Peace Agreement) signed in 2005.
- b. The mixed population activities & the related mutual economic, trade & pastoral activities, all representing a pillar to achieve the common interests for the population of both countries. The same can also be an obstacle that throws its shadows on regional security if it is not well managed & controlled³¹
- c. The Secession of the South has also resulted in a complicated social situation for the people of the state through the programs seen by the localities, which had been living in that Southern part for tens of years before being forced to come back to the North, leaving their houses & some of their properties behind them; they need somebody to support them till they overcome this catastrophe & till their positions are arranged so that hatred changes to forgiveness & the relationship with the SSS is improved, particularly since they are border dwellers & have social & economic interests with the SSS.
- d. The returnees have quickly been taken care of by the state – the care represented in the erection of basic services in their areas whereas 7 health centers have been constructed; 4

³¹ Previous source.

at the locality of Selam & 3 at the locality of Jeblain. Fixed schools have been constructed in their areas; work is ongoing on the implementation of schemes giving them housing plots in their places so that they can settle.

South Kordufan state is abundant & variant with animal wealth with about 10 million heads of (cow, lamb, goat & camel); this sector is witnessing as much speeding development as it has found in terms of care & attention represented in the establishment of excavations, veterinary services & moveable clinics, abundance of pasture & specialized markets. Animal wealth represents 6% according to the census of national herd³².

Security dimensions & levels:

In view of the concept of comprehensive security, it means formatting the suitable conditions & climate to launch the strategy planned for comprehensive development in the course of securing the State from inside & out, in the way that removes the threats of different dimensions at the amount that avails the nation of a stable life providing the maximum energy for renaissance & prosperity.

Hence, comprehensiveness of security has many dimensions which are:

- a. **Political:** to preserve the political entity of the State;
- b. **Economic:** aimed at providing the suitable climate for fulfilling the needs of the nation in the course of providing the means of advancement & luxury for it;
- c. **social:** aimed at providing security for the citizen in the amounts that increases the feeling of belonging & loyalty;
- d. **environmental:** that which provides security against the dangers of the environment, particularly to get rid of environmental garbage & the causers of pollution to preserve security;
- e. **moral:** or the ideological that secures thought & beliefs & preserves customs, traditions & values.

³² previous source

Security is formed on four basic pillars:

- a. Recognition of threats, be they external or internal
- b. Drawing up of a development strategy to improve the strength of the State or the need for the launching that is secured for the State and to develop strategic plan for conflicts.

Chapter Three

Pasture & s shepherds:

Pastoralism is a social, economic & productive system followed by some communities where breeding & taking care of animals, depending on natural pasture, both represent the main economic activity with these communities practicing an amount of total or partial journeying between summer & autumn areas in search of food & water (General Administration of Pasture 2012)

Basic elements forming this sector include animals & ground sources which people & animal depend on (plant & water) in addition to man with his/her customs, traditions, knowledge & culture. The traditional method of animal breeding is prevalent in Sudan where pasture is commonly used & animals are left to graze in tracks that are agreed on in all parts of Sudan according to the area & its nature; this arrangement is among summer pasture areas & autumn pasture area & is sometimes known as Murhals, a region which is crossed here & there by subterranean water or surface water-springs & places of stopping known as "Menazzil/quarters". These tracks, however, are scarcely sufficient for the animals because of the expansion in the agricultural activity in different areas or because of oil explorations & other factors. Many factors affect the condition of the pastoral area & its productivity, such as the rate of rains & their distribution, the method of pasture usage, number of cattle & their quantity & the style & method of breeding in addition to the philosophy of breeding itself, which are all very effective factors in pasture & pastoral areas.

1. Pastoral sector plays an important role in achieving food-security whereas it provides (100%) self-sufficiency in regard to red meat which represents a high value that is estimated at about USD2.2 billion annually. In 2010, the percentage of the animal wealth sector's contribution was about 11.3% of non-petrol exports equaling 44.8% of the total agricultural exports; the total of exports reached 193.6 million dollars. This sector represents a source of living for 60% of the population & provides work opportunities for more than 40% of the population in addition to the role natural pastures play.

Fodder Sources in Sudan:

With its space & cheap products, natural pasture is considered as the first & most important source of herbage that can easily be gained in addition to fodder trees & shrubbery that gain special importance in the season of drought. The sources also include residuals of crops that represent the sole food source in some areas particularly in the period of summer; there are also irrigated fodder, cereals & agricultural processing residuals (spore, bran, etc) that represent much importance for sedentary animals. The total amount of fodder sources available for animals is estimated at 49.7 million ton providing only about 52% of the national herd's need. This year (2012), the area of natural pasture is estimated at about 75 million acres equaling 27% of the estimations of the Administration of Pasture & Fodder of 1975, amounting to 275 million acres & about 85% of the estimations of 2009 amounting to about

88 million acres. You may notice the more years passing by the lesser spaces of lands become available, which takes place for many factors the most important of which is the lowering levels of rain, that has negatively influenced drinking water & the traditional movement of pastoral people.

The quantity of field agricultural plants residuals of this year (2011) is estimated at about 13.6 million tons contributing by about 27% of the entire needs of the national herd. In the western sector (Kordofan) the total of residuals has reached 3.1 million ton. Because of the lowering pasture & its productivity, residuals' prices have witnessed large disproportion from one place to another. The amount & type of agricultural plant processing residuals are both linked with the quantity of residuals, type of processing & the extent of efficient usage to provide high value fodder.

Natural Pastures

Natural pastures are known as uncultivated lands capable of providing the needs of wild & tamed animals, nippers or pasturing alike; they include grass pastures, fodder trees & shrubbery of all environmental systems. Grass & weed are characterized with being soft & have high percentage of raw protein that is of low fibers, at the start of rains, when they are young; when they grow older, the percentage of protein decreases & the percentage of fiber increases. At the end of the seasons, weeds decrease, in terms of quality & quantity – (Table no.) shows & explains food value of some pastoral plants.

Fodder trees & shrubbery in different ecological environments are estimated at about 75% because they provide 33% of the national herd's need & they are of high raw protein content (10-30%).

Pasture areas statistics depend on estimations & their spaces vary from one year to another. Area estimation is mostly based on the remaining lands from the cultivated lands. It may be difficult to specify particular areas as pasture because of the absence of the map that's directed at the use of lands.

This year, (2012), the area of natural pasture has been estimated at 75 million acres that equals 27% of the estimations of the APF of 1975 that estimated that area at about 275 million acres & at about 85% were the estimations of 2009, estimated at 88 million acres compared with the speeding increase in the number of animals & their herbage needs at the time. The numbers of animals were estimated at about 141.9 million heads in 2010.

Natural pastures are influenced by the annual rates of rains & their distribution & they deteriorate in terms of quantity & quality by the advent of season of summer which negatively influences animal breeding, the quality of meat & the regeneration efficiency of the animal.

Rain Levels & pasture condition:

In a comparative study carried out by the General Administration of Federal Pasture & Fodder (Ministry of Agriculture) it became obvious that natural pastures were markedly more affected in 2011 than they were in 2010 because of lowering rates of rain, whereas productivity in all states went down (diagrams "1" & "2"); there is a negative deviation of 9 states where the state of North Kordofan represents the highest deviation followed by the Jazeera state & Southern Darfur.

Natural Pasture's Production & its percentage of contribution to national herd's food need 2011

Table (1) explains that natural pasture of weeds provide 34.8 million ton to contribute with about 37% of the total need for national herd (92.9 million ton) animal units (Journal of Animal Statistics Volume 20, Ministry of Animal, Fish & Pasture Wealth) & 70% of total of available fodder sources.

The total production of Western sector (the subject of the Study) has been 13.36 million ton of weeds & trees that equals about 46% of the total need of the sector at an average of productivity of 29 ton/acre. Further, some areas in the north of Kordofan such as Abu Sunoon & Eyal Bekhiet have very good pasture but they lack drinking water which makes them out of reach as far as animals are concerned. In southern Kordofan, natural pasture provides about 8.19 million ton along with the availability of other sites that cannot be exploited because of the scarcity of water in the period of summer (A Strategic Study of Southern Kordofan Pastures – 2003) in addition to seasonal fires that destroy huge areas (30% of the annual production).

There is a proportional positive correlation between the percentage of rains & natural fodder production (diagram "3") because we find that the area of pasture decreases each year for many reasons that we can summarize as follows:

Table (1)
Natural pastures (2011)

States	Km ² (000)	Rainfall (mm)	Production million.ton	Productivity Ton/feddan	Animal need (000)	Production % Sector need
Gazera	750	159.8	0.49	0.40	7.3	7
Sinnar	91.5	338.9	0.26	.050	3.5	7
B N	1749.3	548	1.90	0.78	4.6	41
Total	2590.8		2.65	.056	15.4	17
Gadarif	6455.9	390	20.70	0.20	2.9	93
Kassla	4227.3	177.6	1.30	0.01	5.5	24
R S	1427.2	0	0.38	0.01	1.2	32
Total	12155.4		4.38	0.07	9.6	46
Westerns						
W N	279.2	262.55	0.47	0.20	7.0	7
A K	26529.6	426.4	4.70	0.17	7.8	60
S K	11.335	360.55	8.19	0.50	14.5	56
Total	38.143.8		13.36	0.29	29.3	46
Darfur						
N D	7000	136.3	1.05	0.01	0.3.3	32
S D	1147.6	428	0.50	0.13	11.4	4
W D	9,228.57	475.9	12.06	0.19	15.2	7
Total	17.376.1 7		13.61	0.11	29.9	9
North						
B N	2550	41.65	0.35	0.038	1.2	16
Khartoum	2001	40.8	0.42	0.01	7.5	29
Total	4650		0.77	0.02	8.7	23
Total of sector	74916.17		34.77		92.9	37

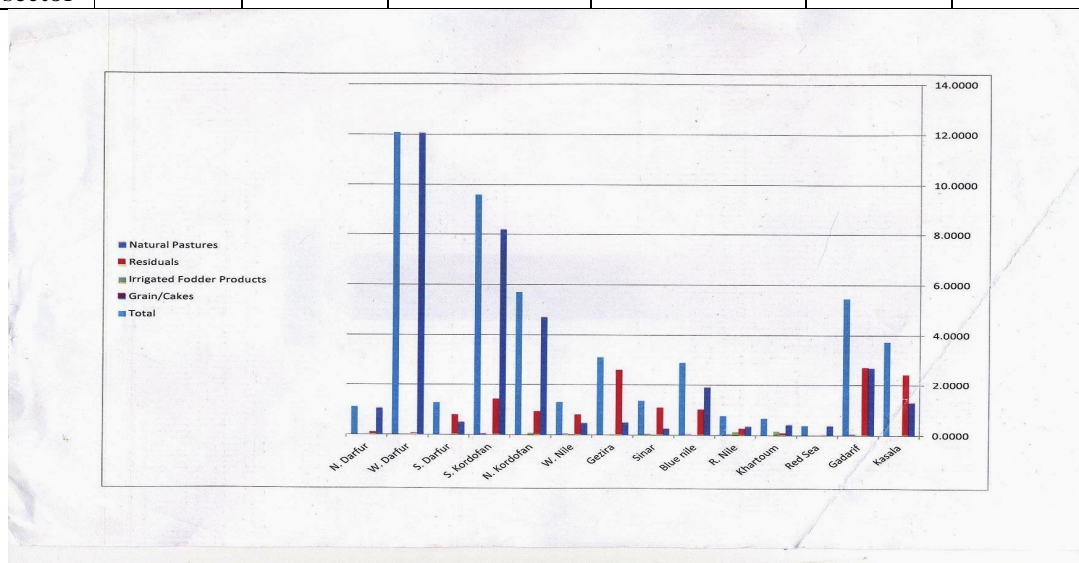


Table (1)

Food Value Of some Pastoral Plants:

Nutritive Value %				Scientific Name
Protien	Fats	Fiber	Local name	
31.20	2.97	13.47	Abu Arida	Dismodium Dichotomum
25.51	1.29	11.63	Tibir	Ipomea Cordofana
16.87	0.93	11.30	Najeela	Cyperus Rotundus
25.16	2.45	14.78	Nada	Sida Alba
15.10	0.49	6.72	Abu Asabia	Dactaylocatenium aegyptium
23.06	1.85	20.81	Difra	Echinochloa Colona
30.03	3.25	4.81	-	Cymbopogon Nervantus
18.10	0.78	4.20	-	Cynodon Dactylon
30.51	0.73	4.20	Um Farido	Schoenefeldia Gracilis
22.57	1.23	12.57	Um Har	Baracharia Eruciformis
40.14	0.86	5.68	El Tamam	Pancium Turgidum
36.29	0.91	5.47	Elrodus	Chloris Gayana
28.73	1.55	9.01	-	Dicanthium Annulatum
32.06	1.45	9.71	Abu Malha	Dinebra Retroflexa

1/ Secession of the South

The Secession of the South has created a new reality & facts on the ground, some of which have reflected on pastoral people in contact areas & restricted their seasonal movements in heading South (to summer areas) because many tribes had been for many reasons used to exploiting the pastures of Southern Sudan; we find that many tribes have lessened their movements southward, particularly in the states of Blue Nile, White Nile & in Eastern parts of Southern Kordofan with the total of their animals estimated at more than 4 million head; some of these tribes have been housed & agricultural lands been allocated for them. The presence of many arms carriers in pasture areas has made the movement of animals limited & restricted, along with the reduced amounts of fodder & many incidents of friction & dispute in these lands & in pastoral areas.

2/ Mining & Exploration:

About 60% of pasture lands of Western Kordofan, which was once important summer area for pastoral people, is now out of pastoral exploitation because it has become fields for oil companies' work; further, some oil companies have established water stations for groups to alleviate the suffering of obtaining water, though the development of water resources has not been achieved through an integrated plan to manage & protect the resources. Some pastoral sites have been fenced & consequently have become out of reach for pastoral people's

animals. Natural drainage of rain water has also been compromised which has affected many lakes & water tributaries (streams) especially in the area of Kailek. Appreciated areas of pasture have also been affected by gold mining (Telodi & Klogi areas).

3/ Investments & Public Facilities:

Mining has been carried out by many investment companies on agricultural lands that were once allocated for agriculture or processing industries, which has made the pastoral areas loose many lands & areas.

Residuals of Field Crops & Agricultural Plant Processing:

1/ Residuals of Field Crops:

Agricultural residuals vary in quality & quantity. Agricultural plant residuals have been estimated at about 13.6 million ton, contributing with 27% of the total of fodder sources available in the 5 sectors & 15% of the total need. **Diagram (4)** indicates the contrast in the quantity of residuals between sectors. In the Western sector, the total of residuals amounted to 3.1 million ton providing the equaling amount of 19% of the total sources of fodder available at the sector; water represents the specified factor of exploiting that amount.

In irrigation projects & rain agriculture, we find that the animal depends on residuals of agricultural crops. Field crops' residuals represent an important source to meet the need of animal for food, directly in the field without any handling, which means extra loss because of the animal's movement. There is also a mistaken concept at many pastoral people that packaged fodder can only be used by & is acceptable for sedentary animals; that the animal that depends on natural pasture does not accept packaged fodder. Such residuals include residuals of such main crops as corn, millet, peanuts, sesame, maize, cotton, sunflower and beans. At the failure of the rainy season, the prices of these residuals increase.

The residuals represent an important source of fodder, particularly in the middle sector & the Eastern, which is attributed to the revitalization of crop-agriculture in these sectors.

2/ Residuals of Agricultural Plant Processing:

The quantity & quality of agricultural processing is connected with the quantity of the residual, processing type & efficiency of use. Quantity estimation is a matter of estimation statistics that depend on the average, volume percentage & type of processing. The residuals include many types available for food, including residuals of pressers, oil extraction factories & residuals of mills, silos & residuals of factories of sugar, glucose & starch & seed, which are the by-products of cooking oil industries that process oil from (cotton seed, peanut, sesame & sun-flower) and this consists of high crude protein (25 – 50%)

In the Western sector (the state of Southern Kordofan) there are large numbers of domestic oil pressers in each of Kadogli, Edelenj, Abu Jibaiha, Udibaibat, Baba Noosa & Elmujled that produce cooking oil, because residuals of pressing sesame, peanut & cotton seed contribute directly to feeding the animals in the period of summer.

Exploitation of Residuals:

Agricultural residuals represent an important source of fodder. However, they are poor in proteins & in their nutritional value (attachment 4, a, b & c) if used in their raw condition in feeding the animal. Still, they are exploited without any handling to increase their nutritional value & they are always used in the field which means increasing the amount & volume of loss resulting from the movement of the animal. Their nutritional value can be increased by carrying out a small procedure of applying Urea fertilizer through the method of spraying & covering (1%). Such handling can be carried out in the field & by training the breeders on them. At the failure of the agricultural season, the prices of such residuals increase because they contain unripe gorses & their nutritional value increases consequently.

Projects of sugar production provide huge quantities of residuals that include the stalks & Za'azie at field level, & Bagass as residuals of sugar industry. Because of the absence of the required information regarding the details of total production of residuals, the method of managing them & what is available to feed the animal, it has been possible in regard to residuals to calculate only Kenana Sugar Factory, which has a pioneering role in producing animal foddors.

In regard to pressed seeds (to use as fodder), agricultural plant processing residuals that are available for animals contain about 25-50% of crue protein according to type & method of extraction; presence or absence of the skin of the seed provides high value fodder that is mixed with such nutritious cereals as corn & millet, usually at specific percentages according to the type of animal, abundance of available residual, production operation & the material condition of pasture; such fodder is usually presented in the form of simple mixed fodder. The mixture of cereals, pressed seeds & horse beans is used in the traditional sector but fodder factories produce about 640.000 ton/year though the consumed amount is only 45% of the total production (Pasture Management 2009).

Nutritive Value of some Residuals

Residuals	Crude Protien	Dry Matter %			
		Ash	Fats	Fibre	Starch
Groundanut hulls	5.800	6.500	2.700	66.500	18.300
Groundanut straw	8.100	11.400	2.400	35.500	42.500
Wheatstraw	2.800	6.400	1.400	42.400	46.800
Dura straw	4.100	8.200	1.200	34.600	51.400
Baggass	1.300	2.700	0.400	44.500	1.300

Industrial Residuals

Residuals	Crude Protein	Carbohydrates	Fibre	Fats	Ash	g/Kg TDN
Cotton Seed Cake	23.100	41.600	21.600	8.500	5.200	620
Groundnut Cake	44.800	28.800	9.600	7.500	9.300	710
Grains (cereals)	10.000	69.500	2.500	3.000	2.000	740
Wheat	15.000	53.000	10.000	4.500	5.500	590
Mollas	4.800	78.500	0.000	0.200	16.500	720

Fodder scales

Estimations of animal wealth numbers in the different states are at about 49.53 million animal units. Camels are centered at the north of latitude 13 degrees North at the state of North Kordofan & Eastern states & they depend on fodder trees & shrubbery as their source of food, while cattle & sheep shepherds' center is in the rich & poor Savannah south of latitude 13 degrees North in the belt extending from the eastern borders of Darfur in the West. Goats are spread in all the states of Sudan. Table (3) shows that most of the animal wealth is mainly centered in the area between White Nile up to the western borders (White Nile, Kordofan & Darfur states), though about 69% of the animal wealth is present in the states of Kordofan & White Nile.

Table : (3) Estimation of livestock in Sudan (million unit)

State	Sheep	Goats	Cows	Camels	Total
N. K.	1.44	0.72	0.96	1.82	4.94
S. K.	0.62	.067	7.35	0.78	9.42
N. D.	0.75	0.58	.67	.87	2.87
S. D.	0.77	0.60	4.22	0.23	5.82
W. D.	0.78	0.98	4.05	0.63	6.44
Gadarif	0.43	0.21	1.04	0.50	2.18
Kassala	0.40	0.33	0.96	1.01	2.7
R. Sea	0.08	0.14	0.13	0.42	0.77
Blue N.	0.78	0.09	2.00	0.02	2.89
Sinnar	0.27	0.33	1.46	0.17	0.18
Gazera	0.49	0.43	2.46	0.18	3.56
W. Nile	0.51	0.51	3.47	0.05	4.54
River Nile	0.20	0.24	0.08	0.17	0.69
Khartoum	0.09	0.13	0.25	0.01	0.48
Total	7.61	5.96	29.1	6.86	49.53

Source: Ministry of Animal Resources, Fisheries and pastures – Statistical Journal , Volume 20 (2011)

Source: Ministry of Animal, Fish & Pasture Wealth – Annual Statistical Journal of Animal Wealth – Volume (20)

Available Fodder Sources:

shows that the total of fodder sources available for animals is about 49.7 million ton providing what is equal to only 53% of the national herd's need (49.53 million animal units), whereas natural pasture provides 34.77 million ton of fodder weeds, trees & shrubbery.

The amount of residuals of agricultural field plants is estimated at about 14.15 million ton contributing to about 15% of the total of national herd's need. Available amount of cereal & residuals of seeds is estimated at about 20.000 ton, including cereals exploited to feed the animal, such as corn & millet. **Table (4) Diagram 4-5**

Table : (4) Fodders source available (2011) (Million ton)

State	Natural pastures	Plant residuals	Irrigated fodders	Grains & cakes	Total
Kassla	1.3	2.423	0.009	0.15	3.747
Gadaref	2.70	2.700	0.02	0.035	5.455
Khartoum	0.42	0.08	0.18	0.009	0.6809
River Nile	0.35	0.250	0.155	0.20	0.775
Blue Nile	1.9	1.00	00	0.02	2.92
Sinnar	0.26	1.070	0.020	0.20	1.37
Gazira	0.49	2.600	0.030	0.01	3.13
W. Nile	0.47	0.790	0.041	0.02	1.321
N. K.	4.70	0.910	0.09	0.01	5.71
S. K.	8.19	1.400	00	0.03	9.62
S. D.	0.5	0.770	0.005	0.015	1.29
W. D.	12.6	0.037	0.0014	0.005	12.1034
N. D.	1.05	0.08	00	00	1.13
Total	34.77	14.147	0.5404	0.2009	49.6693

Pasture in Sudan; problems & solutions

Introduction

Pasture sources are characterized with their abundance even in the weakest areas, meaning the pasture's ability to condition itself with the harshest natural conditions. Pasture plants have their role in alleviating problems resulting from climate change & meeting the goals of the UN Program for the 3rd millennium, particularly in regard to alleviating the rates of poverty. A large sector of the society depends on this source in their life style.

Creating a demographic change, encouraging rural people to stay in their places, encouraging counter immigration & confronting negative effects of depending on petrol only can all be achieved if we allocate enough attention to the first task of man: animal-breeding. Developing & modernizing the style of animal production necessitates, among other things, taking interest in the main source on which this activity depends.

The status quo:

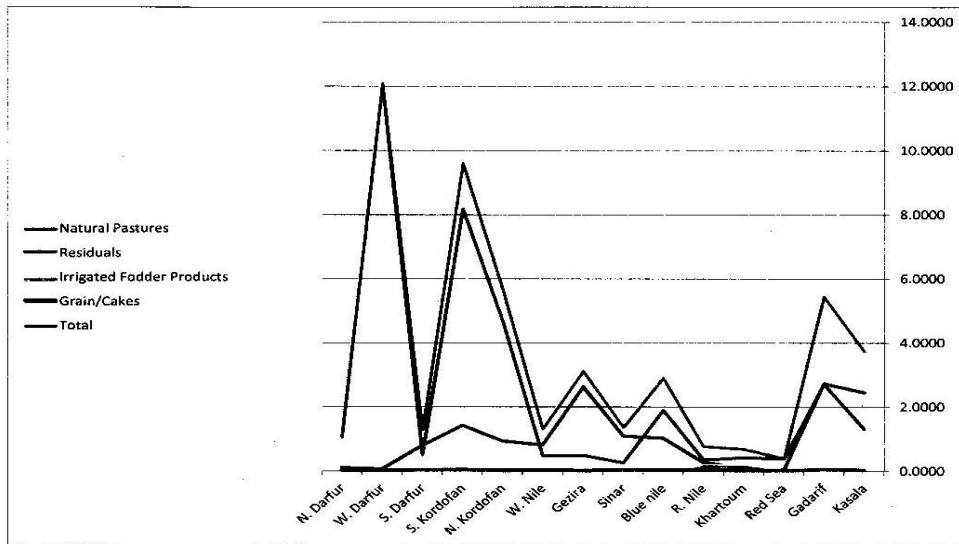
The location of Sudan between latitude 4 & 22°, the Red Sea & so many mountains have all been accompanied with contrast in rain-quantities & temperature, creating a climate variety that ranges from the desert climate in the north to semi-desert with summer rains in the middle to the shrubby savanna in the middle & south. The types of soil & typography are both of the main factors that specify the type & distribution of plant. Sudan's plant environments differ in the types of dominant plants (table 1) where there is the largest number of low rainfall & the lowest in the swamps.

