

**SSA**

# **Newsletter**

**A Publication of the Sudan  
Studies Association**

نشرة جمعية الدراسات السودانية



**Volume 20, No. 3 (September 2001)**

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**To :**

## **Sudan Studies Association**

<<http://www.sudanstudies.org>>

*Founded in 1981*

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The Sudan Studies Association (SSA) is an independent professional society founded in the United States in 1981. Membership is open to scholars, teachers, students, and others with interest in the Sudan. The Association exists primarily to promote Sudanese studies and scholarship. It maintains a cooperative relationship with the Institute of African and Asian Studies, University of Khartoum. SSA works to foster closer ties among scholars in the Sudan, North America, Europe, the Middle East and other places. Normal activities of the SSA include the publication of this Newsletter, organizing meetings for the exchange of ideas, and recommending research candidates for affiliation with appropriate institutions of Higher Education in the Sudan. The Association also sponsors panels and programs during the meetings of other academic organizations. It occasionally publishes the proceedings of its annual meetings in book form.

**Membership:** Membership is for each academic calendar year which entitles the subscriber to receive all the issues of the SSA Newsletter, and to discounted registration rates for attending the annual meetings of the Association.

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## From the Editor:

Greetings,

The impact of the deteriorated economic, social, and political conditions in the Sudan is apparent in different aspect of daily life. This Summer, on visiting the Institute of African & Asian Studies at the University of Khartoum, it was quite obvious to see the result of a decade of neglect for government-sponsored institutions. IAAS, which was once a beacon for learning and research in African and Sudanese studies, with scholars and students from different parts of the continent and abroad is now in critical situation in terms of funding and publishing. Most of IAAS' published periodical has ceased, and it's no longer the most productive institution in the country in terms of published scholarly works. IAAS' library is years behind in subscribed academic journals and scholarly publications, due to cash strap.

At the newly founded university in Alfashir, with its amalgamated campus which is comprised of a high school, a teacher's training institute, and a headquarter of a foreign construction company; the situation is similar to that of IAAS. The University lacks adequate academically trained professionals, educational equipment and reference materials for the library.

The situation for both IAAS, and Alfashir University are not solely unique to these institutions, but for many others during the past decade. I hope SSA members could start thinking seriously about devising ways to assist these institutions. The Sudan-American Foundation for Education (see p.34)) is one possible vehicle through which we could show our support.

With Regards

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## An overview of Music in The Sudan

Tigani Ga'afar Altahir,  
University of Wisconsin - Madison

Music has always had an ambiguous place in the Islamic value system. Since the early days of Islam in Arabia, music and musicians have been discouraged, ignored and even suppressed. For ideological and practical reasons, music was without a doubt discouraged in the early period of Islamic history; subsequently, the insistent survival of music gave way to its ambivalent position in Islamic societies of today.

Muslim Sudanese display the same negative attitude towards music and musicians; however, music-making in its various forms is widespread in the country.

Sudan is a very large and complex country, inhabited by over five hundred ethnic and linguistic groups. While not all Sudanese are Muslims, the majority of the population are followers of the Islamic faith. In this article the focus will focus only on Muslim Sudan.

Sudanese people differentiate between several categories of musical activities. When people talk about *ghinā* "singing," or *musiqā*, "music," they refer only to secular music. The word music, "*musiqā*," in Arabic is used only when the activity involves what the Sudanese called modern music "*musiqā aditha*," or modern singing, "*ghinā aditha*," which is usually played on non-Sudanese musical instruments such as the guitar, the Arab lute -ud, or the violin. Religious chanting, the Prophet praise singing, and other religious recitations are not referred to as *ghinā* or singing.

Muslim Sudan is comprised primarily of ethnic groups that claim Arabic blood connection, the dominant groups being the Jā'alliyyin and the Juhayna. While the Jā'alliyyin are mostly riverians, the Juhayna are mainly nomadic. In addition to these two major groups there are other Muslim groups with little or no claim to Arab lineage: the Nubians in the far north of the country, the Fur in the west, the Nuba of southern Kordofan and the Beja of the east, to name a few. All Muslims in Sudan however, display the same negative attitude toward music and musicians. While, generally, the status of music and musicians among Sudanese Muslims is noticeably low, religious chanters are the exception. Because religious chanters are not considered musicians, their social position in the society is relatively higher than that of their secular counterparts.

The status of religious chanters depends on several factors, the most important being their social background and religious piety. In some areas where religious and Sufi activities flourish, the status of chanters is considerably high, while in other areas it may be even lower than that of secular singers. The reason for this may be in the fact that most chanters are semi-professional musicians, who travel about singing their religious songs, "*Madāih*," in return

for money. People regard them as beggars and perceive them to be lazy and with no livelihood. In general, people in the Sudan have an ambivalent attitude towards religious chanters.

Historically, secular musicians and singers have always held a low social status in Muslim Sudan. The low social status of secular musicians may be attributed to the association between music-making and other non-Islamic practices such as alcohol drinking and womanizing.

## **(I) Secular "music" in the Sudan**

In Sudan secular "music" comes in different forms. While all Sudanese ethnic groups have their own unique traditional musical activities, they also share a common interest in various types of musical expression that emerged over the years, as a result of countrywide contact between the various ethnic and linguistic groups. The formation of relatively large cities and urban centers that took place in the last hundred years or so has facilitated the constant interaction between the various groups. Many people find themselves in direct contact with new neighbors who come from a rather different social and cultural background. The widespread use of both radio and television and the formation of numerous governmental agencies to facilitate the interaction between these groups also encourage this process of national integration. Several types of "singing" have emerged as a result of the acculturation and assimilation that have gradually occurred over the years. New forms of "musical" expression have become available to Sudanese all over the country, primarily due to Radio Omdurman, the Sudanese national broadcasting agency. Today people in the Sudan differentiate between various genres of secular singing:

### **1. Aghāni al- Hagiba**

This term literally means "songs of the bag" referring to the bag in which musical instruments, such as tambourines and other percussion instruments for this type of music, were carried in the past.

This genre became popular in the late twenties and early thirties, particularly with the introduction of the gramophone, which entered the country via Egypt. One of the first musicians to popularize this genre was the late Abdallah al-Mahi of Kaboshiya in Shendi region of north central Sudan. According to his own words, he started to sing in Omdurman where the music was performed at weddings and social gatherings. Then, in the summer of 1928, Abdallah traveled to Egypt with the help of a famous Greek music enthusiast, Dimitri El-bazaar. Dimitri was well known for his love of Sudanese music, and he was a pioneer in the Sudanese record industry, an area that was scarcely explored before his initiatives. Dimitri offered to pay for the cost of the trip to Egypt for Abdallah and his companion, and extra money was offered to the musicians for their performance. In return, Dimitri was granted the right to sell the recordings both inside and outside Sudan.

Hagiba songs are usually accompanied by a small tambourine called Riq, a triangle, and later a drum, darabukka. The lyrics are mainly about love and the glamorization of women and their beauty. When performed at wedding parties, the singing is accompanied by a female dance commonly known as ragees al-ragaba, or neck dance. The steps follow a walking pattern that corresponds to the tempo of the song. Hagiba later became popular with the advent of a national radio station in Omdurman during the mid-1940s. Songs were broadcast live and eventually the genre became known all over the country. Famous musicians of that era include Karoma, Saror and Ibrahim Abd al-Gafil, to name a few. Female hagiba singers were not common at that time, though later, particularly in the fifties, several female singers such as Mona El-kheir and Aisha Al-falatiya became known.

