

# Some features of the administration and Education systems and immigration in Sudan

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## Abstract:

This research aims to explore some features of the administrative and educational systems as well as immigration in Sudan based on relevant data. The administrative and educational systems of Sudan developed through successive foreign and national experiences. The Turco-Egyptian rule introduced the concept of Hakimdaria while the Anglo-Egyptian rule introduced the administrative concept of a governorate for the first time in Sudan. The process of reunifying South Sudan delayed the implementation of many constructive administrative patterns there. There were features of the mechanism of cooperation to include tribal sheiks, educated Sudanese, religious leaders, and merchants to function with the goals of the colonial governments. There was also a gradual shift from the cooperation mechanism to the political party mechanism. The successive governments responded to geographic disparity and the political conditions by implementing administrative structures, and local and regional governments. Concerning the education system, the British administration in Sudan working to control political change, attempted to create an education system that was essentially foreign to traditional Islam. National governments have worked to change educational goals to suit their political goals. Immigration in Sudan could be due to unbalanced regional development, environmental degradation, tribal or ethno-political divisions, and wars. These factors also caused population displacement and the emergence of many illegal settlements that affect the local environment in urban areas. In

Sudan, the migrants and irregular workers, cross-border migrants, and refugees have legal status, although Sudan did not enter into agreements with its neighbors in combating illegal immigration. There was also the recent migration of Sudanese to the United States and Canada and others. These features of administration, education, and immigration have shaped the recent Sudan socio-political situation. It is necessary for Sudan to benefit from its rich heritage of administrative and educational experiences as well as its efforts to cure problems of immigration to build a future stable country.

**Keywords:** administration, successive development education, political influences, immigration, interrelated factors

بعض ملامح أنظمة الإدارة والتعليم والهجرة في السودان

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مستخلص:

يهدف هذا البحث إلى استكشاف بعض ملامح نظامي الإدارة والتعليم والهجرة في السودان بناءً على البيانات ذات الصلة. تطور نظامي الإدارة والتعليم في السودان من خلال التجارب الأجنبية والوطنية المتعاقبة. أدخل الحكم التركي-المصري مفهوم الحكمدرارية بينما أدخل الحكم الإنجليزي-المصري مفهوم المحافظة في الإدارة لأول مرة في السودان، أدت عملية إعادة توحيد جنوب السودان إلى تأخير تنفيذ العديد من الأنماط الإدارية البناءة هناك. كانت ملامح آلية التعاون تشمل شيوخ القبائل والسودانيين المثقفين والزعماء الدينيين والتجار للعمل مع أهداف الحكومات الاستعمارية. حدث تحول تدريجي من آلية التعاون إلى آلية الأحزاب السياسية. استجابت الحكومات المتعاقبة للتفاوت الجغرافي والظروف السياسية من خلال تنفيذ الهياكل الإدارية والحكومات المحلية والإقليمية. فيما يتعلق بنظام التعليم، حاولت الإدارة البريطانية في السودان، والتي تعمل على السيطرة على التغيير السياسي، على إنشاء نظام تعليمي كان في الأساس غريباً عن الإسلام التقليدي. عملت الحكومات الوطنية على تغيير الأهداف التعليمية لتناسب مع أهدافها السياسية. يمكن أن تكون الهجرة في السودان بسبب التنمية الإقليمية غير المتوازنة، والتدهور البيئي، والانقسامات القبلية أو العرقية السياسية، والحروب. تسببت هذه العوامل في نزوح السكان وظهور العديد من المستوطنات غير القانونية التي تؤثر على البيئة المحلية في المناطق الحضرية. يتمتع المهاجرون والعمال غير النظاميين والمهاجرين عبر الحدود واللاجئين في السودان بوضع قانوني، رغم أنه لم يرم اتفاقيات مع جيرانه في مجال مكافحة الهجرة غير الشرعية. من السمات الحديثة للهجرة في السودان هجرة السودانيين إلى الولايات المتحدة وكندا وغيرها من البلدان في العالم الغربي. شكلت السمات الخاصة بالإدارة والتعليم والهجرة في السودان الوضع الاجتماعي والسياسي المعاصر فيه. من الضروري أن يستفيد السودان من تراثه الغني بالخبرات الإدارية والتعليمية وجهوده في معالجة قضايا الهجرة لبناء بلد المستقبل المستقر.

## 1-Introduction

Sudan was subject to Turkish and Anglo-Egyptian rule which brought modern administration and education to the country. National governments also worked to develop and promote these two

systems. Both the efforts of colonialism and nationalism have determined their features that have direct relations with immigration. This research works to explore these features based on relevant data.

## 2-The features of the administration system in Sudan

The administrative system of the Funj State before 1821 AD, and the administrative bodies that contributed to its organization proved to be credited with the survival of the Funj State over these years. The Funj enjoyed a rational judicial system that knew even the current litigation levels (Hassan, 2004).

Sudan had new forms of administrative divisions during the Turkish-Egyptian era from 1821-1885 (Figure 1). The administrative system began with the Headquarters of the Hakimdaria took responsibility for all the governorates. The position of Hakimdar was abolished in 1834 AD, the centralization system was implemented where the provinces were subordinated to the Khedive directly in Cairo. Decentralization was restored again when it was difficult to implement centralization. During the reign of Khedive Said, centralization was restored again and when its implementation failed, they were forced to return to decentralization during the reign of Khedive Ismail in 1871.