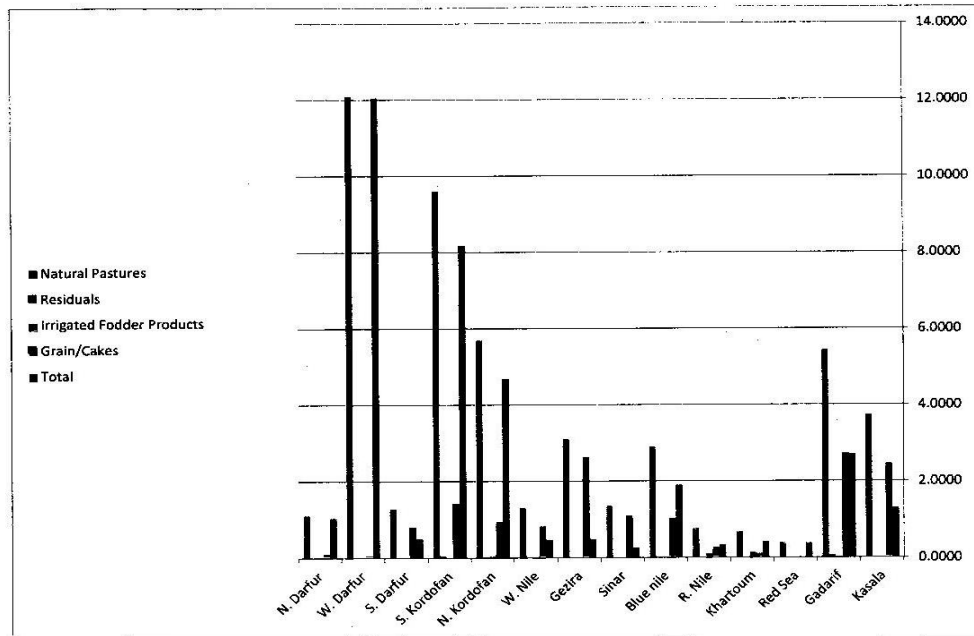
Table (5) Diagram

Average of nutritive value of some Residuals (dry weight)

Residuals	Dige. Nutri. Value (g/Kg)	Digestive Protien (%)
Wheat	42	0.10
Dura	56	0.80
Maiz	60	2.80
Suger straw	47	0.00
Ledumes	49	9.40
Oil Seeds	44	3.80
Mollas	72	1.50

TDN المكونات الغذائية المهضومة- وحدة قياس الطاقة
 DP (%) البروتين المهضوم- وحدة قياس المحتوى البروتينى %





Of the total of pasture plants, grass & herbs both represent 72%, trees represent 16.7, while bushes represent 11.3

Table (1)

Plant	Environmental ranges						Collective total
	Desert	Semi desert	Low rain savanna	Heavy rain savanna	Swamps	Total	
Grass	4	60	110	55	9	68	306
Weeds	2	48	98	13	0	66	226
Trees	11	28	41	17	3	2	102
Bushes	4	20	38	7	1	0	70
Total	21	156	286	92	13	136	704

Source: the High Council of the Environment & Natural Sources 2002, Biological Variety of Pasture Plants, Biological Variety Series.

In spite of the strategic importance of pasture source, its plant cover has been subjected to large effects that have led to its deterioration; many changes have taken place in its environment & it has shrunk in space (deteriorated space of land is initially estimated at about 19.5% of the space of the nation state). Productivity has also been lower, whereas it has been 0.33 to 08 ton/acre. The quality of the product has also been lower (many genetic origins of important pasture plants have disappeared, with some of them subjected to the danger of extinction, such as the types of Seha, Gail & Abu Rekhies. Many unwanted types have appeared such as Hirab Hosa). This has all been the result of drought, un-guided activities & unbalanced development programs, such as expansion in agricultural spot at the expense of other land uses, non-introduction of fodder crops & animal breeding in agricultural development projects. Added to this is the lack of continuous water source & instability of security, which has caused more pasture pressures (sometimes overgrazing) because of centralization of large numbers of animals in specific locations. All this has negatively reflected on this source, making it lose many of its characteristics & consequently have an effect on the pasture sector exploited by pastoral & country-side people.

Table 2 below indicates that there is continuous decrease in pastor lands with continuous increase in the spaces of traditional rain-fed agriculture

The table 2 below indicates that there is continuous decrease in the area of pasture, with increase in the area of traditional rain-fed agriculture

Table (2) the spaces of different uses of land

Use	2000	2005	2010
Forest lands - more than 20% tree cover	3.069	2.939	2.810
Forest lands – 10% - 20% tree-cover	4.486	4.283	4.079
Lands of pasture of bush & some other weeds	42.751	40.810	38.870
Grass pasture lands	20.110	20.110	20.110
Reserves of wild animals	11.780	11.780	11.780
waste lands	15.880	15.065	16.249
Irrigation agriculture	1.860	1.860	1.860
Mechanical irrigation agriculture	7.6	8.85	10.30
Traditional rain-fed agriculture	8.56	9.31	9.95

Source: Climate Change Project

The nature of the current exploitation tries to condition itself with the components of pastoral environment, including the avoidance of negative effects resulting from rain in the areas of summer, scarcity of herbage & water in the period of summer. The size of the herd & owning large numbers of animals that are more than the capacity of pastureland are considered as insurance to alleviate the effects of natural catastrophes. This is a mistaken concept because the large numbers of animals that are more than the capacity of pasturelands are the cause of pastureland deterioration in terms of problems resulting from natural causes. Drought, for instance, is a natural phenomenon in these pasture environments & it has limited effect on animals according to the nature & method of use; but the accumulation of huge numbers of animals is considered as one of the factors leading to desertification particularly around the sources of water, which has more effect on animals. Though the concept of owning large numbers of cattle has such merits as large numbers of cattle inherited from generation to the next & the cattle is preserved in this way, it has some bad points. Though it is usually known which tribe owns which piece of land, there is some non-clarity of vision concerning the ownership of land & the Government sometimes has a hard time trying to make use of the land for some other purposes.

With the annual places having the plants of the longest age & used as pasture during the time when their upper parts are drying, in addition to much pressure on autumn pastoral areas, which are subjected to pasture during the active period of growing, all lead to misuse of the good production period. This, in turn, forces pastoral people to repeated burning that has eventually a negative effect on plants' life.

Agriculture trespasses on the areas of pasture, Murhal & water points because of non-continuous presence of man & animal & non-presence of laws controlling this exploitation.

3. General policies of management:

The implementation of National Map for the planning of lands' use:

Lessening & stopping negative practices represented in overgrazing at natural resources; protection of natural resources from human & animal dangers, particularly random fires, bad exploitation, overgrazing, uncontrolled cutting of trees & unlicensed hunting, environmental pollution, desertification & agriculture at marginal lands; raising environmental awareness among citizens, mobilization of capabilities to protect & reclaim natural resources & agricultural-pastoral integration.

4. The Relation between the Center & state:

Sometime ago, the Administration used to have more than 36 of branch offices in the states & there was direct link between the Center & the Chairmanship of states. Following the implementation of federal governance, the number of offices has now shrunk & they now belong directly to the General Manager of Agriculture or state Animal Wealth; contact with these formations can only be made through the state General Manager; direct responsibility has consequently been taken away from the Center. The National Project for Seeds' Collecting & Spreading, however, has restored some of the direct vitality between the Center

& states; there is also an annual meeting for the managers of pasture & fodder in the states whereas they discuss the variant issues.

5. Problems & obstacles:

So many problems obstruct the ideal development & usage of pasture, including some that are connected with resources & some with the user of resources, including:

- Most pasture lands fall in fragile environments that have recently been subjected to repeated drought
- Emergence of desertification phenomenon & its expansion leading to the diminution of pasture spot
- Seasonal fires
- Change in the typical construction of pasture plants & deterioration of pasture lands, in terms of quality & quantity
- Improper distribution of water points
- Expansion in agricultural lands at the expense of pasture & with transgression on Murhal tracks.
- Non-engagement of the beneficiaries in planning, specification & implementing the programs of improving & maintaining of pasture lands & taking the decision of lands' ownership
- The State's policies towards pastoral resources.

Legislations:

In spite of serious, continuous attempts since 1984, there has been no legislation organizing the work of pasturelands & working on protecting them from trespassing. Pasturelands are still ruled by local orders issued by local governance councils in each state according to its competence concerning maintenance & organization of pasturelands. There is also contradiction surrounding tribal belonging of lands in pasturelands, necessitating the review of acquisition & ownership of land. Laws, legislations & regulations supporting pasture & fodder management, coupled with some other laws related to the protection of pasturelands, are all characterized with lack of substantive, legislative uniformity based on clear methodology. Proof, it is that we find that restrictions regarding acquisition & ownership of land & regarding the protection of pasture rights stated within the laws of lands & some laws regarding pasture protection stated within the laws of investment & forests.

6. Weakness of services:

scarcity or absence of social services providing for pastoral people such services as water, education, human health, animal health, marketing, lending & counseling. We also find marked contrast between the range & efficiency of the aforementioned services.

7. Scarcity of statistical data:

Establishment of strategies & proper planning needs a data base at the level of the whole country. In most cases, however, pastoral & resources sectors that are depended upon, are characterized with scarcity & obvious contradiction in the data concerning natural resources, the climate & plant construction, pastoral population's construction & production systems, pasture spaces & green fodder, etc. This also applies to the numbers of animal wealth because they differ in the level of dependency on them regarding, for instance, true estimations of numbers, construction of the herd & rates of increase & decrease, etc.).

8. Social factors:

Tribal problems & conflicts linked with pasture & interference between pasturelands & agricultural lands cause security instability & have restricted the use of pasturelands, led to civil wars based on the negative effect of solving the Indigenous Management & its effective establishments that once well-organized the areas of summer with their long life plants.

Petrol industry has had an effect on pasturelands. This can be seen through the deduction of large areas from natural pasturelands, closure of some Murhal tracks for roads & embankments & for the avoidance of some wells falling within the range of the tracks themselves. In turn, these factors have led to the accumulation of animal wealth in narrow areas leading to the deterioration of pasturelands because of overgrazing, change of typical plant construction & diminution of pasture spot that have led in their turn to tribal friction & destabilization of security in the area based on competition on decreasing pasture resources.

In spite of many negative effects of petrol industry on pasturelands, tracks & drinking water; on the production & health of herds & on land/forest wealth & on pastoral society, still there has not been any accurate studies to specify the volume of such negative effects at the various levels, necessitating some surveys to know more about the said effects.

9. Water provision campaigns:

Providing water in pasturelands is a two-sided weapon. It has to be thought about & be cautious about before starting the construction of such facilities. Prior to establishing any water sources, there have to be studies about the condition of the pastureland, its capacity & the type & numbers of animals using the relative pastureland. This is no longer carried out & is confounded by the absence of coordination between services accorded the task of the provision of water for the countryside & managing pasturelands & fodder since the launching of a campaign to combat thirst in the seventies of the century.

We have to go back to past methods so that these kinds of unstudied practices do not lead to another security problem.

Agriculture: It has been noted the extent of interest the Dams Implementation Unit (DIU) awards the projects of water harvest in all the country. It has also been noted that there is some coordination between the states in specifying places of establishing the said projects according to the need for them. The aforementioned coordination does not necessarily include setting up pasturelands in the states, which sometimes leads to establishing some projects in places that may depend on rainwater. This is why coordination must be made with all the authorities in the state to implement these important projects in order to lessen friction & provide pasture for all.

Pasture lands

Allah says: (And create not disorder in the earth after it has been in order, and call upon Him in fear and hope. Surely, the mercy of Allah is nigh unto those who do good.)³³

Allah also says:

(Mischief has appeared on land and sea because of (the bad deeds) that the hands of men have earned, that ((Allah)) may give them a taste of some of their deeds: in order that they may turn back “from Evil”)³⁴

Pasture is considered as one of the main sources of living for man & animal in this area, for man’s movement & for man’s productivity. It is actually the main profession of the people in this area. Here, pasture depends upon natural pasture resources that extend at the length of Murhals — from the areas of autumn (Elqoze) to the areas of Summer (Abyei — Bahrelarab) which have recently become a serious security threat following the repercussions of Abyei’s Crisis & secession of the South.

Seeing that pasture areas are natural & extend for very long distances & that pasture in them is practiced in the traditional way, it is available for all without exclusion of anyone (people are partners in 3: water, food & fire — a saying by Prophet Mohamed, PBUH), pasture areas are therefore exposed to negative practices by anyone who does not take into consideration the sanctity of such pasture areas, who does not appreciate common good or who does not realize the extent of danger to which he may expose people by such negative pastoral practices as the ignition of fire, uprooting the grass of pasture that represents the only source of food for cattle; sometimes this can be done by unorganized & overgrazing, by tree-cutting or by the removal of plant cover & by the pollution that results from the residuals of oil industry, oil extraction & pipelines in addition to roads connected with this industry. Therefore, enough measures have to be implemented & necessary precautions have to be taken to protect pastures & to combat fires & curb them, seeing that fires have become threat to cattle & shepherds & to the economy of the people of the area, particularly since oil industry residuals, with the expansion of this industry, have pervaded this natural pure area & have started the countdown to take us to a pollution that may lead us to complete demise of pasture, farmers & cattle.

³³ Holy Quran, Surat Elaraf, verse 56

³⁴ Holy Quran, Surat Efrum, verse 42

The legislative Council of Southern Kordofan state has issued a decree under the name of Farming & Pasture that includes a number of articles related to remedying this issue & the officials responsible for this matter in the state & local governments have to activate this decree & implement it to limit this phenomenon & uproot it to protect the farmer & pasture. Domestic governance & officials responsible for organizing the tracks & the affairs of nomads should take interest this issue through customs, popular system & mediation to tackle the problem in coordination with governmental administrations.

In conclusion, we find that pasture & the method of pasture have both been largely affected with many factors, summarized as follows:

1. Guides:

There used to be one guide responsible for the movement of the team, “turn” or Groups of the Murhal; he had the final opinion in specifying the place & times of movement from one place to another & the period of time to stay in one location, all of which was carried out with the experience & knowledge of the Guide & its acquaintance with the the area, its people & with the area’s conditions, people & their news & with the pasture, its expansion & its accommodation of the cattle, its abundance of grass & the specification of the pasture’s soundness & how & when it was to be changed; consequently, there was organization in regard to the process of pasture & its use & the stages of moves resulting from the organization of pasturing operations along with provision of pasture itself.

2. Abidance by Murhal:

Abidance by Murhal & its track is an important part of organizing pasture along with abidance by summer & autumnal locations, because abidance by these locations leads to appeasing the owners of Murhal in regard to nonattacks by others on the locations.

3. Authority:

In the past, there used to be popular authority supported by an Act that controlled the times of Murhal & the strict implementation of verdicts & fines imposed on violators if they were issued by the Sheikh, Mayer or Supervisor who were originally present in the nomadic area.

4. Factors of Nature

There were many natural factors & obstacles limiting the movement of man & animal & representing continuous threat to them, such as predatory animals. Movements were only made in groups & individuals did not find a way to go against the group because that would represent a danger to him & his cattle. Predatory animals used to attack individual persons at night - in spite of precautions & provisions in the form of ranches for cattle - to the point that compelled the individual person to sacrifice one or more of his animals for the safety of others. In addition, there were the climatic changes represented in the scarcity of rain resulting in the weakness & scarcity of pasture with the disappearance of some kinds of grass accompanied with an increase in the numbers of cattle added to the negative aspects of oil industry & its extraction. In the past, these reasons collectively resulted in an automatic organization of pasture & made the nomadic life & pasture easier for the practicing parties.

Times have changed where now many difficulties are facing cattle owners during the journey of pasture & quest for better pasture lands — difficulties represented in the following:

1. Demographic factors:

Represented in the increase of population which results either from natural increase or through displacement, particularly because of Darfur Crisis or secession of the South; therefore, we find that because of the increase of population, increase of cattle herds & non-commitment by restrictions of pasturing & pasture lands, many damages have resulted afflicting man & animal alike. Moreover, population increase has resulted in the erection of new cities & villages occupying large spaces of lands that were once used as pasture lands (cities of Debeb, El-sitate, Elmuqedema & Eleqd).

2. Economic activities:

The increase of population has resulted in economic activities represented in the need for agricultural lands & consequently in land-reclamation operations to provide agricultural crops — operations which have deducted from pasture areas.

Economic activities have also come at State level represented in oil exploration & by confirmation of oil discoveries, exploration areas have expanded & pasture lands have decreased. Economic activities have included operations accompanying oil exploration & extraction including new roads & pipelines with the resultant obstruction & closure of many water canals leading in turn to drought in many areas that used to be water-lets.

3. Political factor:

Political factors led to the secession of the South, whose lands used to represent large pasture lands particularly in summer. With the secession of the South & its becoming a separate State, pasture operations face many obstacles under the new laws & political situation - obstacles which many not be politically agreed upon removing & consequently shepherds may not be allowed to penetrate another separate State & be present there. A new reality has been imposed on these areas, particularly with what is known as Abyei Protocol that has allowed the presence of international Ethiopian forces (at a resolution from the UN) that stipulates also the presence of a no-arms zone, noting that the task of UN forces is to banish undesired elements from the area; consequently, any armed person shall not be desired there. However, most of us know the difficulty of shepherds abandoning their weapons, which they use to fend off their enemies & predatory animals & to protect themselves with. Therefore, we find that current political factors, based on their repercussions & accompanying factors, make the present difficult & painful with many obstacles, unless serious efforts are exerted to find sure political solutions so that the life cycle of shepherds & pasture continues with minimum problems.

Cattle in Kordofan South

The state of Kordofan South considers cattle as of the most important economic components. Most people there work in pasture & agriculture or both.

The number of animal wealth is estimated at about 9.000.000 head of cattle, sheep & goat, which equals about 50% of all the animal wealth in the western Sector in general

(Ministry of Animal Wealth, Kadogli; table attached). About 75-80% people of Missayria tribe are considered nomads.

The number of animal wealth in the eastern sector is estimated in (Greater Kadogli, Dulenj, Urreshad, Abu Jibaiha & Telodi) at about 8.718.550 head (according to the census of the Ministry of Animal Wealth of 2010, according to the attached table).

Even with these large numbers of animal wealth, production & productivity are both considered low in these animal strains. Production generally depends on the genetic component, environmental effect & the interaction between both. Therefore, there has to be contribution of some treatments for these strains so that production & productivity can be elevate.

Abyie Municipality

Population: 197.681 (Census of 2008) Mujled, Office of Animal Wealth. Mr. Idrees

Biraima (of Ma’alia tribe)

Animal wealth:

- 1.7 million head of cattle
- 1.25 million head of sheep
- 0.3 million head of goats
- 5.000 million head of horses

The above numbers equal about 50% of the total of animal wealth in the western sector (Kailik, Legawa, Ussalam & Abie)

Count of animal wealth according to municipality 2010:

Municipality	Cattle	Sheep	Goats	Camel	Horses	total
Greater Kadogli	958.240	377.128	474.689	32.849	46.733	1889639
Greater Dullenj	605.343	429.177	440.563	54.559	51.290	1580932
Greater Reshad	634.343	326.177	43.063	61.559	53.290	1118432
Abu Jibaihe	775.793	496.402	496.002	52.819	48.137	1869153
Telodi	1057.240	458.628	633.436	68.609	42.483	2260396
Total	4.030.959	2.087.112	2.087.753	270395	241.933	8.718.552

- Greater kadogli includes the municipality of (Kadogli, Elburam, Um Dorien & Hayban)
- Greater Dullenj includes the municipality of (El-Dullenj, Elgoze, Hebiela, Delami)
- Greater Reshad includes (El-Reshad & Abu Kershola)
- Abu Jibaihe includes (Abu Jibaihe & Eltadamon)
- Telodi includes (Telodi, Ellieri & Gedier)

Economic role of cattle:

Scientifically, cattle sector represents 40% of the agricultural, global domestic production (AGDP). Animal products equals one third of protein consumed by people. Demand on products increases with the increase of human element, increase of income & change of nutritional style. Pasture animals consume local plants & transform them to human food, which means using the lands that are not suitable to grow crops, consequently not harass crops' growers & thus not only provide food in marginal areas, but also finance services & production for a large sector of the community.

There are encouraging factors for small breeders & nomads to keep their breeds, including access to water & fodder, feeling of jealousy, provision of health/guidance services, marketing & suitable policies.

Diversity:

Diversity is an important element in cattle development & knowledge in improving breed. There is contrast between animals concerning type, breed & individual. Such contrast enables breeders to achieve their goals & the goals of their society, which takes interest in the output; there is contrast between the species & breeds & there is contrast between the individuals in a single breed. Genetic improvement depends on the contrast of genes to direct improvement towards genes of the upcoming original generations to enable the production of the desired output more efficiently under the umbrella of the economic, social future expected in a targeted productive environment.

Therefore, the species must be improved through artificial insemination, breeding among good species & breeding among calves of excellent genetic characteristics. Improving by artificial insemination can be achieved by bringing improved sperms & injecting local female animals with them to produce species that are of good quality & high productivity in meat & milk, which helps in forming new productive communities. By increasing the production of milk & meat, there can be established various advanced industries of meat & milk processing, creating new markets & a new productive condition of abundance that incites investors to enter in these pioneering projects, particularly since demand on animal products far more exceeds demand on plant products. Because of growing increase in developing countries during the past & the current centuries, pressure has obviously increased on the

input of food production. Most developing countries have headed towards importing European species known for their high output & short life cycle (high input, high output, short life cycle). Also now a day the investors export from Brazil the good sperms.

Unstudied crossbreeding produces a breed that is weak in production. At international level, scientists have found it in the types of weak input breeding where local species are concerned – that they have weak output & long life cycle (low input, low output, long life cycle).

In these types, crossbreeding & importation have both not increased the production of food; in addition, maybe more importantly, related activities have led to the decrease of overall production.

There is a strange phenomenon here, which is that the first generation (F1) of breeding always has to be good, contrary t the 3rd generation (F3) & the subsequent resulting sired generations where the defects start to show. It is also noted that milk & meat cows, during the last quarter of the past century, when thinking of genetic improvement, we have to bear in mind a number of things including:

1. The direct & indirect effect on the national herd.
2. Preserving local species to match biological varieties.
3. Providing additional food sources
4. Adding more laborers
5. Adding means of transportation to procure agricultural residuals.
6. Production of special livestock types of fodder.
7. Improvement of means of processing fodder types.
8. Use of preventive medicine
9. Provision of water & shade in harsh environments
10. Development of means of marketing to accommodate additional production.

It is worth mentioning that in such tropical regions as Sudan, there are poisonous substances leading to cattle death, particularly at the scarcity of pasture that leads to livestock having to eat such substances.

Sudan is the most failed state at the international level in this field for the following reasons:

1. Field surveys have proven that, in their natural environment, the cow in Butana & Kinana areas produce more than 40 pounds/day, which is the average of the production of hybrid cattle under good conditions. The production of foreign &

hybrid species in Jazeera villages was bad (change of color & no increased production).

2. At their first entry to Sudan in 1993, the percentage of death in the young of Se'anien goats was high & the death rate was 98% in the Goat Improvement Project in Hillut Kookoo.
3. The results of experiments held in restricted farms are not used scientifically & such experiments cannot be applied nationally, knowing that 80% of cattle is at the hands of Bedouins (traditional sector).
4. What is important is for our strategy to improve local species, control production quality & control the quality of the genetic source.
5. It is important to make the ideal use of genetic contrast that can be used to achieve the desires of the producer in making cattle more able to exploit present sources to produce food for man & to produce other agricultural products. It is important to establish a map & frames for collecting information, record it & classify the animals that are of high production value & of excellent breeding value for the purpose of spreading these excellent genes among all the national herd. It is important to indicate the attention needed in the environmental aspect in increasing the production. Care must be taken that any steps towards genetic improvement & treating the problems related to food, care, climate, improvement & combating diseases, can be made through birth, crossbreeding or replacement of animal embryos.

Chapter Four

Conflict in Sudan

Conflict

Definition:

The term “conflict” has a certain semantic fluidity in social science literature, where it is sometimes seen as an all-around negative phenomenon and sometimes as a normal occurrence or a catalyst of positive change. On the other hand, according to many students of the so-called new wars, conflict is a symptom of “global anarchy” (Kaplan 2000), of the breakdown of state authority, or of a rush to seize control over precious natural resources in an increasingly unregulated market. 8 From these perspectives, conflict is essentially negative, as it leads to social disintegration, wastage of economic and human resources, and

erosion of already weak government institutions. On the other hand, conflict (defined as contradiction among demands posed by the body politic to governments) is an intrinsic and even healthy part of social and political life. In turn, governance is nothing but conflict management, which means “reacting responsively to reduce demands in a manner consistent with human dignity so that the conflict does not

Escalate into violence” (Zartman 1997, 9).

example of a broad formulation of conflict is given by the authors of a training package on community- based forest resource conflict management, used by the Food and Agriculture Organization of the United Nations (FAO), which defines conflict as “A relationship among two or more opposing parties, whether marked by violence or not, based on actual or perceived differences in needs, interests and goals” (Means et al. 2002, 13).

Conflict

Transformation:

Conflict transformation aims at truly achieving positive peace. It not only aims to end violence and change negative relationships between the conflicting parties but also to change the political, social or economic structures that cause such negative relationships. Conflict transformation is aimed at empowering people to become involved in non- violent change process themselves, to help build sustainable conditions for peace and justice.

Conflict Resolution: Conflict resolution work is aimed at developing and offering a range of alternative approaches for handling disputes non- violently and effectively. The methods might include customary or traditional methods, joint problem-solving, negotiation, mediation, arbitration.

Conflict Management Conflicts management refers to the variety of ways by which people handle grievances- clashes of right and wrong. It includes such diverse phenomenon as gossip, ridicule, lynching, terrorism, warfare, feuding, genocide, law, mediation, and avoidance. Which of these diverse forms of conflict management will be used in any given case is predicted and explained by the social structure- or social geometry- of the case.

Sudan has been wracked by civil war and regional conflict for most of the past fifty years. At the same time, Sudan suffers from a number of severe environmental problems, both within and outside current and historical conflict- affected areas. Found that the connections between conflict and environment in Sudan are both complex and penetrate: while many of the conflicts have been initiated partly by tension over the use of shared natural resources have often been damaged by conflict.

Conflicts have directly affected over 60percent of the country for the last 50 years, and hence greatly influenced its development.

Understanding Sudan's complex mosaic of conflicts is an essential first step in establishing the linkages between conflict and environment in the region.

