



Future scenarios of IDPs in Mayo and El Salam camps

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Acronyms

ACF	Action Contra La Faim
ACORD	Agency for Co-operation in Research and Development
AIDS	Acquired Immunity Deficiency Syndrome
CRR	Commission for Relief and Rehabilitation
GHF	Global Health Function
HAD	Humanitarian Aid Department
KCVHW	Khartoum Commission for Voluntary Humanitarian Work
HIV	Human Immunity Virus
IARA	Islamic African Relief Agency
IDP	Internally Displaced Peoples
INGO	International Non Governmental Organisations
MOE	Ministry of Education
MOH	Ministry of Health
MOSP	Ministry of Social Planning
MSF	Medicine Sans Frontiers
OCHA	Office for Coordination of Humanitarian Affairs
SAP	Structural Adjustment Policies
SCC	Sudanese Council of Churches
SCS	Save the Children Sweden
SCUS	Save the Children United States
SLPO	Sudanese Love and Peace Organisation
SPL	Sudanese People's Army
SPLM	Sudanese People's Liberation Movement
SRC	Sudanese Red Crescent
STD	Sexually Transmitted Diseases
TB	Tuber Closes
UN	United Nations
UNDP	United Nations Development Programme
UNHCR	United Nations High Commission for Refugees

I. Executive summary

The study covered two displaced camps namely Mayo farm in Khartoum and El Salam in Omdurman. Different methods were used to generate the necessary required information. To draw the general profile of the two camps, the researchers relied heavily on reviewing the available secondary data as well as interviewing HAC officials at the level of Khartoum State headquarters and field offices.

Analysing the situation of children is based on observations at the camps' level, interviews with NGOs working with children in the two camps, adults, a resource person at El Rashad Centre as well as interviews with children.

Drawing the different scenarios and future options for the displaced have been concluded mainly through individual and group discussions with different population sectors in the two camps (men, women, youth, adults, children, chiefs and elders from different tribes/residential areas).

The general living conditions in these camps are poor in terms of low average income, heavy involvement in the informal sector (casual activities), poor nutritional status, inadequate housing conditions, poor sanitation and environmental health, vulnerability to epidemic diseases, high illiteracy rates, and poor infrastructure, as evidenced by lack of paved roads, electrical power, safe drinking water and means of transportation.

The situation of children in both camps is appalling. Children are denied the opportunities to live and behave as normal children and to enjoy childhood. The rate of school enrolment is low; drop out rates are high, Main factors behind the high prevalence of dropout include poverty, child labour and passive attitudes towards education. Child labor is widespread. Many of the working children are often rounded up in police clean up campaigns that target hawkers. Almost all of the 36,000 street and working children estimated to be found in the main market areas of Khartoum, come from peripheral poverty-stricken parts of Khartoum that include Al-Salam and Mayo camps.

Although most of the southern IDPs expressed interest to return back to their home land, the gender and age dimensions are more or less influencing the option to return or stay. Compared to elderly men, women and youth generally opt not to return.

The option of return is also influenced by place of origin and ethnic background. Generally, displaced from western Sudan (Darfur and Nuba mountains) showed less or even no interest to go back to their home lands,. The main reason behind this for Darfurians is attributed to the worsening security situation in Darfur while for Nuba people it is rather attributed to their past experience with a prior peace initiative, which had failed, in their view, to fulfil their expectations of security, reconstruction and rehabilitation in their home land.

The option of staying in Khartoum is generally the one that women, men, and youth prefer.

There is consensus that the option of return will not be available immediately. Time needed for return to those who expressed interest in this option, was estimated, on average, to take about two years. During those years returnees would like to see a reasonable degree of rehabilitation in their areas of origin.

There are many interrelated social, cultural, economic and political rationales behind the decision of the IDPs to go back to their areas of origin. They include easier livelihood in their home land compared to that in Khartoum, bringing up their children in accordance with the norms and values of their own culture, their feeling that they are excluded and discriminated against in Khartoum, the worry that their children are doomed to lead a life of vagrancy, and their sense of responsibility to go back and contribute in developing and rehabilitating their home land,

Those interested to stay in Khartoum have also social, cultural, and economic rationales. These reasons are influenced by the gender and age dimensions. Women raised issues linked to accessibility to education and training opportunities availed by NGOs in the camp, as well as the accessibility to health services. Another factor raised by women and men is their desire to own a plot of land in Khartoum

Principally youth were more concerned about their right to stay in any part of the country; more specifically they were more concerned with education and the style of living in Khartoum. Many of them are cut off from their areas of origin and had no notion of how their life there might be like.

Apparently there will not be a massive immediate return. To return back, there are two main requirements spelt out by IDPs to be fulfilled by the NGOs and international community:

- Provision of assistance for return (transport, food, health services).
- Rehabilitation/reconstruction of their areas of origin mainly infrastructure for education, health, water, sanitation, and de-mining.

With few exceptions the decision making process regarding the stay or the return of IDPs is taken at household level. Mostly young youth and children are excluded from this process.

The role of chiefs (Sultans) in this process is mostly limited to providing updates and a holistic picture about the general trend among the tribe members in the various locations.

2. Introduction

2.1 Study Background

In January 2005, the Government of Sudan (GoS), and the Sudan People Liberation Movement (SPLM) signed the final peace agreement ending the longest civil war in Africa that continued to pose serious human casualties and loss of lives. The impact of conflict was manifested in disruption of social, political and economic life of the country and a heavy burden on the national budget. This disruption is more severe on the human resources. The UNHCR estimated that one out of every three people from the south is displaced.

The impact of the anticipated peace on Sudanese people in general and the IDPs and refugees in particular is one of the main concerns of NGOs, UN agencies, GoS and SPLM. However, there are enormous challenges that face the future planning for the IDPs. One of these challenges is whether and when the IDPs may choose to return voluntarily to their homeland.

Although some UN agencies and international NGOs have conducted surveys to explore the different future options of IDPs, non of these surveys considered the gender (male vs. female) and the age dimensions (children, youth, and adults).

This survey is conducted by a partnership involving ACORD, SCS and SCUS. The survey is meant to establish a strong base for future planning for the three partner organisations as well as for other organisations and agencies through sharing and disseminating the research results.

2.1.1 Goal of the study

To support the policy design, planning and programming work of the different partners involved in the study.

2.1.2. Study Specific Objectives

- Draw a general profile about the IDPs in El Salam and Mayo farm camps in regard to the reasons for the IDP displacement, their principal demographic and their general socio-economic characteristics;
- Identify the different future plans and options of the IDPs in regard to their return or their decision to remain in their displaced locations;
- Identify the rationale/main reasons behind each option;
- Identify the major areas, at State, Province or locality level, for returnees, and assess the likely, broad timescales for return;
- Also identify those wishing to move to a new location and those choosing to return to their communities of origin.
- Study the general situation of children in these camps, including protection, access to education, health and recreational facilities;
- Identify vulnerable groups of children (street children, working children, orphans) and describe their situation; and
- Gain understanding of children's lives in these camps and gain their views on the problems and risks they face in these camps.

2.1.3. Methodology

The study covered two IDP camps, namely Mayo Farm in Khartoum and El Salam in Omdurman. To collect and analyse necessary data, the study depended heavily on participatory approaches. Semi-structured checklists have been used to open the dialogue

during the individual interviews, group and focus group discussions and to verify the information generated through earlier individual interviews and group discussions. Other data-gathering methods used were review of secondary data, oral testimonies (personal history), case studies, and an expectation and concerns exercise (hopes and fears).

In principle, gender and age dimensions were considered in sampling in order to give a comprehensive picture about the concerns of the different population sectors. To ensure better representation of the different sectors, separate meetings were conducted with adults, youth, and children. Despite the fact that some women might have attended the meeting for adults, a separate one is devoted to them in order to give them an opportunity to be more articulate.

