



## COI QUERY

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Question(s)	<ol style="list-style-type: none"><li>1. Information the size, location and socio-economic situation of people from the Nuba mountains (hereafter Nuba) in Khartoum and neighbouring cities</li><li>2. Information about the state and societal treatment of the Nuba in a) Khartoum and neighbouring cities; and b) elsewhere in Sudan including the 'Two Areas'</li><li>3. Information about freedom of movement from South Kordofan to Khartoum and neighbouring cities.</li></ol>
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## COI QUERY RESPONSE

### 1. Information the size, location and socio-economic situation of people from the Nuba mountains (hereafter Nuba) in Khartoum and neighbouring cities

#### 1.1 Nuba in Khartoum

The Nuba Mountains' Peoples Foundation (NMP Foundation) explains that 'Nuba is a collective name for the peoples (50 tribes) of the Nuba mountains in the South Kordofan state of Sudan. They are composed of different tribes speaking different languages, and practicing different religions (Islam, Christianity, traditional African beliefs). They are all black skinned and have faced historically a common experience of discrimination and marginalization' <sup>(1)</sup>.

Similarly, the International Refugee Rights Initiative (IRRI) notes that South Kordofan 'is populated by multiple different identity groups, generally described as Arab and African. The African groups, often called the 'Nuba', are composed of more than 80 communities. These communities do not necessarily share the same faith or language, and Sudanese Arabic is the lingua franca. Indeed, the construction of a 'Nuba people' has been very much defined by outsiders, and has been reinforced at a local level as a result of a common experience of repression and discrimination by Khartoum' <sup>(2)</sup>. Amnesty International (AI) notes that Nuba ethnic communities have been marginalised by successive governments of Sudan due to their affiliation to Sudan People's Liberation Army (SPLA) during the armed conflict between 1983 and 2005 <sup>(3)</sup>.

Lifos (Sweden) notes that people of non-Arab ethnicity in Sudan are at times referred to (generically) as African or Nuba. Moreover, dark skinned people from areas like Darfur, Southern Kordofan or Blue Nile are called *abid*, which means slave <sup>(4)</sup>. Minority Rights Group International's (MRG) 'Peoples under Threat 2017' lists Nuba as one of the communities at risk living in Sudan <sup>(5)</sup>.

According to the World Population Review, Khartoum, the largest metropolitan area of Sudan (which includes Khartoum, Khartoum North and Omdurman), is growing and has between 6 and 7 million inhabitants, which includes approximately 2 million displaced people from the southern war zone <sup>(6)</sup>. The Internal Displacement Monitoring Centre (IDMC) notes that 'there is little or no data on IDPs living in towns and cities. This constitutes a further obstacle in providing a comprehensive view of displacement in the country. This is significant because it is thought that very large numbers of IDPs have fled to urban areas, contributing to the Sudan's accelerating urbanisation' <sup>(7)</sup>.

Urban Refugees, a not for profit organisation dedicated to improving the lives of urban refugees and internally displaced persons in developing countries, noted in a 2014 report that 'the IDP population

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<sup>1</sup> NMP Foundation, Alternative Report to the Committee on the Elimination of Racial Discrimination (CERD), April 2015 ([url](#)), p. 1.

<sup>2</sup> IRRI, "We just want a rest from war.", April 2015 ([url](#)), p. 9.

<sup>3</sup> AI, Don't We Matter?, 17 August 2015 ([url](#)).

<sup>4</sup> Lifos, Landrapport: Sudan – En sammanfattande analys av säkerhetssituationen i Darfur, rättsväsendet samt civilas situation, 6 December 2016 ([url](#)), p. 5; African Arguments, Coming to terms with Sudan's legacy of slavery, 18 January 2016 ([url](#)).

<sup>5</sup> MRG, Peoples under Threat 2017, [2018] ([url](#)), p. 5.

<sup>6</sup> World Population Review, Sudan Population 2018, 14 February 2018 ([url](#)).

<sup>7</sup> IDMC, Sudan IDP Figures Analysis, n.d. ([url](#)).