The major conflicts

Major conflicts have at times extended over as much as 60 percent of the territory of Sudan, principally in the ten southern states, but also in the west (all five Darfur states), the centre (Blue Nile and southern Kordofan states), the east (Kassala state) and the north-east (Red Sea state). In total, over 15 million people have been directly affected, not including the approximately six million people currently still impacted in Darfur. Total conflict related casualties are unknown, but estimated by arrange of sources to be in the range of two to three million.

Landmines have been used widely in most major conflicts. Minefields have been abandoned without marking of extraction and are mostly unmapped. As result, Sudan now suffers from a severe landmine legacy which continues to cause civilian casualties. It should be noted that there are no reports of extensive use of landmines in the ongoing war in Darfur.

There is no firm field or documented evidence of any unconventional weapons (chemical, nuclear or biological) ever being held or used in Sudan. Some local communities reported that drinking water wells had been poisoned in Darfur, but in the absence of detail and opportunity for inspection, no one investigates this issue further.

DARFUR

Fighting in Darfur occurred intermittently for least thirty years. Until 2003, it was mostly confined to series of partly connected tribal and local conflicts. In early 2003, these hostilities escalated into a full-scale military confrontation in all three Darfur states, which also frequently spills into neighbouring Chad and the central Africa Republic.

The ongoing Darfur conflict is characterized by a ‘scorched earth’ campaign carried out by militias over large areas, resulting in a significant number of civilian deaths, the widespread destruction of villages and forests, and the displacement of victims into camps for protection, food and water. Over two million people are estimated by a range of sources to be between 200,000 and 500,000.

Water rights and benefits from the Nile:

Competition for the benefits accrued from the use of surface water was also an important contributing factor of the civil war, as illustrated by the Jonglei canal project, which were a cause as well as a victim of the conflict that flared up in Southern Sudan in 1983. The significance of this issue has not declined over time and tensions over attempts to re-start the project are still high.

However, a number of institutional safeguards are likely to prevent a re-instigation of conflict over water rights alone at the state and federal level. First, as a high profile and easily identifiable issue, it receives significant attention from GONU and GOSS leadership, as well as international assistance in the form of programmes like the Nile Basin Initiative.

Second, major projects such as new dams or canals require both large investments and long periods of time, and this developments and process(in its modern form at least) has a range of built-in safeguards to identify and mitigate the risk of conflict.

Many causes that makes conflicts:

Timber and war economy:

While there is no indication that timber has been a major contributing cause of the instigation of conflict in Sudan, there is clear evidence that revenue from hardwood timber sales helped sustain the north-south civil war. Timber became part of the war economy, and there are now signs that this process is being repeated with charcoal in Darfur. Overall however, the timber- conflict linkage in Sudan is considered to be mainly an environmental impact issue (rather than a conflict catalyst).

Local conflicts over rangeland and rain-fed agricultural land:

Local clashes over rangeland and rain-fed agricultural land have occurred throughout Sudan's recorded history. In the absence of demographic and environmental change, such conflicts would generally be considered a social, political or economic issue and not warrant an assessment purely on environmental grounds. However, environmental issues like desertification, land degradation and climate change are becoming major factors in these conflicts.

Environmental linkages to local conflicts over rangeland and rain-fed agricultural land:-

Introduction and limits to the observed linkages:

It is important to note that while environmental problems affect rangeland and rain-fed agricultural land across virtually all of Sudan, they are clearly and strongly linked to conflict in a minority of cases and regions only. These linkages do exist, but their significance and geographic scale should not be exaggerated.

That said, there is substantial evidence of a strong link between the recent occurrence of local conflict and environmental degradation of rangeland and rain-fed agricultural land in the drier parts of Sudan.

The historical background: a tradition of local conflict and resolution

Violent conflict resulting partly from competition over agricultural and grazing land is a worldwide and age-old phenomenon. In Sudan- and particularly in Darfur and Kordofan- there is an extensive history of local clashes associated with this issue. A 2003 study on the causes of conflict in Darfur from 1930 to 2000, for example, indicates that competition for

pastoral land and water has been a driving force behind the majority of local confrontations for the last 70 years.

Causes of local conflicts in Darfur 1930 to 2000 (sample)

No	Tribal group involved	Year	Main cause of conflict
1	Kababish, kawahla, Berti and Medoub	1932	Grazing and water right
2	Kababish, Medoub and Zyadiya	1957	Grazing and water right
3	Rezeigat, Baggara and Maalia	1975	Grazing and water right
4	Arab and Fur	1989	Grazing, cross-boundary politics
5	Zaghawa and Maalia	1991	Land

Theories of natural resource scarcity and application to local conflict in Sudan

Academic research and the discourse on the role of natural resource scarcity as a driver of conflict have developed significantly over the last decade . In light of the ongoing Darfur crisis, Sudan is a prime example of the importance, complexity and political sensitivity of the topic. The following analysis borrows heavily from the language and concepts used by leading researchers in this field.

As a basis for discussion, the environmentally significant factors that contribute to conflict related to rangeland and rain-fed agricultural land have been divided into four groups:

Supply: factors affecting the available resources;

Demand: factors affecting the demand for resources;

Land use: changes affecting the way remaining resources are shared; and

Institutional and development factors.

While all the purely environmental factors are supply issues, they have to be put into the context of demand and institution-specific factors.

Human population growth

In the underlying driver of increased demand for natural resources. Sudan has an overall growth rate of over 2.6 percent per annum, masking much higher localized rates. In central Darfur, for example , government statistics indicate a regional population (linear) growth rate of 12 percent per annum, from 3 persons/km in 2003.

These growth rates are indicative of large-scale in-migration, in this case mainly from the north and possibly due to environmental factors such as desertification.

A lack of development and Livelihood options:

Outside of the main urban areas, Sudan remains very poor and underdeveloped. Rural populations consequently have very few options to solve these agricultural crises, as solutions like agricultural developments, improvements in pasture and stock quality, and using working capital to cover short-term needs and alternative employment are simply not available.

Indirect and secondary environmental impacts of conflict

The environmental impacts of population displacement

After civilian deaths and injuries, the most significant effect on the population of Sudan has been displacement-people fleeing conflict zones seeking security. An estimated five million people (7 to 12 percent of the estimated total population of Sudan) have been displaced to date, and less than one million have returned. The number of displaced is rising due to the continuing conflict in Darfur. The great majority of the displaced have come from rural areas and cities. Over two million have relocated to the capital city, Khartoum.

Background to the recommendations

The analysis of the linkages between conflict and environment in Sudan has so far been largely confined to academic circles. In Sudan, only USAID has explicitly integrated peace building into the design of its environmental programme in southern Sudan. It is important that this discussion be broadened to include the government and the United Nations. International peace keeping initiatives and implementing organizations. Such as the Africa Union Mission to Sudan (AMIS) and the United Nations Mission to Sudan (UMIS), should particularly take this issue in account.

Recommendations for the international community

This will entail a major awareness-raising exercise by UNEP and the international community in Sudan. And will need to be incorporated into response strategies for bodies such as the Africa Union, the UN Development group (UNDG) and the UN Department of Peacekeeping Operations (UNDPKO).

General Characteristics

Greater Kordofan includes the two states of North and South Kordofan, each of which absorbed part of the territory of a third state formerly named West Kordofan in January 2005. The two states have a combined size of 380,000 square kilometers and a population of about 3.8 million people; about 75 percent of the population lives in rural areas. Their social and ethnic composition is rather complex, with a variety of groups that can be differentiated on the basis of location, tribal affiliation, and form of livelihood (which in many cases is characterized by some form of mobility). The North–South conflict formally concluded with a Comprehensive Peace Agreement in January 2005 has resulted in internal displacement, particularly in South Kordofan and in the Nuba Mountains in particular.. Parts of South Kordofan thus host a sizeable population of internally displaced persons (IDPs).

Human development indicators pertaining to literacy, healthcare, and life expectancy in Kordofan compare unfavorably with the averages for the Sudan. Based on unpublished figures obtained from the United Nations Population Fund in Sudan, for instance, in 1993 only about 29 percent of women and 52 percent of men in the region were literate (against 41 and 66 percent respectively at the national level).

Rural poverty is widespread: according to a household survey conducted by the International Fund for Agricultural Development (IFAD) in May 2004 in Greater Kordofan, destitute households lacking both assets and labor power were around 25 percent of the total in North Kordofan, 30 percent in South Kordofan, and 17 percent in then West Kordofan. Poor households (those owning few assets and characterized by high vulnerability) were about 30 percent of the total in North Kordofan and about 45 percent in the rest of the region, while less poor households (households that can satisfy their basic needs but may be vulnerable to serious crises) were about 26 percent of the population in the region as a whole. Households headed by women were disproportionately represented among the poorest, and their numbers have grown over the past decade due to conflict and male migration. Kordofan thus host a sizeable population of internally displaced persons (IDPs).

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A review of the case studies yields a typology of conflicting relations that confirms the results of other studies of the region. The IFAD Western Sudan Resource Management Programme (WSNRMP) report for instance listed various types of conflict involving pastoralists and farmers along stock routes and in villages (mostly due to livestock encroaching on farmland or to farmers cultivating land meant for grazing), nomadic or transhumant pastoralists and leaseholders of mechanized farms (mostly because many farms have been set up on stock routes, in grazing areas, or around watering points), and camel herders and owners of gum arabic trees. A fourth kind of conflict listed in the Report centers around the use of hafirs (see glossary). Some of these were originally built as water points for livestock, but recently they have been fenced off by farmers, especially for horticultural production (IFAD 2004, 19–20). Such conflicts were of various degrees, from competition over shared resources to open friction and recourse to

informal or, less often, formal mediating or judicial institutions. Sustained collective violence was largely absent from the list, though such violence has been a significant phenomenon in parts of Kordofan over the past few decades. This may be because the link between natural resources and intergroup violence in the region (for example, in situations such as the conflict between Baggara and Nuba around the Nuba Mountains) has often been indirect, making it difficult to speak of “natural resource-based conflict” without qualifications. This is also true elsewhere in the Sudan, since user groups have usually taken up arms against each other only when there has been an overlap of political and resource-related factors fueling conflict on either the “push” or the “pull” side. Salient political factors have included the recently concluded North–South war, the influence of neighboring countries and rebel groups on intertribal relations, and the growing ethnic polarization of Sudanese politics. All of these factors have shaped and intensified resource competition as well as violence among certain groups with competing livelihood strategies. In Kordofan, for instance, relations between the Baggara (primarily pastoralists) and the Nuba (primarily settled farmers) turned into open conflict only when the state armed the former in the 1980s to fight as popular militias against the Southern rebels of the Sudan Peoples’ Liberation

Army (SPLA), though their different livelihood systems and resource claims occasioned competition long before that time.

The overlap of these political and resource- or livelihood-related factors in encouraging or complicating competition over natural resources is evident also in the case studies and background research undertaken for this study.

Different kinds of conflict in Kordofan.

In 1992 the conflict between the Government and SPLM [Sudan Peoples' Liberation Movement] forces intensified, and SPLM forces occupied the rich grazing areas in the far south of South Kordofan,

Which used to be a good grazing area for Hawazama pastoralists from South Kordofan and Messerya pastoralists from West Kordofan. The occupied areas contained important stock routes for the nomadic tribes of Hawazama and Messerya, who are allied to the government that has used them as militias in its fight against SPLM forces. The SPLM occupation forced Hawazama tribes to change their stock routes and start using new routes close to the village of Al Tokma, leading to progressive encroachment by livestock and by pastoralists into village lands. At the same time, and also due to the SPLM occupation of some of their grazing areas, Messerya pastoralists also began to enter the area of the village to graze their animals, although historically their stock routes had not been in its proximity. This has caused damage to the crops of village farmers, who are ethnically also distinct from the Messerya and Hawazama (who are of "Arab" origins) because they belong to the Delleng tribe, who is of Nuba origin. Despite a cease-fire

agreement between the Government and SPLM since January 2001 and up to the last season of 2003, pastoralists and their livestock continued to enter the area because their grazing grounds are still under SPLM forces, creating a situation in which competition over the same land has been compounded by ethnic and political factors encouraging attrition and complicating the possibility of recourse to the government as a reliable and neutral mediator. Field investigations indeed revealed that there were no official mechanisms in place to settle disputes originated in livestock encroachments, while traditional authorities such as the village Sheikh Gism Allah Bakhit found themselves lacking appropriate judicial or enforcement instruments (such as a police force) to resolve these disputes with the necessary authority. In addition, the Sheikh attributed his lack of enforcement authority (which his predecessors up to 1970 used to have) to his lack of affiliation with the ruling Congress Party,

pointing at a weakening of tribal authority as at least in part a problem of formal governance. This was also evident in the fact that villagers did not approach their Amir because they claimed that he is a political appointee and the tribes with whom they are in conflict are allied to the Government, so they do not trust him to reflect their opinion or be keen to resolve the issue in a fair manner. As a result of their perceived inability to seek support from mediating institutions, the villagers resorted to burning pastureland, with considerable damage to the environment, so that the area would not attract pastoralists. Villagers also reported several incidences of threats by young herders carrying arms when confronted by farmers whose cultivated areas are encroached upon. In general, they feel that they are not part of the decision making process and their conflict is with stronger parties who are armed and allied to the government. They feel that it is their rivals who make the rules, or perhaps rules are made to support their rivals. Those who are supposed to protect their interests are deprived of powers (the Sheikh) or allied to the Government, hence colluding with the group with who they are in conflict. In sum, villagers expressed a feeling of being in a state of lawlessness, which in their view justified recourse to defensive mechanisms such as burning grazing areas, even if they are also negatively affected by this action...”

Conflict between Farmer and Herders:

Conflict along stock routes and in gum Arabic forests

As mentioned in previous chapters, the livelihood systems of different pastoral groups (camel herders, cattle herders, sheepherders, and agro-pastoralists) demand more or less extensive seasonal movements in search of water and forage, the availability of which varies seasonally in different areas. Traditionally, settled communities have negotiated these seasonal movements with pastoralists in an institutionalized way (at times also with state involvement), identifying corridors for the passage of livestock and establishing rights and obligations to prevent damage to crops and to promote the complementary use of shared natural resources. Until the 1970s, when trespassing occurred, a variety of customary mechanisms were available to settle disputes, usually based on a principle of subsidiarity. Since the colonial period, repeated efforts have been made to give formal state recognition to annual or semipermanent stock routes (maraheel). Route maps have been developed and distributed in communities through local government offices. Up until the last civil strife, there were at least 20 formally recognized maraheel in Greater Kordofan. A number of changes have taken place over the last three decades, such as expansion of mechanized farming, the civil war, displacement of people, and lack or deterioration of services along

existing routes; as a result many of the main maraheel have become less viable, and pastoralists have begun to stray into various bifurcations or alternative routes, often encroaching on farmland. These changes combined with increased demographic pressure and a lack of technology to improve the productivity of smallholdings has generated a tendency among settled farmers to expand into areas around traditional farmlands, sometimes leading them to encroach on established stock routes. A common type of conflict occurs as a result of such mutual encroachment. Although this is not an altogether new phenomenon, it is now occurring at a time when demographic, technological, and developmental pressures and environmental degradation are severe. A related, more recent type of conflict, pitting farmers against herders, results from the fact that gum arabic tree owners increasingly prohibit pastoralists from grazing their stock on foliage, since this limits gum production. This phenomenon has not been significant in North Kordofan, but it has grown as the gum arabic belt has migrated to the south since the 1983–85 droughts, particularly.

On the eastern slopes of the Nuba Mountains. In the original location of the belt in the light savannah of North Kordofan, strong ties exist between nomadic and settled tribes, but in southern areas gum arabic

tree owners are more likely to be from ethnic groups (the Nuba in particular) who are already at odds with nomadic tribes for reasons related to the North–South conflict, and who may therefore be particularly reluctant to allow them to graze on the foliage of their trees.

Conflict over the use of hafirs

Some of our cases are about hafirs built to water livestock that have been taken over by agriculturalists (notably nonlocal farmers) to water horticultural crops, which are increasingly cultivated to take advantage of growing market demand for horticultural products. These farmers generally fence off hafirs to prevent pastoralists from watering their livestock there, forcing them to travel greater distances than planned in order to access water. The result is not only tension between farmers and pastoralists but also overgrazing on pastureland surrounding unfenced watering points and unsustainable distribution of livestock around them. In a number of instances, pastoralists have in turn misused hafirs built for villages and damaged them, threatened villagers claiming primary rights over these water points, and caused environmental degradation around them. In some cases, the sedentary population's growing awareness of the health hazards of allowing animals into hafirs meant for village use has intensified tension between villagers and pastoralists, particularly because in such

situations no compromise solutions, such as negotiated sharing of water ponds, may be possible.

Conflict around gardens

Some farmers (notably but not exclusively nonlocal) grow horticultural crops along wadis and khors, which carry considerable amounts of water and silt in the rainy season. In the dry season, these farmers depend on shallow ground water aquifers. Due to the growth of market demand for horticultural produce, an increasing number of local farmers have also started to engage in this kind of production, which was traditionally in the realm of women's activity in home gardens. Many have established fences around their gardens for protection from livestock encroachment, blocking the passage of livestock toward wadi and khor watering points and igniting conflict between garden owners and pastoralists.

Conflict between new settlers and dar owners

In North Kordofan the most important dars, or tribal homelands, are those of the Bederyah (around El Obied), Gawamma (Rahad and Um Rawaba), Hamid (Bara), Kababish (Sodery) and Kawahla (Um Badir). Other non-dar-holding groups enjoy the status of affiliated tribes, which means that they can live in a dar and use its resources, but their leaders are subordinated to the authority of the local nazir, or tribal chief, according to customary law. Similar to other parts of Sudan, affiliated tribes mainly practice mobile pastoralism, though this may have been more likely when the dar system was consolidated than at present, when darless tribes may well have evolved into semisedentary agro-pastoralist groups. In Kordofan, such tribes include the Showihat, Daju, Manasir, Bargo, Fellata, and Shanabla. This does not mean that pastoralists from non-dar-holding tribes, or indeed pastoralists in general, can only move through and use resources in the territory of the tribe to which they are affiliated. Rather, pastoralists in general often acquire the right to pass through and temporarily reside on the land of other tribes, depending on a series of customary norms based on negotiation among concerned groups. In this system, open conflict may arise only when a group settles in the dar of another group without agreeing to abide by local traditions and authority structures, or when it encroaches upon a dar without the consent of its traditional leaders. While this type of situation was not unknown during the precolonial period, under British domination this type of conflict became relatively rare. However, some legislation passed by the Government of Sudan in the 1970s and the early 1980s paved the way for more occurrences of this type of conflict, partly by changing the land tenure system

based on the notion of the dar and partly by directly weakening the NA. In the case studies reviewed for this study, the weakening of the dar system has encouraged darless tribes to claim right of settlement

over areas traditionally held by others. When brought before state courts, such claims have at times been supported by the judicial system, not necessarily out of lack of impartiality or out of a policy of favoring nomadic or seminomadic groups (though some of these were “enrolled” by the state to fight against Southern rebels at various points in time), but rather because the system upholds resource entitlements based on statutory law. Accordingly, legally enforceable entitlements regulating settlement should depend only on state ownership of all unregistered natural resources, on private property, and on the (formally) equal rights of settlement of every Sudanese citizen anywhere in the national territory.

Conflict between Pastoralists/Small Farmers and Government/Large Private Investors

Conflict over mechanized farming areas

In the research area there are approximately 2.3 million feddans of demarcated mechanized farms and about the same amount of undemarcated mechanized farms. Mechanized farms have been installed since the 1970s, particularly in areas considered as “empty” and hence as rightful state property based on the criteria of the 1970 Unregistered Land Act and the 1983 Civil Transaction Act (both of which regarded as

state property essentially all land not registered as a private holding). In many cases, these were areas previously used as seasonal grazing lands and stock routes by pastoralists, so that their seizure and allocation to mechanized farming schemes has often resulted in a reduction of access to pasture, water, and passage areas for livestock owners (except for scheme leaseholders complementing farming with livestock production). As noted by Shazali (2002), who conducted research on the effects of scheme concessions on the livelihoods of traditional farmers and herders, schemes often “crossed the colonial grazing lines, blocked access to watering points, and disrupted numerous important pastoral routes. As pastoral routes and corridors in the farming areas were narrowed, incidents of crop damage proliferated with a consequent intensification of disputes between farmers and pastoralists.” In addition, mechanized farming schemes at times took over land traditionally used for rainfed farming by individuals or on a communal basis, particularly when this land was not continuously farmed but rather used in rotational cycles. The result has been a significant blow to the livelihood strategies of many small farmers in poor rainfed areas, who often

already operate in fragile subsistence economies. Overall, crop production is traditionally a risky business for these farmers, who have historically developed various mechanisms to reduce risk and adapt to difficult environments, including customary norms regulating farmers' access to

large tracts of land to practice shifting cultivation. The government's decision to seize lands to allocate them for mechanized agriculture has deprived traditional producers from this risk-reducing strategy, gradually creating the conditions for increasing competition among local farmers, between pastoralists, farmers, and mechanized agriculture scheme holders, and finally between traditional local farmers and scheme holders, most of whom are urban merchants or civil servants with political ties to the federal government.

Table 1. Distribution of case studies among categories of conflict

	Type of conflict	Number of cases studied
I	Conflict between pastoralists and farmers over	10
	Land and pasture around stock routes and in village lands	7
	Use of hafirs	2
	Plots cultivated as vegetable gardens	1
II	Conflict between pastoralists/farmers and large private investors and the state over	5
	Total	

Conflict over Oil Extraction Areas

Oil entered the list of Sudanese exports in September, 1999.

According to official estimations, the underground quantity is about 1.6 billion barrels, most of which is in the regions of Kordofan & Southern Kordofan. Oil differs from other exports by its being a commodity deserving its price as soon as it has been extracted & before that, for its strategic importance for the State. Its importance stems also from the transactions & concessions made by the State & international companies desiring to invest; from this perspective, oil is not merely another commodity added to the list of Sudanese exports, but it is a first class item that is depended upon economically & politically with its role in shaping the fate of Sudan equaling that of the army, sects & the movements of the masses.

Naturally, oil has a deep effect on the total construction of the economy whereas the percentage of the industrial sector within the total, annual production has increased to 20% (before the Secession, with a growth percent of 11% during 2005, Sigmund Throfiski, a French writer.)

Many pastoral tribes in these areas, particularly oil exploration areas, seek to own large pieces of lands which they claim their ownership of them & solicit other tribes, which are the legitimate owners of the lands, to wage war with them. The latter tribes have been on these lands on the grounds of their ancestral, inherited presence there & their presence prior to the discovery of oil in these areas. Because oil companies have been used to compensate the pastoral tribes with huge sums of money, they have opened up the doors of adventure for non-deserving parties, some of which have resorted to buying heavy armament (cannons, missiles, R.B.G & automatic “weapons”). The market of these types of weapons is present in Southern Sudan & the neighbouring state of Darfur.

The matter is more complicated by the fact that exploration surveys are present in vast areas of pasture & agricultural lands, which makes overlapping possible & complicated between the lands of these tribes & representing a source of conflict over the lands, particularly since the huge sums of compensations are usually made to individuals, not to the tribes in the form of services for the whole area.

All these reasons collectively, & others, have negatively contributed to the enthusiasm of international companies to work in the area or to take the risk of extracting oil, particularly since the tribes there & groups have adopted an attacking method by kidnapping many workers & engineers & demanding ransoms to set them free, which has placed the state & Central governments in embarrassing situations.

Investment in oil-related infrastructure has increased considerably since Sudan began to exploit its oil resources in 1995, in cooperation with foreign companies. Because this is a premium sector for economic development, Sudan’s Government made the obvious choice in initiating & encouraging

investment in oil extraction. However, the construction of oil-related infrastructure damages the natural & social environment of areas directly or indirectly affected by the oil industry.

Looking back, we find that observers & interviewees argued that construction was carried out without taking into consideration such externalities as the impact on rural

livelihood. Therefore, the Government commissioned several assessments of the environment impact of oil production & transportation, including an August 1998 report on the Mujled Basin oil Development Project (including the oil pipeline system) for the Chinese Petroleum Engineering & Construction Corporation (CPECC). This Report was noteworthy because it included a section with recommendations for compensating affected rural communities for damages caused by the Project. In some cases, it even recommended that communities be resettled. However, the recommendations of that & similar reports have not been fully implemented by government agencies in charge of developing the oil sector. On the contrary, oil investments, including development of oil fields, roads & pipelines, have blocked stock routes, reduced forest areas & farmland & obstructed access to good water sources for both sedentary & mobile populations, without adequate planning for alternatives or compensations.

More evidence comes from a report produced by Talisman, a foreign oil investment company, which features a series of satellite images collected in 2001 that show how the water table in Sudan was affected by the construction of roadbeds on the Mujled-Hijlij route. Despite the economic importance & positive impact they have had on the area, the roadbeds have negatively affected the flow of water into farmland & pasture areas. However, adequate planning has not been done to obviate the problem of affected resource-users, including communities interviewed for this problem & living around Balliela

Kadogli road (which was also built in relation to oil industry). The oil pipeline has had significant negative externalities, especially because it crossed village- farms in many areas without local communities receiving adequate compensation, if any. In some cases, open confrontations occurred between affected groups & pipeline, Government authorities that required the intervention of police forces; with more oil investments envisaged for the future, more local conflicts of this kind can be expected unless adequate provisions are made for minimizing the impact of such investments on local communities.