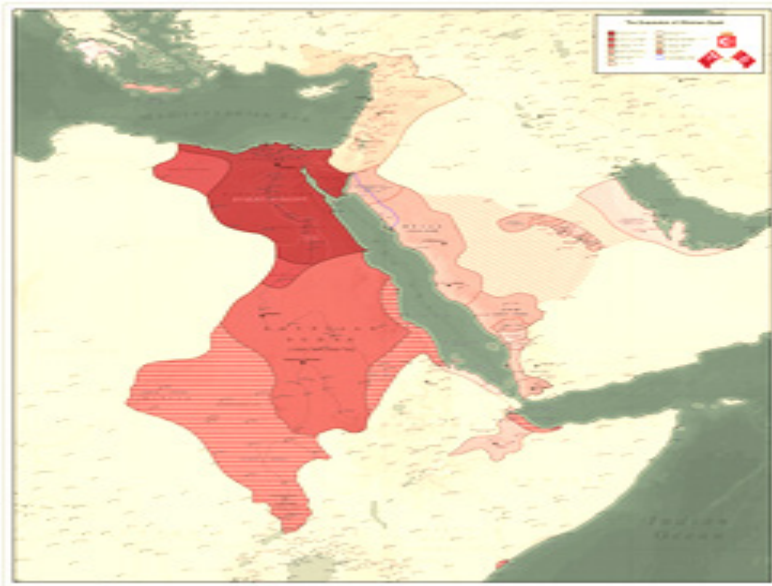


Figure 1: The Turco-Egyptian Sudan

Source: [https://www.google.com/  
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Sudan was divided into south “Gib Sudan’s administrative and educational systems li” and north “Bahri”, each of which had a general director affiliating directly to Cairo. This system was abolished in 1874 and replaced by the Hakimdaria, which was also abolished and Sudan was divided in 1882 AD into several regions. They included the Central Sudan region, the Equatoria region, the Western Sudan region, and the Taka region and its annexes. This system was canceled due to the outbreak of the Mahdist revolution in 1881 AD and the return to the Hakimdaria.

During the period of Turkish-Egyptian rule, Sudan witnessed eight administrative amendments, and each experience was followed by a return to the application of the general Hakimdaria. This system proved successful in assimilating the people of Sudan into one region affiliated with the Council of Supervisors (Cabinet of Ministers) in Cairo. At the end of the Turkish-Egyptian rule, the number of governorates reached thirteen. They were Kordofan, Fashoda, Dongola, Berber, Sennar, Khartoum, Fazughli, Taka, Darfur, Equatoria, Bahr el Ghazal, the Upper Regions, and the White Nile.

The Mahdist state from 1881-1885 (Figure 2) Implemented a central administrative system headed by Imam Mahdi and then Caliph Abdullah al-Taayshi. A director was appointed for each governorate, who was called a worker, with assistants and some senior tribesmen in managing the affairs of the administration. Sixteen governorates “Amala” were formed including Bahr al-Ghazal, Geziera, Bahrain “the two Niles”, Kordofan, Darfur, Berber, Shilluk, Dinka, Dongola, Jebel Idris, Western White Nile, Eastern Baria, Eastern Greater Nile, Bahr al-Jabal, Kassala, and Tokar.

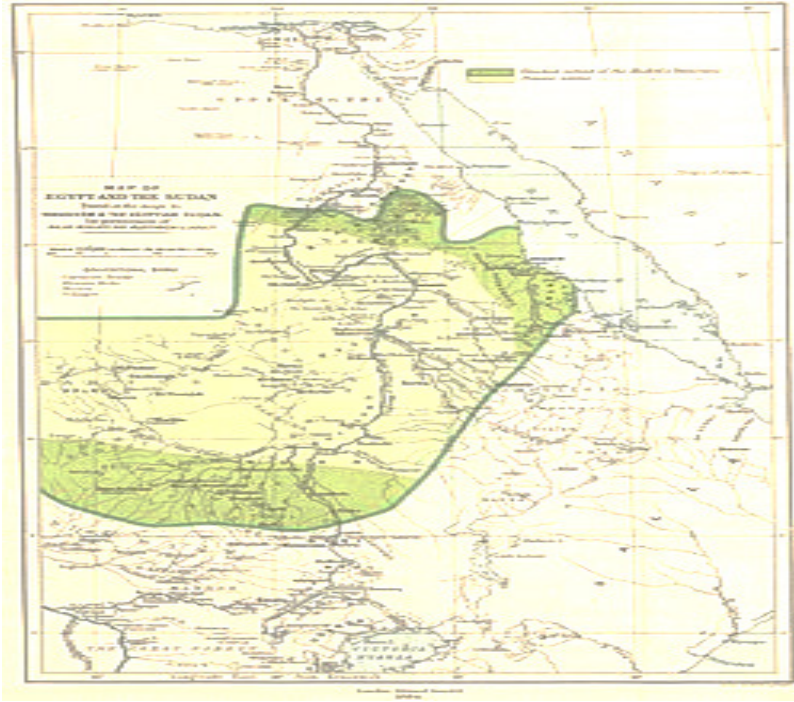


Figure 2: The Mahadist State 1881-1885

Source: [https://www.google.com/](https://www.google.com/url?sa=i&url=https%3A%2F%2Fen.wikipedia.org)  
[url?sa=i&url=https%3A%2F%2Fen.wikipedia.org](https://www.google.com/url?sa=i&url=https%3A%2F%2Fen.wikipedia.org)