[in Sudan] mainly lives in very poor areas, including in the main so called “IDP camps” within Khartoum (Omdurman el Salaam, Wad el Bashir, Mayo and Jebel Awlia). About 10% of IDPs are settled in those four main camps while the majority live in squatter settlements or in relocation sites’ <sup>(8)</sup>.

The Nuba Mountains Peoples Foundation (NMP Foundation) reports that in 2015 ‘[t]housands of Nuba people who owned lands and homes around Khartoum had their homes demolished and they were forcibly moved by military police to the outskirts of the city. An eye witness reported to NMP Foundation that the government, who deployed a large number of public order police, moved a large number of Nuba communities who lived in Alezba Bahry, a central suburb in Khartoum Bahry for tens of years to Khojalab area and to Nasser 4 area, Western Omdurman’ <sup>(9)</sup>.

## 1.2 Socio-economic situation

The US Department of State (US DoS) 2016 country report states that the ‘Muslim majority government continued to discriminate against ethnic and some religious minorities in almost every aspect of society. Citizens in Arabic-speaking areas who did not speak Arabic experienced discrimination in education, employment, and other areas’. The same source adds that ‘discrimination in employment and occupation occurred based on gender, religion, and ethnic, tribal, or party affiliation. Ethnic minorities often complained that government hiring practices discriminated against them in favor of “riverine” Arabs from northern Sudan’ <sup>(10)</sup>.

The Austrian Centre for Country of Origin and Asylum Research and Documentation (ACCORD) cites Jérôme Tubiana, an independent researcher with expertise on conflict and armed movements in Darfur, who mentions in his email response of 18 July 2017 that ‘generally speaking, non-Arabs are discriminated against by the state and affiliated Arab militias. They are less likely to be recruited in government forces’ <sup>(11)</sup>.

IRRI notes that ‘one of the most tangible facets of the exclusion of the persons displaced from the south was the extent to which these “outsiders” living in Khartoum are being marginalised at an economic level. Specifically, people talked of inadequate or non-existent access to services to the areas in which they were living and of the barriers they encounter when applying for jobs’ <sup>(12)</sup>.

The same source indicates that ‘access to work was seen as difficult, if not impossible, if you come from the wrong place or are perceived to have the “wrong” political affiliations. There is, of course, high unemployment generally, but the economic crisis has exacerbated discrimination of the marginalised. A qualified lawyer from the Nuba Mountains talked of how he was unable to get work using his qualifications “because I am related to a specific tribe and region and they say I am not worthy of such jobs”.’ <sup>(13)</sup>.

The NMP Foundation 2015 report refers that ‘women and children internally displaced around the capital Khartoum and other cities in Northern Sudan face extreme poverty and many of them end up

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<sup>8</sup> Urban Refugees, Khartoum, Sudan, 14 August 2014 ([url](#)).

<sup>9</sup> NMP Foundation, Alternative Report to the Committee on the Elimination of Racial Discrimination (CERD), April 2015 ([url](#)), pp. 7-8.

<sup>10</sup> US DoS, 2016 Country Reports on Human Rights Practices - Sudan, 3 March 2017 ([url](#)).

<sup>11</sup> ACCORD, Darfur; COI Compilation, September 2017 ([url](#)).

<sup>12</sup> IRRI, The Disappearance of Sudan? May 2013 ([url](#)).

<sup>13</sup> IRRI, The Disappearance of Sudan?, May 2013 ([url](#)).

working in servitude and face daily inhumane treatment. Thousands of Nuba children ended up homeless in the streets of Khartoum, without access to education, healthcare' <sup>(14)</sup>. The 2017 US DoS Trafficking in Persons report indicates that 'Sudanese women and girls, particularly internally displaced persons or those from rural areas, and refugee women are vulnerable to domestic servitude'. <sup>(15)</sup> Children of displaced persons in Khartoum are often forced to beg in the streets or get involved in manual labour <sup>(16)</sup>.