ENVIRONMENTAL AND SOCIOECONOMIC IMPLICATION OF

CONFLICT IN KORDOFAN :

The many years of civil war and ethnopolitical strife that Sudan has witnessed and is still witnessing in areas like Darfur have had a devastating impact on the natural and socioeconomic environment, notably in areas directly affected by fighting and also those, like Kordofan, that have mostly been on the fringes of the civil war. As some case studies reveal, ongoing conflicts over natural resources in some of these areas (notably in “transitional” areas between government and SPLM-controlled territory) have resulted from the war and its reverberations. Conflicts have been generated, for example, by a divide-and-rule, patron-client policy by both the state and the SPLM and a government that preference for military rather than development expenditures. Environmental degradation has further fed these conflicts, but it has only done so in the context of a complex interdependence of mutually reinforcing factors, rather than in the form of a univocal causality. This interdependence is evident, for instance, around the phenomenon of overgrazing, which is generally considered to be one of the major signs of environmental degradation in the area. In part, overgrazing is a consequence of reduced availability of grazing due to the expansion of mechanized agriculture, oil investments, and so forth. Moreover, many traditional grazing areas have become unavailable because of climatic changes, desertification, and the more or less temporary inaccessibility of certain areas as a result of insecurity caused by the civil war and by small-scale conflicts. Since the mid-1980s, this combination of factors has put pressure on pastoralists to seek pasture away from traditional stock routes and to concentrate livestock in the relatively few areas that are available as pastureland. In some cases, such concentration has in turn caused lasting damage to the plant cover around water points, reducing or halting the process of plant regeneration traditionally made possible by customary practices. While harmful in the medium and long term, many nomadic groups have felt compelled to choose such concentration and the resulting overgrazing in the absence of better short-term alternatives. Moreover, up until the late 1980s, mobile pastoralists formed small camps and traveled with relatively small groups of livestock. Later on, the insecurity generated by the civil war and by more localized conflicts began to push them to move in larger groups, which in turn leads to overgrazing and to a greater likelihood of conflict with other resource users. For instance, growing numbers of farmers are reported to deliberately burn pasture to keep pastoralists away from their land, ostensibly to defend themselves and their crops and to avoid conflict. The Range and Pasture Administration estimates that 20 to 30 percent of the

herbaceous biomass of the rangeland is burned and destroyed annually (not all deliberately, however). Ref (International Food Policy Research Institute, 2003, K street N.W. Washington DC (2011)

Conflict and DDR

DDR Defined:

Disarmament , Disarmament is the collection , documentation, control and disposal of small arms, ammunition, explosives and light and heavy weapons of combatants and often also of the civilian population .

Disarmament also includes the development of responsible arms management programmes .

Demobilization is the formal and controlled discharge of active combatants from armed 'forces or other armed groups. The first stage of demobilization may extend from the processing of individual combatants in temporary centres to the massing of troops in camps designated for this purpose (cantonment sites, encampments, assembly areas or barracks). The second stage of demobilization encompasses the support package provided to the demobilized , which is called reinsertion .

Reinsertion is the assistance offered to ex-combatants during demobilization but prior to the longer-term process of reintegration. Reinsertion is a form of transitional assistance to help cover the basic needs of ex-combatants and their families and can include transitional safety allowances , food, clothes , shelter , medical services , short-term education, training , employment and tools. While reintegration is a long- term, continuous social and economic process of development, reinsertion is a short-term material and/or financial assistance to meet immediate needs, and can last up to one year .

Reintegration is the process by which ex-combatant acquire civilian status and gain sustainable employment and income. Reintegration is essentially a social and economic process with an open time frame, primarily taking place in communities at the local level. It is part of the general development of a country and a national responsibility and often necessitates long-term external assistance .

What is DDR :

The DDR of ex-combatants is a complex process, with political, military, security, humanitarian and socio-economic dimensions . it aims to address the post-conflict security challenges that arise from ex-combatants being left without livelihoods or support network, other than their former comrades , during the critical transition period from conflict to peace and development . DDR seeks to support the ex-combatants economic and social reintegration , so they can be the main beneficiaries of the programme should ultimately be the wider community .

What are the objectives of DDR :

DDR has the following objectives :

1. To contribute to security and stability by facilitating reintegration and providing the enabling environment for rehabilitation and recovery to begin.
2. To restore trust through confidence-building among conflicting factions and with general population.
3. To help prevent or mitigate future violent conflict.
4. To contribute to national reconciliation.
5. To free up human and financial resources, and social capital, for reconstruction and development.

DDR alone, however, cannot be expected to prevent further conflict and restore stability. It must be accompanied by other economic, political reforms. DDR must therefore be conceptualized, designed, planned and implemented within a wider recovery and development framework .

Promoting peace and reconciliation:

Civilian 'resentment at the special treatment of ex-combatants can become an impediment to successful and lasting reintegration a key objective of the DDR programme must therefore be to ensure that all stakeholders understand that DDR is not about rewarding ex-combatants (except in the very specific case of Wars of liberation, where ex-combatants are perceived as heroes), but rather about protecting the civilian population from further insecurity and abuse. As outlined before ensuring local and national ownership of the DDR process can help allay fears by creating a clear understanding of the aim of DDR .

Beyond this central issue, may well be a need for specific interventions , at the national and local level, regarding dispute resolution mechanisms access to justice , and reconciliation efforts that need to happen in parallel to DDR. As civil society and womens, groups are often heavily engaged in reconciliation and reintegration activities prior to a UN intervention, these issues will require a participatory planning process to define priorities and allocate scarce resources within the limited scope of what the DDR programme can do, while assuring clear linkages to parallel efforts.

The Role of Agricultural co- operatives in Reintegration in South Kordofan

Introduction:

The concept of co- operation means binding of groups on basis of commitments and rights to face the economic, social, legal and political problems.

The co- operation behavior started since the industrial revolution and the development of trade commercialization activities in 1659.

The real co- operative movement started in 1842 with a co- operative society by Dr. William King.

In Sudan the co - operative activities started later through traditional means and the outcome was the following societies:-

1. The hunting groups in western Sudan.
2. The co- operative shop project in Medani.
3. The co- operative in Northern Sudan.
4. The co- operative developed till 1944 by Wad Sulfab for rendering agricultural services.
5. Then the endorsement of the co- operative law in 1948 and co –operative section was established as part of the economic and trade department,
6. The new Law has been endorsed in 1973 with following criteria:-
 - a. Overseeing the co- operative movement.
 - b. Considering the co- operative assets as public assets and money.
 - c. Giving the co- operative societies privileges exemption.
 - d. Lastly the current law has been endorsed in 1999 and the co- operative members reach 11.7% of the country population.
 - e. The co- operative movement (has the following assisting institutions:-
 - f.National centre for co- operative trading.

- g. Islamic development and co-operative bank.
- h. Central co- operative Corporation for labors.
- i. National insurance Company.
- j. National co- operative Corporation for Farmers.

The obstructs and problems hindering the development of co- operative movement in

Sudan:--

- 1. Economic problems.
- 2. A Low capital of co- operative societies.
- 3. Poor link between co- operative societies and Islamic Development Co- operative Bank.
- 4. A low return from the co- operative activities.
- 5. The negative impact of the economic policy adopted in 1996.

Social Problems:

- 1. illiteracy.
- 2. Presence of tribal commitment.
- 3. The continuous migration internally and externally.

Agricultural Problems:

- 1. Absence of co- operative societies boards.
- 2. Irregularity of the members meetings.

Legal Problems:

Problem associated with the enforcement of co- operative law.

Awareness Problems:

- 1. - Low commitment to the co~ operative societies due to lack of awareness
- 2. about the co- operation culture.
- 3. -The conflicts between the tribes lead to social and political instability.

The Co-operative Societies of DDR North T

The number of disarmament reached 350 000 which led to insecurity at both national and local levels. The need for reintegration necessitates the formation of co- operatives' organizations for better social integration in this regard. The ministry of finance purchased 82 tractors implement to assist the returnees in their livelihood. The distribution of such tractors to the involved sectors is as follows:-

1. 40 for Southern Kordofan, 31 for B.N, 9 for Kassala, 2 for social Security
2. Administration, 2 for Khartoum sector, 10 Planters and 27 pumps and 3 wide
3. level disc for B.N.
4. There is 31 co- operative societies established in B.N and 33 in Southern
5. Kordofan and 26 in Kassala.

The formation of societies faced the following problems:-

1. There is no consideration for the geographical availability of the disarmed people.
2. There is no qualified staff to run the societies.
3. There is no linkage between the societies and the concerned authorities such as ministry of Agriculture and Animal Resource , Irrigation and co- operative administration in the states.
4. Poor training of the disarmants and the tractors operators.
5. Insufficient agricultural inputs.
6. No link between the societies and the financial institutions.
7. No follow up for the societies while formation period.
8. No budget allotted for the co- operatives.
9. Lack of transportation means.
10. Lack of agricultural lands allotted to the co- operatives.

However the co- operative activities lead to security stabilization in both B.N and Southern Kordofan.

For improving the performance of the societies, the administration body was formed and equipped with transportation and communication means.

The administration visited the 3 sectors and faced the problems at a grass root levels in order to solve such problems and to redirect the societies.

The Current Situation of The Co-operative Societies

The working societies are 90 and the number of beneficiaries is 12530 from societies and 7900 from the local community.

Remarks:

1. More than 25 society have bank account reach 1000 - 4000 SDP.
2. 10 meeting were convened to see the financial status.
3. 5 societies were audited to abide conflicts and to improve the performance

The way forward:

The upcoming strategy will focus on the following:-

1. Reformation of the working C. S with consideration of the reforms recommended in the report.
2. Conducting and survey pertinent to the economic activities in the targeted areas, such as agriculture, animal production, trade, rural industry, agro- industry and mining.
3. Inviting the international and local organization to contribute in financing the co-operative societies.
4. Co ordination with commercial and specialized banks for finance the C.S.
5. Training of the C. S staff at local and regional levels.
6. Completion of the Tactor fleet.
7. A implementation of the plan for rehabilitation of the Eastern Sudan in the field of co-operatives.
8. Establishment of the C.S for Darfour and Northern Kordofan in addition to the expansion in the other sectors.
9. Provision of transportation means.
10. Formation of investment body to contribute in financing the co-operative activities.`

Chapter Five

Murhal

"Murhal" is a culturally known word in Sudanese vocabulary; it refers to the traditional practice in western Sudan & some other parts of Sudan where people have to move with their cattle from the areas of Autumn in the North in the season of rain to the area of summer in the South in search of pasture & water for themselves & their cattle. Murhal includes man, cattle & route through which both man & cattle herds usually move at particular times of the year from a place that has become lacking of pasture (because of too much rain) to another that has become rich in pasture & water. The width of Murhal rout usually ranges from 40 – 60 km.

Murhal people move in groups of 40 people in each group which is called "zhayena" with its sheikh. The Mayordom is made up of 10 sheikhdoms, with each sheikhdom made up of 40 people as mentioned before, thereby forming 400 people comprising the total of Murhal.

Each sheikhdom has its own ranch that pays tax & moves in one line towards the sea (summer region).

The Murhal moves from Babanoosa to Hijlij & has specific places to stay at for rest. They usually reach such places at noon at about 2 o'clock where they stay at a place of water for one or two days according to pasture, water & to give the cattle some rest. At its arrival to the summer region, Murhal divides to districts. When Murhal reaches the area of Dembelowia, for instance, all the families, children & sheikhs move towards water & pasture. Two months later, Murhal goes back with the families.

West bound Murhal in the region of Hulloof keeps the women & children in the areas of Um-Shewaya, Elgureshi & Uttiyat while the middle Murhal is at the areas of Urrewasi, Usheggi, Hulloof, Uttena, Um-Gelala, Goli, Ulhiloo & Kejak.

Eastern Murhal goes to the areas of Elmelum, Eldembeloya, Ujaj, Kelema & Gubais, which are markets where women, children, youths & old men go to with their beasts.

Murhal problems:

All Murhals have problems that happen between farmers & shepherds, such as transgression on agriculture by the shepherds because of food for Murhal. There are customs

that govern such problems in regard to agriculture; there is a committee that evaluate the harm & the owner of the beasts pays the evaluated harm's amount, with the attendance of witnesses. There are also committees of customs, hence customs are the depended upon norm of solving problems.

Water resources:

Water resources have known systems; water is available for all. A water resource has about 40 meters in each direction as sanctum for it where nobody is allowed to plant or grow anything (Um Segier well); beasts are directed to the resources of more water. It would prevent problems & friction if water resources were made wider.

Problems in Rewatic & Excavations:

Pasture areas are not sufficient in summer

People used to go up to Meum & Oweel but because of the narrowness of pasture areas at the southern side, pasture places have decreased & problems increased.

Murhals

1. Western Murhal:

This Murhal starts from the North (autumn region-bound) heading south where it starts from the area of Babanoosa, a sandy area bordered at the North by Hemer tribes & in the West by Rizaigat & Me'aliy tribes.

The track of Western Murhal starts from western Babanoosa (Teboon area) & heads southward to Abu-Ejier, before reaching Fote then Hireika then Mayrem where it takes two tracks; one of them heads South to Um-Utliy, then Behr-Elarab (the sea of the Arabs) then to Oweel, while the other heads East to Um-Deriesh then Selama, Rewassi, then Sheggi then Dehloob in Abyei

The tribes of this Murhal are: feyarien & parts of Eowlad Kamil. The numbers of cattle & other beasts of this Murhal are estimated at about two to three million of heads of cattle.

Many tribal frictions take place in this Murhal, usually in the area of southern Mayrem with the goal of gaining water & pasture with the frictions usually taking place between Feyarien tribe & Rizeigat tribe. There are also frictions in the area of Behr-Elarab, usually between Marneig's Dinka tribe on one side & Feyarien tribe on the other. Frictions also take place in the areas of Uttiyat & Oweel.

There is some trade exchange between these tribes at border areas that can be basis for peaceful cohabitation if it is well employed.

2. Middle Murhal:

This Murhal starts from Babanoosa then Bushma, Mujled, Nometain, Ungerai, Tebeldia, Setieb then Oged, Um-Elkhair, Unnemla, Kujjam, Jengawi, Ussl, Loki then Reqeba Zerqa (Abei). Murhal settles in Abei for the longest period of time extending from November up to June.

This Murhal's tribes are Eowlad Kamil, Mezaqna & Tebliya. Eastward, this Murhal includes the areas of Goli, Abo Gulala, Uddalien, Mikainies, Azza & Tomsaha. The Middle Murhal is seen as the most settlement-pro Murhal because it is located at latitude 10 within the areas of the Hag's map, which falls within the areas of Missairiya tribe.

The journey of this Murhal starts in November & heads towards the areas of Autumn; it sometimes reaches up to the ever-green areas of Behr-Elarab.

Friction takes places sometimes in this Murhal with Dinka Angok tribes, particularly in the areas of Abu-Nefiesa & Jeref with the reason being, as always, water & pasture.

3. Eastern Murhal

This is the most abundant in cattle because it contains about 3-4 million heads of cattle. This Murhal starts from the east of Mujled area through to Menyoura then Sherab, Kilo Khemsien then Eldieb from which it moves eastward to Jamma before it splits into two parts; one part moves eastward to Tebeldia, Hassan Musa, Samma, Gerya before reaching Hijlij; while the other part moves from Jamma to Heboe, Ujaj then Tewal, Eldenbeloya, Dhemier then Abo Kerfa & up to Abei then southward to Behr-Elarab. It also moves to Elboe, Jack, Abo Gerayez then Elresoba, Sayedna & Ulmelem which is located 60 miles north of Abei. In summer, this location is considered as a settlement place for nomadic Arabs from November to July of the same year.

This Murhal includes more than 150.000 individuals, representing two electoral constituencies. The tribes of this Murhal are: Eowlad Imran, Mezagna & Elziyode. There are also the tribes of Fore & Hemer who, following the rebellion in Darfur, have moved to Mujled & the area of El-Rahlien (the displaced) (farmers & traders), causing the population to increase by two folds as a result of such displacement.

Missairiya Tribes in Southern Kordofan

Missairiya tribe is spread in Southern Kordofan State; it makes up most of the population in the western part of that State (West Kordofan State). For this tribe, the cities of Mujled & Babanoosa represent their most important cities, their grouping centers, weight & their leadership (their Supervisor), whereas the Supervisor represents the head of the tribe & its superior. There are also mayors, sheikhs & recently, princes. This tribe is characterised by bravery, strictness, strength & self pride & owns much wealth of cattle with which it moves southward in November where there is water & pasture with the journey extending up to July, the time when the tribe moves back to where the areas of Autumn are in the North - a journey characterised by hardship & difficulty through tracks & roads called Murhal; in this journey, the men, including the sheikhs of the tribe, are accompanied by women & children.

Missairiya tribe is comprised of two main branches;

1. Missairiya Hummur (Red Missairiya)
2. Missairiya Zurug (Black Missairiya)

Missairiya Hummur:

The branch of Missairiya tribe, Missairiya Hummur, is divided to two subdivisions that are Ujjayera & Flayeta (the name of the subdivision of the branch of the main tribe is expressed in the plural form to indicate the families comprising the subdivision of the tribe).

Ujjayera is also divided into many divisions or families:

1. Aowlad Kamil, Feyarien, Mezagna & Aowlad Imran
2. Flayeta is divided into:
3. El-Selamat, Eljubarat, Elmetanieth, Aowlad Serore & Elriyode

Missairiya Zurug:

- The Missairiya Zurug branch of Missairiya tribe is divided to the subdivisions of:
- Elelawta & Elinayat

Elelawta is comprised of the following families:

- Um Lugman, Aowlad Hayban & Elzurga

Elinayat is comprised of the following families:

- Elinayat, Aowlad Um Seliem, Eldirrie & Eldirrayhimat

Some other tribes occupy the same location of Missairiya tribe including:

- Nuba, Abo Junook, Uddajoo, Elbedriya, Elbertie & Elbergoo

With its many different branches & families, Missairiya tribe lives in the State of West Kordofan or the Western Sector, which is divided to many localities including:

1. Mujled Locality (formerly Abyei Locality)
2. Mayrem Locality
3. Elraib Locality – Elebaber, Elfeyarien, Aowlad Imran & Elmezagna
4. Babanoosa Locality
5. Assalam locality
6. Kailek locality
7. Elsonoot locality
8. Legawa Locality, which is inhabited by Missairiya Zurug with its different subdivisions

Missairiya Humur – (Ujjavra)

This is the branch of Missairiya that is called Missairiya Humur which is comprised of nomadic Arab tribes that is made up of 4 princedoms that are; Feyarien Princedom, Aowlad Kamil Princedom, Mezagna Princedom & the Princedom of Aowlad Imran; these princedoms move into 3 Murhals that are:

1. Eastern Murhal, in which the tribes of Aowlad Imran, Mezagna & Elriyode move
2. Middle Murhal, in which the tribes of Elfeyarien, Aowlad Kamil & a part of Mezagna move
3. Western Murhal, in which Elfeyarien & part of Aowlad Kamil move The animal wealth of Missairiya tribe is estimated at 9 million heads of cattle.

Westward movement or journey is usually carried out in late November each year in the form of groups of 150-200 heads of cattle in each group to the areas of Autumn; the on-foot journey to the area of summer in the South takes about one month.

Missairiya Humur - Elfeleytat

This branch of Missairiya is comprised of nomadic Arab tribes made up of 5 princedoms which are:

1. Elmethanien
2. Aowlad Serore
3. Elselamat
4. Eljubarat
5. Elziyode

They move in 3 Murhals;

The Eastern Murhal, where the Methanien & Aowlad Serore princedoms move from the areas of Autumn (Kejaira area) located west, south-west of Elfoola area & Momo area. The journey is made during the time of Murhal that usually starts in November 25 & continues to the summer areas in Hijlij, Kailek Elkherasana, Nebegaya, Elrugad & Firing & through the areas of Belielia & Abo Elkeleri. Continued armed friction has been taking place in this region for 3 years between Aowlad Serore, Aowlad Hayban & Elmethanien where the conflict takes place between the farmers & shepherds by transgression on these tracks resulting in hundreds of casualties each year at these tribal subdivisions or families, though the people of Aowlad Hayban are hosts at the tribe of Elmethanien in the land of the latter.

There are also border problems in these summer places with the tribes of Nuwair & Bull, specifically in the areas of (Nebegaya, Elrugad & Farring) where cattle theft & armed conflicts between the two parties take place; both events are now classified as border problems between the States of Southern & North Sudan resulting in a new dimension of a conflict between states.

9th Murhal

The count of cattle in this Murhal amounts to 3 million heads approximately & it includes the tribes of Jubarat & Salamat; their summer place is in the area of Momo that is located north-west of Elfoola. This Murhal passes by the area of Belielia up to Kailek & Kailek Elkheresana before reaching Farring, Elremad & Nebegaya. In this Murhal, armed frictions take place with Aowlad Hayban & border problems with Nuwair tribe because of water & pasture.

10th Murhal

The cattle herds amount to about 2 million heads of cattle in this mu, which includes the tribes of Missairiya Zurug (Um Numan – Zurug) Um Seliem, Uddirayhmat, Elinnayat & Aowlad Hayban.

This Murhal moves from the area of Elodhaya- north of Elfoola city (Wed Nebega), passing by the areas of Elbija, Kuzzam, Elbittikha, Julud, Elinnayat & Um Seliem & part of Um Numan; it passes by Legawa, Sunoot & up to Um Uddarah where the summer areas in Kerrenge are. There are problems in this Murhal, particularly between Missairiya & Nuba in the areas of Elkasha, Elshugur, Abu Fiyoke & Julud, which are mostly problems between farmers & shepherds.

The most important threats & problems of Murhals

1. The most important problems taking place in these Murhals are between the farmers & shepherds on agriculture & as a result of repeated transgression by the cattle owners on the plantations, resulting in continuous frictions that usually result in loss of souls & yield.
2. Problems around the areas of water because of the need to provide water for the thirsty beasts & cattle with the resulting problems with the villagers & quarters that extend in these areas who also need water for themselves & for their living places.
3. The long staying period in summer places leads to prominence of unemployment among the youths, which in turn leads to problems among them & with other tribes for trivial reasons with many fatalities.
4. Problems related to petrol compensations which are unsolved problems that have not been studied carefully & comprehensively which makes the problems worse & tend to emerge every now & then. Such problems have not been radically decided so far. The compensation is usually made in cash, targeting specific persons. It would be better for the compensations to be in the form of services.
5. Problems related to the ownership of lands between the tribes, which leads to repeated conflicts, such as the conflict that happened in 2013 in the area of Beliel between Aowlad Hayban, Methanien & Aowlad Serore.
6. Post Session problems of Murhal Tribes
7. Are Contact Areas Shepherds are to Die of Thirst or Bullets

8. Since the resolution of the result of Southern Sudan's Referendum for the interest of session, there have been new chapters of suffering & complications for a large number of shepherds with their cattle that is estimated at millions of heads of cattle. The shepherds represent 95% of the population of contact areas where tension & confrontation between both North & South Sudan states rule supreme, namely in the areas of Abyei, Elmayrum & Behrelarab with the tension & confrontation creating a large gap in pasture & water resources for the shepherds in this summer, seeing that this is the first summer (at the time) following the official declaration of session, which alienates the shepherds & places them in the position of foreigners at their entrance into the summer pasture areas in the State of Southern Sudan where they used to spend more than 4 months every years. The escalation & confrontation that have recently taken place between the two states increase the complications of for shepherds in reaching with their cattle the summer pasture places, which represents a serious threat of cattle deaths because of hunger & thirst, in spite of early precautions taken by the shepherds by making agreements with the local officials in the State of the South outside the official frame, with the most famous of the agreements being the Seasonal Murhal Conference held last January in Eoweel in addition to the customary agreements made between the heads of popular management & clans in the North & South.
9. The referred to agreements have the connotation of dissatisfaction of local communities in contact areas regarding the negligence of the official side of their issues - the negligence that has been dominating the negotiations of the official side in Addis Ababa in more than four sessions, with the issues being petrol & petrol-crossing charges; also neglected is the issue of shepherds which represents one of the most complicated issues attached with a large section of contact-area citizens & one of the most serious threats to the referred to agreements. Currently, both Governments of the North & South are resorting to deal with the citizens by the reaction manner & make them responsible for the escalation & confrontation that have been perpetrated by the officials of both governments, without consideration to the interests of the citizens. Looking at the borders of both countries, we will find that there are large numbers of Southern Sudan citizens stuck with their luggage & accumulating at the points of deportation for many months waiting for their deportation; corresponding is the scene of shepherds with their families & millions of cattle heads stuck at the borders of Southern State waiting to be

allowed to make the entry that has become complicated following the recent escalation & confrontations.

10. The Chief of Missairiya tribe, Supervisor Mukhtar Baboe Nimmir summarizes the complications of this scene in the shepherds' life by saying: "with the lack of water in the North, we have no choice now but to either let our cattle drink at the borders of 1st January 1956 in the South or to die of thirst. The third choice is to carry the gun to make our cattle drink with the protection of our arms; this is because we have sat with the tribe of Behrelarab Dinka to reach an agreement but they have refused even the previous understandings because of the incitement & hints directed to them by the Popular Movement. Nowadays, water has started to dry in the North & as long as Behrelarab Dinka are not willing to sit to make an agreement with us, we shall resort to shepherding with the protection of our arms. We have now either to make our cattle drink or to die of hunger; we prefer to die of bullets than of thirst".
11. The chief of Abyei Liberation Front, Mohamed Omer Elensarri says that "as pastoral citizens of the Northern State, we have made our precautions early". Mr. Ansarri said that they knew that the Popular Movement would attack their cattle or prevent them from using the water resources in the South, so they took the customary measure known in such situations, like reverting the cattle to safer Murhals; seeing that the eastern Murhal passing by the area of Hijlij & up to the areas of Wihda, Bantieu & meum where fighting was going on. Shepherds of this Murhal are accommodated in the middle Murhal; the Murhal people have also used the help of the Government represented in many excavations, dams & motor-pulled water, not to mention being ready with arms, with all the aforementioned being coinciding arrangements & precautions going in one direction to secure pasture. Mr. Ansarri concludes by describing the attack recently carried out by the Popular Movement as a war waged by proxy on behalf of the sons of Dinka Ngok present within the leadership of the Movement & the Government of the South to revive their dreams that have been killed in Abyei, i. e. as a pressure card because the Agreement states that Abyei shall be Northern up to the time of the Referendum that shall be decided by Missairiya tribe for the interest of the North by the majority, not to mention that many of Dinka Ngok's sons have engaged in extracting Northern ID & some of the other Dinka tribes' sons in Behrelgezal are seeking to gain citizenship on the grounds of their belonging to Dinka Ngok, all making the leading personalities of Dinka

Ngok in the leadership of the Movement feel desperation & their dreams threatened with evaporation.