Hagiba songs later developed to include also lyrics of political and national songs made popular during the last days of the British administration in Sudan. Songs with hidden meaning that spoke of freedom and independence were widely known all over the country during the fifties and early sixties.



## 2. Ghinā Hadith

This is translated as "modern singing," and refers to a type of music, which evolved during the 1940s and became popular in the early 1950s, and is related to the *hagiba* type. Military bands and other forms of music making that took place in military circles especially after World War II had influenced it. Most of the musicians who contributed to the formation and development of this genre were trained in the Military Music Division. Western and Middle Eastern musical instruments accompany this type of singing. Because of the nature of the military, where recruits of various ethnic groups came from all over the country, this genre is a good example of a national music. Songs are mainly composed in Arabic, which is the national as well as the official language of the country.

Musicians who come from various ethnic groups tend to bring their own musical background to the genre. As a result of this diversity, the genre has developed into a national popular music widely broadcast via national radio. It is very popular at weddings, especially in urban areas where electricity is available. Among the instruments used to perform this music are a vast array of western instruments such as trumpets, saxophones, guitars and accordions. The percussion section includes Arab and Middle Eastern drums as well as local drums. The Arab lute is also used.

## 3. Aghāni al-Banāt

Aghāni al-Banāt means "women's songs" or literally "girls' songs", are composed by women and sung in Arabic by young women at weddings and family festivities. This genre was developed in the urban centers of central Sudan, but spread widely all over the country. Lyrics are primarily about love and marriage as well as other social topics that concern women and the family. Musical accompaniment is limited to local drums and hand clapping. In recent years, this genre started to attract all segments of Sudanese society. Young women singers started to incorporate popular songs and to create new ones. They also started to make use of "foreign" musical instruments such as electronic keyboards and bass guitars. Young women singers also started to perform publicly and to incorporate dance as part of the public performance. Today, women musicians are very popular and their music is recorded by private companies and sold in Sudan as well as in Arab countries, which tend to have a very large number of Sudanese expatriates.

## 4. Dobait

This term refers to specific male singing based on a certain poetic rhyme scheme. Dobait or Dobai is widely performed by camel herders. The genre is believed to be derived from another form of singing known as *musdar*. *Musdar* refers to a type of sung poetry associated with the camel. The poems

are composed during long journeys on camel back.

## 5. Ghinā Shā'abi

The term is translated as popular singing. This type of singing is related to the *ʿagiba*. Songs are composed in Arabic and accompanied by *tambourine*, *darabukka*, and pair of small drums that are attached to each other. Weddings and social functions are the venues for this type of music.

## 6. Ghinā rabi or Musiqā rabiya

This refers to Arab music and singing. This includes songs performed in certain Arab *maqams* and modes. This genre is known mainly in urban areas. Musical instruments that accompany this music are the *ud*, violins, and drums. Lyrics are mostly in classical Arabic and the genre has very small audience.

## 7. Aghāni al-Ribou

The term means songs of the countryside. These are selected songs from various ethnic groups that are performed by recognized musicians who belong to particular ethnic groups. This genre was popularized by the national radio. A weekly show that includes several songs from different ethnic groups is broadcast at a specific time. Songs are accompanied by their respective musical instruments and sung in the language of the selected group.

## 8. Aghāni Siāysiya

The refers to "political songs." This genre became popular in the 1950s and the 1960s. It includes resistance songs and songs of national unity. The only difference between this type of singing and modern singing is the song text. Political songs use the same instrumentation as modern music. The musicians for both genres are the same. Political songs are sometimes known as national songs, "Aghāni Wātaniyā." They are very popular among youth and college students, and are performed during national celebrations as well as during times of political protest. In recent years, especially after the military coup of 1989, in which the Islamic National Front took over the government, a new type of "music" known as "*anāshied Jihādiyya*" or "Jihad Songs," became popular.

Like the political song, this genre uses "modern instruments" and "modern" musical techniques. The only noticeable difference between this category and the other kind of political song is the content of the text. Jihad songs have religious content and are meant to encourage the young generation to engage in the civil/religious war in the south of the country. This genre of "music" may also use overtly religious chants and put them into the new style without any sense of contradiction.

With the exception of the Jihad songs, all the above-mentioned types of singing are seen as secular singing and are performed strictly for secular

purposes. Religious "musical practices", on the other hand, are not classified as *ghinā* "singing," and are usually called by their names and genres types, which will be discussed later.

## **(II) Religious Music in Sudan**

Religious "singing" comes in several types and forms. While non-Muslims have their own categories of religious singing, Muslims, who constitute the majority of the population, have several types of religious songs, yet the term "singing," *ghinā* is never used in reference to religious "musical" practice. Religious "musical" activities are generally mentioned according to their type. Type of religious "musical" practices among Sudanese Muslims:

### **Tarteel or Tilawa. Cantillation of the Qur'ān**

Throughout the Islamic world, Qur'ān recitation is practiced by all kinds of people, mostly in plain style, by prayer leaders and professional reciters, sometimes in a highly embellished form. In the Sudan religious education prescribes that children learn to recite the Qur'ān by memory, Rural Sudan is known for its rich tradition of religious schooling especially around Sufi religious compounds. Studying the Qur'ān is an essential function of the religious school. In general term Qur'ān recitation has many applications. Verses are silently recited within the ritual prayer (*ṣalāt*) performed five times daily by all practicing Muslims. Public recitation precedes congregational prayers and occurs within most religious rituals, and the entire Qur'ān (*kham al-Qur'ān*) is recited during the month of Ramadan.

As a unique and divine text, the Qur'ān is set apart from other religious texts and praises. Special Arabic terminology is used in reference to the reciting of the holy text. *Qira'at* designates Qur'anic recitation; *moqri* or *qa'ri* is a trained reader (both words derived from the same Arabic root as Qur'ān). *Tilawa* is a general formal term for all types of reading. In pre-Islamic Arabia *tila'wa* simply designated recitation of poetry. *Tartīl*, another term for recitation, implies slow deliberate attention to meaning, for contemplation. *Tajwīd* is the exact science of correct recitation.

For over 300 years, Egypt has been regarded as the center of Qur'anic recitation both for accuracy and artistry. Today the science of recitation (*tajwīd*) is taught in specialized schools.

Throughout the Islamic world, personal and regional variants developed. An important aspect of *qira'at* is the lack of regulations with regard to melody, except that it must enhance comprehension of the text. The melody must not distract the reader, and not be based on secular singing. Many Sudanese Qur'anic reciters developed their own unique styles, and the Sudanese musical ear have preference for local styles over the imported Egyptians and other Arabic forms which are based on Arabic maqams.

The relationship between Qur'anic recitation and local traditional musical forms

is flexible. In Africa, Arabia and South-east Asia, people generally modify the *qira'at* towards the tonal idioms of their local traditions. In many areas Qur'anic chanting takes the form of a chanting generally independent of the Arab classical music tradition (*maqām*). In the Sudan Sidiq Ahmed Hamdoon and Awad Omer are highly regarded Qur'anic chanters who performed in uniquely Sudanese styles.