Being one of the non-random sampling methods, quota sampling was used to reach very large and scattered groups. Characteristics used as quota control were gender, age, and tribal background in El Salam camp, and age, and residential area in Mayo camp.

Semi-structured interviews with individual and group discussions were designed to identify the different future plans and options of the IDPs in regard to their return or decision to remain in their displacement locations; the rationale / main reasons behind each option; the major areas, at State, Province or Locality level, for returnees; and the likely broad timescales for return. The interviews were also meant to identify those wishing to move to a new location and those choosing to return to their communities of origin as well as to study the general situation of children in these camps, including protection, access to education, health and recreational facilities, identifying the vulnerable groups of children (street children, working children, orphans) and describing their situation, and gain understanding of children's lives in these camps and gain their views on the problems and risks they face there.

Secondary data were reviewed to draw a general profile of the IDPs in El Salam and Mayo farm camps in regard to the reasons for the IDP displacement, their principal demographic profile and their general socio-economic characteristics, as well as strengthening the analysis of the above mentioned areas covered by the semi structured interviews.

The study was carried out by a multi-disciplinary team skilled in the participatory research techniques and familiar with working with IDPs. The research team is composed of a team leader from Children First for Development and Communication Services, three staff members and volunteers from ACORD, in addition to two representatives from Khartoum state Humanitarian Aid Commission (HAC).

2.1.4. Organisation

As a preparatory step, a meeting was conducted in Mayo farm IDP camp with the community leaders of the various residential areas to acquaint them with the nature of the assignment and to introduce the team members. The Popular Committees were mobilised by HAC to call for the group discussions.

The attendees suggested in this meeting that it would be more convenient to conduct the focus/group discussions at the level of residential areas. Each Popular Committee either suggested the time most convenient for the meeting or consented to that proposed during the meeting. The group discussions/focus group discussions were conducted at the level of residential areas. Women and youth were called for separate meetings for it was feared that they will be less forthcoming in male-dominated meetings.

Being an operational area for ACORD, the organisation of the group discussion in El Salam camp was easier; the organising role of ACORD was more direct. Unlike the case of Mayo farm, the meetings of the group discussions in El Salam camp were conducted according to tribal background. Separate group discussions were also held for adults, youth, and children from each tribe.

2.1.5. Time Schedule

The survey took place during January–March 2005. The original time schedule for the group discussions at the seven residential areas in Mayo Farms was planned over six days (2-7 January 2005). However, it did not work out according to plan. Two Popular Committees failed to mobilise the people (see constraints). The group discussions dragged on up to the 9th. To secure broader participation, the discussion groups were mostly either convened after regular working hours (at 16:00 pm) or on weekends (Fridays).

In El Salam camp, the group discussions and the individual interviews took place during the period from 10 to 17 January 2005. However, other scattered individual and group discussions took place during February and March to complement/verify some of the already gathered information.

2.1.6. Approach used during the meetings

The issues of relocation and repatriation are sensitive particularly when we consider the political environment (following the signing the peace agreement.), and the social context in the displaced camps. This has shaped the approach of the researchers. At the commencement of each meeting, it was always stressed that the study is only meant to help concerned agencies to plan for the peace era and that each citizen has the right to move freely within her/his country.

2.1.7. Constraints

- None of the NGOs conducting the survey runs/used to run any direct interventions in Mayo. The fact led some to question the whole purpose of the survey.
- The community exhibited a measure of lack of trust in the team. Some had stated bluntly that they fear the whole exercise might prove to be a manoeuvre by the government or security.
- Some INGOs have already decreased services and phased out from both camps.
- Some of those who attended the discussion groups took the occasion as an opportunity to show their skills as orators or to promote their image as defenders of the masses
- Some of them expressed their fatigue and boredom of NGOs coming in to ask and compile reports without any tangible impact on the community.
- The field work was delayed for almost two weeks because of the Christmas celebrations. People were celebrating the occasion for a long time.

2.2 IDPs General Profile

The protracted civil war in the south, the armed conflicts in the Nuba Mountains and the recent civil strife in Darfor and in Eastern Sudan have resulted in massive displacement and dislocation of population. Droughts of 1983–85, and 1998-99 that affected most of the Western Sudan also led to large the exodus of population. In addition, the nature of the state-led strategies that put more emphasis on developing the centre of the country and neglected the peripheries and remote rural areas has resulted in a movement of many persons in pursuit of access to social services, such as education and health as well as the search for temporary or permanent work opportunities in the urban centres.

Assal (2003) in his study (Displaced persons in Khartoum: current realities and post-war scenarios for ME awards, the Population Council), has further elaborated on causes of displacement as follows:

- Displacement may be simply a collateral effect of indiscriminate warfare.

- The forced regrouping of people in peace villages and displaced camps, as undertaken by the government in the Nuba mountains and around Khartoum, and
- Displacement can also be caused by the disruption of subsistence farming as a result of armed conflicts, inter-ethnic violence and state intervention, and compounded by drought cycles. This has resulted in a dramatic food shortage

According to information provided by UNHCR (1999), Sudan has topped the list with 4 million IDPs (out of an estimated 16 million through out the world), a figure that is about 4-fold the average of other countries

Table 1. Principal Countries for World's IDPs

Country	No. of IDPs	World per cent Share
Sudan	4,000,000 (check)	25.06
Angola	1,000,000-1,500,000	7.83
Colombia	1,400,000	8.77
Iraq	1,000,000	6.26
Afghanistan	540,000-1,000,000	4.82
Myanmar	500,000-1,000,000	4.69
Turkey	400,000-1,000,000	4.38
Bosnia & Herzegovina	840,000	5.26
Azerbaijan	576,000	3.6
Sri Lanka	560,000	3.5
Russian Federation	550,000	3.44
India	520,000	3.25
Burundi	500,000	3.13
Rwanda	500,000	3.13
Lebanon	400,000-450,000	2.66
Uganda	400,000	2.5
Peru	340,000	2.13
Congo-Kinshasa	300,000	1.87
Sierra Leone	300,000	1.87
Georgia	280,000	1.75

Source: UNHCR (1999:17)

Displaced in Khartoum

According to OCHA, estimated number of displaced in Khartoum is 1.8 million. 40 per cent of the total IDP population was estimated to have settled in Khartoum.

According to HAC, the number of displaced households in the four official camps is 34,500, approximately 270,000 IDPs, representing only around 15 per cent of the IDPs in Khartoum

Table 2. Displaced households in the four official camps in Khartoum.

Camp	Number of household According to HAC estimates in 1999
Mayo	10,000
El Salam	15500
Wad ElBasheer	8000
Jabel Awlia	12,000

Source: KCVHW

According to HAC, the predominant tribe in the displaced camps is Dinka who represent 68 per cent, 50 per cent, 40 per cent, and 35 per cent of the IDPs in Wad El Bashir, Mayo, El Salam and Jabel Awlia camps respectively followed by the Nuba who represent 35 per

cent, 25 per cent. 20 per cent and 15 per cent of El Salam, Wad El Bashir, Jabel Awlia and Mayo respectively. The third group in terms of number is Equatorians who represent 25 per cent, 20 per cent, 15 per cent and 4 per cent in Jabel Awlia, Mayo, El Salam and Wad El Bashir respectively. The Nuer, Shuluk, Fur, and Arabs represent 20 per cent in Jabel Awlia, 15 per cent in Mayo, 10 per cent in El Salam, and only 3 per cent in Wad El Bashir.

IDPs from Southern and Western Sudan represent the largest section of the urban poor in Khartoum. Their poverty could be viewed in terms of (but actually aggravated by) low average income, heavy involvement in the informal sector (casual activities), poor nutritional status, inadequate housing conditions, poor sanitation and environmental health, vulnerability to epidemic diseases, prevalence of many coping mechanisms, and high illiteracy rates.