12. Explaining the efforts exerted to meet the needs of shepherds, Mr. Ahmed Elsalih Sulloha, Chief of Western Kordofan Development Board, goes on to say that "as a development board, we have established more than (70) subterranean water stations & (3) dams of the capacity of (30) million cubic meters; all of this, however, is not sufficient to satisfy the large numbers of cattle present in the area, estimated at millions of heads of cattle, which makes the area in need of huge national mobilization to meet its need of sufficient amounts of water that enable shepherds to stay in the North & not go to the South & be subject to dangers. Cattle wealth must be saved as national wealth largely contributing in national income with marked effect in the general budget of the State through what it provides in terms of hard currency. Needless to say, it is necessary to preserve the souls of the cattle owners as citizens & to preserve the cattle as national wealth.
13. Mr. Sulloha complains about slowness of the work of the Board because of lack of financial flow from the Ministry of Finance that has completely stopped making many implemented projects' contracts unpaid on the grounds of non-commitment by the MOF in paying on time, which has made working in the projects intended to be carried out by the Board almost completely stopped.
14. Finally, it is necessary to establish urgent plans to confront challenges faced by shepherds & not to let them face their fate, the fate that is riddled with challenges & serious burdens with the Southern State. It is important that there should be carefully studied, established policies during the upcoming phase to remove the suffering incurred upon the shepherds in pasture & water each year, the suffering that is not born of chance but repeated & the shepherds bear its largest share at a stage when they can no longer bear it following the session of the South & its becoming a separate State. The Government has to preserve the cattle of shepherds by providing pasture & developing the cattle as national wealth.

Chapter six

Reconciliation Conferences

Eldhiyain Conference

Eight days in the Capital of East Darfur (Eldhiyain). Missayria divisions of Aowlad Hayban, Serore & Metanien are searching for reconciliation & allowing mediators to arbitrate between them. The Arbitrators' Committee is headed by the Undersecretary of Elrizzaigat tribe's Supervisor, Mahmood Muses Ibrahim Maddibo. So long as the earth delivers its petrol, gold & minerals, the devil's hidden scheming never leaves man alone when man does not abide by the tribal customs, legal regulations & the input of conflict resolution.

Eldhiyain was precious for Missairiya, giving its wisdom & kind guidance, with its mosques raising their hands to Allah with pleas at morning prayers, begging Him to spare Eldhiyain the spread of incitement & endow its people with righteousness & social cohabitation. The days go by to recite the story of the success of negotiations carried out by the Conciliation Board (the mediators) within the traditional mechanism of conflict solving & bloodshed-stopping.

There is no doubt regarding the great role assumed by both Elrizzaigat & Missairiya tribes since the beginning of Ingaz Revolution in providing the Government with men & their stand with the Revolution in the war against the Popular Army up to signature on the Peace Agreement in Nevasha.... The price was high for both tribes in war & peace. Nobody denies that both tribes have fierce fighters, some of whom have fought the Government itself, joined the rebel movements & seen Nevasha as a taboo that needs change by the gun; while some others in both tribes have thought that it is better to be patient & wait as long as President Bashier is expressing his taking into consideration the cases that worries both tribes regarding Abyei, Semaha & south of Behr-Elarab.

In Eldhiyain, popular wisdom ruled supreme ... houses open for hosts with the generosity of Arabs, committees working in the building of Omdurman Islamic University from morning to evening & the regular forces guarding with sleepless eyes. The episode of Eldhiyain Conference started here, with its opening session taking place on Friday 22nd February with the presence of the President's Assistant - Dr. Nafe Ali Nafe & the Minister of Decentralized Governance – Dr. Hessabu Mohamed Abdelrahman the Political Secretary of the National Conference Party (NCP).

On the 25th of last May, Aowlad Hayban, Serore & Metanien signed on a document of covenant & pledge in the area of Beliel. The petrol wells were witnesses to that covenant of stopping hostilities, fighting & war-waging. Fire comes out of petrol wells & so does wisdom out of Missairiya leaders' minds, with two questions repeatedly put forth: (why do we die & for whose interests are people killed?)

The parties of the conflict were committed to remove all the appearance of mobilization, enlistment & armament in the streets, cities & markets & not to obstruct & hinder petrol activities considering that petrol is national wealth; the parties were also committed to take proper & peaceful measures in demanding their rights & services.

In that Conference, the parties also declared their positive response towards the call of the good parties seeking reconciliation & declared their commitment to settle the disputes in Eldhiyain Conference; Prince Ismail Bushara Elsaifi signed on behalf of Aowlad Hayban' Princedom, Prince Abdelmonem Musa Elshowain signed on behalf of Metanien Princedom & Prince Eltijani Mohamed signed on behalf of Aowlad Serore Princedom.

On its final session on the eighth day, Eldhiyain Conference settled the internal dispute; hugging & hand-shaking followed when the previous mayor of Eldhiyain, Mohamed Benani recited the concluding statement of the Conference that followed the decisions reached by the Mediators Committee, the decisions requesting the clan of Aowlad Hayban to completely forgive their relatives Aowlad Serore & Metanien, & requesting Aowlad Serore & Metanien to completely forgive their relatives Aowlad Hayban, along with total & serious commitment to implement the resolutions of the Conference. The concluding statement of the Conference called on the parties to be committed to the decided settlement regarding the fatalities & casualties of all parties according to the common tribal customs, taking into account the rights of widows & orphans, removal of injustice, compensation of the losses & appeasement of the bothered souls.

(60) Cows as blood money for each one of the killed:

In the field of blood money, the Mediators Committee decided that the blood money was to be 60 cows for each one killed person from Aowlad Hayban who were killed in the cemetery while they were burying the deceased, that the blood money was to be severe, doubled as 120 cows for each one killed person with them all being 61 killed persons, that the blood money should be paid in kind according to the norms known among Missairiya & that

the blood money could be evaluated in terms of money according to the agreement by the parties & the endorsement of the Mediators Committee.

Amount of blood money	Killed persons	No.
11 cow +	1 male	12
11 cow +	1 male	12
11 cow +	1 male	12
11 cow +	1 male	12
11 cow +	1 male	12
55	5	60

The Mediators Committee decided the blood money requested to be paid by Aowlad Serore & Metanien to Aowlad Hayban as follows:

Type of blood money	Detail	Amount .
Ordinary blood money	75 of the killed X 60 cows	4500 cows
Sever blood money	61 of the killed X 120 cows	7320 cows
Blood money for 3 women	3X30	90 cows

Total of blood money to be paid by Aowlad Serore & Metanien to Aowlad Hayban was decided at 11910 of cows (eleven thousand, nine hundred & ten heads of cattle).

The blood money to be paid by Aowlad Habyan to Aowlad Serore was decided in the following way:

Type of blood money	Detail	Amount
Ordinary blood money	13X60 cows	780 heads of cows
Ordinary blood money for one woman	1X30 cows	30 heads of cows

Total of blood money to be paid by Aowlad Hayban to Aowlad Serore was decided at 810 (eight hundred & ten) heads of cow.

Blood money to be paid by Aowlad Hayban to Metanien was decided at 2580 (two thousand, five hundred & eighty) heads of cow.

Type of blood money	Detail	Amount
Ordinary blood money	43 killed X 60 cows	2580 heads of cow
Ordinary blood money for one woman	1X30 cows	30 heads of cow

The Mediators Committee also decided the blood money required from other tribes in the events of Elfoola City as follows:

Type of blood money	Detail	Amount
Ordinary blood money	4 killed X60 cows	24 cows

Two hundred & forty cows to be paid with the first instalment by the committee formed by Southern Kordofan Governor, Ahmed Haroon. The Mediators Committee decided that the blood money was to be paid in instalments with the first one starting 3 months after signature on the Reconciliation Document & the following instalments to be paid five months thereafter.

Instalments to be paid by Aowlad Serore & Metanien to Aowlad Hayban (I):

Date of payment	Number of cows
1st June 2013	2978
1st November 2013	2978
1 st April 2014	2977
1st September 2014	2977

4. Instalments to be paid by Aowlad Hayban to Aowlad Serore (II)

Date of payment	Number of cows
1st June 2013	203
1st November 2013	203
1st April 2014	202
1st September 2014	202

Instalments to be paid by Aowlad Hayban to Metanien (III)

Date of payment	Number of cows
1st June 2013	645
1st November 2013	645
1st April 2014	645
1st September 2014	645

The Mediators Committee decided that the issue of causalities was to be handled in accordance with the common customs among Missairiya, through the mechanism of implementing the resolutions of the Conference after completing the period of treatment, healing & medical reports.

Regarding losses, the Mediators Committee determined the losses of Aowlad Hayban in the villages of Um Qeloda, Kerengoe, Um Braise, Kuderki & Urrek Uzreq. In handling this issue, the Mediators Committee depended on the report of the Federal Investigation Committee formed by the Minister of Justice. The Committee excluded the losses that were not registered in the police registers & in the report of the Federal Investigation Committee which endorsed (50%) of the total of losses in accordance with the pursued norms.

Village	Total losses (SDG)	50% of losses
Um Qeloda	279170	85.1395
Kerengoe	595815	5.297907
Um Braise	67000	033500
Kuderki	205585	5.102797
Urrek Uzreq	25265	126325
Total	1370220	685110

(Six hundred eighty five thousand & one hundred & ten Sudanese pounds)

The Mediators Committee decided to pay all the losses in one batch with the first instalment of blood money & that Southern Kordofan Government was to pay the losses of Elfoola City according to the method of the relative competent committees

The Mediators Committee also decided that Aowlad Serore & Metanien were to keep a space of (25) twenty five km south of Belielia for themselves & that Aowlad Hayban were to

keep a space of (25) twenty five km east of Beliela for themselves & that the period of such keeping would be for 10 years extending from March 2013 to February 2023.

The villages of Metanien & Aowlad Serore specified the matrix as the villages of Beliela, Bier Omer, Niem, & Dabblien village) while the villages of Aowlad Hayban included Um Qeloda, Elferdose, Kerengoe, Kuderki, Sherba & Urrek Elezreg.

The Mediators Committee specified the Murhal of Metanien & Aowlad Serore to start from Western Elfoola to the west of Dabblien, through Niem & up to Abu Ellukri & the Murhal of Aowlad Hayban to start from Sud-Mulah through Fullatia, Elkoe & up to Ma'di Elhijair.

Further, the Mediators Committee decided that there would be penalties including one-year imprisonment against any one who worked on spreading incitement, stimulating the spirit of hatred & talking about this problem among popular singers, journalists & writers. The penalty for violating the resolution of the matrix would be a fine of (SDG50.000). Any incident after the Conference would be considered as an individual incident & its perpetrator would be personally asked about it & punished by the law.

The Conference established (9) recommendations including the necessity of urgently implementing the resolutions of Elobaidh Conference which was held in July 2011 & the necessity of conciliating the academic conditions of the students in colleges in such places of conflict as Babanoosa & Elfoola that were affected by the incidents, taking into account the privacy & nationality of the same cities.

Further, the Conference confirmed the neutrality of civil service & called for respecting such neutrality & handling the issue of the State-services' workers who left Elfoola City because of the incidents. The Conference also recommended reconsideration of the policy of petrol compensations & that the authorities in the Centre & all states work on establishing suitable legislations in the field of petrol compensations in a way that would achieve security & stability in the country.

Moreover, the Conference recommended the necessity of finding a decisive way to limit the spread of weapons among the citizens, of handling the issue of unlicensed motorbikes & of prohibiting non-regular forces associates from wearing regular forces uniforms; the Conference also recommended for the authorities of Southern Kordofan to speedily construct stereotype villages to accommodate the affected by the decision of the

matrix & to help & enable the popular management in the state by creating a strong system that would help it in fully performing its tasks.

In addition, the Conference recommended the formation of a mechanism to implement & follow up the resolution of conciliation.

(2) Document of Reconciliation between Owwad Imran & Elzevode :

Mujled 17-19 January 1994

In the beginning, the document recites some of the Koran's verses associated with reconciliation, being brothers & the differences between human races that make it better for people to know each other, etc.

The document then goes on to pay tribute to the tribes that have lived together, as brothers, for long times, have had their good stances in many a situation & have made mixed marriages among both tribes resulting in so many in-laws. The men of both tribes have bravely fought with each other against rebels.

The events in this area have escalated from the death of one or two men to the death of one hundred twenty six men in the ominous battle of Elqaizat. The role of the federal & state governments has been remarkable, where they both stood strongly against the events & expressed their sorrow for the events & deaths.

The incident of 17-18 – 1993 was the cause for specifying El-Dhiyain Conference where the tribes of Kordofan & Darfur gathered represented in their princes, mayors, Sultans & other influential men with the number of their tribes totaling more than 35 tribes that were well aware of the customs & their dimensions. The Conference was given a very good logo that went as: (Conference of Reconciliation & Brotherly Course for the sons of Missayria Humur Tribes). Both parties agreed on the resolutions of the Conference, however hard they were, & that was for the following reasons:

1. The security defect represented in the danger of rebelling, particularly since the area was rich with huge economic sources represented in petrol & agricultural projects.
2. Deterioration of the economies of the area represented in the following:
 - a. Stoppage of agricultural production
 - b. Stoppage of trade movement
 - c. Narrowness of pasture places

3. Rebellion compromised stability in the area, closed schools & dislodged villages hitherto living in peace.
4. Social & psychological damages for both tribes.
5. Though the decisions were deterring & never before had similar punishments been issued in any Reconciliation Conference held in Sudan, the indigenous managements were able to convince their bases to pay the blood money, compensations & fines. At the stage of agricultural harvest, harvest committees were formed in any area where both parties gathered with the guardianship of the Mayer & his popular & official services. The committees had a prominent role in facilitating all the difficulties & worked diligently on approximating the points of view & conveying them to the rest of bases. Further, the committees were widened & met to search for places & areas of summer for each of the two parties. Then the committees of both Awolad Imran & Elziyouid moved on to hold meetings for the same purpose. The Mayer & his team exerted much effort in this regard. Efforts leading to reconciliation were exerted by many governmental & non-governmental authorities. We sat there for 3 days, dedicating ourselves with our minds the only ruler of our movements, with dialogue, goodwill & good estimation our track to reach the quested end & goal.

The dialogue agenda were centered on the 3 following issues:

1. The issue of land, where the Conference decided that (the plantation & its sanctuary are for their owner & the rest for the group)
2. Reasons leading to fighting, where the following was reached:
3. (Elziyouid & Awolad Imran became convinced that Elziyouid were innocent of committing the crime of Um Berdole & Hefiera Murra & that Awolad Imran were innocent of the crime of Bushma & that the accident of Mayer Nassr's sons was perpetrated by some of Awolad Imran's clan without conspiracy or prior scheming by the rest of Awolad Imran. The incident was the result of a mistaken understanding. There was also the accident of Qaizan Elhudayba on the 17th – 18th of July 1993. Agreement on the aforementioned was reached under oath taken by Mayer Nassr Bunaya on behalf of Elziyouid & Mayer Muses Hummad on behalf of Awolad Imran.
4. In the course of establishing peace & reconciliation, the conference also decided to hold a brotherly meeting to explain the proceedings attached with the accidents of Bushma, Khashoon & Hudayba.

Guarantees of the Reconciliation Conference between Aowlad Imran & Elzivode

Muiled 17-19-January 1994

1. Spreading rumors

- a. Defaming
- b. Harmful lying
- c. Defaming would be punished by (100.000) one hundred thousand Sudanese pounds.
- d. Instigation of turbulence & tribal extremism would be fined by (200.000) two hundred thousand Sudanese pounds
- e. Security violation in public places: the market, water-wells or public occasions would be punished with a fine of (300.000) three hundred thousand Sudanese pounds.

2. Theft:

- a. Individual theft: (SDG300) three hundred thousand Sudanese pounds
- b. Group theft (armed robbery): (SDG300) three hundred thousand Sudanese pounds on the individual & the Committee may transfer the accused to the judiciary.

3. Killing:

- a. As for premeditated murder, the accused would be taken to trial. If the accused is sentenced to death, then that would be the end of the matter; if a harsher punishment were imposed on the accused, the accused must pay a fine of (120) one hundred & twenty cows.
- b. Killing in revenge; the accused would be brought to trial & if condemned to death, the issue would be over; if a harsher punishment was imposed on him, he would be forced to pay a blood money fine of (240) two hundred & forty cows.
- c. non-intentional killing by weapons in public occasions; the punishment would be (120) one hundred & twenty cows
- d. non-intentional killing by fire arms; the punishment would be (60) sixty cows.

4. Incitation crime

The punishment for popular singers would be (50.000) fifty thousand Sudanese pounds.

5. The punishment for covering on large scale crimes would be as follows:
 - a. **Murder:** (500.000) five hundred thousand
 - b. **Group theft:** (500) five hundred thousand
6. The punishment for covering on maximum crimes: (50.000) fifty thousand Sudanese pounds.
7. **Carriers of arms:**
 - a. Carrying arms in water resources, pools, wells & motor operated water resources: (50.000) fifty thousand Sudanese pounds.
 - b. In public & private occasions: (75.000) seventy five thousand pounds
 - c. In the market: (100.000) one hundred thousand pounds.
8. Killing near one's home (unknown) the rules of Qessama would be applied.
9. Each tribe that would enter into any problem through the sheer emotion of enthusiasm would be punished by a fine of (20) twenty cows, which was modified to (300.000) three hundred thousand pounds.
10. **Crimes of:**
 - a. Breaking into houses: (100.000) one hundred thousand pounds
 - b. Bullying (100.000) one hundred thousand pounds.
 - c. Transgression with the purpose of fornication (if proven): (200.000) two hundred thousand if some traces were seen (such as clothes, shoe, etc).
11. **Pregnancy:**
 - a. If shown: would be assigned to court
 - b. If denied, the accused would be taken to court & fined (500.000) five hundred thousand pounds.
 - c. In case of death, current customs would be applied.
12. Formation of joint committees between Owwad Imran & Elziyode in any location of their presence.
13. The Vice President of Fellayeta Prince would take the oath & the six mayors of Owwad Imran & Elziyode, in addition to the President & members of both committees of Owwad

Imran & Elziyode, as well as another 18 individuals representing the 8 branches of Elziyode clan & the ten sons of Owwad Imran would also be sworn-in.

14. Ten persons from the branches of each one of both tribes would sign.
15. All those guarantees would be valid on all the tribes available in the area.

(3) Recommendations of the Reconciliation Conference Between Owwad Imran & Elziyode Mujled 17-19 January 1994

1. **Reclamation of damaged areas:**
 - a. Dhailam
 - b. Fishaik
 - c. Eldebub
 - d. Dejdiej
 - e. Eldhilaya
 - f. Nama & Sitaitaya
2. Giving aid to the affected from both tribes because of the failure of agriculture because of the events
3. Maintenance of motor-operated wells & excavation of five more new areas which were: Uddebker – Unnebeg – Jedieda – Medaina & Um Kerakier.
4. Establishing seven ideal villages in the following:
 - a. Uddebker
 - b. Eljedieda
 - c. Medaina
 - d. Um-Kerakier
 - e. Sitaitaya
 - f. Elwerel
5. We recommend that Owwad Imran & Elziyode continue to be present in their current places in Elgoez & Elbeher (the sea) up to signing on the final reconciliation document along with giving them permission to move their means of living.
6. We recommend that the arrested of both parties be released.
7. We recommend that the President be invited to meet Elziyode & Owwad Imran in one area.
8. Establishing police centers in the areas of Udebub, Dhaylum & Fishaik along with providing the means of movement & communication & indigenous guard for the mayors.
9. We recommend that two pryncedoms for Elziyode & Owwad Imran be established.
10. If one of the two tribes sneaks into an area which is prohibited to him, with the purpose of instigating incidents or turbulence , he shall be punished with ten years imprisonment
11. The concerned authorities are requested to provide the means of movement for the princes & mayors to follow up the implementation of this order.

12. The Committee recommends the establishment of promotional committees to explain the decisions of the Conference.
13. The Committee recommends that the popular committees & organizations carry out their mission towards the execution of the decisions.
14. To rehabilitate & support the forces working in the area (the armed forces, unified police & public security)
15. General mobilization to rehabilitate the citizen through the method of comprehensive Dawa (Religious call)
16. Concentration on the local media by establishing a radio station.
17. Directing the popular media (male/female popular singers) towards showing & consolidating the Islamic values.
18. To support the District with the efficient managerial cadres & make use of retired officers of the armed forces & police.
19. To support the District with legal service (judiciary – prosecution)

The committee was made up of twelve members.

1. Prince Mohamed Elobaidh Tumsah
2. Mohamed Jelaleldien Gibriel
3. Abdelhemied Fadhl-Allah
4. Humaidan Juma Tuknan
5. Qeddoom Kookoo
6. Prince Mohamed Elzaki
7. Ali Iesa Unnoor
8. Abd Allah Abu Ussalla
9. Ali Mohamed Hiraika
10. Ahmed Munim Mensoor
11. Ahmed Sherief
12. Mayer Mohamed Ali

Decisions of Mediators' Committee

Place: Government Secretariat Hall in Elfoola

Based on the Decisions of the Reconciliation Conference between the tribes of Awolad Imran & Awilad Serore, in the hall of the Legislative Board in Elfoola on the 23rd of January 2009, at the instructions of the Governor of Kordoan South state with the presence of the representative of the Governor – Dr Hassan Hemdi & the Minister of Health in addition to the commissioners of the areas of Peace & Abyei; the Committee was shown to both parties of the conflict Awolad Imran & Awolad Serore & both parties agreed on the Committee that was formed from the following:

- | | |
|-----------------------------|-----------|
| 1. Prince Hiraka Osman Omer | President |
| 2. Hassan Shayeb Obaidh | member |
| 3. Eldhome Mutter Medhwie | member |

- | | | |
|-----|----------------------------|--------|
| 4. | Sheref-Eldien Mahmoud | member |
| 5. | Mekki Sulaiman Messar | member |
| 6. | Hemdan Ahmed Dehiya | member |
| 7. | Illayoo Sarrih Bedewi | member |
| 8. | Abd-Allah Hemdan Hamid | member |
| 9. | Hamid Elsummani Mohamed | member |
| 10. | Ahmed Uzooza Abd Allah | member |
| 11. | Uddoodoo Mohamed Obaid | member |
| 12. | Abdel-Juppar Bekkar Ismail | member |
| 13. | Elhadi Elbishir Ummedia | member |
| 14. | Yassien Kebarris Shimaila | member |
| 15. | Idrees Muses Allem | member |

Copy to:

1. Governor of Kordofan South
2. Chief of the Judiciary Service – Kordofan West
3. Minister of Health & representative of the Governor
4. Commissioner of Abyei's Municipality
5. Commissioner of the Peace Municipality
6. Deputy to the Sectary General of Kordofan South Government
7. Director of the National Security & Intelligence Service.
8. Director of the Western Sector Police Force
9. Director of the Legal Administration
10. Prince of Owwad Imran's Princedom
11. Prince of Owwad Serore Princedom

The Committee was sworn in front of the representative of the Judiciary service in Elfoola, the Representative of the Governor, Commissioners of Peace & Abyei districts & in front of the conflicting parties of Owwad Imran & Awolad Serore:

1. The Committee listened to three recitals of each party, under oath.
2. The Committee continued listening to the accounts of witnesses of both parties, under oath
3. Following the deliberations, the Committee decided to send a committee of twelve members of its membership to make a field-visit to the disputed-on areas on the 5th of February 2009.
4. Following the field visit to the disputed-on area & following deliberations, the Committee decided the following:
 - a. Both parties had no right to the areas of dispute (Um Baron & Mushget Elebied, where both parties had no presence)

- b. Said areas were considered as general irrigation areas & were barren lands.
- c. Canceling all agricultural surveys whether in the name of agricultural projects out of planning or pastoral agricultural groupings in the disputed areas, because those surveys were not for the purposes of agriculture but for the purposes of owning the land for the purpose of petrol compensations.
- d. It was prohibited to exploit the land for agricultural purposes or own it for any investment work.
- e. Endorsing a permanent Committee by the local authorities in the quarters of Felayeta & Missairiya Zurug to direct services & distribute them on the area from the revenues of petrol; the committee would also follow up & solve the problems that would occur & would also prevent any personal or tribal compensations in the disputed area
- f. Commitment to the oath taken by the princes of Owlad Imran & Owlad Serore clans in front of the Committee to preserve security & stability in the area, shall be valid.
- g. Represented in the authorities of Ussalam, Abyei & Kordofan South municipalities, the State would have to increase its presence in the disputed area to follow up the implementation of those decisions & show the power of the State in a strict way to decide any disputes or tensions in their cradle

References of Decisions:

1. Decisions of the Reconciliation Conference between Missairiya & Rizaigat Tribes in 1983 in Niyala
2. Decisions of the Reconciliation Conference between Owlad Imran & Elzeyode in 1993 whereas it was decided that the well, house & agriculture were for their owner.
3. Decisions of the Reconciliation Conference between Owlad Hayban & Metanien tribes in Nuhood in 2001.