For many Sudanese from the South living in Khartoum, the brew and sale of alcohol is the only way to survive and maintain their families. A joint report by the Strategic Initiative for Women in the Horn of Africa (SIHA) and The Redress Trust published in December 2017 notes that women from Nuba Mountains, many of whom brewing and selling alcohol in order to support their families, represent the majority of those arrested for public order offences. <sup>(17)</sup>

Similarly, sources indicate that many women depend on selling tea on the streets of Khartoum State for living after having fled conflict in the south <sup>(18)</sup>. According to an article by the BBC dated 2014, these women earn approximately €4 a day to support their families <sup>(19)</sup>. In July 2016, the Sudanese authorities banned women from selling tea in some of the main areas of Khartoum. The Commissioner of Khartoum explained that the ban was definitive, and the city would 'establish tourist investment projects' in the area'. Ever since, tea sellers have been fined and their equipment confiscated <sup>(20)</sup>.

A study dated September 2017 by Azza Abdelmoneium, a researcher on children and family affairs, finds that among the types of employment among the displaced persons in Khartoum, including those from the Nuba Mountains, are:

'The men usually engage in harvesting, driving a donkey cart, laboring, construction, driving, teaching, join the army or police, engage in trade or technical work, become guards or work in a factory. The women do domestic work, brewing, selling food, dying clothes, firewood collection, trade, sewing, basket making, washing clothes, nursing, handicrafts, and factory work. The boys drive donkey carts, sell cigarettes, polish shoes, work in factories or as casual labor, sell water and scavenge. The girls sell tea, help in the market, do domestic work and scavenge <sup>(21)</sup>.

The NMP Foundation notes that 'access to education and health care is neither free nor easily attainable by the most vulnerable chunks of the Sudanese population, especially those living in the peripheries of Khartoum' <sup>(22)</sup>.

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<sup>14</sup> NMP Foundation, Alternative Report to the Committee on the Elimination of Racial Discrimination (CERD), April 2015 ([url](#)), p. 4.

<sup>15</sup> US DoS, 2017 Trafficking in Persons Report - Sudan, 27 June 2017, ([url](#)).

<sup>16</sup> UN Mission in Sudan, Roaming Khartoum streets, 20 December 2010 ([url](#)); Radio Dabanga, 700,000 street children in Sudan's capital, 22 February 2015 ([url](#)).

<sup>17</sup> REDRESS, Criminalisation of Women in Sudan: a need for fundamental reform, 4 December 2017 ([url](#)), pp. 9, 15.

<sup>18</sup> Dabanga, Study: 88.6 per cent of tea sellers in Sudan's capital are displaced or migrants, 2 November 2016 ([url](#)); US DoS, 2016 Country Reports on Human Rights Practices - Sudan, 3 March 2017 ([url](#)); REDRESS, Criminalisation of Women in Sudan: a need for fundamental reform, 4 December 2017 ([url](#)).

<sup>19</sup> BBC, Sudan's tea-selling ladies face tougher regulations, 21 May 2014 ([url](#)).

<sup>20</sup> Dabanga, Tea sellers' vigil broken-up in Khartoum, 18 October 2017 ([url](#)).

<sup>21</sup> Abdelmoneium, Azza O., Ways to Survive: Child Labor among Internally Displaced Children in Khartoum-Sudan, in Open Journal of Social Sciences, 5, 53-62, 1 September 2017 ([url](#)).

<sup>22</sup> NMP Foundation, Alternative Report to the Committee on the Elimination of Racial Discrimination (CERD), April 2015 ([url](#)), p. 8.

## **2. Information about the state and societal treatment of the Nuba in Khartoum and neighbouring cities; and elsewhere in Sudan including the 'Two Areas' (South Kordofan and Blue Nile)**

### **2.1 Information about the state and societal treatment of the Nuba in Khartoum and in the neighbouring cities**

Sources indicate that following the separation of South Sudan in 2011, the government of Sudan has been trying to create an Islamic, Arabic state. Major groups in Sudan have challenged both the Islamic and Arabic concepts enunciated by government, including the groups identifying themselves as Afro-Arabian, African, moderate Muslims, Christians or traditional believers <sup>(23)</sup>. Sources state that Non-Arab tribes, including the Nuba, were persecuted by successive regimes, and they continue to be discriminated against on grounds of race and colour <sup>(24)</sup>. AI concludes that Sudanese nationals coming from South Kordofan and Blue Nile 'would be at real risk of serious human rights violations' if returned to Sudan. The source indicates that one of the reasons for that would be the fact that the Sudanese authorities consider individuals originating from these areas to be members of the opposition <sup>(25)</sup>.