Successive governments in Sudan considered repatriation of the IDPs to their homelands as a strategic objective. GOS attempted realisation of this objective through HAC but repatriation proved difficult due to lack of adequate funding and insecurity in the homeland areas of IDPs. In consequence, the government adopted a new strategy, mainly based on the identification of 2 areas known as Mudun Al Salaam (peace cities) in Omdurman and Khartoum to act as permanent cities for the displaced, beside the four official reception camps namely Mayo Farm and Jebel Awlia in Khartoum and Al Salaam and Wad Al-Basheer in Omdurman. The peace cities and the reception camps have poor or no infrastructure and services, as they are located in the peripheral parts of the town; they are practically isolated and/or far from the economic and employment centres.

Land laws in Sudan stipulate that unregistered land, whether occupied or not, is a state property and the authorities may evict squatters by force if the need arises. Thus, all successive governments in general and the present one in particular, considered relocation policies as one important strategy for land re-planning. The declared rationales of the relocation of IDPs were to provide all people with adequate living space. Yet, all the camps are currently under planning process through which every family should have a 200 Meter Square plot of land.

However, two studies namely Food and Power in Sudan: A Critique of Humanitarianism and African Rights (1998) and Displaced populations in Khartoum: A Study of social and Economic Conditions: Channel Research (2000) underlined other rationales of the relocation policies. These rationales include financial, socio cultural rationales, and security related ones.

Though one can not in principle criticise town re-planning initiatives, still it had many negative impacts on the lives of the IDPs. Relocations are often carried out without allowing the people concerned a reasonable period of grace. That leads to deepening the feeling of insecurity and instability among IDPs. Relocation might end in the destruction of community cohesion and neighbourhoods, lack of coordination with UN agencies and NGOs working with the IDPs, and the reduction of IDPs accessibility to services. The situation is aggravated by the fact that IDPs had to pay, out of their own meagre resources for construction expenses.

The internally displaced persons in Sudan represent one of the poorest sectors of the urban poor. Mostly they are absolutely poor having very low average income and poor quality of life characterised by poor nutritional status, inadequate housing conditions, bad sanitation, inadequate environmental health, bad health situations and vulnerability to epidemic and STDs diseases, prevalence of child labour, heavy involvement in the informal sector activities and casual labour, and high illiteracy and drop out rates (Ibarhim & Sahl, 2000), and subjected to negative impacts and implications related to displacement including damaging their traditional mechanisms of arbitration and conflict resolution, eroding their productive capacities and reducing them to be mere relief recipients and negligent of their right to self-determination (Assal, 2004),

Although the attempts of the NGOs (whether national or international) in responding to the immediate and urgent needs (food, health care, water, sanitation, etc.) of the IDPs in the camps is crucial of the displaced, still in most cases, the issues of protection, legal status, citizenship rights, and social inclusion, were not adequately addressed and the services rendered by NGOs are limited to relief-like solutions and do not challenge the long term issues and causes of the problems of the displaced, which include poor organisational capacities, limited access to relevant and marketable technical skills, poor managerial skills, lack of accessibility to financial resources, high illiteracy and drop out rates, spread of sexually transmitted diseases including AIDS, and limited access to information and legal awareness.

Under the auspices of the Inter-Governmental Authority on Development (IGAD), and with support from the international community, the Government of Sudan (GoS), and the Sudan People's Liberation Movement (SPLM) have been engaged in the peace process which led to signing the Machakos Protocol in July 2003.

The impact of the anticipated peace on IDPs and refugees is one of the main concerns of NGO, UN agencies, GoS and SPLM. However, the challenges that face the repatriation of displaced persons are enormous. First the required planning is heavily based on assumptions on whether or when the IDPs may choose to return voluntarily. Second reliable statistics on the exact number of IDPs and their locations (current and homeland) are not available.

Although some UN agencies and international NGOs have conducted surveys to explore the different future options of IDPs, none of these surveys considered the gender (male vs female) and the age dimensions (children, youth, and adult).

According to the UN Integrated Regional Information Network Analysis report, in November 2003, the GoS and SPLM view the return of IDPs and Sudanese refugees as a top priority. Politically, the return of IDPs and refugees holds a positive message about the new peaceful and unified Sudan. More importantly, the movement of millions or hundred of thousands of southerners to the south before the referendum for self-determination is held will have huge political consequences. On top of this, elections will be held after six years as well as population census after three years, which will determine access of the south to huge national resources. In other words, it is considered very important to have as many southerners as possible physically in the south before the referendum.

At the same time, the neighbouring countries including Kenya, Uganda, Eritrea, that have been hosting Sudanese refugees for years may also be happy to see them return home.

However, the challenges that face the repatriation of displaced persons are enormous. First the required planning is heavily based on assumptions on whether or when the IDPs may choose to return voluntarily. Second the dilemma of reliable statistics on exact number of IDPs and their location (current and home). Third the need for good coordination for preparedness to minimise number of deaths among IDPs if they choose to return quickly, and fourth the huge preparedness measures which include establishment of safe roads, large scale transport, health care along these roads, food, water and sanitation, and more importantly rehabilitating and increasing the capacities of conflict zones to enable them to cope with and absorb the massive increase in population size both in rural areas and big towns.

3. Study Findings

3.1. Camps Profile

3.1.1 Mayo (Mandela)

Mayo Farms, referred to by the camp inhabitants as Mayo Mandela, is one of the four official camps in Khartoum. It is located to the south of the main centre of Khartoum. The population of the camp is numerically dominated by the Dinka. According to Loveless (1999) the arrival of Dinka in Khartoum peaked in 1985, 1988, and 1991. He assumed that the figures of arrivals might be closely interpreted as corresponding, respectively, to the initial intensification of hostilities, the Bahr el Ghazal famine and the split of SPLA. Many of the displaced initially settled in Al-Souk Al-Shabi but were moved to their current location in 1991. Similarly, the Nuer and the Nuba seem to have come from their areas of origin mainly for reasons of insecurity whereas those coming from Darfur were motivated by employment opportunities (Loveless, 1999). The ethnic composition of camp population, according to Khartoum State Commission of Voluntary and Humanitarian Work (2004), is predominantly Dinka (50 per cent), followed by the various tribes from Equatoria (20 per cent) and Nuba (15 per cent). Other population groups include tribes of west Bahr el-Gazal (5 per cent), Shuluk (5 per cent), Nuer (3 per cent) and Fur (2 per cent).

The recent population estimate of the camp is 58,000 (Assal, 2004). KCVHW (2004) estimate puts the number of households at 10,000. Earlier estimates were 28,000 in 1995 and 36,500 in 1997 as quoted by Loveless.

Public Services

Water and Sanitation: There are 75 boreholes according to KCVHW and 60 according to Assal (2004). The difference may account for the fact that 15 are not functioning. All were dug by UNICEF (Assal, 2004). However, availability of drinking water recurrently came up in the meetings with the local population at the residential block level. Apparently KCVHW is leading an initiative of creating their community-based organisations to handle running boreholes against user-fees. Their rationale is to cover maintenance and rehabilitation of boreholes.

75 per cent of households have their own pit latrines dug by FAR (Assal, 2004). However estimate of KCVHW is a bit higher (85 per cent). Reference was made during the meetings to the efforts exerted by MSF in that regard.

Education: There are 11 primary schools. 6 are church-affiliated. A more detailed account on education is given in the section on General Situation of Children.

Health Facilities: There are 4 health Centres equipped with 4 delivery rooms (KCVHW, 2004). In the meetings, the attendees complained of users-fees and lack of night emergency services.