(4) Unnuhood city Conference

Reconciliation Conference

In a newspaper article published by Elmijher newspaper on the 22nd of November 2014, the renowned newspaper writer, Yousif Abdelmunnan, recited the events of the Reconciliation Conference that was held in Unnuhood City on the 19th of November 2014. The Conference, hosted by the Prince of Hummer Princedom, Abdelgaddir Munim Mensoor was held in the presence of the following personalities:

- Mr. Hesboo Abdelruhman - Vice President of the Republic.
- Mr. Supervisor Fethelruhman Ubbas - General Supervisor of Shuwaihat tribe in Kordofan North
- Mr. Unnoor Eltahir Unnoor – Prince of Hewazma tribe
- Mr. Ahmed Elsummani – Fellatta tribe Supervisor in Tillis (Darfur South)
- Elemien Salih – Prince of Eldajoo tribe
- Mahmood Muses Madiboo - General Supervisor of Rizaigat tribe & branches
- Supervisor Abdelmunim Elshuwain – (the influential people among Missairiya tribe)

- Supervisor Remadhan Noorelsefa
- Prince Ismail Hamdain – Prince of Awolad Imran
- Unnezier Elgooni – Missairiya tribe - Zeyode branch

The Conference lasted for 3 days

Causes of the problem:

Petrol was the cause in the bloodshed that took place in the area of Um Barome between Zeyode & Awlad Imran. The death toll reached about 153 most of whom were young men between the ages of (15-25). The injured were about (300) individuals. The causes of the conflict went back to conflict on water resources & pasture on a piece of land that did not exceed 500 acres called Ussebah Agricultural Project that was given by local authorities to some farmers some years previously. The area became later on a petrol field following the latest discoveries leading to fighting between the sons of the same clan.

The Vice President of the Republic, Hesboo Mohamed Abdelruhman, talked with much concern about the tribal fighting being the gravest threat facing national security, more so than armed rebellion. According to numbers, the casualties of tribal conflicts represent double the numbers of the casualties of armed rebellion - from both sides.

Prince Abdelruhman, Prince of Elshuwaihat tribe recited the decisions of the last reconciliation, summarizing them as follows:

1. To freeze the agricultural projects falling within the domain of conflict between the two parties up to the time of handling the issue by the competent committees.
2. For Aowlad Imran to take the Western Murhan Northward & Southward & for Zeyoud tribe to take Eastern Murhal, with the Conference assigning supervision on the implementation of the aforementioned decisions to the Committee of Missayria headed by Prince Abdelmonem Moses Elshuwain.
3. For the Government to provide the aids helping the Committee to carry out its tasks.

Blood Money:

1. For Elziyoud tribe to pay to Aowlad Imran for the latter's dead the amount (according to the register) that was stating the number at 90 dead people & the blood money at 30.000 pounds for each of the dead, with the exception of one dead man whose blood money reached 40.000 pounds because his dead body was mutilated. The total of the amounts to pay by Elziyoud tribe was calculated at 2.710.000 pound.
2. For Awolad Imran to pay to Elziyoud the amount of 1.890.000 pounds as blood money against the dead people of Elziyoud with their numbers reaching 63 people.
3. **The Injured:** the Conference decided to pay the amount of 3000 pounds for each of the injured according to the registers
4. The total of the amount to pay for the injured by Elziyoud tribe amounted to 243.000 pounds to be paid in March 1st 2015.
5. The total of the amount to pay for the injured by Awolad Imran tribe amounted to 285.000 pounds to be paid in March 1st 2015.
6. The total of losses at Elziyoud: 19.599.000 pounds
7. The total of losses at Awolad Imran: 86.238.000 pounds
8. The Conference agreed to pay the amount of 10% only of the losses.

The most important recommendation of Elnuhood Conference was the approval of letting the petrol compensations go to development & utilities of people, having been going to certain people who considered themselves as representatives for local authorities & communities. That was the policy of the Ministry of Energy previously to support a particular group of citizens which caused problems & hatred between the communities.

Excavation of wells (motor operated wells) at the 9 tracks of Missairiya with the aim of stabilizing them – Missairiya tribe people – in order to prevent them from going south (another country). The excavation of 180 of wells & the same number of excavations would surely lead to the stability of the nomads considering that moving was now considered as an insult to the tribes, not an honor.

* Mr. Hassan Abdelruhman said that the demands were legitimate & had to be implemented by the State but fighting must be stopped first & stability must be achieved, secondly.

The Vice President directed the Ministry of Energy to quickly reconsider the method of paying the compensations so that they did not go to the pockets of individuals at the expense of the citizens & their services.

The Conference was ended & the convening people pledged to implement all the recommendations & treatment items, to make the payment of the amounts of blood money, to achieve the unification of their groups & to abandon of fighting & violence.

(5) Babanoosa Municipality Conference

Date: 25/8/2014

Subject: the Conference of the Sons of Owwad Khemies (under the title of: Group is mercy, Division is the Diaspora)

Place: Momoe

Presided by General /Ali Omer Abd Allah, the Conference discussed the collection of delayed blood money in the area of Owwad Khemies; the blood money of Wed Nuwar Mohamed El-Mehdi, of Owwad Hamid & of Owwad Kamil.

- Total of blood money in the form of cows: 102 cows of various ages.
- Revision of 64000 in cash to Owwad Wenies
- Payment of the blood money of Sulaiman Hemdan: 22300 pounds
- In addition to the blood money of bin Mohamed Bakiet: 500 pounds
- Total of the cash amount: 86800 pounds

1/ **Decisions of the Conference:**

* The Conference insisted on regrouping the relatives & payment of blood money in terms of cattle & in cash.

* **Total of cattle as blood money: 102**

2/ **Distributions:**

1. Owwad Hamid: 78 heads of cattle

2. Owwad Kamil: 20 heads of cattle
3. Wed Mehna Hammad: 02 heads of cattle
4. Wed Mohamed Ibrahim Mensoor 02 heads of cattle
5. Total of cattle: 102 heads of cattle

3/ Distributions of cattle in terms of age:

Owwad Wenies:

31 heads of cattle of various ages as follows:

5 virgin (Bikr) – 6 cows of four years (Ruba'iea) + 1 Ruba'ye –

5 Teniya + 1 Teni

5 Jeda'a + 1 Jeda

7 Medhmoona

Total: 31 heads of cattle

2/ Owwad Saytan

31 heads of cattle whose distribution was as follows in terms of age

5 Bikr – 6 Rubayeya – 5 Tinnya + 1 Tinnei

5 Jeda'a + 1 Jeda'a – 7 Medhmoona -

Total:

31 heads of cattle

3/ Owwad Hamid:

34 heads of cattle whose distribution in terms of age was follows:

4 bikr – 4 Rubaeya + 1 Ruba'a – 4 Tinneiya + 1 Tinni – 4 Jeda'a + 2 Jedda – 4 Medhmoona

Total 11 heads of cattle

4. Owwad Elhemodi 11 heads of cattle

In the name of Allah, the Merciful, most Gracious

Kordofan West state

Mechanism of Reconciliation & peaceful Co-habitation

(6)Reconciliation Conference between Humur & Me'alia Tribes

A Document of Pact & Pledging

Based on our true religion, fixed social values & eternal relationship, we undertake to do the following:

1. To be committed to the resolutions of the Reconciliation Conference & seek to implement them to achieve the principle of peaceful co-habitation between our two tribes
2. To stop all forms of violence & hostilities between us & spread security & stability among our citizens
3. To naturalize relations & open the crossings & markets so that life may go back to its normal state
4. To work seriously & jointly to protect our wealth & interests; to develop the area & contribute effectively in preserving the security that may enable the State to carry out its role of providing services.
5. To work together to achieve the goals of our bases in the course of drawing a road-map leading to the sustainable peace between us.

Allah be our witness

Prince/Abdelgaddir Munem Mensoor Prince/Abdelmunnan Muses Segayroon

Prince of the general tribes of Humur Representative of Me'alia Princedom

Accredited by

Prince/Ismail Busharra Elsaffi

Chairman of the Mediators Committee

Witnesses:

Witnesses:

1. Fereh Mustafa – Minister of Decentralized Governance

Signature:

2. Major General/Ahmed Khemies Bekhiet – Governor of Kordofan West state

Signature:

3. Colonel of staff of war/Eltayeb Abdelkeriem Ahmed – Governor of East Darfur state

Signature:

4. Mr. Chairman of the Conciliations & Peaceful Cohabitation Committee

Signature:

5. Mr. General Consultant of the Legal Administration – Kordofan West state

Signature:

6. Mr. General Consultant of the Legal Administration – Darfur East state

Signature:

Accredited by

Dr. Hesboo Mohamed Abdelrehman

Vice President of the Republic

In the name of Allah, the Merciful, most Gracious
Kordofan West state

Mechanism of Reconciliation & peaceful Co-habitation

(Reconciliation Conference between Hemur & Me'alia Tribes)

Place: Elfoola (Capital of kordfan West state)

Date: Saturday 27 December 2014

The Closing Statement of the Conference & Reconciliation Resolutions

"It is on this historical day & healthy atmosphere, that our souls have gathered & become conciliated with each other & many brothers have met following a long time of separation & hostilities. We meet here unable to submit enough thank to Allah for having given us a chance to meet with each other & be brothers as before. We are also unable to thank sufficiently West kordofan state, led by Governor Major General of Staff, Ahmed Khemies Bekhiet & to the Minister of Decentralized Governance for their kind initiative & for following up the convention of this Conference. We thank them all because, before its convention, the Conference was awarded much interest from them all, or rather had been their occupying interest during the past period. This was because of their care to heal the injuries, patch the social structure & restore life to its first track between the two tribes.

The Conference mentions with pride & thanks the historical, effective & influential role of both tribes' princes, Abdelgaddir Munim Mensoor, Prince of Ehummur tribe & Prince Abdelmennan Muses Segayroon, Prince of Elma'alia tribe for their insistence on sustainable reconciliation between the two tribes. We should also never forget to mention the pioneering role undertaken & the increasing effort exerted by the Mediators' Committee in approximating the points of view & its diligent consideration of the issue of the dead & injured of both tribes in addition to its continued convention, day & night, with the representatives of both tribes, the committees of the 3 localities (Odhayia, Ediela & Gibaish) & the Hostilities Prevention Committee; also appreciated is the Mediators' Committee's efforts of reviewing all the reports registered at the police by both sides-reports which exceeded a thousand & one hundred reports up to the crowning of its efforts with the achievement of today's decisions. Our thanks are also extended to the brothers & sisters in the Secretariat of the Conference for their working day & night to display the decisions of the Conference in a good form. Thanks also to the Higher Committee, Reconciliation Committee & Secondary committees for their preparation for this Conference. We must not forget to extend our thanks to the security & police forces & to the citizens of Ussalam locality for their kind hospitality. Thanks also to the citizens of the

state for providing kind reception & hospitality for us. Thanks also to the present brothers & sisters for coming & attending the Conference.

Today, we've convened under the banner of Islam, knowing that killing each other, hostilities & conflicts do not bring any good & we must avoid them; we know that what has happened does not represent the will of both tribes, has no legitimate cause & has no logical justification to take place.

Today, we've convened under the banner of autism, knowing that killing each other, hostilities & conflicts do not bring any good & we must avoid them; we know that what has happened does not represent the will of both tribes, has no legitimate cause & has no logical justification to take place.

We have met, convened & discussed the issue of reconciliation, then agreed on it, conciliated & shaken hands. We are now convinced of the necessity of spreading peace, upholding the unity of both tribes & of appreciating the family-relationship between us.

Following constructive dialogue with both parties harboring the painful memories of the painful events with their negative points, with the determination of all parties to achieve peace between both tribes, the Conference has reached the following decisions & recommendations:

a. **blood money:**

1. Blood money that must be paid to Me'alia tribe for their dead:

According to the attached register, the number of the dead among Hummer tribe is (27) twenty seven of men & one woman, with the blood money for the individual 30.000 (thirty thousand pounds) in addition to (10.000) ten thousand pounds for the mutilation of the dead body of Mr. Abdelmajid Fedhl Elmula

$$\begin{aligned} 28 \times 30.000 &= 840.000 \\ 10.000 \text{ as a fine for the mutilation of the above mentioned:} &= \underline{010.000} \\ &= \underline{850.000} \end{aligned}$$

(Only eight hundred & fifty thousand pounds)

2. Blood money that must be paid to Hummer tribe for their dead people:

The number of the dead at Me'alia tribe is (45) men & two women. The blood money for a man is 30.000 pounds & for the two women who were mutilated by cutting their hair, 35.000 pounds for each one. Due amounts of blood money are as follows:

$$45 \times 30.000 = 1.350.000$$

$$\text{Blood money for two women, 60.000 coupled with the fine of 10.000 for mutilating the dead: } (2 \times 35.000) = \underline{0070.000}$$

$$\text{Total} = \underline{1.420.000}$$

(Only one million & four hundred twenty thousand pounds)

b) **The injured:**

According to the common customs prevailing in the area, accompanied with the relative medical reports, the issue of the injured shall be handled through the mechanism of implementing the decisions of the Conference after the completion of the period of treatment & recovery.

Installments of paying the blood money & losses

The blood money shall be paid on 3 installments as follows:

- **blood money to be paid to Hummer tribe by Me'alia tribe:**

- 1/ 1st installment: 31/10/2014 = 283.333 pounds
- 2/ 2nd installment 30/11/2014 = 283.33 pounds
- 3/ 3rd installment 31/12/2014 = 283.333 pounds

- **blood money to paid to Me'alia tribe by Hummer tribe:**

- 1/ 1st installment: 31/10/2014 = 473.334 pounds
- 2/ 2nd installment 30/11/2014 = 473.334 pounds
- 3/ 3rd installment 31/12/2014 = 473.334 pounds

Losses

Total of reported losses:

Losses of Hummer tribe: = 52.319.940

Losses of Me'alia tribe: = 25.411.020

The Reconciliation Committee has decided to endorse of 20% of each party's officially presented losses.

No.	Tribe	Total losses	Required 25%	Monthly installment
1.	Losses of Hummer	52.319.940	13.079.985	2.179997
2.	Losses of Me'alia	25.411.020	06.352.755	1.058.793

Losses shall be paid on six installments

- **losses of Hummer tribe to be paid by Me'alia:**

1. 1st installment: 31/10/2014 = 2.179.997 pounds
2. 2nd installments 30/11/2014 = 2.179.997 pounds
3. 3rd installment 31/12/2014 = 2.179.997 pounds
4. 4th installment 13/01/2015 = 2.179.997 pounds
5. 5th installment 28/02/2015 = 2.179.997 pounds
6. 6th installment 31/03/2015 = 2.179.997 pounds

losses of Me'alia tribe to be paid by Hummer:

1/	1 st installment: 31/10/2014	= 1.058.793 pounds
2/	2 nd installments 30/11/2014	= 1.058.793 pounds
3/	3 rd installment 31/12/2014	= 1.058.793 pounds
4/	4 th installment 13/01/2015	= 1.058.793 pounds
5/	5 th installment 28/02/2015	= 1.058.793 pounds
6/	6 th installment 31/03/2015	= 1.058.793 pounds

Resolutions:

1. To form a mechanism at the level of both states to guard & implement the decisions of the Reconciliation Conference.
2. Imposed blood money on the tribe of Me'alia for the interest of Hummer tribe, amounting to (850.000) pounds shall be paid at 3 monthly installments of (283.333) pounds as of the 31st of October 2014 up to the 31st of December 2014.
3. Imposed blood money on the tribe of Hummer for the interest of Me'alia tribe amounting to (1.420.000) pounds, shall be paid at 3 monthly installments of 473.33/month as of the 31st of October 2014 up to the 31st of December 2014.
4. Payments imposed on Me'alia tribe for losses suffered by Hummer tribe amounting to (13.079.985) pounds shall be paid by 6 monthly installments of (2.179.997) as of the 31st October 2014 up to 31st March 2015
5. Payments imposed on Hummer tribe for losses suffered by Me'alia tribe amounting to (6.352.755) pounds shall be paid by 6 monthly installments of (1.058.793) as of the 31st October 2014 up to 31st March 2015
6. Me'alia tribe is to pay to Hummer tribe the amount of (10.000) pounds as a fine for mutilating the dead body of the late Abdelmajid Fedhl Elmula.
7. As a fine for mutilating the dead bodies of two women – Fatima Unnoor & Sheikha Ied - Hummer tribe is to pay to Me'alia tribe the amount of 10.000 pounds (five thousand for each one act of mutilation)
8. As punishment for mutilating the dead body of the late Hamid Adam Bekhiet, Hummer tribe is to pay the amount of 10.000 pounds to Me'alia tribe.
9. The intervention of the parties in the events-affected villages is totally prohibited, except after paying the blood money & compensations & after holding a special session between the two parties – a session of reconciliation
10. To preserve the rights of the events-affected villages in the two states in terms of agriculture, lodging & all other rights of citizenship.

Recommendations:

1. The formation of a joint local committee to monitor, follow up & handle the problems as they arise.
2. To hold periodical meetings for the security committees of the four localities (Odhayia, Ebo Kerenka, Gobaish & Ediela) with the participation of the indigenous management.
3. To strengthen the security service at the areas of conflict to enable them to carry out their role of preserving security & stability.

4. To establish two ideal villages in the localities of Ediela & Odhayia by the Petrol Administration to assure the stability of the families of both parties.
5. To establish a law to organize agriculture & pasture.
6. To implement the decisions of previous Reconciliation Conference s between both parties.

*** Suspended punishments:**

1. The punishment of one whole year shall be imposed on whoever works on instigating turbulence & the spirit of hatred by issuing statements or bulletins through the different means of the Media, particularly if that person is from the popular singers, poets & the likes.
2. Any event following this Conference shall be considered as an individual event whose perpetrator shall be responsible for it & shall be punished according to the law.

Conclusion:

We pray to Allah to bestow His mercy upon the dead, heal the wounded & guide us all to the good of our country & of ours.

**Statement of the Reconciliation & Brotherly Conference
of the Sons of Missairiya Humur**

Area of Dhiyien

14/Rebie Awel 1414 of Higra

Corresponding to 1-4-September 1993

We are instructed in the Quran that if two sectors of the believers fight each other, we will have to make reconciliation between them; we know from the Quran that we have been created from man & woman & divided into nations & tribes so that we may get acquainted with each other & that the better of us is the one who regards the instructions of Allah most carefully.

"On the 17th of July 1993, a regrettable accident took place between two brotherly friends & partners in herbage & fuel; they are the branches of Elzeyoud & Eowlad Imran of the tribes of Felayte & Ujjayra that form the mother tribe - Missairiya Humur tribe (red Missairiya).

Though Islamic Sharia has spread in parts of Sudan, the satanic schemes are still leading to armed conflicts resulting in widowing the tribes' women & depriving the young of the tribes from the care & kindness of parents. The youths of both tribes have been killed – the youths who are usually considered as the fortification & future of this tribe to protect its land & honor.

Having convened & carefully studied all the circumstances surrounding the casualties of this armed conflict that disrupted the peaceful tranquility experienced for so long by the people of this tribe, the Mediators Committee has divided the items of solution to four items:

1. The land & tracks
 2. Blood money & compensations
 3. Revising the decisions of previous conferences
 4. Guarantees
1. First Item: the Conference has decreed that the land is the ownership of the State.

1. It has been proven that Eowlad Imran – a branch of Hummer tribe - were the first to cultivate the area of Nama; it is also worth noting that it has been decisively proven that Flayeita & Ujjayera tribes have no separating borders between them, have always lived in peace together & that there has not been any tribal conflict in the area between the two parties;

The Committee thinks that rephrasing the two tribes to their unified history is something that has to be done, meaning that the land is for both Flayeita & Ujjayera tribes together without particular privacy towards the land where each of both parties has equal rights towards pasture & agriculture. The individual has his right in the area including agricultural resources. The term of detention shall be five years & the Security Committee may increase or decrease the term as it sees fit, depending on the security circumstances.

2. Lines of tracks:

Eowlad Imran's Westward Murhal (seasonal journey in a huge group) from the North to the South from the areas of Teboon & its neighbouring areas shall go Southward, through Esmentie, Ebo Betiekh, Mugadima, Um Sekiena, Elfoda, Elmayrum, Eltegel & up to Behrelgezal; the area up to Abyei's street shall be considered as pasture area.

3. Eastern Murhal – Elzeyode

Starts from Elfoola, Sheg Elgena, Abuelkeri then to Kailek

- a. Medium Murhals between the Eastern & Western Murhals for the parties of conflict are considered as free Murhals in the same way as that of the Sheikhdoms of Ujjayera & Flayeta.
- b. There shall be an effective monitoring force between the conflicting parties made up from both tribes of Eowlad Imran & Elzeyode
- c. The Conference recommends that the "donkeys" (motor operated wells) be established along the railway lines west of Abyei to Mayrum street
- d. Appointing religious guides among the nomadic tribes.
- e. Accommodating the students within the Sheikhdoms of Elzeyode & Eowlad Imran in the boarding schools in border areas to preserve the lines of tracks.

Second Item: Blood Money & Compensations:

According to Sharia laws, according to the State's solving of the indigenous cases & with the use of Missairiya tribe's customs, the following recommendations have been decided:

- a. Blood money for one man is to be sixty (60) cows
- b. Blood money for one woman is to be thirty (30) cows
- c. Ages: ten Bikr, Ten quadripartite, ten tinniya, ten Jeda'a, ten Medhmoona & ten Holiya (annual)

Prices of cows have been evaluated according to the customs of Missayria Zurug & it is as follows:

Bikr	10 X 15.000	= 150.000	Pounds
Quadripartite (Rubaiya)	10 X 15.000	= 150.000	Pounds
Tinniya	10 X 13.000	= 130.000	Pounds
Jedda	10 X 10.000	= 100.000	Pounds
Medhmoona	10 X 8000	= 80.000	Pounds
Holiya	10 X 7000	= 70.000	pounds

Total of one man's blood money is = 580.000 pounds

Five hundred eighty thousand pounds only

Total of one woman's blood money (half of the man's) 290.000 pounds (two hundred & ninety thousand pounds) only

- 3). Having referred to police records, it has been clear to the Committee that the number of the killed at Zeyode tribe in Um Qebsha are 65 of men & one woman.

A man's blood money = $65 \times 580.000 = 37.700.000$ pounds

A woman's blood money = 290.000 pounds

Total of Elzeyode Um Qebsha blood money: = 37.990.000 pounds

Thirty seven million & nine hundred ninety pounds only

- 4) Having referred to police records, the Committee it has been clear to the Committee that the number of the killed at Eowlad Imran are 60 of men

Total of Eowlad Imran's blood money $60 \times 580.000 = 34.800.000$ (thirty four million & eight hundred thousand pounds only)

- 5) Total loss suffered by Elzeyode Um Qebsha = 37.990.000 blood money

= 13.789.815 compensations

= SDG51.779.815

Fifty one million, seven hundred, seventy nine thousand, eight hundred & fifteen Sudanese pounds only.

6. Total loss suffered by Eowlad Imran: = 34.800.000 blood money

= 16.232.948 compensations

= SDG51.032.948

What is requested from Elzeyode Um Qebsha tribe is to pay the amount of fifty-one million, thirty-two thousand, nine hundred & forty-eight pounds only, to their brothers Eowlad Imran Ujjayera.

What is requested from Eowlad Imran is to pay the amount of fifty one million, seven hundred seventy nine thousand, eight hundred & fifteen Sudanese pounds to their brothers Elzeyode Um Qebsha (Flayeta)

Third Item:

1. The Committee of mediators insists on the accurate execution of the decisions & recommendations of previous conferences, which are Babanoosa Conference, November 1993, Babanoosa Conference, January 1993 & El-Foola Conference 1993.
2. The decisions of previous conferences shall be executed within a maximum period of 3 months as of the convention of Eldhiyein Conference of September 1993.
3. To set up a service headed by the Presidency of the Municipality to follow up the execution of the decisions & recommendations is to be set up & a budget to be allocated for it coupled with means of movement & that shall be the responsibility of Kordoan state.
4. Said service shall be headed by a judge & with some suitable members
5. Oath-taking shall be administered in the case of violation of any of the Agreement's Items.
6. Collecting the arms from all parties without exclusion
7. If need be, the nomads shall be armed by their administration. As soon as the danger is removed, the same people shall be disarmed. The administration pledges to cancel paragraphs (14, 15 & 16) of Babanoosa Conference November 1992.
8. Paragraph (16) shall be added from Babanoosa Conference indicating imprisonment for one year for the singer, popular singer or anyone who instigates, says or does something with the purpose of provocation or turbulence
9. The custom shall be 60 cows along with adding five years for the criminal
10. It has been agreed on that the Committee shall bear up one third of the losses in accordance with the previous customs among Missayria Zurug tribe.
11. According to the police accredited register, Eowlad Imran's losses is SDG48.698.845 (forty eight million, six hundred ninety eight thousand & eight hundred forty five pounds
The third of that is SDG16.232.948 (Sixteen million, two hundred thirty two thousand & nine hundred forty eight pounds).
12. According to the police accredited register, the losses suffered by Elzeyode Um Qebsha tribe is SDG41.369.446 (forty one million, three hundred sixty nine thousand & four hundred forty six pounds) the third of which is: 13.789.815 (thirteen million, seven hundred eighty nine thousand & fifteen pounds).

General remarks:

The executive services issue new popular management's appointment, an act that makes people fear the creation of new managements corresponding to the old ones that are present & makes some others exit their managements, needlessly, which all violates the decisions of reconciliation .