In 1899 AD, the Anglo-Egyptian (Figure 3) rule faced two complex administrative problems, the first of which concerned northern Sudan and the second of Sudan south of latitude 10 degrees north. In the north, the administrative problem was an urgent issue, while the remote and heterogeneous tribes in the south did not pose a political threat to the new government. This is due to the Anglo-Egyptian's awareness of the fact that the process of reuniting these tribes administratively would cost them a heavy financial burden on the government, and could be devastating in the first years of their rule in Sudan. Therefore, the process of reunifying the South continued for decades, which led to delaying the implementation of many constructive administrative patterns in South Sudan. Due to the existence of a well-known administrative basis in northern Sudan, as it is part of the civilized Islamic world, and



it did not lose the traditions and techniques of Western administration that the Turks introduced during their rule of Sudan, the Anglo-Egyptian built their administrative system on it (Anderson, 1963).

The South Sudan problem arose slowly during the first decade of the Anglo-Egyptian occupation of Sudan. The Anglo-Egyptian rule paved the way to the south first by cleaning the swamps of the rivers of Bahr al-Jabal and Bahr al-Ghazal. This was followed by securing control of the upper Nile Valley for the British and Egyptians against interference by other European powers through administrators and military forces. In 1898, Britain succeeded in expelling the French from the Upper Nile, and until 1906 it was able to exclude the Congo Free State, the third competitor to control South Sudan. Informal negotiations took place between the British Foreign Office and a representative of Leopold II, King of Belgium and Ruler of the Congo Free State, in the period 1902-1906. Both sides had legal and moral claims over the Upper Nile which received armed support from the general forces and Egyptian and Sudanese forces (Collins et al. 1961).

The Anglo-Egyptian rule established six governorates including Khartoum, Sennar, Dongola, Berber, Kassala, and Fashoda whose name was changed to Upper Nile in 1904, and Halfa and Suakin, which were not subject to Mahdist rule. Following the conquests that took place afterward, new governorates were created including Darfur, Kordofan, and the Nuba Mountains when they were separated from the Kordofan governorates, and then the Funj governorate in 1924 AD.

As a result of the global crisis, many governorates were joined together, becoming nine governorates. The Anglo-Egyptian established the Northern Directorate in 1935 AD from three governorates of Halfa, Dongola, and Berber. In 1936 AD, the Equatoria governorate was established from the two governorates of Bahr el Ghazal and Manqala. Kordofan was formed from the governorates of Kordofan and the Nuba Mountains. In 1937 AD, the White Nile governorate became a branch of the Blue Nile governorate, then it was merged into one governorate called the Gezira governorate, whose name was changed to the Blue Nile governorate in 1942

AD. Khartoum, Kassala, Upper Nile, and Darfur governorates remained in their status quo.

In 1948 AD, the Bahr el Ghazal governorate was separated from the Equatoria governorate. This administrative division continued until the beginning of the national rule and was maintained with the reduction of the Khartoum governorate to a province-level headed by a deputy director, as it was before. In the early 1950s, a new system of government began in Sudan, as the Sudan Self-Government and Self-Determination Agreement was signed on February 12, 1953 (Saeed, 2016).

There are features of the mechanism of cooperation that allowed Anglo-Egyptian colonial officials to include tribal sheiks and educated Sudanese in the structure of the colonial government, and for religious leaders and merchants to function in harmony with the goals of the government. There was also a gradual shift from the cooperation mechanism to the political party mechanism. Colonialism supported the Umma Party and the Unionist Patriots to conduct their election campaigns in 1953 and paved the way for post-independence political goals. The cooperative relationship between the colonizers and the colonized in the case of Anglo-Egyptian Sudan reflects a unique case in the history of Anglo-Egyptian colonialism in Africa and the African nationalists' quest to exit colonialism (Abushouk, 2010).

The Anglo-Egyptian rule introduced native courts in Sudan as part of a policy of indirect rule. They have continued to this day, working as agencies for the central governments to control the rural population. In the last three decades, there have been attempts at reform, all of which failed to produce sufficient results in the affairs of the rural population. The 1973 law abolished the native courts and the native administration system and established a system of people's courts and people's councils as an alternative to them. This was considered an indicator of the socialist orientation of the government at that time. The second reform, in 1976, achieved few agreements to deal with the problems that resulted

from the 1973 law. The 1977 law facilitated the return of many tribal chiefs to the reformed local popular courts. This was again linked to the change in the political orientation of the government and so its pattern of development became circular in nature.