### **Madāih Nabawiyyā. "Songs" in Praise of the Prophet Mohammed**

*Madi'h* praise-songs are commonly performed by mature male singers. Northern Sudan has a famous *madi'h* tradition going back to Hajj El-Mahi of Kassinger (c1780-1870), who composed over 300 religious poems of which handwritten copies survive. They are performed by group of male singers with the accompaniment of two or more frame drums (*ta'r*); the genre is mostly performed at religious festivities, at markets or outside mosques.

### **Qira't al Mawlid or Mulid reading**

The term *mawlid* ('birthday') refers to celebrations commemorating the Prophet Muhammad's birthday or other occasions. There are many linguistic variants, the most commonly used in the Sudan are, *mo'lid* and *Mawlid*. The word refers to both the festival and the hymns of praise and legends about the Prophet's life performed during *Mulid* celebrations.

The Prophet's birthday has been celebrated since the 9th century, and by the end of the 12th century, it had become an elaborate festival with various musical and other entertainments. According to region, the *mawlid* developed in very different ways, providing a venue for popular musical expression and local indigenous styles.

Performance of the *mawlid* is not restricted to the Prophet's birthday; it may also mark anniversaries of local saints. Performances may be held in public or private spaces, including saints' shrines, mosque courtyards, and houses.

In the Sudan, especially in large cities, *mawlid*s resemble vast fairs, with *dhikr* performances by many different Sufi orders, selling of local products, and other forms of trade and entertainments.

The *mawlid* ceremony normally begins with an introductory recitation from the Qur'ān. There are songs in the *qasda* and *saiba* forms, and anecdotal sections describing the Prophet's life, performed solo in improvised free rhythm. The ceremony may also include group songs, which encourages audience participation. Certain texts are commonly used within the *mawlid*. The Arabic text by Ja'far al-Barzanji (d 1765), composed of prose, narratives, invocations, and poems, is widely used in Sudan particularly by the Qadiriyya and its offshoot Sufi orders.

Popular in nature, ceremonies for the Prophet's birthday borrow widely from local musical styles. Celebrations for the *Mulid* bring considerable diversity. Types of songs and drumming allow the expression of emotions ranging from

happiness and exhilaration, to trance and spiritual ecstasy. Melodic instruments are rarely used, but drums of various types are regularly used throughout the festivities.

### **Rafa' al-Adhzan. Call to prayers.**

The adha'n is performed five times daily, loudly and in public: a prominent aspect of Muslim soundscapes. Its attractive sound invites Muslims to perform the ritual prayer (ṣalāt). The Prophet Muhammad is said to have instituted adha'n in order to distinguish Islamic practice from those of other religions. The first prayer-caller (muezzin, mu'adhdhin) was Bilāl, an African slave and early convert to Islam. The post of muezzin soon attracted great respect, and important mosques came to employ as many as 20 muezzins at a time; in the Ottoman empire they formed their own guild.

The adha'n call consists of several verses, with repetitions and certain variations according to the time of day. It is delivered once from the minaret, then again (called iqa'ma) inside the mosque, preceding salat or congregational prayer. Nearly all branches of Islam allow it to be chanted melodically. The text must be clearly understandable and its pronunciation perfect and clear.

The musical form has no rules. Styles vary from mosque to the other. Broadcasting, and sound recording have spread the influence of the Egyptian call, considered the model and widely accepted and imitated.

### **Conclusion:**

As a general rule there is no liturgical music in Islam, music is not allowed inside the mosque and other places of worship. The only form of singing allowed inside the mosque is recitation and elevated speech, which is technically not considered music by Muslims. In every day life Sudanese Muslims employ music and song in both their secular and religious modes of expression. Those who perform songs and chants for religious purposes are not considered musicians, hence, no stigma is attached to their practice. Many religious folks are typically hostile towards music and musicians; but at the same time some of them may participate in religious activities that involve music and singing. In fact the madih, which is widely performed by religious chanters have much in common with secular songs. In many cases the melodic construction of many religious "songs" is very identical with that of secular songs.

After the coming of Islam Muslim Sudan has adopted all traits of Arab culture, none the less, musical expression of the Sudanese remained African. All Sudanese Muslims, especially those who claim an Arabic origin, have over the centuries, adopted Arab culture as their own, but at the same time Sudanese music remained pentatonic and the Arab maqams and modes are hardly utilized by Sudanese musicians.

## **Call for Papers: "Children of the Sudan"**

### **21st meeting of Sudan Studies Association**

May 16-18, 2002

Penn State Berks-Lehigh Valley College  
Reading, PA

Panels and papers are solicited for the 21st meeting of the Sudan Studies Association at the Berks campus of Pennsylvania State University, May 16-18, 2002. Papers in all fields and on all subjects will be considered for presentation at the meetings, but papers dealing with the theme of children in the Sudan are especially encouraged. The Sudan Studies Association has been organizing annual conferences of academics, policymakers, Sudanese citizens and other interested persons for over 20 years. Many previous conference proceedings have been published, with assistance from the association and generous donors such as the Tannenbaum Foundation and the Ford Foundation. Small stipends are available for assistance to graduate students for travel. The deadline for submission of abstracts to be considered for the program is February 1, 2001. A preliminary program will be announced on February 15, 2001. Late proposals for papers will be considered only if space is available and hard copies are available. Proposals for panels and abstracts will be considered by a small committee established by the Program Coordinator. Proposals and paper abstracts submitted earlier will receive preferential treatment in scheduling. Important notice: not all papers will necessarily be accepted for presentation; acceptance for presentation will depend on the quality of the abstract and the judgement of the program committee.

**Conference theme:** Children are the neglected and overlooked persons who suffer from the ongoing civil war and economic disarray of the Sudan. Too few academic researchers have focused on children. A search of standard databases for books and articles turns up a paltry handful of material. Meanwhile, important issues such as child soldiering, child labor, son preference, schooling, child fostering have become staples of the anthropology, sociology and economics of other countries. Where are these experts to relate and interpret the experiences of Sudanese children? The conference will offer an opportunity to network, share, listen and learn. Some suggested and encouraged panel titles:

- Critical reflections on media portrayals of the "Lost Boys"
- Childhood experiences in Kakuma refugee camp
- Sudanese diaspora and refugee children
- Child soldiers in the civil war
- Malnutrition among Sudanese children

- Children and schooling in the Sudan
- Children in Koranic schools
- Demography of Sudanese children, past and present
- Child labor in Sudanese agriculture
- Shamasha: Street children of Khartoum

Please contact the program coordinator if you would be interested in organizing or chairing a panel on one of these, or other, topics.

**Program coordinator:** Michael Kevane, Department of Economics, Santa Clara University, Santa Clara, CA 95053 tel 408-554-6888, fax 408-554-2331, mkevane@scu.edu.

**Local arrangements host:** Randall Fegley, Penn State Berks, Tulpehocken Rd., P.O. Box 7009, Reading PA 19610-6009, tel 610-396-6092, raf8@psu.edu  
Sudan Studies Association website: <http://www.sudanstudies.org>.