1. Convention:

We, princes, mayors, sheikhs & influential people of Ujjayera & Flayeta sheikhdoms, from Elmissayria Humur tribe, Allah be our witness, admit that the bloody armed confrontations recently witnessed in our area with the resulting deaths & destruction for both parties - admit that they are shameful work that does not satisfy Allah or man, especially when the orientation of the State & Islam does not allow the killing of a Muslim man by his Muslim brother.

We strongly condemn & regret what we've done, including unacceptable individual & group deeds. We are committed that we shall guard our community, soul, money & honour; that we shall be wide awake towards & watchful in regard to securing the safety of souls, money & honor & to achieve stability; we pledge to work on spreading security & public order among the individuals of our tribes.

We shall also be careful to expose any work that targets the instigation of turbulence or money, soul & honor; we shall not provide any cover for any criminals or thugs or for any attempt at the instigation of turbulence (by ordinary female singers & popular female singers, for instance); If they attempt any instigation of turbulence, we shall take them – the above mentioned people - to court, impose deterrent punishments on them; we pledge to expose anyone who deals with or cooperate with the outlaws & rebels.

1. The Conference recommends that the injured be compensated by the Committee following the final decision of the doctor.
2. The period of paying up the compensations & blood money for both parties shall be two months ending (at the time) on the 3rd of November 1993.
3. The Conference recommends that all the arrested be released following the payment of blood money & compensations.
4. The Committee recommends the formation of committees to explain the decisions of reconciliation between the individuals of both tribes as soon as possible.

Conflict on resources & the reason for so many conflicts

1. Absence of development, weak regular education & non development of human population capacities have all contributed to the consolidation of tribalism & clan-belonging in the communities of Kordofan & the belonging of that condition in terms of tribal fanaticism. Moreover, continuous deterioration of services, increased numbers of educational loss, and proliferation of the gun coupled with the ease of acquiring it are among the reasons of so many conflicts & of the intensity of the conflict.
2. In an interview published by Alintibaha newspaper in June 9th 2014, (edition 2923), Abdeljeliel Reefa, the writer, explained the causes of conflicts in Kordofan Southern, West Kordofan as follows.

Analysis of Reconciliati Conferences

Date	place	Tribe	Conflict causes	The dead	Blood money (cows)	Amends in cash (SDG)	Witnesses
25/1/20013	El-Diyain	Awlad Hayban, Elmethanien & Awlad Serore	Conflict on land & pasture	200 (196 men, 4 women) + 150 injured	11.910+810+2580+240=15.540 cows	685.110 losses	<ul style="list-style-type: none"> • Dr. Nafe Ali Nafe, Assistant to the President of the Republic • Hesseboo Mohd. Abdelrehman, Minister of Federal Govenance • Prince Ismail Bushara, on behalf of Awolad Hayban Princedom • Prince Abdelmunim Eshuwayin on behalf of Elmethanien Princedom • Prince Eltijani Mohamed – Aowlad Serore
19/11/2014	Elnuhood	Elziyood & Aowlad Imran	Conflict water resources & pasture (Elsebah Agricultural Project & oil land	153 + 300 of the injured	Blood money to be paid in cash	Blood money has not been paid	<ul style="list-style-type: none"> • Vice President - Heseboo Mohd. Abdelrehman • Prince Abdelgaddir Munim Mensoor – Prince of Hemer tribe (summer area)
27/9/2014	Elfoola	Hemer X Ma' alia	Land, pasture & water	75 killed (72 of men & 3 women) + 122 injured	2.270.000 Cash blood money. There is mutilation of the dead especially women	Losses 77.730.960	<ul style="list-style-type: none"> • Heseboo Mohd. Abdelrehman Minister of Federal Governance • Staff Major General, Ahmed Khemies Bekhiet • Abdelgaddir Abdelmunim Mensoor, Prince of Hemer tribes
15/3/2009	Elfoola	Awolad Imran X Elziyode		126 killed + 204 injured	3.780.000	-	<ul style="list-style-type: none"> • Dr. Hussain Hemdi, Minister of Health – Rep. of the Governor • Prince Hiraika Izzildien,
17/1/1994	Elmujled	Awolad Imran X Elziyode	-	126 killed (125 men + 1 woman) + 77 injured	Blood money is 580.000 for a man & half of it for a woman, 72.790.000	30.022.763	<ul style="list-style-type: none"> • Tribes' princes
				680 killed	550.168.000	108.438.723	<ul style="list-style-type: none"> •

It is noted that most tribal problems & friction take place between the months of October & up to February & March, which is the return journey time from summer areas in the North, heading southward. It is also the season of the animal's active movement in Murhal. This is the reason why we find the effect of animal movement on friction & conflicts going on in the provinces.

It can be said that during the period of not more than five years, so many souls have been lost – almost a thousand killed, thousands injured. Tens of friction instances have not been accurately recorded. These are patterns of them during a specified period. It is also noted that the cost of one hundred million dollars has been spent as blood money & compensations for the affected during that period which shows the volume of economic, social & development harm. It would have been much better if that cost were directed to the development of the areas of conflict in terms of education, health, water rehabilitation & even animal health & increasing the production & productivity.

There is also the movement of official & unofficial delegations to contain the instances of friction & carry out reconciliation conferences that may be held for more than a month. This leads to squandering the time for all parties concerned, unchecked expenditure of money on feasts & hospitality, etc. Added to this is the opinion of the legal advisor, Adlan¹, about the density of reports annually, which exceeds a thousand thousand reports of transgression on farms, lands & animals in addition to the killing of people & wasted riches. We also note the introduction of new cultures in the conflict such as mutilation of the corpses & burning them, sparing no man or woman from that practice which is against the simplest religious rules & against customs, social traditions & Arabian magnanimity & chivalry. In the same regard, Staff Major General, Izeldien Hebieb Allah, former governor of Elfoola (currently, Usselam Governorate) & ex-technical consultant in the Commission of Disarmament, Deployment & Reintegration (DDR)², attributes the increase of conflict & unjustifiable violence to the spread of armament, non-control of gun ownership & non-collection of armament in addition to ignorance about Islamic culture & instructions. Added to this, continues the Consultant, is the ignorance of princes & the elite of the society in regard to laws & administrative methods that prohibit such phenomena or lessen it. The Consultant goes on to refer to the volume of destruction in the sector of animal wealth & the abhorrent transgression on customs & the sanctity of villages & trees, leading to marked damage & destruction on the infrastructure & to deterioration of services which delays development & education, spread of harmful habits & carelessness in regard to killing human souls unduly.

There must be indication to conferences & reconciliation sessions that have been held for tens of years; one of them was held in July 1992 where all the tribes of Kordofan, Kordofan's rich & influential & Kordofan's Mayers & princes were gathered in Dhiyien. The number of gathered tribes exceeded 35 tribes, knowledgeable about the

¹ Mr. Adlan's information was delivered during a meeting at his office in El-Foolla some time ago

² The information was received in a meeting at the house of Mr. Hebieb in Khartoum

customs & traditions' to set the bases of cooperation & overcome the differences & not renew conflicts. The Conference was given a prominent logo that went as follows: (Conference of Reconciliation & brotherliness for the Sons of Missayria). The convening parties agreed on the resolutions of the Conference in spite of their severity & bitterness. The resolutions were described as deterring & were not matched in any previous reconciliation conference held in Sudan before in recent times. Delegations were sent to the bases to convince them to be committed to the agreed upon resolutions & apply the customs, local reconciliation sessions & to treat any individual violations of security, decisively. The Conference, its resolutions, etc., were the answers to the deterioration of the economies of the area, stoppage of agricultural production, the halting of trade movement & narrowness of pasture areas in addition to the social & psychological damages suffered by the tribes as a result of the conflict & continuous killing. The meeting was supervised by the First Deputy Vice President & was taken interest in by the Governor of the state & the governors. In spite of all that, not more than 3 months later, the conflict speedily renewed. Violence continues in an endless cycle under the current conditions. Solutions have to be made – decisive long range solutions to end this conflict; on this regard, the executive office of the State, the indigenous system, the capital & investors are all agreed to set up successful projects that work on domestication of nomads, taking interest in education & health & solving water crisis.

Chapter seven

Recommended solutions

Water harvest programme

Three water experts talked to & provided astonishing facts & accurate information for us. Following is the summary of what they delivered to the researcher and which is a very rich and valuable information and data .

Eng. Mohamed Elhassan Eltayeb starts by saying that the project of water harvest is one of the important, strategic projects in a country like Sudan, which has no other way than to provide water for development. To talk about the map of water in Sudan & the position of water harvest in it we have to look at the water resources first whereas we find that the water of the Nile is the first & most important. The Nile water has its special geography. Subterranean water comes second & is divided in Sudan between the Nubian sand-stone & the area of Um Ruwabba. The third source comes from such seasonal valleys as (Elgash) & (Bereka) which both provide about 8 billion cubic meters annually, which is the range of seasonal waters in Sudan – between 6 to 8 billion cm of water formed by 240 valleys which are the valleys that have been monitored so far. There are other unmonitored valley-sources of water. As it is known, Sudan's share of the Nile water is not more than 18.5 billion cm.

In regard to rain water; before the session of the South, the estimation of rain water in Sudan was at a 1000 billion cm, but after the session, the quantity has decreased to 400 billion cm which is a large amount of water compared to the Nile water that does not exceed 73 billion cm. Most of the rain water in Sudan, however, evaporates & the Nile water cannot be increased. Stored subterranean water is estimated at 6-8 billion cm, which is of limited feeding & it is not allowed to bleed it because it is considered as the share of the upcoming generations. Therefore, the only field where we can expand in is the field of rain water, hence the importance of water-harvest in the water map of Sudan. It is important to use modern technologies to make use of rain water by making use of the factor of running which reaches the rate of 4% & raising it to the highest level to benefit from rain water. Israel, for instance, wants to raise the rate of running to 100% so that it does not lose one drop of rain water.

Engineer Eltayeb goes back to the beginnings of water-harvest & its development in Sudan, saying that the Water Conservation Board has been established since 1966 by the name of Water Conservation Board & Rural Development to include what had been previously known as Land Investments & Soil Maintenance because water is important in rural development whether in agriculture, forests, environment or conservation of resources. One of the most important projects to have been handled by the Board has been the Project of Thirst Fighting. That was in the year 1970-1971 & the Project attracted many foreign resources including organizations & countries such as the Swedish Loan whose task was to work on subterranean water by digging wells & surface water through construction of excavations & dams. The achievement was great but accompanied with many shortcomings because there were not many studies & there were many problems of overgrazing & accumulation of people around water sources. In general, it has been a good experience from which we have subsequently benefited. Governments have started to take interest in the country particularly because Darfur & Kordofan are far from the Nile & its tributaries, the reason why interest has begun in investment of rain water & subterranean water by establishing excavations & dams so much so that the number of excavations constructed by traditional methods has reached 1200 excavations in Sudan before the formation of Dams Implementation Unit (DIU).

This was in 1969 – 1970 but it actually started since the forties by maintenance of the soil. Excavations started in 1948 in the Upper Nile state (which now belongs to the State of the South), then in Kordofan & Darfur. The fertile period, that was prior to 1975, was with the period of Water Provision Corporation (WPC) that witnessed working with the system of integrated packages in agriculture, forests, water resources & the environment, with the type of investment determined according to the type of studies for each area respectively. Regrettably, in 1975, the Rural Development Corporation was separated & the WPC remained working on providing water only without accompanying projects in the economic & social aspects. This defect has been overcome following the undertaking by the DIU of the great task of constructing dams & excavations through the Water-Harvest Project. In the past 4 years, the DIU has been able to construct 240 excavations that represent a huge development leap in water harvest by modern scientific methods. In the past, excavations were carried out manually then by machines. Which have followed are excavators, tipper trucks & with the advent of the DIU, a water purification unit has been attached to any excavation in

spite of the high cost of it which amounts to 60% - 70% of the cost of the excavation, enabling us to reach Sudanese standards that are almost up to the international standards. The DIU deserves commending & praise for carrying out such a pioneering project that represents a basis for development in all the country. The DIU has achieved the harvest of 45 million cubic meters of water in all projects, 15 million cm in Kordofan alone & is targeting the harvest of 300-400 million cubic meters of water. The needs for water are increasing particularly with the political status quo, displacement & other reasons because water represents a fundamental axis in conflicts & tribal disputes, which both have to make water-harvest a national & sovereign task in Sudan.

In the past, the design of excavations was primitive with the basic purpose being the provision of water; the same water of pools & creeks was grouped in an excavation of a larger accommodation capacity to cover the dry period, without purification of water or alleviation of deposits. The age of the excavation used to be not more than 10 years. Today, we are talking about 30-40 years as the age of the excavation under continuous maintenance.

The largest excavation in the past was in Khore Baggra.

Excavations started at the capacity of 5.000cm, then at 7.000cm & up to 15.000cm, 20.000cm before the issuance of a decision that an excavation must not be less than 20.000cm because the cost of constructing an excavation is high, one way or the other, & there are accompanying works carried out by the implementing authority, so if the capacity of an excavation is low, this creates big losses for the implementing authority. The factors determining the capacity of an excavation are many including the need, volume of rain, the quantity of the requested water & the type of soil. Currently, there are excavations of the capacity of a 100.000cm

During the seventies, there were excavations of the capacity of one million cm in Khore Baggera. In Elfashir, many excavations of very large capacities were constructed. Capacities are determined according to the expected need. The important point, historically, is that the Water Corporation was central, evenly specifying the needs of water for each state, had a uniform measurement for designs & methods of implementation, etc. After its solvency, however, there were state corporations with no ability to make designs, implement & follow up the implementation in a good way, therefore, there was deterioration in the field of water during that period & marked

neglect took place in the construction of excavations where silt would always be carried back into the excavations. Now, with the efforts of the DIU, excavations are implemented in a good way by distinguished consultants who finish the excavations in ideal ways that provide pure water all year round for the inhabitants of the area surrounding the excavation, which is attributed to prior studies by the DIU followed by the introduction of advanced technologies & establishment of monitoring stations for water-harvest in main excavations & valleys. In the field of water, we have cooperated with the DIU & constructed 100 excavations as studies & delivery, though the project of reform & development of water facilities has been more important than that. DIU also implemented the study of five projects in Elgedharrif, Western Darfur, and White Nile & Khartoum. Also a comprehensive study carried out including the training of state cadres to improve & rehabilitate the projects & assure their sustainability. This Study shall assist the DIU after implementation. In this Study, we have taken Elhewatta Project as an example; Elhewatta Project was in the beginning a project targeting Eritrean & Ethiopian refugees; later on, however, we suggested that the Project be for all people, citizens & refugees alike with total finance from the refugees. The Project is a pioneering one in the sense that the water source is in Sinnar & the beneficiaries are in Elgedharrif; the Project irrigates 84 villages & 3 cities (Elhewatta, Qela Unnehel & Elmfazza). This Project is better than Khartoum's water. But for the circumstances surrounding the country, it should be widened to include more than 5 cities. Sudan is capable of enabling the Project to reach other areas.

There must also be coordination between the harvest unit at both national & state level so that maximum use from water harvest projects is achieved. Excavations have now made marked change where they are constructed & the imports of animal wealth have increased & schools & medical centres have been constructed, and this obviously seen in areas of conflicts and crisis in South Kordufan.

The differences between designs of the old excavations & the new can be explained in the context that silt has been reduced, separation between drinking water for man & cattle has been achieved, water purification stations have been added & pure water reaches beneficiary villages, and this new design will decrease the conflict because of its separation. The landfill in the old design was a series of piled earth but now we have made a space that much diminishes the amount of earth going back into

the excavation. Regarding the excavations that feed from the sea, there is a trend to support them by heightening operations & addition of pumps. In the processing structures, we have established designs to diminish silting operations through gates that open at the start of flood season; we control the gates & all that was not existent in old designs. Regarding evaporation, if this station continues, it shall provide excellent results for the problems of water harvest because the Agricultural Research Corporation has been established on its basis in Southern Kordofan (it is now the University of Kordofan). Some floating matters covering the excavations & reducing evaporation. Such matters' work includes a technology to prevent leakage (aqueous insulator). In Quraisha, placed an aqueous insulator designed to prevent leakage through the landfills. Such technology was tested in Sudan in the seventies with an Italian expert house to treat all the problems of evaporation & leakage, but finance was scarce at the time & there was negligence for a long time because of water cuts, no foundation for the sector & contact severance between the national & state corporations.

The Water Harvest Project needs water resources & our brother, Minister (at the time) Osama Abd-Allah has been capable of attracting enough finance & needed more human capabilities in the field of hydrology that needs a larger cadre. It is great, actually, to work in a regional centre of water harvest. The government now established the regional centre that would be in Khartoum as the HQ to serve Arabs & Africans in developing human capabilities, research & studies in cooperation with regional & international centres. We expect that Minister Osama Abd-Allah will sign the final plans with the General Manager of the UNISCO prior to the General Conference during the month of February 2014, that implementation will start during November & consequently, we expect the Centre to support the activities of water harvest in a scientific way in regard to human resources & studies, which is something with so many benefits because, so far, we depend on estimations. Up to the time when we reach the estimation of revenues at the actual amounts, then we will design accordingly. We are busy with the provision of water for the citizen, but the protection of structures following implementation is an important issue & the Centre can provide great support in this regard, particularly since regional & national centres have been consulted in this regard, which is one of the achievements of the DIU.

To the question regarding the output of the multiple organizations working in the field of water, answers Engineer Mohamed Mehdi Siddieq saying that: "I was the GM of Kordofan Water Corporation during the period from 1994 to 1998. The only authority that was implementing the excavations was World Food Program (WFP), which carried out many good projects. But the organizations have usually specified areas to work in. WFP did not, for instance, go to Soderi; it only worked in Shaikan. The DIU has undertaken the task of covering all areas, being brave in entering this costly field.

Eng. Mohd. Eltyeb says that some organizations were serious in the field of water, including WFP that, looking back, worked in Sudan as a development program to cover the food gaps. In 1997 it talked about development instead of development work & divided the work of the Organization to relief & development, deciding that relief was to be in exchange for work carried out by the relieved person. I was one of their consultants in 1997 in the aspect of excavations. At the time, the Program implemented 120 excavations with the capacity of 10-20.000 cm in North Kordofan & Darfur. To-date, they are working in forests, agriculture & water harvest by targeting large numbers of labour. The Program has carried out a great project, the Green Creek, to irrigate 15.000 acres. We can make use of 400 billion cm of rain water that is equal to multiple quantities of the Nile water & we can go in the right direction if we preserve 10% of the 400bcm during the upcoming years, which is important & exceeds the Nile water; it may seem difficult but with the Water Harvest Project, the Centre & studies, we can reach the amount of 10%, which necessitates convictions & political will. We suffer from desertification but we have to make use of the Project in fighting desertification, to enrich Savannah areas & to develop lands & forests. There are many projects designed for pasture, forests & agriculture. Currently, there are many subsistence projects where water is enough for living purposes.

Engineer Mehdi adds that excavations & dams must be preceded by social, economic & environmental studies to determine the extent of the area's ability to accommodate water stations. In recent studies, we have planned for plants around the excavation to prevent the deviation of the soil & restore vegetation around the excavation.

Eng. Mohamed Eltayeb says that water irrigation can be directed to irrigation projects by scattering because scattering allows cultivation of a very large plot of land.

The Sudanese have individually known water harvesting since a long time ago in such forms as Baobab tree & zier (primitive form of water coolers).

What is the first modern project?

Engineer Mehdi answers this by saying that, it was in 1940, which was not a large project but the projects that were worth mentioning were the Sunut Project in Northern Kordofan & Migainis Project, whose water flowed down from Southern Kordofan where there were excavations of the capacity of 100.000 cm. It is important here to look at the issue of water legislations.

Engineer/Elobaidh Eltash contributes by saying that the Government of Sudan, Food & Agriculture Organization (FAO) & UN Development Program have established a draft that is waiting to be presented to the Council of Ministers to approve it.

Southern Kordofan Excavations

Making Use of each Single Drop of Water for Man & Animal

Since Southern Kordofan state has abundance of rain in Autumn, it has been a must to make use of rain water particularly since the state is well known for its animal wealth of all kinds, the richness that makes multiplicity of tracks & Murhals. The DIU has exerted much effort & achieved many water harvest projects in Southern Kordofan including the following excavations in the following localities which decrease tension in the area.

1. Eltedhamon locality: Kedada Excavation with a storage capacity of 90.000cm & the implementing Co. is Heuwa
2. Um Elkhairat Excavation with a storage capacity of 120.000cm; it has been 100% completed.
3. Eleowdha Excavation of a storage capacity of 60.000cm
4. Berjoos Excavation with a storage capacity of 70.000cm
5. Elgerefa Excavation with a storage capacity of 70.000cm
6. Elsiraiha Excavation

There are two excavations in the locality of Abu Jibaiha, which are Eltemer Excavation with a storage capacity of 225.000cm with the completion percentage of

100% & the other excavation which is Elsehl Excavation. There is also Gholi Excavation, the construction of which has started but has been postponed because of heavy rainfall on South Kordofan state & the implementing Co. is Aowrad.

The stoppage of five stations in Eldelenj has made us work on rehabilitating two of them as first stage in each of Ussonoot in Khore Abu Hebil Valley & another station in Elkhella Valley.

There is a suggestion to construct Toto Dam & another suggestion to study the construction of a 100 wells, the study of which has been 85% completed at the time when the DIU is studying the issue of recruiting new contractors to carry out the work.

Southern Kordofan's soil is characterized with mud, the reason why it has to be supported with a sand layer to assure the sustainability of the excavation & purity of its water.

Kailuck Lake has a capacity of 600.000cm & is considered as the largest natural lake in Sudan. Its importance stems from its location at the area of contact between Southern Kordofan & Southern Sudan. Achieved work on the Lake is seen as important change for the population of the area, particularly in regard to stability of nomadic Arabs & the achievement includes the removal of silt & deposits & widening its depth to reach its maximum storage capacity at the depth of 1.5m & the length of 300X225m.

Abyei

Localization of Pasture & Achievement of Stability

Programs of localization of pasture at border areas include the implementation of suggested projects related to water harvest in the area of Abyei at the borders between North & Southern Sudan. (135) projects have been specified to implement, including 30 excavations, a (100) wells & (5) dams. The study & designs have been completed for (18) locations for the excavations & the designs for (12) locations have been completed, while the study & design for two locations for the suggested dams have both been finished. The remaining three locations have been cancelled considering that they are not suitable on the grounds of technical reasons. The study & design of the (82) wells have both been completed & there are (18) wells under study.

Implementation Status

The study & designs of (102) projects have been completed including (18) excavations, (82) wells & (2) dams where contracts have been made to implement (13) of the locations of excavations while work is ongoing on implementing (7) of the locations. One of the dams is under construction while contracting is being made for the location of the other dam. As for the wells, contracting has been made to construct (20) wells on which work has not begun because of security conditions, because some locations have been subjected to attacks at Menagoe Excavation (Heuwa Co.) & Uddebub (Misko Co.), in spite of security coordination made between the GM of the DIU, the Minister of Defence, the Joint Chief of Abyei area & the military/security leaders in the area, in addition to meetings with the contractors & assuring them of security arrangements. All these implemented and ongoing projects are in the area of conflicts and the same time around murhal area.

General Appraisal

The excavations that are under construction include (11) excavations with capacities ranging between (168.000cm) & (300.000cm); construction is being carried out by Aowrad, Miskoe & Heuwa companies. The excavations include the areas of Hulloof, Wed-Helloob, Fewal, Ujaj, Elmulum, Faidh Hussain, Wed Hail, Kodi, Zirraig, Elgerbi, Elkibaiwi, Elkibaiwi Elshergi, Kejam, Odaira & Menagoe.

Contracting operations are being made regarding the excavations of Ungieto, Wed Hole, Unnebeg, Lowkey & Abugezela.

There are studies regarding the excavations of Elgrintie, Bait Daing, Kondomy, Urrumsewi, Anole, Sohaib, Elsayar, Mibairij, Gum Jole, Jem Elrayie, Elmegbool & Me'di Elbugger. The dams include Gholi Dam with a capacity of (650.000cm) & it is being implemented by Aowrad Co. Contracting is being made to construct Uddembelowya dam with a capacity of (752.190cm).

The wells include about (82) locations that are being implemented by the companies of Ayan & Gendowana while the study & design are being carried out regarding other (13) locations.

Post-Session Solutions

President of the Popular Committee of Elkobra area

"We have constructed a school class & a medical centre from a water excavation"

The omens of good & great development are envisaged by the people of Elkobra area in the state of West Kordofan at the provision of drinking water & water for cattle with the establishment of Elkobra water excavation that is capable of storing approximately 110.000 3m of water. Following much suffering in the course of getting drinking water represented in the journey of getting drinking water taking more than 8 hours, the citizens there have now drawn up a gorgeous picture of the future of their area that contains large numbers of animal wealth.

The following summarized dialogue with one of the influential people of Elkobra area – the Chief of the area - Mr. Abdelrehman Unnayel Kibaida Mohamed provides us with useful information about Elkobra area & the aforementioned water excavation:

About Elkobra area, Mr. Unnayel tells us that it belongs to the Western Kordofan state; its population is about twelve thousand people & has large numbers of animal wealth.

The benefits of establishing the water excavation are enormous & multiple with the most important being the provision of drinking water for man & animal for two seasons, establishment of stability & reclamation in the area, increase of population & economic/developmental encouragement for the area.

We used to suffer to get drinking water with the sole source being the wells with their salty water that has caused diseases for the citizen. We used to suffer much from thirst & the journey for water used to take more than (72) hours; now the problem has been solved by setting up Elkobra Excavation by the Dams Implementation Unit. The Excavation has been opened by First Vice President Ali Osman Taha. There is only the problem of silt which has deposited across the Excavation; the remedy of this problem is the role of the local council which gets 20% of the revenues of the Excavation & in spite of this the local council is not trying to solve the problem of silt that is threatening to cover the Excavation & reduce its storing capacity.