The history of native courts in Sudan shows not only the nature of political relations between the center and the periphery but also explains why any political government would want to build these relations in a different way (Abdul-Jalil, 1985). There have been practical and realistic attempts by various governments in Sudan to renew or return the native administration system. This was done by following two paths, the first of which was the slow and gradual reforms that emerged from the regional governments before 1986 AD, and the second was the comprehensive strategies adopted by the central government in this regard (El Hussein, 1989).

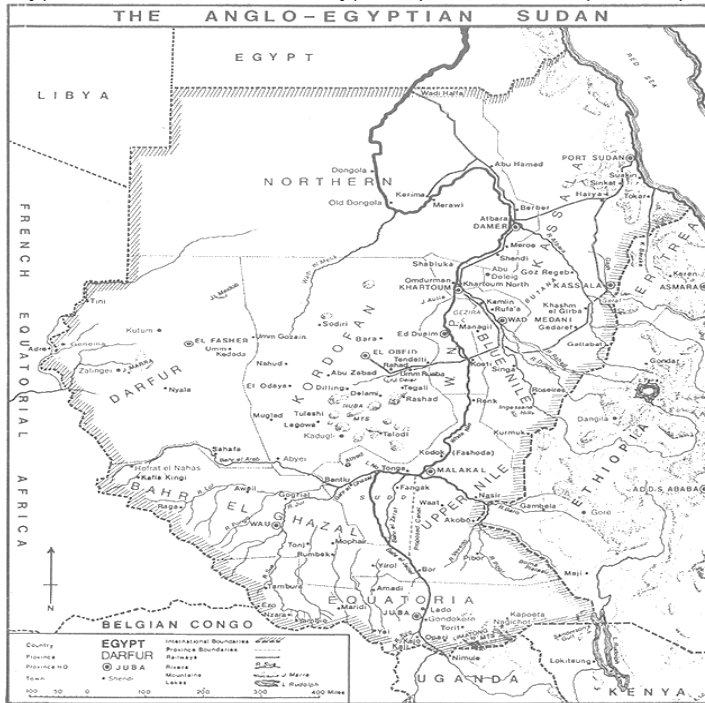


Figure 3: The Anglo-Egyptian Sudan

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The local demand for revolutionary change was met with the



implementation of the popular local government system of 1971, oriented towards democracy and socialism. In 1973 AD, the revolutionary evasions led to the loss of much of its strength, as it was replaced by another law in 1981 AD. This was not only an administrative change, but it was a reflection of the mood of the national government and the jury's rule of a decade of local popular government system. The new law avoided imposed directives and regulations, characterized by flexibility in interpretation, and laid the foundation for an administration with a reputation that requires determination to exploit it (Norris, 1983).

The Darfur administrative referendum, the deliberations of the national dialogue on the administrative situation in the country, and the results of the national conference to evaluate federal governance once again brought to mind the administrative transformations and administrative division of Sudan since the Turkish rule, the Anglo-Egyptian rule, and the formation of Sudan's administrative map for economic, political and security reasons (Figure 3).

The scarcity of human and financial resources in Sudan, the drive to maintain tight political control over the States' members, and the increase in their numbers are considered obstacles to dealing with their development problems well. Modern regional planning is directed toward identifying opportunities, mobilizing resources, and development at the local and regional levels. In addition to the challenges created by the administrative decentralization system, Sudan differs not only in the extremism of its area, but also in its ethnic composition, population density, culture, climate, and distribution of its natural resources. Both the breadth and heterogeneity of Sudan may provide strong arguments in favor of some aspect of decentralized governance capable of shaping, implementing, and responding to the aspirations of different groups of its population.

Successive governments responded to this disparity and the political conditions they faced by implementing administrative structures and local and regional governments (Guimaraes, 1997).

There is evidence that the apparent local conflicts overlap with the purposes and interests of governments, opposition groups, armed movements, and military organizations at the large sub-regional level of which Sudan is a part. Therefore, instead of using the country as the unit of analysis, it is more useful to study the entire region where conflicts occur (Grawert, 2008).

Economic growth and social modernization certainly depend in part on the ability of Third World governments to diffuse responsibility for development planning and management, expand participation in economic activities, and promote new centers of innovation in society. The excessive concentration of administrative authority hinders development, leads to waste and corruption, delays movement, and creates administrative practices that lack logic and efficiency, which is a cost that Third World countries cannot meet. To confirm this, the import system or the central supply system in Sudan was studied in the late fifties through the import of shoes that are manufactured in El Fasher and sent a distance of four hundred miles by railway, where all the import of shoes is concentrated. When El Fasher wants shoes for school children and government employees, it must send a request to Khartoum. This also applies to school desks and equipment in the city of Juba, as they come by order from Khartoum, which is nine hundred miles away and is linked to an inefficient river transport system, even though they are made of wood that comes mainly from the forests of the south (Rondilli, 1981).

Bedouin groups in Sudan faced complex marginalization that has been accelerated by land laws and unguided state development plans. This situation was further exacerbated by an administrative situation that resulted from abandoning the traditional local mechanisms that were used to govern the relationship between individuals and groups in rural areas and regulate their exploitation of available natural resources.