NGOs operating in the Cam: The tables below details operational NGOs in the camp include and their respective field of activities:

Table 3: International NGOs currently operating In Mayo Farm

Name	Field of operation
CARE International	Drug supply, Water Maintenance of health care units
FAR	Health Peace building
El-Bir International	Health
DAWA	Health
International rescue Committee	Training Micro finance with FAR
MSF-France;	Health Feeding Emergency
SCUK	Drug supply
South of the Sahara Development	Health

(Source of data; KCVHW)

Table 4: National NGOs currently operating In Mayo Farm

Name	Field of operation
Al-Rahma Organization	Education
AZZA	literacy classes Training Education for school dropouts
SARA	Health care Education Relief
SCC	education and feeding
SUDRA	Health care,

(Source of data; KCVHW)

Other Camp Characteristics

The camp is characterised by a high rate of crime that is attributed to proximity of the camp to central Khartoum. People from town visit the camp in order to indulge in illicit activities such as drinking and prostitution. That, in turn, led to high incidents of violence (Loveless, 1999). Loveless also claimed that there was breakdown of traditional society/severity of social problems and high incidents of domestic violence. The section on the situation of children gives a more a detailed account on their situation.

The general impression gained by the researchers during their various group discussion meetings reiterates Loveless observation of the harmonious relation between ethnic groups.

Mandela is divided into seven residential areas “Hai”. Each “Hai” is run by its own Popular Committee. Residents of each “Hai” are multi-ethnic. However, there is dominance of certain tribes in each residential area

3.1.2 El Salam camp

El Salam camp, widely known as “Jabarona”, which literally means they forced us, is one of the four official camps. Calling the camp Jabarona by its inhabitants is indicative of how many relocated groups that were moved there felt about their new location that borders the desert. Jabarona is located on the western periphery of Omdurman, around 20 minutes drive west of Souk Libya. El Salam camp was inaugurated to host IDPs expelled from different parts of Khartoum (Assal, 2004). The Fur people who migrated to Khartoum

during 1985 drought were moved to the camp in 1991 (Loveless, 1999). Dinka arrivals from Bahr el-Gazalin peaked in 1988 as a result of raids and famines in their home areas. Nuer and Shuluk came to Khartoum from Bentiu area in 1988 and settled in Markas before being moved to the camp in 1991 (Loveless, 1999). Equatorians fled the fighting in Juba in 1991 and settled in As Salam camp following the sojourns in Al Bank Akari and Wad Al Bashir (Loveless, 1999). The large Nuba population of the camp was drawn by the incentives of low rent and cheap education (Loveless, 1999)

According to KCVHW, population estimate in 1997 was 16800 families, and 15500 in 1999, and 117.000 (families of persons? Please check) according to the last estimate (Assal, 2004). The ethnic profile is dominated by Dinka (40.6 per cent) and Nuba (35.8 per cent). Other tribes include Moro (6.6 per cent), Bari (5.7 per cent), Latuka (4.7 per cent), Darfurians (1.9 per cent) and Fonj (0.9 per cent), Loveless, 1999.

Public Services

Water and Sanitation: A deep borehole system is the only source of water in El Salaam camp. Water is pumped from 8-water yards. Water yards are mainly donated mainly by CARE International and are all currently run under the management of SRC. The tanks of the water yards are connected to a pipe network that covers the camp through 114 water stations. In addition, ground plastic tanks are available for water storage in different locations of the camp. This system is supported by mobile tankers, which distribute water in case there are some mechanical problems in the water yards.

Education: There are twelve primary schools in the camp. Seven of them are church-affiliated (either Catholic or Episcopal). The others are government-run. A more detailed account on education is given in the section on General Situation of Children.

Health facilities: Currently, there are 7 health centres in addition to one mobile clinic in the camp. Despite the existence of many NGOs that provide health services in the camp, the IDPs are still exposed to many poverty-related diseases. These include digestive system diseases (dysentery, guardia, and diarrhea), respiratory infections (particularly among children), malaria, anemia, skin diseases and sexually transmitted diseases (STDs).

International and National NGOs currently operating in the camp: Currently there are many international and national NGOs working in El Salam camp. Detailed interventions of NGOs working in the camps are as follows:

International NGOs currently operating in the camp

Name	Field of operation
ACORD	HIV/AIDS peace building
CARE International	Drug supply, Water Maintenance of health care units
Carter Center	
DAWA Islamia	Health
El-Bir International	Health
Carter Center	Health
Islamic African Relief Agency (IARA)	Health
International rescue Committee (IRC)	Training Micro finance with FAR
MedAir	Health
SCUK	Drug supply

(Source of data KCVHW)

National NGOs currently operating in the camp

Name	Field of operation
Love and Peace	Health and education
GHF	Health care, education, feeding
SCC	Health care Education Relief
SRC	Health Water Emergency

(Source of data; KCVHW)

Other Camp Characteristics

The camp is also characterised by a high rate of crime. Proximity to Souk Libya encourages many to visit the camp in order to indulge in illicit activities such as drinking and prostitution. Incidents of violence increased during the present camp planning. In an incident of armed mugging, that occurred in January 2005, a citizen was attacked with a big knife in order to take his money. Pulled down fences enable thieves to have easy access to homes; empty plots hinder any rescue effort by others.

3.2 General Situation of Children

The general observation is that children are dressed almost in rags and that many hang around idle. Close monitoring revealed a number of worrying aspects that could be summed in:

3.2.1 Policing

The two camps were regarded as a closed area at their inception in 1991. The movement to and out of the camp was rather restricted then and was subject to close monitoring by the security authorities since the inhabitants were viewed as a potential threat to security. That led, in turn, to regular clean up campaigns from both regular police forces and public order police mainly targeting alcohol breweries, brothels and shelters of run-away outlaws. Such campaigns are usually characterised by violence and other violations of the rights of the camp population. The general impression is that the police are acting beyond its jurisdiction; whipping children in police stations is a usual way of resolving ordinary every day child disputes.

3.2.2 Alcohol

Since many families depend on brewing alcohol for living, drinking is widespread among adolescent children. This has affected their behavioural patterns and is reflected in violent behaviour (quarrels), foul language and disrespect of elders. In one incident, a boy set fire to the house after getting drunk. Indulgence in alcohol is not limited to males. During a survey meeting with a Sultan from Nuer, a violent dispute erupted outside an NGO premises between a drunken girl and two boys.

3.2.3 Female Genital Mutilation (FGM)

The practice is becoming popular among some ethnic groups who did not use to circumcise their girls before. According to a Nuba woman, they do it not only to imitate

habits and customs of the host community but to protect their girls against the sexual harassment and rape attempts that are wide spread. Despite the fact that midwives are officially banned from performing FGM and that NGOs encouraged the population to report such incidents, midwives managed to dictate their own terms that keep them away from being in conflict with the law. Some of their conditions include a ban on the rituals that families usually perform to celebrate the occasion.

3.2.4 Children in need of special protection measures

Despite the fact that the list of categories of children in need of special protection measures includes in addition to working and street children, other groups of children such as separated and abandoned children, child soldiers, victims of sexual abuse and exploitation, the focus of this survey, given both availed human and financial resources and the time factor, is on the first two categories.

3.2.5 Street Children

Partial Vagrancy

The phenomenon is almost restricted to younger age group i.e. 5-years. They come indiscriminately from all ethnic groups of the camp. They roam the streets of camp markets in rags and bare-footed scavenging and begging. They gamble but do not show visible symptoms of glue sniffing. They usually go back home for the nights. No statistics are available on their number, but according to some working in the market place the number of these children is on the increase.

Complete Vagrants

Unlike younger age groups, they live on the streets of Souk Libya and probably, being real survivors, move further down to Greater Khartoum main market areas and could well protect them after being in the streets for so long. Again no specific data is available, but all records of street children projects classify the camp as one of the main sources of street children.