As for whether they are paying charges to get water, Mr. Unnayel says that there are no charges on drinking water for the citizen but there are charges for cattle drinking

water which are symbolic charges, which we have made use of by constructing a school class & a medical centre having waited for more than 20 years to construct that centre; the medical centre is made up of two rooms & we have a plan to make a wall around it & construct a house for the doctor. We also want to build a police station.

Regarding the question about the Governmental authority that is collecting the charges of the Excavation, Mr. Unnayel says that it is the local council. Last year, the accumulated charges amounted to SDG90.000 & we went to the Commissioner, requested more percent of the revenues of the Excavation & he agreed to deduct 50% from the revenues to allocate it for services for the area & the remaining 50% to go to the local council.

Asked to tell us about the other excavations in the area, Unnayel says that there are excavations implemented by the Food Program but they are not implemented in the scientific method & are not up to the level of the Dams Implementation Unit's excavations in regard to capacity & to collection of rain water.

In regard to whether Elkobra area people have any other demands after the provision of water, Mr. Unnayel says that they demand expansion of the Excavation because it has become a source for many other areas such as the villages of Elnuhood, Wed Benda, Eldhiyain, Elkebabiesh, Elkewahla, Elmaydoob of Darfur & Elziyadia of Elkoma when they are on their way to Omdurman whereas they quench the thirst of their animals from the Excavation. Elziyadia people, when they are on their way to Khewi quarantine, also drink with us. We also hope that we get treatment for the muddiness of water.

Replying for the question of their evaluation of the Project, Unneyal says that it is surely the start of development & our thanks is extended to Mr. Mohamed Elhedhari & the President of the Republic. At the opening of the Project, the officials set up a veterinary camp where they vaccinated 12.000 of cattle. 32 villages benefit from the Project.

Results of the research

Tribal and small-scale conflicts

Tribal and small-scale conflicts fought only with small arms have occurred continuously throughout of Sudan. No part of the country has been complex from such clashes, but they have been concentrated in the south, west and east of the country for the last thirty years. Their causes are generally poorly recorded, but include disputes over cattle theft, access to water and grazing, and local politics. Many- though not all- of the large- scale conflicts in Sudan have a connection to tribal friction.

The major conflicts

The majority of the large- scale conflicts in Sudan have been long- term (five years or more) confrontations between armed forces aligned with the central Sudanese government based in Khartoum and an array of anti-government forces. The government side has comprised conventional army and air forces, and allied local militias which –in the case of the Sudan. People's liberation Army (SPLA) in Southern Sudan –evolved into united resistance army with a parallel governance and administration structure (the Sudan people's Liberation Movement or SPLM).

The widening gap between agricultural & pastoral communities has threatened the natural harmony of the population & peaceful habitat among the people in a single place; it has also weakened the social links previously established out of the one's own tribe.

Absence of the religious deterrent in pastoral communities particularly at the leaders

The leadership in the indigenous & tribal system is below average & its decisions result from customs, which is rejected by the new generation.

Tribal leaders are ignorant of the legal & administrative systems.

The leaders themselves have not been spared the same destructive feeling of tribal fanaticism.)

I think that the above mentioned reasons in addition to the conflict on plots of land by claiming their ownership because of the potential of oil, which represents a

large relative advantage in terms of compensation, have all led to continuous conflict & dispute for tens & even more years in that region. Therefore, we think that those reasons have to be removed within a joint effort between the officials of state-governments, the Centre & the present indigenous system whereas the communities of Kordofan West & North still respectively enjoy their cultural variety, ethnic multiplicity, different local tongues & their facial features; they still enjoy their own customs, ethics & values; such variety as present in both states is the source of strength & fortification for the people of those states. This is why we shall find that the negative effect, however large it may seem, can be contained through the political address & folks. What is needed is only the indigenous management to activate the laws that make them stronger & more fortified

Animal effect on strengthening the links & stability:

This type of animal breeding & pasturing is based on movement. It is practiced by most animal-wealth-owning tribes in the region, such as Missairiya, with their branches & divisions as well as the tribes of Hummer, Kewahla & Kebabiesh, who have been forced by desertification to move in the season of draught with their huge animal-wealth of camel, cow & sheep in addition to the cows of Um Bereroo-Fellatta. The huge number of population, closely linked with pasturing, cannot be ignored & this type of pasturing & animal breeding have resulted in a structure of social relations & the acquirement of skills in pasturing & animal breeding for hundreds of years, which have all resulted in preserving the environmental equilibrium through hundreds of years. They are - the concerned people - are contented with their way of living, as long as nobody targets them with any harm. The style of production at these people depends on the family & their needs are limited. Land is available for all. Because of the inherited system of distribution adopted by these tribes, each tribe has an area that has no marked borders, with the exception of those areas which have been acknowledged & other tribes have testified to them. Belonging is first & foremost to the tribe, not the land, which is one of the strongest marks that help these people to become stable in the future. It would have been possible for this fine combination to go on with the environment if that region continued in its isolation; but the introduction of petrol exploration & excavation of wells have both swept vast areas of pasture & agriculture amounting to more than 70%. The relative companies have not presented any

mentionable services, be they social or developmental. Looking back, the schools that the companies provided were constructed by unstable materials that were easily demolished by earthen creeper insects in addition to environmental pollution resulting in many disease & epidemics for man & animal alike. There is no hope of stopping such epidemics. Official & unofficial efforts have to be consolidated, along with support of companies working in the field of petrol to remove all these causes & find the remedying, urgent solutions to stop the environmental deterioration & take interest in the health of man & animal, construct hospitals/medical clinics equipped with qualified medical cadres & establish moving medical centers in the area.

The indigenous system is part of the matrix of constructing the federal governance

b. The activation of social structure, specially the family, tribe & Sofi sector, is an advanced step in the track of Sudan.

c. The tribe is the social fort that preserves values, guards customs & links parties of kinship; the dependence is on the tribe & what it carries out in its own frame regarding the social, crowd & categorical organizations & in terms of boasting it is own character of indigenous management that gives generously & that is of much experience & all is in the course of boasting the national unity.

d. In contributing to the local, medium & great projects, the tribe is considered as the vessel of social integration & pillar of the productive society .

e. The Conference recognizes the importance of Indigenous Management as a social, managerial, developmental & preaching corporation to manage societies, solve conflicts & organize life.

f. The Conference appraises the reform of Indigenous Management for the latter's good missionary role & demands the implementation of the Comprehensive Da'wa (preaching) Projects, the adoption of literacy programs & the fighting of harmful customs, installation of good values & guarding the family.

g. The Conference recommends that the legislations of Indigenous Management be revised in the way that may handles the following:

(1) The authorities given to Indigenous Management.

- (2) Specification of the relationship between the Indigenous Management, executive services of the State & the political system in accordance with the federal system.
- h. The Conference recommends that the conditions of the Indigenous Management's men be treated & the means that help them to effectively carry out their roles be prepared.
- i. The Conference recommends that the leaders of the Indigenous System be committed to the principles of Shura & customs in their definition of the obligations & tasks assigned to them.
- j. The Conference recommends the convention of periodical meetings at the federal level of the indigenous system & also at state-level meetings.
- k. The Conference appraises the brotherly spirit between the tribes of Sudan & the contact between the same tribes in the way that fulfills more national contact & mixing. The tribe that has originally excavated the track historical rights in owning it & it is sometimes called by the names of the tribes, such as Murhal Dar Shelego & Murhal Elshenabbla.
- b. It is everybody's right to use the Murhal, even with consideration of privacy.
- c. It is a must to preserve the Murhal open for all to the movement of journeying people; it is not allowed to transgress upon it by closing it for the purpose of farming along with total commitment not to transgress upon the ranches of people neighboring the Murhal.
- d. The journeying party using a particular Murhal has the right to use it & exploit all the natural resources.

The effect on Murhals: The Secession of the South has had effects on the present tracks in border areas. The tracks are considered as centers of wide support used by the nomads & known even to the cattle that uses them, northward or southward; such effects include:

- (1) The specification of alternative tracks for tracks used by the nomads in Southern areas has changed the style of nomadic life & has had an effect on the volume of animal wealth that was hitherto accustomed to known areas of summer. The distances of travel have also been made shorter.

- (2) We also see that the amounts specified on each head of cattle & goat to allow them to enter into the State of Southern Sudan is seen as extra cost for the nomads in addition to the absence of sufficient guarantees for their cattle. Southern Sudan State (SSS) prevents the nomads from pasturing without referring to local authorities in Southern districts & obliges them to pay uncalculated amounts & fines to local authorities in the SSS.
 - (3) The semi-nomadic group (known as Negla) has been affected by depriving them of widening their traditional farms & of all the products of woods & Gum Arabic; the group has also been affected in regard to such products as the straw.
- b. **The effects on herds:** according to the observations of the researcher, the nomads present in the southern borders of s.krdfan state & who represent the tribes of & Missaria of they have suffered many effects on their herds because of the Secession, represented in the following:
- (1) Many pastoral people have been subjected to killing & theft of their cattle by the SPLA
 - (2) Some herds have been subjected to shooting, which has led to the death of large numbers & the loss of other numbers because of the cattle's fleeing to other areas.
 - (3) Through agreements made with the Bedouin, the authorities of Mennang (Wed Dekona) & Wantoo (Runk) have imposed high charges on cattle at their entrance; the Bedouins are forced to make these kinds of agreement so as not to lose water & fodder for their cattle
 - (4) Many operations of cattle theft & robbery have emerged in Southern areas & the stolen cattle has not been regained in spite of mobilization by the nomads.
 - (5) It is expected in the future that the nomads will be deprived of all of their cattle with the passing of time.
 - (6) There are groups of nomads who have settled in some Southern areas in exchange for paying taxes to the SSS & to North Sudan State (in summer to the SSS & in autumn to the NSS); an example of this is the tribe of Wegdab (a branch of Dar Muharib)

Difficulties Limiting the Ideal Use of Residuals in feeding the animal:

1. Most residuals are available in mechanical agriculture areas & spread in wide, huge areas where water sources obstruct the exploitation of such residuals by animals, which both increase the loss in such residuals.
2. Such residuals are considered as the ownership of the farmer who lacks experience, knowledge & enough know how to use modern technologies & different handling methods to make use of them.
3. High cost of collection & transportation, particularly since they are of large sizes & of low nutritious value
4. Absence of pastoral - farming integration
5. Difficulty of linking between production & the possibility of marketing resulting from lack of marketing comprehension at producers
6. Non-intervention by the State with its capabilities in remedying & exploiting these huge quantities in finding solutions for problems of animal production & feeding.

Funding crises-arrested development and conservation program

Extended and major conflicts drain national resources and can lead to isolation from the international community. Decades of war in Sudan have helped ensure that it remain one of the world's poorest countries. Political issues have also constrained the flow of international knowledge and assistance to Sudan.

The result has been that conservation of the environment and the sustainable management of natural resources have not been regarded as priorities for Sudan since independence, and that even when they have been considered, they have generally not been sufficiently funded to bring about positive change.

The financial burden of virtually continuous warfare and the ensuing poverty can thus be considered as one of the root causes of the current state of the environment in Sudan.

The outcome:

1. The number of beneficiaries is 20430.
2. The tractors render additional services such as transportation of the people and agricultural inputs and out puts and water.

3. The members contribute and rendering the services for the local communities.
4. Availability in the targeted area.

Recommendations of the research

- To achieve the Shura in managing the affairs of the tribe, to fight destructive ideas, activities, voodoo and harmful habits & to encourage citizens towards public mobilization, development & towards combating catastrophes, emergencies & health crises.
- Assisting security services in carrying out their tasks, preserving public security & in fighting alcohol/drug-trafficking & reporting about criminals & watching the people they are assigned the task of watching.
- Preserving & guarding any properties or public structures at the orders of the competent authorities.
- Observing the Murhals, tracks & autumnal places in coordination with the competent local authorities & collecting the taxes of herds & other taxes & Zakat and to orient this money to services.
- Exerting serious endeavors in conciliating between conflicting tribes, communities & individuals & at the councils & at the conferences of conciliation in coordination with the local & state authorities; working on prompt implementation of the decisions of conciliation councils & conferences & the collection of blood money & compensations
- Any other competences specified by the governor or commissioner as the case maybe
- To allow cattle to enter any lands of any of the signatory countries & return back to its homeland.
- To assure the protection of the herds' health in the hosting country
- To report to the authorities in the would-be hosting county of the entrance of any herds from a neighboring country to its lands.
- Moving herds have to carry a certificate from veterinary authorities which is the international certificate of the nomads & called the (Transhumance Certificate International)
- To respect the laws of the hosting country that controls woods, wild life & the resources of water & pasture.

- To submit any dispute rising between foreign shepherds & national shepherds to a conciliation committee made up of representatives for the shepherds & farmers & for the local government.
- Here, the Researcher thinks that making use of the pattern of agreement between Saudi Arabia & Yemen (organization of the rights of grazing, determining the deployment places of the armed forces at the sides of the second part of borderline referred to in the convention between the two countries & the exploitation of the shared natural resources along the separating borderline where the Agreement explained the organization of the movement of pasture between the two countries.
- Policies & strategies to relocate the nomads in Southern areas for the following:
 - To benefit from the previous relocation projects.
 - To establish stage plans to relocate part of the nomads to be a pattern.
 - To benefit from the available water resources (valleys, seasonal creeks) – preparation of a plan to harvest water by benefiting from the quantities of rainfalls.
- Opening a study center to create awareness at the nomads of the dangers of the future that may result from the Secession of the South.
- To revise the tracks (Murhals) within the borders of state – wells, motor pulled water resources, excavations, water tanks, canals & available rivulets with the purpose of establishing them as water resources within the goal of the general plan to relocate the nomads in the future & to make it within the alternative water resources along the tracks in Sudan.
- As for the southern tribes, their economy & living is connected with the north of Sudan & not with Juba, therefore, we can say that:
 - a. The pastoral tribes present in the areas of contact are more linked with the Southern Directorate at the line of contract than with the north of Sudan & this is their interest.
 - b. The Southern tribes present in the areas of contact (the line of contact) are more linked with the states of Northern Sudan than with Juba & their

interest, according to the historical relations, is with Northern Sudan through the nomadic Arabs.

- c. This relation has achieved mutual interests in terms of economic aspects, deepened the social relations & created marriage & blood relations & produced more linkage & solution.
 - d. This relation has become impossible to separate, making the Secession merely political because the social, economic unity & some other relations are continuing by contact, cohabitation & pasture rights, which all encourage the return of unity in the future because the relations are deep & historical
- The track is a style of integrated life; socially, economically & culturally. If we talk about the meanings of this style we find it in the social aspect in the long distance crossed by each tribe & in its creating a social relationship with a number of fixed villages in Southern Sudan & in its north with settled people. There are even cultural links created by the movement of people, dwelling & living. At their arrival in autumn, they depend on milk as food & at their arrival to the South in the summer they mostly depend on a little amount of milk & on some fish. They barter with the available Southern tribes & they get their needs from the markets that are considered as one of the social & economic links
 - To establish awareness centers for the tribe and community leaders in this area regarding legal administrative system and religious legislation.

Pastures:

Suggestions & Solutions

- Natural pasture lands are considered as the future stock of agricultural activities whereas they represent the renewing source. This is clear in the system of moving agriculture whereas pasture plants work on restoring the soil's fertility as well as on recycling the nutritional elements; they also preserve & restore the structure of the soil. They have also the same role in the cycle of water & protection of watershed. Based on this, the improvement & management of pasture both help to preserve the land for current & future generations & secure

& preserve the rights of pastoral people. This is why it is important to work on improving & rehabilitating the pasture & on preserving it in a way that benefits the shepherd, source & animal.

- It is noted that the area of pasture is in continuous decrease as a result of many previously mentioned factors. Therefore, the average of current year's production of pasture equals 21 ton/acre & with the density of animal wealth numbers there is a need to increase pasture lands & their area to 3 folds so that we can cover the need of animals for food without effect on their productivity by that shortage.
- The status quo needs maximum exploitation of other fodder sources to secure food for animals by improving the management of natural pasture.
- Adopting the system of fenceless greenhouses around villages
- Remedying the variations that have occurred on pastoral sources (Secession of the South, investments) because this condition, which has worked on reducing the area of pasture which has in turn increased competition & friction, necessitates the establishment of legislations, their issuance & the establishment of restrictions concerning pasture & natural sources & consequently increasing the productivity of pasture. It is also important to take interest in the current areas of pasture & in increasing their productivity to compensate the shortage of space by substituting the plant structure with another that is more productive & valuable.
- To facilitate the movement of animals & reduce friction in summer & autumn areas through the application of Water Harvest & Agricultural Renaissance Program.
- To develop the production line through entering into the system of greenhouse farms.
- Cotton stands at the heart of long-standing enmity between the two communities.
- In a country without banks, the cow represents wealth, the dowry, property & a source of food in the lean season. A single cow may be worth hundreds of dollars

depending on its coloring so we have to change the mind of herd men toward settlement and investment to make use of their herd.

- The Morle & Lou Nuer have long raided each other's cattle or battled over access to grazing land & water but the conflicts have turned increasingly deadly with the arrival of automatic weapons.
- The possibility of close linkage between production, agricultural processing & agricultural integration with other sectors.
- To support the programs of seed-scattering & packaging of fodder along with choosing the good types
- Establishing a vision that works on developing the pasture, preserving the rights of pastoral people through a partnership between the beneficiaries & state-governments, rehabilitation of such staying places as summer or autumn areas through imposing charges on groups, under the technical supervision of federal & state pasture & fodder managements.
- Providing the necessary data to specify the condition of pasture, its area, volume & the types of weeds & trees & their classification to use the information as a guide for investors & researchers in this field, which can be carried out by a complete survey of pasture sources using remote sensing & geographic information systems.
- Establishing a national work plan to contribute in providing reserve fodder based on the following:
 - proper management of pasture resources (designing suitable policies);
 - taking precautionary measures against emergencies;
 - reducing the chances of conflict;
 - rehabilitation of fodder-cultivation & developing it through research & investments to preserve the essential variety of pasture plants.
- Fires cause the loss of 20-30% of annual production of natural pasture during the period from October to January, which causes the loss of property & resources & pollutes the air; fires also cause desertification & affect the plant structure with the disappearance of desired types which threatens the hereditary origins of natural pasture plants, necessitating intervention to contain fires, establishing

pasture protection programs & providing funds for that purpose along with building strategic partnerships & establishing custom-made early warning systems with the use of satellites as means to monitor seasonal random fires & accurately relay information to competent authorities ASAP to besiege, combat & exterminate fires; it is also important to construct networks of fire-lines at the lengths that reach 50.000 km, lengthwise, annually.

Packaging unused residuals of crops & natural pasture:

- Residuals of main crops that are available for the use of animals include corn, millet, peanut, sesame, maize, corn, cotton & bean. In the season of 2009 the total of crops residuals in Sudan was estimated at about 15.97 million ton, while the same was estimated in the season of 2011 at about 13.44 million ton. There are also many unused pastures because of the scarcity of water or the difficulty of getting it.
- Farmers can be trained on how to package the residuals along with some simple handling methods such as how to add some Urea fertilizer to improve the nutritional value of the residuals. Packaging also reduces the area of transportation to 80% whereas unpackaged fodder represents only 20% of the freight of transportation means. Furthermore, packaging provides employment opportunities for labour & variation of income sources along with stirring the economy in the area; it is also considered as an alternative & compensating operation for the lost pasture in addition to preserving the health & weight of the animal by reducing its movement.
- Making use of the structures of Dams Implementation Unit (DIU) in encouraging the cultivation of fodder & projects of water harvest by establishing excavations & dams in the states & working on cultivating fodder.
- Elkobra model:
- The omens of good & great development are envisage by the people of Elkobra area in the state of West Kordofan at the provision of drinking water & water for cattle with the establishment of Elkobra water excavation that is capable of storing approximately 110.000 3m of water. Following much suffering in the course of getting drinking water represented in the journey of getting drinking

water taking more than 8 hours, the citizens there have now drawn up a gorgeous picture of the future of their area that contains large numbers of animal wealth.

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- The researcher thinks that is a good model of how to benefit from the services to create more projects to community.

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7JD, United Kingdom (2012)

مقابلات شخصية:

1. الاستاذ/ عدلان التوم بقادي – النائب العام بالانابة (ولاية غرب كردفان – الفولة)
2. اللواء أ. ح. (م) عز الدين حبيب الله – محافظ محافظة السلام السابق ومستشار مفوضية
نزع السلاح والتسريح السابقة.
3. العمدة/ بشتنة محمد سالم. رئيس لجنة المصالحات بالمجلد، وخبير الادارة الاهلية.
4. العمدة/ الدود محمد عبد الله – الميرم / جنوب المجلد.
5. الاستاذ/ يوسف عبد المنان – كاتب وصحفي ومستشار بجريدة المجهري السياسي اليومية –
الخرطوم.

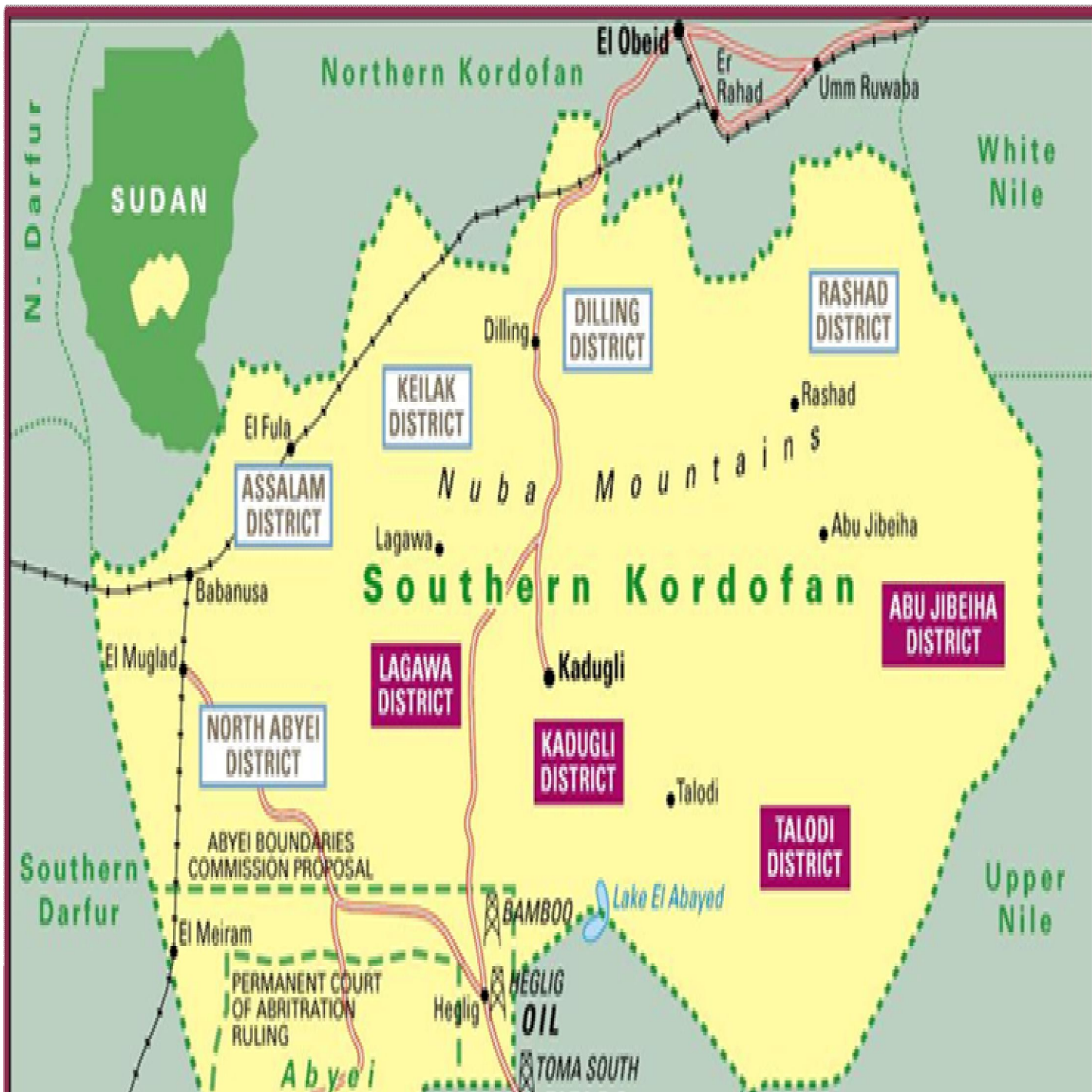












8) lack of water source and excavation increase tension , perhaps conflicts , is it true? Yes No

9) Is the central and state government efforts help to decrease conflict? Yes No

10) Do you think that, Land , is one of the cause of conflict? Yes No

11) Is only pasture adequate feeding for animals? Yes No

12) small arms is one of conflict causes? Yes No

13) Type of greasing:

a) extensive grazing

b) feed lot

c) partial grazing

d) semi -partial grazing.

14) Have you access to breed improvement services? Yes No

15) Have you an access to veterinary services? Yes no

16) what type of livestock do you keep?

a) camel b) cattle c) sheep d) goat

17) What is type of management system?

a) Traditional nomadic b) transhumant c) sedentary

18) Did you grow crops? Yes No

19) what is the source of water?

a) Khur b) hafir c) rains d) wells

e) all is write

20) What is most and serious problems facing you on your journey?

a) lack of water

b) tension with farmers and conflict

c) wild animals

21) have you get any advice from extension agent? Yes no

22) Is there any vet- services in the area? Yes no

23) Is there any periodical visit by vet to your herd? Yes