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### **"Sudanstudies@yahoo.com"** **A New Electronic Group for SSA** **Members**

This e-group is the official email distribution and discussion list for the Sudan Studies Association of the United States. The SSA is open to members of any country. Only members in good-standing may belong to the list. More information about the Sudan Studies Association may be found at <<http://www.sudanstudies.org>>

Steps to follow:

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## **Registration Form** **Sudan Studies Association**

The 21st Annual Meeting  
"Children of the Sudan"

Penn State Berks-Lehigh Valley College: Reading, PA

### **CHECK ONE:**

Conference Registration (before 30 March 2002)	\$30.00	
Conference Registration (after 1 May 2002)	\$40.00	On Site
Registration (16-18 May 2002)	\$50.00	On Site
Registration (daily rate)	\$25.00	Student
Registration (3 days)	\$25.00	
(with photocopy of student ID)		
Friday Banquet and Program	\$35.00	
Saturday Luncheon and Program	\$25.00	
<b>TOTAL:</b>		

Please Make Checks Payable to: Sudan Studies Association  
Mail to: Dr. Richard Lobban  
African Studies, Rhode Island College  
Providence, RI 02908 USA

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### **Contacts:**

- SSA Acting President and Program Organizer: **Michael Kevane**  
Tel: 408-554-6888 Fax: 408-554-2331 Email: [mkevane@scu.edu](mailto:mkevane@scu.edu)  
- Local Arrangements Organizer: **Randall Fegley**  
Tel: 610-396-6092 Email: [raf8@psu.edu](mailto:raf8@psu.edu)

*Conference Accommodations: Will be available in campus dorms for approximately \$40 per night, and a conference rate at the Sheraton will be arranged. Details will be sent out in January.*



## Pictures from the 20th SSA Conference

East Lansing, 24-26 May 2001



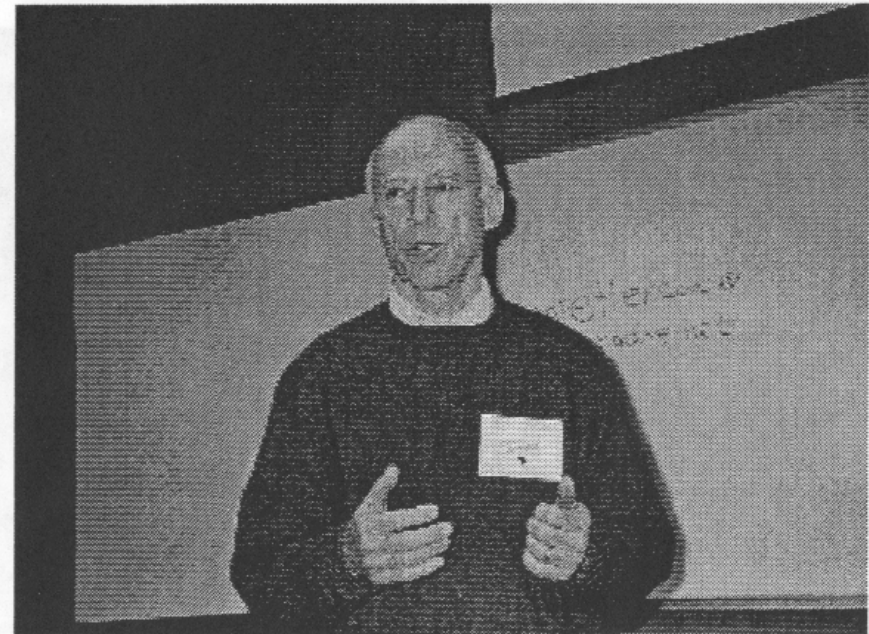
*Abdullahi A. Ibrahim, Gabriel Warburg, Hassan Alshowaya*



*Richard Lobban, Sondra Hale*



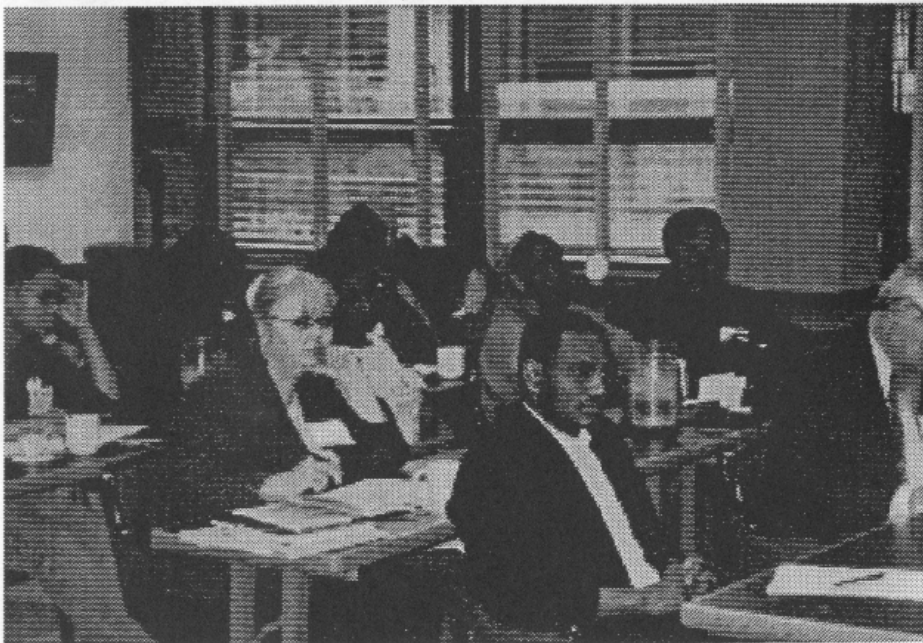
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*Ambassador Donald Patterson*



*Panelists, & Audience*



## **"I have no choice"** **An interview with Dr. Anne Itto**

by  
Endre Stiansen  
(University of Oslo, Norway)

More than two million people have died in the present phase of the Sudanese civil war (1983- Present). Superficial reports in newspapers and other media creates the impression that battlefield victory for the Khartoum Government or the Sudan People's Liberation Army (SPLA) will solve the national crisis. Moreover, emphasis on the military dimension detracts attention from the accomplishments of the Sudan People's Liberation Movement (SPLM), SPLA's civilian counterpart. This has several unfortunate consequences. For instance, efforts at creating peace through development go largely unnoticed, and almost invariably men are portrayed as the representatives of the southern Sudanese people. True, women have been struggling to make their voices heard within the SPLA and SPLM but two factors are worth noting. First, women constitute more than half of the population in the southern Sudan. Second, women are increasingly promoted to higher offices in the Movement.

Dr. Anne Itto holds several important positions in the Movement. Her main job is Deputy Team Leader of the SPLM's Development Office. The office has three main tasks. First, co-ordinate and mobilise resources (internal or external) in order to promote capacity building, reconstruction and development in the South. Second, provide technical assistance to the SPLM leadership and the commissions (the equivalent of ministries). Third, to provide leadership for the Movement's development partners (i.e. the International Non-Governmental Organizations, the INGOs). The Development Office has representatives from all five regions of the New Sudan: Upper Nile, Equatoria, Blue Nile, Bahr al-Ghazal and Southern Kordofan. Dr. Itto represents Equatoria.

Dr. Itto biography is unusual in the sense that she holds a doctorate from a foreign university; yet typical in that she, like so many other Southerners, have experienced exile and personal adversity. She was born in Pageri and her parents were farmers. Having first attended a government "bush school" in Pageri, she moved to Nimule and became a pupil in one of the schools built by the Abboud regime. While the vernacular was the language of instruction in the "bush school", in Nimule lessons were taught in Arabic and she remembers that Islam was "forced" on all, particularly the boys who were given Islamic names when they enrolled.