Working Children

Child labour is a phenomenon that characterises the informal sector in the study area. However, an important distinction should be made between child labour and child work, something that many people do not do. Child work, especially in rural areas, is a very important strategy that prepares the child to take over his/her future responsibilities and start strengthening his/her self-reliance. Such preparation process takes place under the direct supervision of the family. Now, and within the urban context and under the poverty conditions of the displaced, child labour is one of the survival strategies that is adopted to increase the number of the economically active family members. This usually occurs outside the protection of child family members and under very bad working conditions, which might threaten the physical and psycho- social health of the children, as well as deprive them from education.

In the study area, children are heavily involved in income generating activities (IGAs) to increase family income or, at least, decrease economic dependency. Children are either involved in separate activities or activities that are operated by the family members (table).

Table: Gender Decomposition of Most Common Activities Carried by IDPs' children

Type	Al Salaam Camp		Mayo Farm camp	
	Boys	Girls	Boys	Girls
Donkey Cart	X		X	
Water Vending	X		X	
Petty Trading	X		X	
Cigarette Selling	X		X	
Tea & Coffee Selling		X		X
Bricks Making			X	
Domestic Servants		X		X
Shoe Shining	X		X	
Dish Washing (restaurants)	X	X	X	X
Plastic Bags Selling	X		X	
Boiled potatoes selling		X		X
Groundnut selling		X		X
Workers with local artisans	X		X	

(Source: Survey data.)

Khamis Shole

My name is Khamis Shole, I am from Dinka Aweel. I'm nine or ten years old. I did not attend any school. My father died last year and my mother works in Arabs houses

We are seven; four out of us are working: 2 in shoe shining, one a bicyclist, and one is working in air port. The last one is the best one, he used to bring many nice things to us, he even brought us a TV and a video. We have one in school and two who are still too young to attend schools or work.

My daily income is around five thousand pounds. I used to give mother 2000. The balance is to cover cost of shoe shiner (2000 pounds) and 1000 for my breakfast and dinner. Some times when I succeeded in earning more income like 6000, I buy half Kilo of Bananas , or Mangos during the season.

My mother wants to go to the South. My brother who works in the air port is not interested to go. I think we will stay, because brother wants this.

Education

The situation of children in El Salam area is appalling. Children are denied the opportunities to live and behave as normal children and to enjoy childhood. Despite the fact that the government ratified the Convention on the Rights of the Child (CRC) that calls for compulsory and free primary education, it introduced users-fees to public services including education and access to health facilities. NGOs and religious bodies are the main service providers of such services in most peripheral parts of greater Khartoum. Although school expenses are nominal, many families cannot afford to pay the school fees, or for textbooks and school uniforms.

In El Salam camp there are twelve primary schools. Seven of them are church-affiliated (either Catholic or Episcopal). The others are government-run. One of the latter was established by IARA (Al-Ingaz) but was later handed over to the Ministry of Education. In average they enroll 1500 children per annum. However, no statistics are available on the per cent of children annually enrolled in schools compared to school age population.

In Mayo Farm camp, there are 11 primary schools. 6 are church-affiliated. Each of others is run by one of the following Islamic Call Organization (Dawa Islamia), Sara Organization, Al-Rahma Organization, the local community and the Ministry of Education (KCVHW, 2004). Despite the fact that schools are run by non-profit making bodies, families are expected to pay fees. Failing to do so explains the high drop out rates. A recent problem that would have a great impact and lead to further deterioration in the

education process is the decision of agencies that top-up the salaries of teachers to stop doing so.

Schools, in general, suffer many problems which can be categorised into:

- Problems that relate to schools themselves, such as poor construction, poor equipment, lack of teaching facilities and illustration aids, congestion and crowding (average of 55 students per class), lack of /shortage .in school textbooks, and lack of recreational and cultural activities, which is partially attributed to lack of trained teachers who would supervise and lead such activities.
- Problems related to the teachers include lack of qualified trained staff due to lack of training, weak salaries, which force them to seek additional sources of income, and large number of students, which frustrates teachers, and the fact that Many of the teachers come from outside the camp which implies high cost of transportation.
- Problems related to curriculum. .All schools comply about the official curriculum, the only difference is on the religious subjects. The religious dimension seems to be very sensitive and has strong influence on the decision-making in the MOE. The fear of the MOE of the domination of the church organisations (e.g. the SCC) on education was the main reason behind the construction of what is called Quaranic classes within schools where students are provided with more concentrated doses of Islamic religious studies.

In addition to all these problems, school fees are very high. Each student should pay the enrolment fees determined by the ministry of education in addition to monthly fees. The local authorities and school management also imposed additional fees. Other types of fees include cost of exercise books, school uniforms, etc. Construction of new classes and maintenance of existing ones are also the responsibility of students' parents.

The church affiliated schools used to provide daily meals to pupils, but due to financial constraints the meals are now provided only every other day. The Centre for Sudanese Studies provided a meal in 2003 for the pupils of Umm Al-Gura Primary School for Girls (used to be called Martyr Ahmed Al-Radi Jabir) but stopped for same reasons.

High drop out rates are generally attributed to inability of families to pay school fees and provide their children with school uniforms. The fees are lower at church-affiliated schools compared to those run by the government. Umm Al-Gura Primary School in El Salam camp for Girls asks its pupils from 1st to 4th grade 500 SD and from 5th to 8th grade 700 SD and 100 SD to collect the exam certificate. In addition children have to pay 20 SD per day.

The great variation of school population ages led to enormous behavioural misconduct. Adolescent pupils often bully and abuse younger ones. Some problems that erupt at home are often transferred to school. In many cases such problems are further referred to police stations.

War Child-Holland implemented some years back a training course for 145 teachers from the area on using arts as a therapeutic medium with the aim of addressing psycho-social problems in schools. Unfortunately lack of appropriate follow up did not enable optimum use of the acquired skills.

My name is John, I am from Dinka . I was born here, We are ten. . My age is around 14 years, and I am in the fifth grade. My father works in Kalakla, my mother is a house wife. My father pays my education fees

I used to work during holidays and after the school day. I work in Souk El-Lafa, My daily income is 10,000 pound daily. I give my father two thousand. I pay cost of varnish and brush and save the balance, because I want to buy a bicycle. According to my father, we will not go back, we will stay here. I also like this decision.

Health

In El Salam and Mayo farm camps, there are many NGOs providing health services through the health centres they have set up in the two camps. Examples include Al-Bir International, Global Health Foundation (Sudanese Red Crescent, Sudan Council of Churches and Medair). Other NGOs like MSF are involved in drug supply. CARE health related interventions include the maintenance of health centres and the provision of drugs. In all these centres, there is no paediatric clinic or any specialised health facility for children.

The last few years have witnessed two phenomena which negatively affected the accessibility of IDPs in general and the children in particular to health services. These are:

- The phase out and/or reducing the scale of operation of many health delivery organisations from the camps such as GOAL, MSF-France, MSF-Holland, Action Contra La Faim and ADAR.
- The application of the new strategy of user-fees, under which the camp population has to pay user-fees for services provided by NGOs.

Despite the involvement of many NGOs in provision of health services in the camp, the displaced children are still exposed to many poverty-related diseases. These include digestive system diseases, respiratory infections, eye infections malaria, anemia, and skin diseases.

3.3 IDPs future scenarios

3.3.1. Mayo Farms (Mandela)

In Mayo farm, meetings were held at the residential areas level and not at the tribal level.

Chiefs and Elders

A separate meeting was held with the chiefs and elders from all residential areas. This group was focused more on issues of their right of movement within the country and that it is the decision of the people in the camp to stay or leave to their areas of origin.