The 2015 NMP Foundation report describes the situation of internally displaced Nuba in Sudan as follows:

'The state is not addressing the social, cultural and development needs of displaced people living around Khartoum. There have been some incidents of churches being destroyed by security forces, as was reported by international media. There are thousands of Nuba, Darfuri and Blue Nile children who are unable to continue their education because of rising school fees and distance they need to travel to school. This situation has forced poor children to quit schools. Some children ended up doing laborious work to earn money' <sup>(26)</sup>.

The joint report by the Strategic Initiative for Women in the Horn of Africa (SIHA) and The Redress Trust published in December 2017 notes that the most vulnerable women in prisons in Khartoum are 'alcohol sellers, migrants and women from Nuba Mountains and South Sudanese women' and adds that 'women prisoners from South Sudan and Nuba mountains face discrimination from both inmates and prison guards. They have separate sleeping spaces and suffer verbal abuse based on ethnicity and racial discrimination' <sup>(27)</sup>. The same source mentions the example of two girls in their twenties originating from Nuba Mountains who were 'raped daily by police' in a prison in Khartoum <sup>(28)</sup>. The US Department of State reported in 2015 that the government arrested 12 South Sudanese Nuba women after a ceremony at the Evangelical Baptist Church in Khartoum North for 'indecent dress' for wearing trousers <sup>(29)</sup>.

<sup>23</sup> BS, BTI 2018 Sudan Country Report, 2018, ([url](#)), p.6; HART, "There was nobody to help us", January 2018 ([url](#)).

<sup>24</sup> Ministry of Foreign Affairs (The Netherlands), Algemeen ambtsbericht Sudan, 20 June 2017 ([url](#)), p. 45; Equal Rights Trust, In Search of Confluence, Addressing Discrimination and Inequality in Sudan, October 2014 ([url](#)).

<sup>25</sup> AI, Belgium: Returns to Sudan violated principle of non-refoulement, 30 January 2018 ([url](#)).

<sup>26</sup> NMP Foundation, Alternative Report to the Committee on the Elimination of Racial Discrimination (CERD), April 2015 ([url](#)), p. 6.

<sup>27</sup> REDRESS, Criminalisation of Women in Sudan: a need for fundamental reform, 4 December 2017 ([url](#)), pp. 9, 15.

<sup>28</sup> REDRESS, Criminalisation of Women in Sudan: a need for fundamental reform, 4 December 2017 ([url](#)), p. 30.

<sup>29</sup> US DoS, 2015 Report on International Religious Freedom - Sudan, 10 August 2016 ([url](#)).

In 2012, the International Refugee Rights Initiative (IRRI) conducted interviews with people living in Khartoum who identify as originating from one of the conflict-affected areas of Sudan. According to an interviewed man, 'the citizens have no problems with each other, but the officials of the government are the real problem because they are always discriminating against people, especially in the process of accessing services. They always ask you discriminating questions, and if you try to resist they accuse you of supporting a rebel group or they refuse to give you what you need and make you exhausted by having to keep coming back' <sup>(30)</sup>.

Similarly, a man from the Nuba Mountains talked about how he is treated when he tries to access services: 'They are always telling us Sudan is an Arab country. There is always pressure against us the Nuba from the security because of our identity.' Other persons from the south of Sudan interviewed by IRRI indicated the presence of the racial cultural and religious discrimination and exclusion, and indicated different treatment by the authorities based solely on their look. <sup>(31)</sup>.

The African Centre for Justice and Peace Studies (ACJPS) reports on a forum held by students belonging to the Nuba Mountains Association at Omdurman National University, which was disrupted by student militia belonging to the National Congress Party firing live ammunition at the crowd and killed Mohamed Alsadiq, a second year student. Afterwards, the National Intelligence and Security Service (NISS) arrested an active member of the Nuba Mountains Student Association and subjected him to 'racial abuse' <sup>(32)</sup>.