In 1965, Dr. Itto left the Sudan with whole family and remained in exile until 1973. Unlike many other Sudanese, they did not live in refugee camps, but were hosted by relatives of her mother in northern Uganda. Within the first eight months, eight members of her immediate family — her grandmother, her

sister and some cousins died. The family returned to the Sudan because following the Addis Ababa agreement the UN ceased to pay school fees for Sudanese children living in Uganda. Dr. Itto went to Khartoum and became student at the University of Khartoum. She studied agriculture, lived in a dormitory, and for the first time met people from the west, east and north of the country.



*Dr. Anne Itto in front of a statue celebrating political freedom*

Endre Stiansen: What was it like to come to Khartoum as a young, female student from the South?

Anne Itto: It was shocking — this was a Sudan I did not know or imagined. I almost died. I had been living in a small village and wore East African dress, a skirt. There used to be a cue of men walking after us, the female students from the South. They behaved as if we were prostitutes. Let me give you another example. I had played tennis in Uganda, and one day I heard somebody play so I put on shorts, took my racket and went to the court. The guard would not let me in, but I pushed him aside. Then I noticed that the guys who had been playing had run away, because of my dress.

I was a member of the first group of 98 Southern students who went to the University after the peace accord. Many Northerners questioned our presence; they claimed we were not qualified. The fact that half the lecturers gave their courses in Arabic created a big problem. I did not know the language, and comments like "why don't you know Arabic, you are Sudanese" made me feel inferior. Living in Khartoum was like living in a foreign country. Even the weather was very different from what I was used to.

ES: Why did you choose to study agriculture?

AI: I saw it as a way of helping my community. There were no role models for women growing up in the South. I thought that the only way to escape was through education. Now I realise that my career has been shaped by a fear of having to go through the war experience again, and I have wanted to change the conditions that made our suffering possible. I realised this when I left Khartoum in 1995. Even as a child I had begun to ask "why" — why the war was going on; why so many members of my family had to die. I believe traumas like those I have lived through can do two things to people. Either they drive people to do something, to work to change the status quo, and this is positive; or they cause apathy, alcoholism, and this is negative. I have been lucky.

ES: What did you do after graduation?

AI: Immediately I went to the South and from 1978 to 1980 I taught at the University of Juba. I did not think I could survive any longer in Khartoum; even foreigners were treated better than us, and as a woman I was exposed to more harassment than the Southern men. From 1980-1981, I attended Imperial College in London and received an MA in applied entomology. I taught at Juba again from 1981 to 1984, when I received a scholarship to do a Ph.D. at Kansas State University. I chose "Storage Pests and Post Harvest Technology" for my research topic, and collected data in Gadarif, where underground storage is very common. The big farmers prefer this to storage above the ground because it is cheaper and makes tax avoidance easier.

Gadarif was a different area of the country and my experience there was quite different from my experience in Khartoum. I did my research with a Northern Sudanese male. We had a pragmatic division of labour. He did all the talking, and took care of all the social aspects like meetings with farmers and going to government offices. I took care of the technical side. I don't know how the people in the area would have treated me; I did not get into society.

I learnt a lot in the US, for instance that it was possible to move beyond conflicts. The US had a civil war, but now they have a working political system. Other countries have also had to go through a lot before they got where they are today. This changed my perception of my own country; I came to believe that if we work hard enough, we can change things for the better.

Having received my Ph.D. in 1983, I decided to go back to the Sudan, even though some of my Southern and Northern colleagues did not. I felt I had to. Coming home I noticed that things had become very bad. The University of Juba had been relocated to Khartoum, due to the security situation. The institution had changed while I was away. Now Arabic was the language of instruction, and the intake of students from the South was severely reduced, from 60% of the total to less than 10%. This was against the stated intention behind the



establishment of the University. The language change caused a big problem for students and staff from the South.

Alongside the Arabization, what really made me upset, however, was that lecturers got an allowance for decent dressing. This was a challenge to my personal dignity, because it suggested that I was not decent. Moreover, my kids went to school with Northern Sudanese — I had chosen this because I wanted them to grow up to be tolerant adults. But they came home from school crying because they were teased and harassed for being Southerners. They suffered. That was really what made me chose to go to the South. I thought I was sacrificing my children. I wanted them to grow up to be tolerant adults without hatred, but Khartoum did not allow this. I could see that they would not become tolerant, because they were objects of hate. I felt I was sacrificing my children in the interest of unity and tolerance, which in any case would not happen. I decided to leave.

To this point, I had not been politically active and I was not involved with the SPLM.

Having moved to the South via Kenya, I got a job with the Catholic Relief Society (CRS), and was in charge of a rehabilitation programme in Western Equatoria. Already this was a post-conflict area. I saw my main task as giving ordinary people a chance to gain confidence in themselves: to learn skills, to help traders work in the market, to provide different kinds of inputs so that people could start modest income generating activities such as soap making. This programme is now the STAR programme of the USAID.

ES: You made a successful career for yourself in the South, but still decided to leave the safe world of the NGOs. Why?

AI: It was necessary. I felt I knew what people wanted, and people knew what they wanted. What they needed more than anything was training and encouragement. Often NGOs work on the assumption that people in the local communities have no capacity, that they cannot be trusted. Other problems with the NGOs are that policies change all the time, and there is a very high turnover of staff. Expatriates in Nairobi are often much less experienced than the field staff, but still they make the decisions. I saw capacity in the field; I saw openings that were ignored by others in the organisation.

The NGOs are impatient. They want to spend money and document it. They spend their time being accountable to donors. This is wrong; they should be accountable to the people. When I was in charge of the CRS programme, I made sure the power of decision was with the county empowerment committees. These committees could act as counterparts to the agencies. They could set local priorities. This framework is still in place.

I was working in the South for six years without being a part of the SPLM. But I saw that things are decided at a certain level, the political level. I wanted to

influence policies so that they would become more effective in addressing the needs of the people. I had to leave the CRS when I realised I could be more effective outside, where I could use my own experiences from the field to work with communities to reach goals set by the local people for themselves.

ES: Was it a difficult transition to go from a NGO to the Movement?

AI: The SPLM has a commitment to work with the people. There can be no doubt about that. But it is a problem that many people at higher levels in the Movement have their experience from the old Sudan, from the old system. This influences their attitudes. Some have not worked for many years and have lost skills while others were soldiers. My main problem is to convince them that local communities and women also are stakeholders in the new Sudan. What we do should be part of a process of providing justice and equity. This is the aim of the Movement, but we lack the resources to make it a reality.



*School children in Kapoeta County, Southern Sudan.*

ES: How can the international community best work with the SPLM?

AI: Before the Memorandum of Understanding (MOU, 1999), the SPLM was treated like a beggar. The NGOs were answerable to their headquarters, not the people they supposedly served. In fact the SPLM was redundant because nobody took our views into account. All they wanted from the Movement was that it provided security. To me, the agencies appeared afraid of getting closer to the communities they served, and they did not know what was happening on the ground. There was no local accountability. Now there is accountability to one, designated, body. The idea behind the MOU was not to limit the NGOs,

but to work together with them. With regard to planning, we wanted to find the most effective means of intervention, and we felt ongoing planning should get direction from the people. Also, we saw it as essential to spread resources to many communities, and not focus on a few towns. At one time, there were for instance 30 agencies working in Rumbek while other towns were being ignored.

ES: You came to Norway to talk about the role of women. How do you see the role of women in the reconstruction of the southern Sudan?

AI: Women have a very central role. They are the primary producers of food and care; they are the builders of peace, harmony, and households. In brief, they hold the communities together by maintaining the value system—all that make a society.

ES: Can you mention some specific constraints that women are facing?