The camp population and in particular the elderly groups depicted a nostalgic pretty image of areas of origin where there were abundant rains and access to fertile land. That creates better opportunities for getting a living in their areas of origin compared to the gloomy situation of the camp life where:

- People are unemployed.
- Disease prevails.
- Teachers do not receive regular wages.
- Safe drinking water is scarce.

The Middle Residential Area (Al “Hai” Al “Auwsatt”)

Elders

The group discussion was held with 31 persons including 18 Dinkas, 6 Blanda, 3 Kiriesh, 3 Nuba, and 1 Joor.

Remain: Many expressed they would rather remain in Khartoum. Ideas and rationale for those who want to remain in Khartoum were as follows:

- Factors related to socio cultural context in Khartoum.
- The difficulty for those brought up in Khartoum to go back.
- To those who adopted different cultural patterns (became Muslims), returning back would be gradual.

- Some families had enrolled their children in schools. Since there is no access to education, safe drinking water, shelters and health facilities in their areas of origin.
- Basic needs are lacking in the south.
- Some children went back with parents but soon came back as there were no schools.
- Women also came back because there were no health services.

Youth

The number of youth who attended the meeting was 20. All of them were males. Attendees were generally reluctant to express themselves. Ideas expressed by them during the discussion focused on their right for free movement within the 26 States by the virtue of being Sudanese. They think no body cares for the youth. They have no opportunities to join schools, universities or vocational training, and so they would cling at any opportunity that opens doors for study or work in any place inside or outside Sudan

Women

Only six women from (Al “Hai” al “Auwsatt”) attended the meeting, of whom two are bread winners for their respective families. The main problems facing them in Khartoum are:

- Lack of job opportunities in the camp. To get employed, one needs the right connections. If she brews alcohol, she would be a target of the clean-up-campaigns. Working in private homes is also problematic.
- Planning of the camp involves additional expenses, a further financial burden.
- They attributed school drop out rates to inability of families to pay school fees. They mentioned that even many schools are church affiliated, still they impose school fees.
- Many children live in the streets. Benzene/glue sniffing is wide spread.

Causes of Displacement

For them war was the main cause of displacement from southern Sudan and the Nuba Mountains. Before the war erupted the situation in areas of origin was better. Cash was not much needed since agriculture and animal resources (nature) provide food. Cash is only to meet the cost of edible oil, tea and sugar.

Most of the women from the Nuba Mountains mentioned they would not return back despite some mentioned that there is stability/security in some areas of the Nuba Mountains. The options they have are either to stay in Khartoum or go to Dongla Al-Ajouz. The main justification for those interested to continue living in Khartoum is to enable their children to complete their university education. For the rest they would go back to cultivate provided that schools and health facilities would be made available.

3.3.2 The Eastern Residential Area (Al-Hai Al-Shargi)

Elders

The most dominant ideas that emerged during the meeting with the elders are their perception of the role of NGOs and work in the camp, rather than ideas focusing on their future options. However, the most dominant option that emerged during the meeting with the elders was that not every one would return. Some will stay behind. Justifications for those who would rather remain were:

- People seek a secure life even in other countries let alone within their own country.
- All the poor would rather support unity and can thus stay in the north.

- It would be easy for those who lived in Khartoum for 22 to return back to their villages of origin.

3.3.3 Hai Al-Wadi

Hai Al-Wadi differs from other Mandela areas in that 75 per cent of its residents come from Darfur.

Elders

In Hai Al-Wadi the discussions of the elders focused on three themes:

- The role of NGOs;
- The option of return; and
- The current situation of the displaced in Mayo farms.

Moreover, some of them did not even understand the rationale behind the need to discuss this issue as one of them asked why we should share our ideas with others.

Current Situation

Those who focused on their current situation raised the following ideas:

- Some from Abyei or Bahrel Gazal left on their own to cultivate or for some other reasons.
- People do not have the appropriate life skills (literacy/rural life skills).
- Meager financial resources hinder them from attaining personal objectives.
- Vocational training for youth is essential in order to have better jobs/future opportunities.

Those interested in the discussion regarding their future plans have raised four issues:

- Perception of owning Khartoum as somebody from Southern Blue Nile claimed that Khartoum is their land and they are not going to leave anywhere else.
- Losing link with the home land “I have no recollections from my area of origin”. For southerners it might be different. One said “I am already settled here, and also some of us were born in the camp, what they would do if they return”.
- Economic factor “My income supports my three wives. If I go back to Al-Fashir I am not sure I can afford to do the same”
- Gloomy future: “We can not foresee what is going to happen in the future. So it is better to stay and decide later”.

The Youth

Those who attended the meeting were 16. All of them were males, and most of them were not born in the camp. Half of them left school as parents could not afford to pay fees. One of them managed to reach grade 8, two managed to reach secondary school, and 1 (Equatorian) managed to enter Juba University but did not continue for failure to secure pocket money for transport, breakfast etc. All of them work as casual unskilled construction workers. Four Equatorians recently visited Juba. One even visited his home village. Compared to Equatorians, Darfurians do not speak their original dialects and had not recently visited areas of origin,

All of them do prefer to stay in Khartoum. Reasons behind this decision include desire to continue their education, although not all of them have access to schools due to the high school fees.

The Women

Attendees were 23 mostly from Darfur and Kordofan. The main reasons for their displacement are the drought that struck their homeland and the search for a better life.

According to them, making a living in Khartoum is very difficult. In their home land cultivation and cattle rearing are so easy compared to Khartoum. Another social factor is the difficulty to bring up children in Khartoum. Despite these facts, it is better for them to continue living in Khartoum to enable their children to receive an education. Their decision to continue living in Khartoum was taken at the family level. There was no any lobby at the tribal level.

My name is Lilina, I'm from the Baria tribes. I was born in Nimoli. Because of war, my family decided to move to Juba in 1994. I was a girl at that time, So I lived in Juba for three years and got married there and I came to Khartoum with my husband in 1999. I'm a house wife but sometimes I work to wash clothes in Arabs' houses.

I want to go back to my home land. This is mainly because life is so difficult in Khartoum. To have a recognised job like cleaners in hospitals and schools needs relations and connections, and I don't have this.

The decision of going back has been taken by me and my husband. This is for the wellbeing of our children. We know that our children might not have the opportunity to attend schools there. But they will not have access to education here in Khartoum either because education in Khartoum is available only for those can pay schools fees and other things and we can't afford this. We can lose our children here with out education. You can see street children here. Mayo is full of them. They used to go here and there speaking different languages, eating from Koosha and sniffing Benzen. So it is better to rear our children in their home land with our relatives. It is true that we might have a plot of land here. This is a valuable thing. We will keep this here. Our relative can take care of this land. In future our children can come back and build a house and enjoy living here.

3.3.4 Al-Hai Al-Janoobi Al-Shargi

The Elders

For the chiefs and elders in Alshargi, some came here to escape the war; others came prior to the war. This group have discussed the options (return and stay). One of them was not willing to discuss the issue: "We do not want to discuss political issues. Provide services".

Remain: Those who want to stay came up with the following rationales:

- We have the right to stay here. We are Sudanese.
- We have the right to have property simultaneously here and in Nuba Mountains
- How can we go and where shall we stay?

For those coming from Nuba Mountains, it is different. Returnees face problems of:

- Unsafe roads
- Failure to satisfy basic needs
- Lack of job placement opportunities
- Desire to acquire plots of land here
- The fact that some returnees stayed there only for a few months before they came back is discouraging.

Return: Those interested in returning have an economic rationale. According to them they will go back to their areas of origin because life is difficult here. Lack of cash is the biggest problem they are facing in Khartoum. In order to return, they came up with the following individual conditions:

- "I will return when peace prevails"
- "We need help to go back"

- “We are not going to leave before interventions are undertaken. We need safe roads all the way to our areas of origin”.
- “We want schools for our children”
- “War destroyed every thing. NGOs and government should rehabilitate our areas of origin before we go back”.