## **2.2 Information about the state and societal treatment of the Nuba elsewhere in Sudan including the 'Two Areas' (South Kordofan and Blue Nile)**

Conflict between groups in South Kordofan – in particular in the Nuba Mountains region – and the authorities in Khartoum began shortly after the secession of South Sudan and was, in the words of one commentator, 'widely perceived as a first step towards President Omar al-Bashir's stated goal of suppressing ethnic and cultural diversity in favour of a rigid Arab-Islamic regime, following South Sudan's decision to separate from the North' <sup>(33)</sup>. Another source links the conflict to the marginalisation of the Nuba people by the Sudanese government and their consequent affiliation with the southern rebels during the civil war <sup>(34)</sup>. The journalist network Nuba Reports describes the conflict as one between the government and the Nuba people <sup>(35)</sup>, and states that 'Khartoum ensures neither Sudanese citizens nor the international community have a clear picture about the Nuba Mountains' <sup>(36)</sup>.

In the Two Areas, the armed conflict is ongoing and the Nuba people are often seen as supportive of the opposition. Freedom House notes that in 2016, civilians continued to bear the heaviest burden of the five-year-long conflict in South Kordofan and Blue Nile <sup>(37)</sup>.

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<sup>30</sup> IRRI, The Disappearance of Sudan? Life in Khartoum for citizens without rights, May 2013 ([url](#)), p. 9.

<sup>31</sup> IRRI, The Disappearance of Sudan? Life in Khartoum for citizens without rights, May 2013 ([url](#)), p. 8.

<sup>32</sup> ACJPS, Human Rights Monitor: Issue 28, March-April 2016, [2016] ([url](#)).

<sup>33</sup> Guardian (The), UN mission accuses Sudan of shelling and torturing civilians in Nuba war, 26 July 2011 ([url](#)).

<sup>34</sup> Sudan Tribune, UNMIS report on the human rights situation during the violence in Sudan's Southern Kordofan, 20 July 2011 ([url](#)).

<sup>35</sup> Nuba Reports, Nuba People Wary of US Proposal to Lift Sanctions, 11 July 2017 ([url](#)).

<sup>36</sup> Nuba Reports, Sudan's Silent Conflicts: State Censorship in the War Zones, 3 May 2017 ([url](#)).

<sup>37</sup> Freedom House, Freedom in the World 2017 - Sudan, 1 September 2017 ([url](#)).



The Equal Rights Trust (ERT) concludes that 'the ongoing conflict between rebel forces in South Kordofan and the government leaves people belonging to the Nuba and other ethnic groups in these regions vulnerable to discrimination which is ethnically based, as well as discrimination by association with the government's political and military opponents' <sup>(38)</sup>.

According to the Dutch government's situation report on Sudan published in June 2017, people with real or perceived ties to the Darfurian rebel groups and the Sudan People's Liberation Movement-North (SPLM/N), in particular members of the Nuba and Ingessana tribes, were at risk of arbitrary arrest and detention in Darfur, South Kordofan and Blue Nile, as well outside these areas <sup>(39)</sup>.

An article by The Guardian published in 2011 cites a Nuba leader of the Otoro tribe according to whom 'the situation deteriorated after independence, when the Khartoum government started a programme of forced Islamisation and Arabisation of Nuba. Land traditionally held by African tribes was confiscated and given to Arabs; bearing an African name was discouraged' and 'local languages were forbidden in schools' <sup>(40)</sup>.

Persons interviewed by the IRRI in 2012 indicated issues of insecurity and the lack of governmental services in the Nuba Mountains, including electricity and water. A man talked of the neglect by the government in the region: 'In my home region we are still fetching rain water from the valleys – and they are not even safe. While here in Khartoum, people are enjoying all the services' <sup>(41)</sup>. As a result, many have been forced to move to the city. A man from the eastern Nuba Mountains talked of the strong contrast between Khartoum and marginalised areas: 'Khartoum is where all the services and work opportunities are. It is where you can see and know how far you are back and deprived and discriminated and marginalised' <sup>(42)</sup>.

The government forces in the Nuba Mountains have been reportedly destroying food supplies with an intention of moving people to the government-controlled territories <sup>(43)</sup>.