Those who have studied these Bedouin groups since the 1950s and the following years have recognized three types of no-

madic organization systems: pastoral nomadism. There is the regular movement of people and the entire family in search of pasture and water. Pastures are mostly not connected and are linked to communication corridors (paths). Each group has traditional and exclusive rights to reside and benefit from the territory. These rights are called the group's homeland, where the capital is kept primarily in the form of animals. Unfortunately, it appears that this limit has been reduced due to traditional rain-fed agriculture, favored by the development strategies adopted by the state.

There is a system of semi-nomadism or agricultural nomadism in which part of the family leaves the homeland while the rest move with the animals in search of good pasture and water. The rest are engaged in various crafts, most of which are agriculture. There is transhumance, a form of nomadism practiced by sedentary farmers where their main economic activity and most of their time is focused on agriculture. It is difficult to distinguish these groups as separate entities. The most common activity is agricultural nomadism, which is mostly practiced by all these groups.

The rapidly amended administrative systems have created interrelated problems for nomads in Sudan since they did not consider the nature of their movements and failed to accommodate them into proposed development policies.

### **3-The features of the education system in Sudan**

Education in Muslim society, as in other societies, is considered a social system that affects and is affected by other social systems. Islam has provided an integrated societal system that regulates the behavior of individuals and groups. Education is considered secondary to politics. The degree of religious homogeneity in Muslim society is also of great importance. The disparity in the proportion of the Muslim population in the country may create many complications that result in different priorities for education. Schools can strengthen or change traditional values, but often political and economic considerations are even more important than religious or professional pressures.

The educational system in Sudan passed through multiple stages, each of which had its own framing influence. These stages were consistent with the major political changes in the country, leading to the use of education as a medium for distributing political thought in terms of changing goals and policies. Since independence, governments have worked to change educational goals to suit their political goals since 1958-1964, when the first military coup took place (Abdel Gadir, 2015).

Politics greatly influences education. The development of the national curriculum wears the uniform of the educational system, as it places the development of the curriculum under the absolute authority of the government. The British administration in Sudan (1899-1956), working to control political change, attempted to create an education system that was essentially foreign to traditional Islam, as the existence of regular schools would become disastrous. The problems that educated people, administrators, or others saw as educational or religious problems during the colonial rule, were in reality political and economic (Sanderson, 1975).

There is an assumption that the processes of flow and circulation of world culture originate in the West. On the other hand, Islamic culture is often seen as static, and thus its flow and circulation are invisible within the global system. In a study on modernity in the village of Wad Al-Abbas - Sinnar region in Sudan - it was found that “foreign” external influences are considered Islamic as well as “Western,” and Islamic culture blurs the distinction between foreign and local. The villagers in Wad al-Abbas believed that the fundamentalist forms of Islam that prevailed in the global Islamic awakening were not traditional, as they represented a modern, universal identity for the Muslim identity (Bernal, 1997).

There was an argument that the spread of higher education and economic liberalization have weakened state control over the economy and served to replace the previous institutional system of privileges that had a particularly phased, decentralized structure. In theory, the expansion of higher education and economic liberal-

ization should allow the government to expand patronage networks. There is a possibility that they have worked to reduce the ability of the government and the private sector to exercise power and build predictive capabilities from them (Mann, 2014). Social networking is also considered one of the most important means of communication, especially in student communities. It has become used in guidance to improve teaching and learning although its use is limited in Sudan (Hassan et al. 2018).

Development and reform in the education sector for many people are always linked to the efforts of the government as it works to meet education's needs for national development. The development of basic and technical education is considered the heart of educational development and reform, with the aim of providing quality education to develop human resources to meet the requirements of the social, economic, and political development of the country (Suliman et al. 2007). Recent decades have witnessed great interest among Sudanese in pharmaceutical education. This has resulted in the establishment of a large number of pharmaceutical schools and the trend towards constructing more (Mohamed, 2011). Many aspects of change in women's work and health also emerged in rural areas in Sudan. The health status of women has improved due to their access to education and health services. Racial friction and the decline in females in one region led to results that were opposite to what was found in the other region, in which health education contributed to lowering the rates.

The structure of agricultural development also resulted in changes in women's contributions to agriculture and rates of polygamy, which had an impact on birth rates (Gruenbaum, 1991). The concentration of education and health services in the urban sector is considered the main reason for the great gap in the human poverty index between rural and urban areas in Sudan. The difference between males and females in human poverty tends to decrease due to the small difference in life expectancy values (Jomah, 2015).



The unity between production and social reproduction constantly faces the phenomenon of dissolution. Education and socialization of children are considered the practical key to social reproduction. The content and mechanism of acceptance and use of children's environmental knowledge has changed dramatically in the village of Hawa in Sudan, which is embedded within state-supported agricultural development projects. Children contribute greatly to all environmental work related to providing or producing livelihood for the family. The socio-economic processes of commoditization embedded in the agricultural enterprise increased the demand for child labor and began to close the existing unity between work and play, making the home no longer a suitable shelter for social reproduction and reducing the skill of the agricultural population. These changes, coupled with fixed land relations, are likely to lead to a disjuncture between what children learn and what they will do as teenagers or boys (Karz, 1991).