The Women

Women who attended the meeting in Al-Hai Al-Janoobi Al-Shargi were mostly from southern Sudan. According to group the main problems facing them in Mandella are:

- Poverty
- High cost of education
- Lack of kindergartens
- High school drop out rate
- Prevalence of child labor and vagrancy.

Remain: Their decision to return or to stay in Khartoum is influenced by many factors: Their children used to stay in Khartoum for a long time, they receive their education here in Khartoum; accordingly they will never return unless it is guaranteed that their children will have a chance to continue their education there.

Return: Despite the fact that most attendees mentioned they would rather remain, some were a bit less determined. They think it is better to stay in Khartoum until they are certain that some rehabilitation measures are taken in the south (health centers, and schools).

Judith

My name is Judith. I'm a widow, my husband died in 1999; I came to Khartoum in 1989. I started working in Sharikat Fatma as a domestic worker. Now I have six children, five of them were born in Khartoum. And all of them are receiving their education here. To do this i.e. spending on six children in schools is not an easy task. So I decided to brew araqi. My income is not bad. I succeeded even to have a plot of land and also built one room on it. I paid two millions and a half to possess this land! Can you imagine?

I do prefer to stay here in Khartoum, and take the risk of being targeted by the police. They used to punish us in a very hard way. If they catch you would have to pay a fine of 300,000 pounds and also you would be whipped or arrested for 3-6 months. Do you want to ask me why I prefer to stay in Khartoum? In the south there is freedom in doing aragi, so every body can do that, then who will buy? Here I have customers, and have my children in schools. Who knows? I may go to the south after my children finish their university education!

3.4 El Salam Camp

3.4.1 The Nuba Tribes

The men

Remain: The most dominant idea that emerged during the meeting with the Nuba men is the difficulty to go back. They will continue living in Khartoum and go back just to visit relatives. This is mainly due to:

- Their perception of their role as fathers in seeking the best and most secure future for their children. The future is more guaranteed in Khartoum rather than in Nuba Mountains.

- They tried to go back to their home land in the past (After the Nuba mountain agreement) and they returned back to Khartoum when they discovered that there were still many problems in their home land (land mines, and scarcity of services (water, electricity, education)
- Now they have a plot of land in the capital city.

Three out of 15 have linked their return to their home land with the assistance with means for transportation and seeds for cultivation to be provided by international NGOs., and only two have expressed their interest to go back because they simply want to die in their home land.

The women

Remain: Similarly, most of the Nuba women will continue living in Khartoum despite their suffering in Khartoum and the change in their productive role (from cultivation to domestic labor).

Return: The new option suggested by women is splitting up the families. According to this scenario, some members have to stay in Khartoum, and others to go to Nuba Mountains to cultivate the land. This is to ensure that their children have access to education. Some elaborated that there is already some sort of seasonal movement to Nuba Mountains in order to practice seasonal subsistent agriculture during autumn (June – December).

The Youth

All of the Nuba youth interviewed in El Salam camp were born in Khartoum, and none of them has visited Nuba mountains. The information about their home land is gained mainly from their parents and other family members. This information is limited to the notion that their home land is different from Khartoum in terms of of availability of natural resources.

Return: Some of the youth (7 out of 22) have expressed their interest to go back. Factors behind this decision are:

- The economic difficulties in Khartoum and their limited opportunities of employment or lack thereof. The image of homeland depicted by elders fed the impression that life would be easier in their home land and people can live without relying on cash
- They have no access here to education, training, and employment

Remain: Those interested in staying in Khartoum have emphasised the principle of having the right to stay in any part of the county, since they are Sudanese. Despite the economic difficulties, they want to stay in Khartoum and this is attributed to two social factors.

- They want to continue their education (secondary and university)
- The style of living in Khartoum: They are not familiar with the living style in their home land and they do prefer to enjoy the style of life in Khartoum.

3.4.2 The Zandi Tribe

The Men

Return: Contrary to Nuba men, Zandi men are mostly interested to go back to their to home lands, but they do expect to stay for a while until they make sure that some rehabilitation is taking place there. Main reasons behind their wish to return are as follows:

- Economic factor: Cost of living in Khartoum is high. Getting means of living in Khartoum depend mainly on connections and personal relationships, so it is better

to go to our people there. One maintained “in our home land some body can live on mangos and pineapple”,

- Cultural and spiritual factors: They want to go home to see their land, relatives and their mango tree before they die. They are also willing to enable their children to live and grow up in their home land, “Our girls gain unacceptable behaviors here in the North. Their way of dressing and dealing with the elder people now is not acceptable by us”.
- Factors related to commitment: They have to go and rehabilitate their land

Although there is a consensus of going back to their home land, they do not expect to go now. Their movement is linked to getting help to go in terms of transportation means, food and health care/

My name is Jacob. I'm a Zandi from Meredi. I was working with the Army. I worked in the south, in the west and even in the east up to 1988 when the government fired me. Now I'm just idle. I couldn't even have the opportunity to work as a guard in a school or a health center. See what is happening? That is so hard for me.
I will go to my home land once I find transportation. I will go to my people and my land. I can cultivate a small area and live on that . Not only that, in my place elder people are recognised. Youth recognise their opinions and respect them. In Khartoum we have no value. Even goats have value, because one can drink their milk and eat their meat. But elder people have no value.

The Women

Return: Similarly, most of the Zandi women are interested in going back. Reasons behind their desire to return are more or less socio cultural and political reasons. These include:

- Their desire to enable their children to grow up in their land
- Being subject to police harassment here when they practice the most profitable business here in Jabaroana, alcohol brewing.

The decision to return is directly linked with the guarantee that their children will have access to education there.

Remain: Reasons for those who are not interested in going back relate to the resources available in Khartoum, namely the plot of land they gained after the demolition of the camp, and the education services currently provided to their children

My name is Elizabeth, they call me Mama Aleza, I'm a widow from Yambio. My husband died in 1997, and I'm the one who is responsible for feeding my children. I have four children; all of them are in the school. Now I have a plot of land and I'm trying to build a room in it. I will not go back, because I want my children to continue their education, and also I want to stay in my new house in Khartoum,

Khartoum is not bad in every way. We have learned many things in Khartoum and now there are different people from different tribes from the north, west, and even south. Not only that but some organisations trained us in many things and now we know many things like handicraft, poultry rearing, and leadership.

3.4.3 The Dinka Tribes

The Men

Return: The scenarios that emerged during the discussions with Dinka men were more rich and diversified. The majority of those attended the meetings (21 out of 29) are interested in going back. 17 of them are interested to go back immediately (if they are helped in that). The rest of those willing to go back are interested to do so in principle, but they want to stay for a while (for not less than two years), until reasonable rehabilitation measures were in place. Reasons given for taking this option are related to the following:

- Their cultural identity: They think that they are southerners and that their roots are still in the South. "...so why should we continue living here in the north?". Another dimension of this thinking is related to their children cultural identity "Our children now are living in a totally different society, and they are losing their identity".
- Livelihoods mechanisms differ between the south and the north. According to them their livelihoods are herding and farming, and it is easy to make a living without a great need for cash.
- The reasons behind their displacement are no longer valid. The war uprooted them from their home land. There is no war in the south any longer war and thus the reason to stay in the north are no longer there.

Remain: Rationale of those who opted to stay in Khartoum stems from their desire to educate their children. Some from Dinka Abyei raised a point relating to their fear of getting involved in a new conflict if they returned home.