An October 2016 IRIN statement indicated that in the Nuba Mountains region of South Kordofan, aid workers and local officials had suspected the use of chemical weapons by the government <sup>(44)</sup>. The Bulletin of the Atomic Scientists, based on 'Amnesty International's detailed information' indicates that 'experts, independently of each other, have concluded that chemical weapons were likely used in Jebel Marra' <sup>(45)</sup>.

On access to health services in South Kordofan, the Humanitarian Aid Relief Trust (HART) noted in 2018 that there is lack of access to drugs and qualified medical staff. In 2017, 21 health clinics were reportedly available in Blue Nile state <sup>(46)</sup>, serving a population of 850,000 residents (2008 Census)

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<sup>38</sup> ERT, In Search of Confluence, Addressing Discrimination and Inequality in Sudan, October 2014 ([url](#)).

<sup>39</sup> Ministry of Foreign Affairs (The Netherlands), Algemeen ambtsbericht Sudan, 20 June 2017 ([url](#)), p. 45.

<sup>40</sup> Guardian (The), Nuba mountains bear scars of Sudan's forgotten war, 3 July 2011 ([url](#)).

<sup>41</sup> IRRI, The Disappearance of Sudan?, May 2013, ([url](#)), p. 15.

<sup>42</sup> IRRI, The Disappearance of Sudan?, May 2013 ([url](#)), pp. 15-16.

<sup>43</sup> IRIN, Food on the frontlines, The Sudanese government's war of attrition in South Kordofan, 27 July 2016 ([url](#)).

<sup>44</sup> IRIN, Sudan and chemical weapons – a serial offender?, 10 October 2016 ([url](#)).

<sup>45</sup> Bulletin of the Atomic Scientists, Did Sudan use chemical weapons in Darfur last year?, 17 January 2017 ([url](#)).

<sup>46</sup> HART, South Kordofan and Blue Nile Coordination Unit Humanitarian Update - January 2018, 19 February 2018 ([url](#)).



(<sup>47</sup>); in 2018, only 11 of those clinics were active. (<sup>48</sup>). The NMP Foundation reports that ‘in the Nuba mountains there are very few hospitals, and medicine is neither free nor affordable to buy’ (<sup>49</sup>).

In South Kordofan, education is accessible and ongoing, with most schools functioning. However, teachers, school supplies and adequate buildings are scarce. In the Blue Nile the situation is different, and it is ‘severely compromised’ due to ‘insecurity, lack of resources and the endurance of the humanitarian crisis’ (<sup>50</sup>).

On employment opportunities, the Bertelsmann Stiftung Transformation Index (BTI) 2018 notes that ‘access to public office is generally uneven with people from Sudan’s western and southern regions generally discriminated against in favor of those from Arab groups. Many private soldiers are from marginalized western and southern areas, but few officers’ (<sup>51</sup>).

An April 2016 report by the UN Human Rights Council (UN HRC) finds that:

‘The Special Rapporteur [on violence against women] received allegations about targeted harassment of women from minority ethnic groups, including Darfuri and Nuba women. Their humiliation is in particular linked to their perceived racial identity and questioning of their “Arab” identity. Information was shared about the practice of cutting the hair of some women from Darfuri communities, as well as sexual harassment and/or rape allegedly conducted against both Darfuri and Nuba women by the State authorities. It was also reported that persons of Nuba origin had fewer job opportunities, might be more likely to be victims of violence or threats by the authorities, and were the target of discriminatory application of the law’ (<sup>52</sup>).

Similarly, Human Rights Watch reported in 2017 that women and children in Southern Kordofan face discrimination and violence, and the Nuba face discrimination based on their ethnic identity (<sup>53</sup>). Women and girls in the Nuba mountains lack access to reproductive health care (<sup>54</sup>). On 26 October 2017, BBC reported the case of a woman from the Nuba mountains that reported having been raped by four different soldiers in the same night (<sup>55</sup>).