Islamic law is considered a translation of the religious teachings expressed in the Qur'an and Sunnah. As such, it is considered a component of non-formal education in Sudan and has a significant impact on aspects of life, especially since it is regularly applied in family law. The Sunnah differed depending on the time and place of application. This can be clarified by comparing two women's groups, the Sudan Women's Union and the Republican Sisters, to express the factors that shaped their approach and thinking in their search for gender justice without losing religious legitimacy. The Republican Sisters have demonstrated that a re-understanding or interpretation of Islamic teachings can only be defended by the religious group and not by secular groups and that there is a significant continuing influence of the political climate on laws and the ways in which women react to their oppression in the name of religion (Abdel Halim, 2009).

#### **4-The features of immigration in Sudan**

Sudan is considered one of the most sparsely populated countries in the world, with an average density of 4 people per square

kilometer. The dispersion of the population is characterized by its unbalanced distribution, which is mainly attributed to the distribution of the river system network and climatic conditions over its vast area. Sudan is also dry in the north, with the exception of the densely populated Nile Valley, while the south is characterized by humidity and swamps elsewhere. Between these two extremes, there are vast stretches of uninhabited land. There is a clay plain with a high population density, and other pockets with a high population density located in the narrow strip along the Nile and the Geziera, where the density reaches 87 people per square kilometer, next to which there are vast uninhabited areas (Hanin, 1963).

Sudan suffers from many environmental problems, including neglect of tropical forests, desertification, and decreased biodiversity. While rapid population growth is an important factor in this environmental degradation, there is often no empirical evidence of it. Understanding the impacts of population on the environment requires careful consideration of the full range of factors responsible for environmental degradation and how they intersect with demographic factors. The nature of this relationship is strongly determined by land use patterns and agricultural policies adopted by governments (Bilborrow et al. 1990). Sudan has historically suffered from devastating famines that profoundly reshaped its society, as a result of exploitations that diverted various resources to a small group of beneficiaries from the local elite and British imperial agencies that sought to control the Sudanese state upon its independence (Serels, 2013).

Unbalanced regional development is considered the main cause of internal migration in Sudan, especially to urban areas. The population of Greater Khartoum has increased at different periods, with most of this growth attributed to migration from the countryside and other urban areas, with most migrants heading towards it, along with migrants from neighboring countries. The population of Khartoum reached 3.3 million people in 1990, representing an increase of 154% in less than a decade.

Influxes of migrants have contributed to increasing poverty rates in Khartoum State (Bakhit et al. 1994). They enhanced rapid expansion of urban housing, the appearance of hundreds of cities, in addition to informal housing around the cities, and problems of unemployment and deterioration of services (Elhadary, 2002). There are more than a hundred slum areas forming a ring surrounding the three cities, where more than half of the population of Khartoum State lives and lacks the basic necessities of life (El-Bushra et al. 1995). On the outskirts of the city of Omdurman, water is characterized by low quality and microbial contamination, with high rates of diarrheal disease, especially in the rainy season in Khartoum Governorate (Musa et al. 1999).

The acceptance of the division between the “rural” and “urban” sectors in African societies and adopting a sectoral approach to development issues allows for the dominance and continuity of the concept of dualism in all fields. When differentiating in the scale used between “urban centers,” “small urban centers,” and “rural areas,” the possibility of accepting the idea of continuity between the rural and urban sectors becomes clear. Societies in transition often suffer from a multiplicity of sources of discord whose form and content are ambiguous and which, from a historical standpoint, represent a dramatic presence of continuity and change (Ahmed et al. 1979).

In western Sudan, there are three types of population movement based on continuity and change. There are movements that occurred in the past and ended in the present, and there are movements that continued from the past to the present, such as seasonal migrations of Bedouins and religious pilgrimages, and there is the movement that developed during the current century (El-Dawi, 1975). Famine-induced migrations occurred from rural communities in North Darfur to the capital, El Fasher. Its timing turned out to be a past experience used to align with economic opportunities in provincial capitals (Pyle, 1992).

Some villages in Kordofan and Darfur are characterized by being less permanent compared to those on the Nile in the Northern Governorate. Many administrative units, mayors, and sheikhdoms are composed of a mixture of sedentary people and nomads. The degree of social difference is more evident in the three southern governorates than in the six northern governorates. This is confirmed by the large number of languages and tribes due to the prevalence of a self-sufficient economy there, as 27% of the population lives in villages or in huts scattered in the forests, alongside nomadism, which differs from that found in the north (Hanin, 1963). This self-sufficiency economy is at risk of climate change impacts such as desertification.

The example taken from the Burush area in North Darfur shows that migration is a survival strategy in areas affected by desertification, where rural-rural migration plays a greater role than rural-urban migration among the Berti group in North Darfur. Their frequent movements across their region are part of their traditional economic pattern to cope with drought and the apparent irregularity of rainfall (Ibrahim et al. 1991). In addition to this, there is recent migration from neighboring countries, an example of which is the migration of Ethiopian women to meet the increasing demand for them from a segment of Sudanese society to work as domestic maids. They are characterized by a low level of education and that they are mostly illegal immigrants (Jamie, 2013).