AI: One example is the question of a wife's inheritance, and this is important because of the effects of the war and the HIV/AIDS impact. The customary law does not give women inheritance rights, and consequently she loses almost everything she owned should her husband die. This is not addressed today.

Moreover, there is a lack of gender sensitive policies and the NGOs could do more. Income generating projects is one example. Often the underlying assumption is that women should improve their lot through their own efforts, but most women just do not have the time to commit to such activities. The policies must be right.

Finally, there is a large gap between needs and resources with regard to the mental well-being of women. The war has traumatised so many and increased income can only be part of the solution for them.

ES: Is the SPLM leadership responsive to the needs of women?

AI: Yes it is, but we are handicapped because the Movement does not have the resources needed to implement its vision. Lack of trained people is also an obstacle. Women are 65% of the population, and our statutes say that women should hold 25% of all offices. Yet, affirmative action cannot work before we have enough qualified personnel of both sexes. Still, I believe women must participate at all levels of the Movement, and not least in the formulation of policies. The design of new initiatives is essential. Not everything the SPLM does is well thought out. For instance, the new health and education plans are based on cost sharing, and this may sound good. But it excludes women because they have to feed their children and this takes all the money they have. If there is anything left over, it goes to the boys, so the girls are worst off. There should be a shift in policies towards the needs of women. It is also

important to recognize how different issues are linked. Our experience shows that focusing on one single issue cannot solve the problem of participation.

ES: There has been a marked increase in the number of women's organisation by and for Southern women; what is the background?

AI: These organisations came as responses to the challenges of the ongoing conflict inside the country. Some work at the national level, and some at the local. They provide women with choices and are important. Yet there is a need for a broader approach. Education and legal aid are two examples. Our laws are not good from the point of women, and there is a need for comprehensive legal reform. We must also work to give women easier access to education. What I have in mind is not just primary education but also secondary and higher education.



ES: Are these new organizations complementing or replacing traditional civil society?

AI: The traditional structures are very different. The new organisations came at the same time as the foreign agencies arrived, and they are funded by the agencies. Often members belong to the better-informed groups in society. These organisations are less accountable than the traditional organisations, because they answer only to donors. Also they can be constrained by the agendas set by the donors. This is why lately there has been a great deal of attention to legal services.

ES: Do you think the social fabric of southern Sudanese communities can recover?

AI: It is true that our communities have been badly affected by the war. The traditional values have been stretched thin and we need to undertake both physical and moral reconstruction. On this I believe the NGOs go wrong. Rather than telling us about the Geneva Convention, they should facilitate ways for us to reflect on our own cultures. Somebody from the outside did not police the traditional system, and we do not need external controls today. The most important element of the struggle is to make people feel like people. Any peace initiative should be rooted in what we all believe in. I believe there is something valuable in our traditional value system that we can build on.

ES: Why did you join the Movement?

AI: The Movement stands for what I believe in. While working for the CRS, I knew I was doing a good job, but I also knew that alone was limited for what I could achieve. Important decisions are made away from the grass-root level, and I wanted to be, in order to influence, where decisions are made. Our philosophy goes beyond the New Sudan; we promise liberation from social and economic pressures for all groups, and it includes all people regardless of religion, ethnicity and gender. I wanted to add whatever I knew to the Movement, the SPLM has a beautiful vision.

ES: Does the leadership hear you?

AI: I feel respected, and I am able to be effective. The fact that I travel abroad alone, without any form of policing or supervision, speaks for the leadership's trust in me. Remember, I am a late-starter in the Movement and also a non-military person. The Movement is quite capable of looking deep, and it is opening up for people with technical expertise, because they are necessary if we are to achieve our vision.

ES: Do you see any contraction between the means and the ends of the Movement?

AI: The Movement for a New Sudan had to start as a military organization because it was a reaction against the abuses of the government. When somebody steps on your toe, you push him or her away. Now we feel free in certain areas, and we are thinking about how to use this freedom. But fighting is part of our struggle, and we fight for the future of our children. Sometimes we are accused of not taking peace negotiations seriously. This is not fair. We are obliged to continue fighting because there have been so many negotiations that did not lead anywhere. We, the people living in the South, have negotiated, we have

waited and we have trusted. But there has been no reciprocity — in fact things have got tougher. We were tricked in 1947, and ever since the Northerners have not kept their promises. Whenever we have achieved some progress, the military has stepped in to maintain the status quo.

ES: How do you assess the internal opposition in Khartoum?

AI: This is not the first time there is an internal opposition. Anybody can see that the nature of the NIF is oppressive, and there is no real freedom of speech. The people that work inside suffer so much: to me it seems as if they divide their time between their homes and prisons. Riek Machar's experience is a good example of the futility of working inside. He signed the Peace From Within Agreement, but as of today about half the people who went with him to Khartoum have left. Now they confess that it was a mistake because the government was not serious. All the Southerners got were positions of no importance, while at the same time the groups they represented lost their military capacity. It is also worth noting that their political home bases, the Nuer or the Dinka, are not inside, but outside.

ES: If you look to the future, where do you see the Movement in five years?

AI: I must answer in two parts. As far as our work in the New Sudan goes, what we want to focus on is the Peace Through Development initiative. We control an area the size of Kenya and Uganda combined, and we need to develop this land. To realise this goal is also my personal ambition. As far as the North-South issue is concerned, things are getting very complicated; there are so many interested parties and the political landscape is changing all the time. What I know is that the SPLM will continue to negotiate in good faith on the basis of the IGAD Declaration of Principles. But progress on the North-South issue is not only up to the SPLM.

\* \* \* \* \*

We left my office together. The largest Mercedes dealer in Oslo is located in the basement of the building. As an aside, I mentioned that every time I walk by the flashy showroom, I am reminded that I have chosen the wrong career. Anne replied: "Every time I leave my office, I am reminded that I have no choice." She spoke without fanfare; possibly she did not even reply to my thoughtless comment. But what she said summed up her commitment to the struggle against all forms of marginalisation.

(The interview was conducted on the 25th April 2001.)

## **A Sudanese Woman**

by  
**Helen Kila Wongo\***

*The hands, which gently tend the leaves, will now help banish darkness.  
They'll work hard to put down evil and rise up for all new life*

*The hands, which gently tend the leaves, will help nourish all that is  
good.  
They'll work hard to weed out poverty and bring new culture and art.*

*The hands, which gently tend the leaves, will show news for humankind.  
They'll work hard to build that structure in which truth and right will  
be found.*

\*The author lives in Khartoum.

## **Former Senator Named As US Diplomatic Envoy**

The United States announced the appointment of former Senator John Danforth as special envoy to Sudan. US President George W Bush told a press conference in Washington DC that, by appointing Danforth, the US would "continue to signal to the rest of the world our interest in this subject [of war in Sudan]... our desire to bring governments together to achieve a lasting peace." Danforth, 65, an ordained Episcopalian minister from Missouri, acknowledged that he had no expertise on Sudan but said he was ready to "determine if there is anything useful the US can do to help end the misery in Sudan." He said he was "prepared to deal with both sides of the conflict, the government of Sudan and the SPLA [Sudan People's Liberation Army]." [IRIN Sept.8.2001]

## **The Vicious Circle and the Future of Democracy in the Sudan**

Hassan Salih El-Showaya (Former Governor)

How to put an end to this vicious circle when a democratic Government followed by a military-coup, then a democratic Government and before it ends its term of office, suddenly comes another military-coup; there's an easy and logical solution:

### **1. Barracks' Evacuation:**

To evacuate all the military presence from the capital Khartoum, and all other big towns in the Sudan. The main job of the army is to guard the borders of the country, which extends with nine adjacent countries. The portable buildings can be removed to suitable sites where the army settles. Other permanent building should be remodeled to University hostels and lecture rooms. Sudan's future needs scientists, and professions in different fields and not the military.