US DoS notes that in 2016 in Sudan, there were reports Muslim citizens sometimes harassed and intimidated non-Muslims. For example, there were reports of women (including women of Christian and of Nuba origin) being fined or lashed for wearing ‘indecent dress’ (<sup>56</sup>). The same source also notes that ‘individual Muslims and Christians reported generally good relationships between the two religions at the societal level and stated that instances of intolerance or discrimination by nongovernment entities were generally considered as isolated incidents. Because of close link

<sup>47</sup> Small Arms Survey, At an Impasse: The Conflict in Blue Nile, December 2013 ([url](#)), p. 69; OCHA, Map Sudan: Blue Nile State – Population per Locality (2008 Census), 25 September 2011, available at: ([url](#)).

<sup>48</sup> HART, South Kordofan and Blue Nile Coordination Unit Humanitarian Update - January 2018, 19 February 2018 ([url](#)).

<sup>49</sup> NMP Foundation, Alternative Report to the Committee on the Elimination of Racial Discrimination (CERD), April 2015 ([url](#)), p. 8.

<sup>50</sup> HART, South Kordofan and Blue Nile Coordination Unit Humanitarian Update - January 2018, 19 February 2018 ([url](#)).

<sup>51</sup> BS, BTI 2018 Country Report, Sudan, 2018 ([url](#)), p. 19.

<sup>52</sup> UN HRC, Report of the Special Rapporteur on violence against women, 18 April 2016 ([url](#)), p. 9.

<sup>53</sup> HRW, “No control, no choice”, May 2017, accessed 6 April 2018 ([url](#)), pp. 26, 60.

<sup>54</sup> HRW, World Report 2018 - Sudan, 18 January 2018 ([url](#)).

<sup>55</sup> BBC News, Letter from Africa: Sudan - where sexual predators roam free, 26 October 2017 ([url](#)).

<sup>56</sup> US DoS, 2016 Report on International Religious Freedom - Sudan, 15 August 2017 ([url](#)).



between religion and ethnicity, it was difficult to categorize many incidents as being solely based on religious or ethnic identity' <sup>(57)</sup>.

In July 2017, Human Rights Watch writes that the government of Sudan 'still blocks access of the aid groups to conflict-affected areas, restricts peacekeepers movements, and has yet to agree on how to get critical humanitarian aid to civilians in rebel-held Nuba Mountains and Blue Nile' <sup>(58)</sup>.

Commenting on threatened cuts to the aid budgets in the region, a physician working in the region since 2007 says that the 'Nuba mountains is a region that is bereft of any governmental assistance, so aid is the only way that the people can receive any services. Without aid, even the limited healthcare and education available would be non existent' <sup>(59)</sup>.

In February 2018, in the context of the ongoing conflict and population displacement in the Blue Nile and South Kordofan, the United Nations Food and Agriculture Organization (FAO) notes that food production has been disrupted and 'resulted in the destruction of crops and livestock, erosion of household assets, loss of income and market disruptions' <sup>(60)</sup>.

In April 2018, the ACJPS notes that among the grave violations of human rights in South Kordofan and Blue Nile are 'continued indiscriminate aerial bombing of civilian populated areas, the use of cluster bombs, and other indiscriminate attacks on civilians by Government forces and allied militia, as well as the continued blockade of humanitarian aid, looting, destruction of civilian facilities, killings and sexual violence committed by paramilitary forces and other Sudanese government forces' <sup>(61)</sup>.

### **3. Information about freedom of movement from South Kordofan to Khartoum and neighbouring cities**

On freedom of movement, the NMP Foundation states that 'Sudanese move freely from one region to another without any problem. However, there are a number of Nuba teachers and civil servants who were relocated against their will out of Nuba Mountains to work elsewhere without returning to their region. There is enforced displacement and assimilation of Nuba communities, evidenced by the mass removal of thousands of Nuba IDPs who chose to settle in Nuba mountains big cities during the civil war 1980's and 1990's. Around 2 million Nuba people, (as reported by UNHCR) are now scattered in small and large communities across Sudan living in poor conditions without access to adequate services' <sup>(62)</sup>.

IRRI 2013 reports find that '[t]ravel and movement has also been restricted in the context of growing tensions. The number of check-points on main roads coming towards Khartoum from South Sudan, Nuba Mountains, eastern Sudan and Darfur has increased. As a result, it has become increasingly necessary for everyone to obtain and carry national identity cards' <sup>(63)</sup>.