The flow of migration from low-productivity and low-income areas to their opposite areas leads to the placement of more productive and efficient human resources and increases the flow of migrants seeking work in cities, the continuous supply of labor, and the stimulation of industry (Oberai, 1977). An analysis of the diverse participation, lifestyles, and social experiences of migrant workers for wage work in some factories in the Khartoum Bahri industrial area showed that most of them came from northern and western Sudan to settle permanently in the capital. It also became clear that they were proletariat in their situation and aspirations.

As for the building workers, they belong to the Nuer tribe and have a circular migration between the city and the countryside. The differences between the two groups are related to the unbalanced penetration of capitalist relations in the various regions of Sudan (Kamier, 1988).

The transitional migration of the people of the village of Wad al-Abbas in northern Sudan created a new understanding of what it means to be Muslim. The village of Wad Al-Abbas was introduced into the global economy in the mid-1970s and 1980s. This was done by Saudi Arabia which made efforts at the national level to pressure President Numeiri to enact Islamic Sharia laws to get rid of opposition groups such as the Muslim Brotherhood while working to attract Sudanese citizens to it as migrant workers. Here, the national economy, the identity crisis, and migrant labor from Sudanese villages to Saudi Arabia became catalysts for change. This was an encirclement of new beliefs that enabled a movement away from local identities towards conformity with a broad, universal set of beliefs and practices of the villagers of Wad Abbas (Bernal, 1999).

Rural-to-urban migration in Sudan does not leave rural areas without side effects, not only in attracting the most dynamic and vibrant members of society but it may also drive away investment capital and other financial resources that could have benefited from the countryside. But migration can likewise benefit the movement from areas of low productivity and income to areas with high rates of income, which leads to a more productive and efficient placement of human resources. The influx of migrants seeking work in cities not only increases labor supply but can stimulate industry (Oberai, 1977). The effects of net rural-to-urban migration can be beneficial or determinant for development provided that high rates of migration are capable of incorporating costs and benefits for individuals, different social classes, and society as a whole. However rapid growth in job seeker rates may lead to increased urban unemployment.



Population displacement due to armed conflicts, regional crises, or natural disasters leads to the emergence of many human settlements that affect the local environment. The particular dynamism of such semi-permanent settlements, which includes both structural changes and their broad impacts on surrounding areas, requires predictive adaptive capabilities. Residents of marginal areas usually migrate to irrigated projects in central Sudan and to mechanized agriculture areas in eastern Sudan. This may be due, in addition to what was mentioned earlier, to the unjust distribution of wealth, rapid population growth, capital accumulation in most large cities, the dangers of drought and desertification, and the state's biased development policy. These immigrants take up residence in "kanabi" areas near old villages in agricultural areas that lack many of the basics of life.

Wars and drought have depleted most of the sources of natural pastures whose area is estimated at about 110 million hectares, most of which are located in Kordofan and Darfur (Babiker, 2015). The Gedarief region suffered from extensive deforestation as a result of the expansion of mechanized agriculture in the late 1950s causing a dramatic increase in vegetation clearance (Suliman, 2008). Such changes in the pattern of land use and land cover are considered important changes affecting ecosystems and trigger conflicts that initiate immigration.

Since the mid-1940s, land policies established by the colonial administration and subsequent national governments have aimed to marginalize the Bedouins. The Soil Conservation Commission report of 1944 recommended that since there is direct competition between nomadic herders with sedentary farmers for land, it is necessary for government policies to consider farmers' rights a priority because the crops they produce have a greater return per unit area of land. The same policy was followed by national planners who supported the settlement of the Bedouins, who did not fully take into account the Bedouins. In the early sixties, investment in mechanized rain-fed agriculture developed at the expense

of most of the lands on which Bedouin groups depend in most parts of the country.

This policy, in turn, affected the movement of Bedouin groups and created severe conflicts between Bedouins, owners of agricultural projects, and sedentary communities close to grazing areas. The situation was further aggravated by the outbreak of civil war, which denied the Bedouins the movement they were accustomed to towards the south to reach the pastures. The decline in productivity of Bedouin-related activities in recent years has forced the Bisharis and Amarr/Itmans to seek wage employment elsewhere, especially as stevedores in Port Sudan. This has increased alarmingly in recent years, although work in Port Sudan has attracted them since its establishment in 1909, hindering the ability of the tribe of Biga lineages to cope with crises in the long term (Pantuliano, 2002).

The drought in the Sahel region during the mid-1980s influenced the Hawawir Bedouin tribe in northern Sudan. This experience demonstrates the connection between the displaced, the natural movement of the population, forced migration, and opportunities for return. In addition to that, is the success of new ways of living based on traditional rights, established local institutions, and external resources. Some of the Hawir tribe returned to their homeland while others did not, and in both cases, the process of displacement and return affects belonging and identity (Haug 2002 Haug, 2002).

The progress that has occurred in the development of the nomadic sector in Sudan can be explained by reference to planning strategies. This was done through three types of experiences and information that dominated the scene in the past sixty years. These three main experiences influenced rural production systems in which Bedouins played an important role. The experience of Bedouin sedentarization prevailed in the late fifties and sixties, and it considered the Bedouin living system simple and backward and encouraged Bedouins to settle and integrate into the settled society (Casciarri, et al. 2009).