### **2. Collection of Arms:**

All arms not in the hands of the army, the police and similar government units must be confiscated and kept under the custody of the Arm Forces. The tendency to strengthen paramilitary organization by different political parties must stop

### **3. The Constitution:**

The future of the Sudan lies in adopting a constitution that is formed collectively by various Sudanese legal experts.

### **4. The Civil Service:**

With the current government administrators who use to supervise the work of all the social services, their job became inferior as NIF members, who did not practice any administrative job before, were appointed as governors and commissioners. All political appointees had to be dismissed and to be replaced by professional administrators.

### **5. Democracy:**

Political parties should be organized away from the influence of the leaders of religious sects and these parties should be politically and financially independent. The government should act as the servant for the people and not as it's oppressor as is happening today.

### **6. The Southern Problem:**

This complex issue should be solved amicably by honest negotiation by all parties involved from the north and the south.

I hope by solving the above items of controversy, Sudan should live in peace and serenity.

## Call for Articles: Northeast African Journal

### Special Two Issues on Sudan

The African Studies Center at Michigan State University is dedicating two issues of its "Northeast African Journal" to be on Sudan. Articles for the first publication will focus on women issue, with Jay Spaulding and Stephanie Beswick as Guest Editors. The second publication of the Journal will be on general topics that concerns Sudan from humanities and social sciences.

Papers presented at the 20th SSA conference at MSU as well as contribution from other Sudanists & Sudanese scholars are welcomed. The priority, however, will be given to SSA conference and SSA members.

Please direct your contribution to the following:

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(\* For the Special Publication on Sudanese Women)

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(\*\*For the general issue on Sudan. Deadline: December 15, 2001)

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compiled by  
Michael Kevane  
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**Sudan-American Foundation for Education  
Operations and Projects Fund**

Yes, I wish to contribute to the acquisition and shipment of donated books and other materials for use in Sudanese colleges and universities and to support additional educational projects in the Sudan

I choose to contribute ☐ \$25 ☐ \$50 ☐ \$ 100 Or \$ \_\_\_\_\_

Your contribution may be claimed as a federal tax deduction. Please make your check payable to "SAFE" and mail it to : SAFE 4141 Henderson Rd, Suite # 1205, Arlington, VA 22203. Please complete and return this insert as well.

We thank you sincerely for your contribution. Thousands of Sudanese faculty and students for years to come will benefit from your generous support. For more information about SAFE, visit our website at: <http://www.sudan.com/safe>

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**Sudan-American Foundation for  
Education**

**ACTIVITIES AND ACCOMPLISHMENTS  
1985-JUNE, 2001**

**Summary**

The Sudan-American Foundation for Education (SAFE) began operations in 1985. Since then and through June, 2001, SAFE:

- Obtained 770 donations of books, journals and educational equipment worth more than \$2.2 million.
- Sent 27 shipments of donated material to Sudan, whose contents were distributed among 46 university and college libraries.
- Delivered over 175,000 books and 70,000 issues of scientific, medical, and scholarly journals and a variety of computers, CD-ROM drives and discs, typewriters, calculators and supplies.

**Costs were covered by:**

- Donated services provided by volunteers.
- Donated warehouse space and services and truck and ocean transport; estimated value, \$91,000.
- Grants for payment for ocean shipments from U.S. ports to Port Sudan; total, \$18,200.
- Grants for special projects; \$50,400.
- Cash contributions from individuals, firms and organizations: \$34,000.

**Donation of Materials**

From 1985 through June, 2001, SAFE received 770 donations of materials for use in Sudan. By far, most of these consisted of books and journals. In total, over 175,000 books in a wide variety of disciplines and fields and 70,000 issues of medical, scientific, and scholarly journals were acquired and delivered.

**Books and journals.** Books and journals accounted for 79% of all donations. These materials were acquired to meet needs as specified by college and university faculty in Sudan. Books and journals were received from many individuals, college and university libraries, book stores, hospitals, research institutes, and other book donation programs.

Large donations of books were received from the following organizations:

The Adventist Development and Relief Organization, Elkridge, MD

The Brookings Foundation, Washington, D.C.  
 Half Price Books, Austin, TX  
 The International Book Bank, Baltimore, MD  
 The International Book Project, Lexington, KY  
 The Institute for International Economics, Washington, DC  
 The Overseas Development Organization, Washington, D.C.  
 Project HOPE, Millwood, VA  
 School for Advanced International Studies, Johns Hopkins University, Washington, DC  
 World Bank Volunteer Services Book Project, Washington, D.C.

The H. Howard Hughes Medical Institute, Bethesda, MD, was the largest supplier of journals. In addition, journals were donated by faculty in many fields and by medical doctors at a number of hospitals and research institutes throughout the United States.

**Other donations.** A variety of other kinds of materials were supplied to Sudanese colleges and universities, including:

Book shelving for library stacks - Calculators - Computer systems and CD-ROM drives and discs covering a variety of topics - Dishes, glassware for use in student hostels - Laboratory equipment and supplies - Microfilm readers - Paper in a variety of sizes - Typewriters - A windmill

#### **Donated Services**

To the extent possible, SAFE has relied on donated services in carrying out its work. The most important form of assistance has been free warehouse space and services, provided at various times by the following firms:

Cinder Warehouse Services, Baltimore, Md  
 Condor Warehouse Services, Herndon, VA  
 Expotech, Ltd., Washington, D.C.  
 Fast Forward, Herndon, VA  
 Northeast Container, Herndon, VA  
 Overseas Trading and Shipping, Silver Spring, MD  
 Panalpina, Herndon, VA

Gratis truck transport of large donations to various warehouses used by SAFE and from these locations to U.S. ports have been another important form of assistance. The **Wilson Transport Company**, Fishersville, VA, provided the most frequent and continuous free truck transport for SAFE. Additional free truck transport was provided at least once by the following firms:

APA Transportation Company, North Bergen, NJ

Central Freight Lines, Waco, TX  
 Grossman Common Carrier, Wisconsin Rapids, WI  
 Overnite Express, Richmond, VA  
 Roadway Express, Akron, OH  
 Union Pacific Freight, Atlanta, GA  
 Ward Trucking Company, Altoona, PA

SAFE has also benefited from gratis ocean transport of shipments from U.S. ports to Port Sudan, as provided by:

Waterman Steamship Company, New York, NY  
 Lykes Brothers Steamship Company, New Orleans, LA

Also, Muaz M. AtalSid, owner of Sudan.Net, Atlanta, GA, mounted and has provided free Web services for both the SAFE and the Ahfad University for Women Web sites.

The value of all donated services exceeds \$85,000.