The Women

Return: Most Dinka women think that sooner or later they will go back. Unlike men, Dinka women are less interested in going back immediately "What would we rush for now?" In case they have to go back, they would consider splitting up the families. Some members have to stay in Khartoum and look after the children while the others go back to the south

Remain: Most Dinka women would rather remain for at least some time. Their children are receiving their education in Khartoum. They will not sacrifice this, and they can't leave their children without being with them. To be guaranteed their rights to get a plot of land in the camp. This is to ensure that their children have access to education, and they also think they have learnt a lot from.

There is an opportunity to learn life skills in Khartoum. Some NGOs provide that. It be of help in their homeland.

The Youth

Return: Around half (12 out of 23) of Dinka youth are mostly interested in going back to their home land although the majority of them were born in Khartoum. Reasons behind going back have to do with:

- A sort of commitment to their home land. “We want to rehabilitate and develop our regions in order to be even better than the north” “We are obliged to work as volunteers to educate our people there because educational services in the south are very poor”.
- Another motive is that some feel that are marginalised in Khartoum and that they have no access or only limited access to employment
- In the south their livelihoods are herding and farming. Now our mothers and wives are working as domestic workers with Arabs. So it is better to ensure their dignity and go back.

Youth are interested to go back immediately (if they are helped in that).

Remain: This second category is further divided into two. Those who will not go back claim that grown up here, some of them are even born here. They know nothing about the south, they don't know even how to herd or cultivate. The other group mentioned would only stay in Khartoum if they have a guarantee to have access to education and employment opportunities. In case they don't have this, they believe it is better for them to go to the south.

3.4.4 The Shuluk , Nuer, and Baria Tribes

The Men

Return: They are interested mainly in going back to their home lands.

Conditions for Return: They do expect to stay for a while until they are certain some rehabilitation is taking place there. The main reasons behind their return are:

- Economic factor: The cost of living in Khartoum is high. “In our home land somebody can live on mangos and papaya”
- Spiritual and cultural Factors: “We want to go home to die there with our relatives” ... “We want our children to live and grow up in their home land and to enjoy their dignity, and I want to go home to see my relatives.”
- Commitment to their home land “We have to go and rehabilitate our land”.

The Women

Return: Most of this group agrees on the principle that they will go back. A guarantee that their children will have access to better life, specially education. For those willing to go they want this because they want children to grow up in their land.

Remain: Few expressed reluctance in going back. The main reasons for those who did not express any interest in going back were:

- The desire to enjoy the plot of land they recently gained in the camp.
- The availability of chances to gain skills in Khartoum.

The Youth

Most of the youth interviewed in this group were born in Khartoum. None of them has ever visited his homeland. The information about their home land is gained mainly from their parents and other family members. This information is limited to a notion that their homeland is different from Khartoum in terms of availability of natural resources. In

result, they think that life would be easier in their homeland and people can live without relying on cash.

Return: Most of the youth (18 out of 28) have expressed interest in going back. Reasons behind this decision are:

- **Economic Factors:** The economic difficulties in Khartoum and lack of employment opportunities or the limited number of such opportunities.
- **Social Factors:** Their parents are determined to go home, so they are obliged to join them. They have no access here to education, training, and employment

Remain: Those interested to stay in Khartoum have emphasised the principle of having the right to stay in any part of the county since they are Sudanese. Despite the economic difficulties, they want to stay in Khartoum and this is attributed to two social factors:

- They want to continue their education (secondary and university levels)
- **The style of living in Khartoum:** They are not familiar with the living style in their homeland and they do prefer to enjoy the style of life in Khartoum.

The mechanisms used in taking decisions

With the exception of Zandi, there was a consensus among all those who attended the meeting that there was no/very little lobby on deciding whether IDPs will remain or go back to their home lands.

According to them the decision has been taken at the household level. In most cases it is the father who takes the decision after consulting the wife. For female headed households, the decision is taken by the mother after consulting adult family members. Young girls and boys and children were mostly excluded from this process.

The role of Sultans among some tribes of southern Sudan, is more tangible compared to other tribes from western Sudan. However, the role of Sultans was limited to providing information and updates on the process of peace, what is going on in the homeland and what is the general trend among the tribal members in other parts in Khartoum

According to the attendees from Zandi tribe the decision to return back to their homeland has been taken collectively with their Sultans after consulting families.

3.5 Roles to be played by NGOs

The way IDPs in Mayo Farms reacted to the Survey and how they viewed expected role of NGOs varied considerably. IDPs focused on three issues:

- General comments on NGOs work;
- Interventions and activities to be performed by NGOs in order to help displaced in their current location; and
- Interventions and activities to be performed by NGOs in order to help displaced return back to their home lands.

General Comments on NGOs work

- The duty of NGOs is to immediately intervene and to come up with questions
- NGOs consume a lot of IDPs' time seeking information and disappear
- NGOs program is unclear since it does not give details (answers) to how and where. NGOs are not genuine. Start services
- Human needs are similar. We all need shelter, schools and health facilities
- We are not going back. You are to meet basic needs
- NGOs should focus on service delivery

- Your three NGOs should coordinate to start tangible interventions. We want to see actions and not words
- Foreign NGOs used to run water pumps
- We suffer greatly: NGOs come INGOs should rather come up with a specific plan with what they want to offer to the community
- NGOs should come up with a specific plan of work
- More information about the three NGOs conducting the research is needed.
- Despite the peace agreement there is lack of trust between people
- What are the real motive of your NGOs carrying out this survey
- What is the nature of your activities
- We support your efforts if you are going to run services in the camp
- Your NGOs are new here. Start helping people building their houses and providing basic needs here in Khartoum
- If you asked me whether I am hungry or not, I might say no, but if you put food in front of me a meal, I will eat with appetite
- It is time for action. Only your deeds are real reflection of your nature
- Not all that is said is really meant: People have two mouths. One in their tongue and the second in their heart. People usually use the one in their tongue.
- At least NGOs did something compared to the government
- Interventions and activities to be performed by NGOs to help displaced in their current location.
- Retuning back is not the issue. 60 per cent of the poor are here in Khartoum. You should focus your efforts on solving the problems faced by the bulk of the population.
- NGOs should target the poor in the South, East and West in order that people go and stay there.
- NGOs should contribute in cash or kind to the efforts of youth training programs

In addition, NGOs should coordinate to start meeting the following.

- Basic needs.
- Free educational opportunities “We can not afford to pay the nominal pre-school/school”.
- Health facilities.
- Cover construction of pit-latrines.
- Conduct weekly follow up of community health.
- Cover expenses for house planning fees and construction.
- Cover repair expenses of water pumps.

Interventions and activities to be performed by NGOs to help displaced return back to their homelands. To go back, they would like to see services and infrastructure in place. If NGOs that intervened in the camps and provided services did the same in the south, automatically people will go back (schools, health facilities and housing).

Many express their willingness to go back provided that NGOs granted appropriate means of transport.

El Salam

Those who attended the discussions in El Salam camp focused more on their basic and urgent needs. Gender differences were also more apparent in El Salam. These needs are generally classified into two sets:

a) Interventions and activities to be performed by NGOs to help displaced in their current location. This set of expectations was mainly raised by women and include:

- Income generating activities
- Education
- Literacy classes for dropouts and adults.
- Assistance in getting plots of land
- Roofing materials to rebuild their houses.
- Provide loans for income generating activities
- Extending water at the level of houses
- Provide free health services
- Provide free educational services.
- Secondary school
- Clinic for emergencies, and ambulance
- Sanitations project and roofing materials

Youth Concerns were centred around provision of vocational and skill training

b) Interventions and activities to be performed by NGOs to help displaced return back to their home lands:

- Provide means of transportation
- Provide food and health services
- De- mining in their home land
- Provide education and health services in their home land
- Provide drinking water and sanitation
- Help them build new houses

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Save the Children Sweden in Eastern and Central Africa

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