The level of economic development in Sudan is considered a catalyst for migration. Therefore, before beginning to track the ef-

fects of economic development on internal migration, it is necessary to review the social and economic conditions in rural communities in Sudan. In addition to the natural factors responsible for the recent famine disasters in western Sudan, the fragile economic structure of the population groups exposed to famine was also affected (Ibrahim, 1988). When reviewing the development programs that affected Sudan's rural population in the period between independence and 1994 AD, the failure of farmers' efforts becomes clear to a large extent (Grawert, 2016). An analysis of the lives of farmers in western Sudan shows that economic development does not have an equal impact on all societies. A Bedouin man from Kordofan or Darfur may not react to technological changes in the same way as a settled farmer in the northern state (Grawert, 2016).

Environmental degradation in areas where livelihood and food security depend on a high degree of natural resources leads to armed conflicts to control them, especially if they are scarce, and also leads to renewed waves of migration (Hagenlocher, 2012). The ongoing conflict in Sudan began since independence, where the way out was systematic marginalization and exclusion of broad non-Northern groups from access to state power (El-Battahani, 2013). One of the results of this was the emergence of migration waves that included displaced persons, refugees, and economic migrants. It was estimated that 17% of Sudan's population in 2004 were displaced. The signing of the peace agreement in 2005 AD was followed by the return of a small number of displaced people from South Sudan, and despite its secession in 2011 AD, some of them remained in the north, where their fate was not determined (Assal, 2011).

The rate of change in the ratio of refugees from rural to urban is greater in Sudan than elsewhere in Africa. Recently, a rural-rural refugee pattern prevailed. There has been an increase in asylum from urban to urban and in large numbers from rural to urban (Rogge, 1986). The significant increase in the population of IDP camps in North Darfur between June 2002 and May 2008, from approximately 1,200 people to approximately 50,000 residents,

was accompanied by a significant decrease in the area covered by shrubs by 3%. and by small trees by 68%. There was also a noticeable expansion in short-term agriculture, especially in the fertile soil of the valleys. Major degradation was observed in the north-eastern and eastern parts of the camp (Hagenlocher et al. 2012).

Tribal or ethno-political divisions could be blamed for the initiation of small-scale conflicts in Sudan that motivate people to migrate. However, the matter is not limited to that, as there are many factors that play a role behind these conflicts, the most prominent of which is the combination of resource scarcity and a governance crisis. This was clearly evident in some regions, such as the Kordofan region, where natural resources have weak bases that in some cases helped create conflict. The coercive or exhaustive method of limiting the government's efforts with regard to natural resources also reduced the value of the governance of these resources. In the past, conflict between herders and farmers was managed with relative success through customs and traditions associated with land ownership. Conditions have changed as a result of the large herds, the scarcity of pasture and water, and the presence of weapons among the shepherds. Clientelist politics, weak resource management, development policies, and state institutions have also encouraged ethnic polarization and social division (Siddig et al. 2007).

Refugees are considered human masses searching for security and support, and they constitute a diverse group of people, often politically active. The case of Sudanese refugees who were forced into exile due to internal conflict casts shadows on these characteristics of refugees. Sudanese belong to different ethnic groups that have become highly political as a result of the conflict. The politicization of Sudanese identities in exile is due to competition for resources and memories of being victims, in addition to the prevailing conditions in their original "places" and the request for political asylum. The relationship between the Sudanese Madi and Kuku ethnicities migrating to the Ajumani district in Uganda, which is adjacent to Sudan, took on a violent nature due to the conflict over resources, and a similar conflict also occurred be-

tween the Nuer and the Dinka in Cairo (Moro, 2004).

The migration of Sudanese to the United States and Canada is considered the most recent from the Third World, where before that they were migrating to Egypt, the Arab Gulf states, Libya, and the Emirates. There was limited and temporary migration from Sudan to the New World in search of higher education, which was replaced by larger migrations stemming from political instability, economic hardship, and little perceived option for migration (Abusharaf, 1997). The Australian government has exerted great efforts to educate and settle young Sudanese migrants and their parents (Major et al. 2013).

In Sudan, the migrants, irregular workers, cross-border migrants, and refugees have legal status, although Sudanese laws have not played a decisive role or entered into agreements with Sudan's neighbors in combating illegal immigration. This exists at a time when Sudan receives huge numbers of them and deports thousands of them annually (Babiker, 2011). Illegal immigration across the Sudanese-Ethiopian border is facilitated by smugglers and their contacts with the local communities spread along this border, in addition to bribery of the border guards and their ethnic, religious, and economic connections along the borderlands in the profit-making capitalist framework. This challenges the view reflected in the public media that independent criminal organizations are organizing this migration (Ayalew et al. 2018).

## 5-Conclusions

This research reviewed some features of Sudan's administrative and educational systems and immigration. It was apparent that both systems have developed and promoted through successive stages during colonial and post-colonial governments. The political factor was essential in shaping these features. Immigration features are partially shaped by administrative and educational systems where many other interrelated factors are responsible.

It is necessary for Sudan to benefit from its rich heritage of administrative and educational experiences as well as its efforts to suppress immigration to build a future stable country.



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