#### **Critical Role of the Ahfad University for Women**

The Ahfad University for Women, Omdurman, Sudan, has and continues to provide a unique set of services critical to the success of the work of SAFE. Ahfad staff, working on behalf of SAFE, obtained information about the needs of Sudanese colleges and universities and supplied this information to SAFE. The combined set of needs, as established by Sudanese librarians and faculty, became the criteria for the acquisition of books, journals and other materials. Ahfad has continued to represent SAFE in Sudan. In this capacity, Ahfad receives each shipment, arranges for customs clearance at Port Sudan and for the transport of the shipments from there to Omdurman; unpacks the hundreds of boxes that make up each shipment, sorts books and journals by field or discipline, and arranges the materials on tables for inspection by representatives of participating libraries; notifies the participating libraries of the availability of materials - at what are called Book Exhibitions - and manages these annual Exhibitions. Ahfad also provides SAFE with reports of the responses of libraries to what is offered at the Book Exhibitions and offers suggestions for acquisition of new materials.

All these activities have been conducted by the Ahfad University for Women and its staff at no cost to SAFE and unselfishly on behalf of all Sudanese academic institutions and their faculty and students.

#### **Participating Institutions**

Books are selected mainly to meet the needs of faculty and students at colleges and universities and readers at public libraries. These organizations (31) are listed first, followed by 15 organizations that also have received materials. In addition, an unknown number of other organizations that did not register at the Book Exhibitions, where the books and materials sent by SAFE are displayed, no doubt have benefitted from the deliveries made by SAFE.

#### College, university, and public libraries

Abu Haraz College of Agriculture	Juba University
Abu Naanu College of Agriculture	El Nasr Technical College
Academy of Medical Sciences	Omdurman Ahlia University College
Abfad University for Women	Omdurman Islamic University
Bahr El-Ghazal University	Osman Digna College (Red Sea State)
El Basheir El Rayad Public Library	Shendi University (Nile River State)
Computer Man University College	Sudan International University
East Nile College	Khartoum University (UK)
Gezira University	UK Main Library
Girl's Intern. Teacher Training Inst.	UK Agricultural Research Centre
El-Iman El-Mahdi University	UK Economics & Soc. Research
International African University	UK Faculty of Economics
Kordofan University	UK Faculty of Education
Sudan University College for Women	UK Faculty of Medicine
Upper Nile University	UK Faculty of Science
El Zajem El Azhari University College	UK African & Asian Studies

#### Other organizations receiving materials

Ahmed Gasim Hospital	Ministry of Education
Amel Training Centre (NGO)	Ministry of Foreign Affairs
Blue Nile Health Project	National Centre for Research
Buildings and Roads Research Institute	National Council of Child Welfare
Food Research Centre	National Council of Research
Higher Institute of Banking	Sudan Family Planning Association
International Centre for Islamic Research	Women's Action Group (Khartoum)
Islamic Institute for Translation	

#### Financing Operations

In addition to donated services, as already described, SAFE has received three kinds of financial assistance: (1) grants for the payment of ocean shipping costs; (2) grants for support of a conference on the use of CD ROM, arranged by SAFE and held in Khartoum in 1990; and (3) cash donations from friends of the Sudan, used to pay for operational activities not covered by donated services.

**Ocean shipment grants.** Grants for paying for ocean shipment costs were received from

Books for Africa, Minneapolis, MN

The Canadian Organization for Development Through Education (CODE), Ottawa, Canada

CARE, New York, NY

U. S. Agency for International Development, Washington, D.C.

U. S. Information Agency, Washington, D.C.

Grants from these organizations totalled \$21,200.

**Grants for the Khartoum conference.** Two international organizations provided grants in support of the Khartoum conference on the "Use of CD-ROM in Developing Countries." UNESCO provided \$9,000 to pay for the travel of African librarians and information managers to the conference and for the preparation and distribution of the conference report. The United Nations Development Program (UNDP) awarded a grant of \$21,400 for the purchase of a CD-ROM workstation that was used in the conference and left with the Medical Library, University of Khartoum, and to cover various conference expenses.

**Cash contributions for operations.** Since 1985, hundreds of individuals and organizations - too many to list - contributed \$34,000 in cash, without which SAFE could never have operated. These funds are needed to pay for services such as postage, office supplies, telephone and fax, and courier delivery of shipping documents to Abfad, needed to claim shipments at Port Sudan; for some warehouse services, such as building and packing crates used for some shipments; and for the payment of ocean freight costs, when other funds or free transport were not available.

#### Volunteers

Many persons have also contributed to the accomplishments of SAFE by providing volunteer assistance in many forms. In particular, we wish to acknowledge the frequent and vital contributions of the following persons

(listed alphabetically by last names);

Dr. Ismail Abdalla, president of SAFE, College of William and Mary  
Ahfad University for Women, library staff  
Salah Ibrihim Ahmed, Chairman, ChemImport, Khartoum  
Muaz AtaalSid, Sudan.Net, Atlanta, GA  
David Anderson, Wilson Transportation Company  
Dr. Balghis Badri, SAFE director; Ahfad University for Women  
Dr. Gasim Badri, Ahfad University for Women  
Dr. Ahmed El Bashir, SAFE director; University of the District of Columbia  
Mahgoub Bedawi, former SAFE director, Khartoum  
Professor Yusuf Bedri, former Vice President, SAFE; Ahfad Univ. for Women  
Dr. Peter Bechtold, SAFE director; U.S. Department of State  
Alaine and Celeste Borel, L'Aurberge Provinciale Restaurant, White Post, VA  
Dr. Lee G. Burchinal, Executive Director, SAFE  
Dr. Donna Cowan, SAFE director; Iowa State University  
Guy Detrick, Herndon, VA  
Florence Fee, former SAFE director; Chevron Overseas Petroleum  
Dr. Edith H. Grotberg, SAFE director and secretary/treasurer  
Abdul Haboub, Overseas Trading and Shipping, Beltsville, MD  
Osman Haboub, SAFE director; Khartoum  
Robert Jordon, Alexandria, VA  
Prof. Mohamed Khalil, former president and present director, SAFE, Silver Spring, MD  
Dr. Toby Madwot, former SAFE director, Wau  
John T. Rigby, former SAFE director; president, IIRR, The Philippines  
Dr. Stephen Ruth, George Mason University  
Dr. Amna El Sadik, Ahfad University for Women  
Dr. Mahasin A. Al Safi, former SAFE director; University of Khartoum  
Dr. Atif A. Saghayroun, former SAFE director; University of Khartoum  
Elise F. Smith, former SAFE director; Winrock International  
Mohamed Taha, general manager, Overseas Trading and Shipping  
Dr. El Waleed Taha, SAFE director; International Monetary Fund  
Dorothy A. Young, former SAFE director; USAID

#### Comments and Assistance Welcome

We welcome comments on SAFE's operations and offers of assistance at any time; contact: Dr. Lee G. Burchinal  
Executive Director

Tel: 703 525 9045

Fax: 703 351 0782

Email: burchinal@erols.com

## The Sudan Studies Association Newsletter

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### Note to Contributors:

The Newsletter solicits the submission of news items of personal nature, announcements of up-coming scholarly events or anticipated publications, abstracts of dissertations or scholarly papers, panel proposals, articles, book reviews, bibliographical or historiographical essays, impressions about recent visits to the Sudan, research experiences in the Sudan, exchange programs with faculty in Sudanese Universities, Sudanese proverbs, anecdotes, etc. Articles and other submissions should be typed with full author's name and address. If it is all possible, we prefer having submissions in diskette, or better still through the electronic media (e-mail). The latter is fast and, for the most part, free. The Newsletter goes to the printer in the last day of January, April, July, and October. All submissions should arrive at least three weeks before production deadline.

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