<sup>57</sup> US DoS, 2016 Report on International Religious Freedom - Sudan, 15 August 2017 ([url](#)).

<sup>58</sup> HRW, A Welcome Delay by US on Sudan Sanctions, 12 July 2017 ([url](#)).

<sup>59</sup> Reuters, Quit dithering, says last doctor in Sudan's Nuba mountains, 1 June 2017 ([url](#)).

<sup>60</sup> FAO, The Sudan, Humanitarian Response Plan 2018, 8 February 2018 ([url](#)).

<sup>61</sup> ACJPS, Human Rights Violations in South Kordofan, 11 April 2018 ([url](#)).

<sup>62</sup> NMP Foundation, Alternative Report to the Committee on the Elimination of Racial Discrimination (CERD), April 2015 ([url](#)), p. 7.

<sup>63</sup> IRRI, The Disappearance of Sudan? Life in Khartoum for citizens without rights, May 2013 ([url](#)), p. 16.

In 2016, the government and rebels restricted the movement of citizens in Sudan in conflict areas; outside conflict areas, internal movement 'was generally unhindered' <sup>(64)</sup>.

A 2013 Landinfo (Norway) report indicates that individuals involved in political activities in Southern Kordofan who travel to Khartoum will be of interest to the Sudanese National Intelligence and Security Service (NISS). NISS receives information on political activities in Southern Kordofan, as well as on people spreading information on the situation in the region following the armed conflict. One source stated that it is actual political stance that NISS is interested in, rather than ethnic background. Other sources noted that higher education combined with Nuba background in itself is enough to be viewed as a potential activist by NISS. Activists from Southern Kordofan are more harshly treated in confinement and interrogations than other activists <sup>(65)</sup>. None of consulted sources provided updated information on this topic.

On 15 January 2018, the ACJPS reported that 'the Military Intelligence under the command of Sudan Armed Forces (SAF) stationed at the Barnwa checkpoint in South Kordofan arrested Mr. Saeed Mohamed Saeed, a 28 year old from the Nuba tribe, as he was traveling back from Lagawa town. He was detained incommunicado at an unknown location and released on 18 February 2018. Reasons for his arrest remain unknown' <sup>(66)</sup>.

Persons interviewed by the IRRI in Khartoum (2013) talked about the lack of contact with their families who had stayed in the Nuba Mountains and how the 'the blocking of the roads made contact with relatives and family impossible' <sup>(67)</sup>.

In September 2017, the Christian Michelsen Institute (CMI), an independent development research institute based in Norway, published a report on human smuggling and trafficking in East Sudan:

'Migrants in these groups approach the smugglers' agents, who are well known among refugees and Sudanese youth. An urban agent plays the facilitator's role until the number of migrants needed for the trip is reached. The smuggler handles transport to Khartoum. The vehicle (usually a minibus) could be owned by the smuggler or rented. Sometimes more than one vehicle is used for a trip. Usually the smuggling route goes from Kassala to Gedaref, then through Butana to Khartoum. The Butana route is heavily controlled by Shukriya and Bataheen drivers. The tarmac road is used in trips to Medani and involves paying bribes to security personnel at check points.

This is called "buying the road" by smugglers and traffickers. The risk of being hijacked is highest on the Kassala-Gedaref leg (within the Rawashda forest), and all interviewees claimed that hijackers along this leg are from the Rashaida tribe' <sup>(68)</sup>.

<sup>64</sup> US DoS, 2016 Country Reports on Human Rights Practices - Sudan, 3 March 2017 ([url](#)).

<sup>65</sup> Landinfo (Norway), Sudan: Forhold for grupper med tilknytning til Darfur, Sør-Kordofan og Blå-Nilen, 7 November 2013 ([url](#)), p. 16.

<sup>66</sup> ACJPS, Human Rights Violations in South Kordofan, 11 April 2018 ([url](#)).

<sup>67</sup> IRRI, The Disappearance of Sudan? Life in Khartoum for citizens without rights, May 2013 ([url](#)), p. 16.

<sup>68</sup> CMI, Human Smuggling and Trafficking in Eastern Sudan, September 2017 ([url](#)), pp. 30-31.

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