

Sudan-India Relations (1956-1993)

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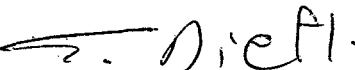
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Certificate

Certified that the Dissertation entitled **SUDAN-INDIA RELATIONS (1956-1993)** submitted by **Yassir Mohamed Ali** in partial fulfilment of the degree of **Master of Philosophy** has not been previously submitted for any other degree of this or any other University. To the best of our knowledge, this is a bonafide work.

We recommend that this dissertation be placed before the examiner for evaluation.


Dr. (Mrs.) Gulshan Dietl
Chairperson


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Introduction

This dissertation makes an attempt to study the Sudanese - Indian relations from 1956 to 1993. It is a period that covers major events which shaped the politics and economics of the Sudan. Which in turn also has determined its relations with other countries, including India.

At the outset, the study gives a panoramic account of the Sudanese polity, economy and the reasons behind the civil war in the South of the country. And presents a review of its bilateral relations with India. In this, it traces its genesis, which - in the modern history of the Sudan - developed since the era of the Mahouts State. Incidentally both were under British rule. During that period different range of its products such as, textile, tea, spices perfume etc., were supplied to the Sudan from India. In 1888 it constituted 63 % of the total Sudan's import. In 1890, food import from India rose by 30 % when draught famine struck large area of the Sudan.

The British rule of both the countries created a common denominator between them, and also facilitated for many Indians to settle in the Sudan; which increased the flow of trade from India to the Sudan.

The research intends to throw the light on their common experience under the British colonization. That common experience paved the way for many Indians to settle in the Sudan.

In turn, it gave a picture of the Indian freedom struggle. Not surprisingly, the Sudanese national movement was influenced by the Indian national movement. This facilitated the forging of a closer economic and political relations between India and the Sudan.

In fact the trade links between the two countries are deeply rooted in the history, and it could be traced to a time immemorable. However, both of them benefited from their economic relations. The Sudan by its agro-based economy supplied India with raw agricultural products. Such as, cotton, gum Arabic, oilseeds, leather hides, etc. While India provided the Sudan with engineering goods, textile, tea, spices, jute etc.

Despite good economic ties Indo - Sudan relations has also seen several ups and downs. The study therefore, will focus on the reasons that stunted the growth of their bilateral economic relations. It will also view the opportunities for the furtherance of the bilateral economic co-operation, in the wake of the economic liberalization atmosphere that has been practiced in the two countries at present.

Moreover, the study will also trace bilateral cultural ties that are common features for both of them, which molded their respective countries. Both countries are ethnically and culturally heterogeneous. Thus, societies in both of them has been characterized by ethnic and cultural diversity. This provided them with a uniqueness, which distinguished them from the rest of their respective countries in Africa an Asia, and made them a true example of "Mini Asia" and "Mini Africa". Hence, both of them could be regarded as a bridge of culture and ethnic inter-relations between Africa and Asia.

India with its immense political and economic weight is undoubtedly, a key country in the South Asian region. Subsequently,

building a long term relations with the countries of that region would not be completed unless India is included.

The Sudan is known as Africa's "melting pot", within which almost all the African culture from its West, East, Central and North Africa; are present in most of its different ethnic groups from all these parts of the continent have been largely amalgamated through the ages. Therefore, it is true to presume that the Sudan is a bridge of culture between Arabized North Africa, or Islamic culture, and to the rest of the continent. Thus, to large extent Sudan can be considered as a real cross - road to Africa.

Nevertheless, both of them are in need to reach and maintain a positive equilibrium between their various cultural and ethnic groups. In a way that would ultimately bring about social harmony; and strengthening unity among their diversified societies in each of them. It is undoubtedly a long term political, economic and social engineering; that to be undertaken, and mutual experience and knowledge could be shared among them.

Thus, it will show how the cultural relations between them could be used as a means to enhance the prime objectives of the Afro - Asian cultural cooperation in the light of the changing world's scenario, after the demise of the Cold War.

The end of the Cold War and the second Gulf War has resulted in the emergence of a unipolarity, has drastically cast its dark shadows on the developing countries. And that is exhibited in the contemporary Western supremacy; and cultural influence which has widely surfaced on the region. Therefore, a real need for a New World Political Order, New International Economic Order and New World Information System, appeared crucial and inescapable. Specially, for the Third World countries to preserve their sovereignty and national interest .

The absence of such an international order, make the sovereignty of some tiny and weak nations vulnerable by expose it to the direct threat, in some cases it has been jeopardized, or even completely extinguished, like the case of Haiti and Somalia. Though, the two incidents were carried out by the consent of the United Nations, and under its flag. But the fact remains that both the

operations -were almost entirely- sponsored by the United States of America. Nonetheless, the hot debate continues, on whether the United Nations has the right to jeopardize any of its members' sovereignty, under the assumption of solving their internal political dispute?

However, the study will not indulge in the discussion of that complicated argument. But this may urge all the Third World countries in general, and the Afro - Asian countries in specific to actuate their co-operation to face the growing challenges of the neocolonialism.

Co-operation between the Afro - Asian nations could be organized under various issues and platforms. The arenas of co-operation could be scrutinized in both intra-region and inter-regions. In this connection, India is indisputably, for its vast potential and huge capabilities, beside its historical struggle for de-colonization of Africa and Asia, could principally co-ordinate and boost many intra - Third World forums of political, economic and cultural collaboration.

On the same context the Sudan could be viewed, as one of the key nation which can lead an essential role in any regional , inter-African or Afro-Asian form of co-operation aimed to strengthen their stand to face the rising new challenges. Thereupon, the impact of prosperous Indo - Sudanese relations would certainly give a real boost to the Afro - Asian co-operation.

Despite the dearth of literature on this topic, the study makes a modest attempt to explore the potential for further growth and progress which be a model for Afro - Asian co-operation.

Political Relations

Introduction:

This chapter highlights aspects of the Sudanese-Indian relations, in a historical perspective. Despite similarities between the two countries, with their common colonial heritage under the British rule; and their multi-ethnic and multi-cultural societies, we find that India has consolidated successfully, the Westminster model of democracy; while the same, is yet to take roots in the Sudan.

At the outset a panoramic survey of the modern history of the Sudan, which begins from Turko-Egyptian era, upto the contemporary period is presented.

The Sudan has always been described as the cross-road to Africa. Besides its economic potential, its geopolitical configurations have caused outsiders to view it from a geopolitical and economic exploitative angle. From that view-point one could understand the prime reasons that motivated its conquests by two different colonial masters. That of the Turko-Egyptian of (1821-84), and the Anglo-Egyptian of (1898 - 1956), which had their repercussion on its

future political setup.

The Turko-Egyptian Rule (1821-1884):

The Egyptian era was unique one in the history of the modern Sudan. For, it was the first Sudanese exposure to a modern form of administration. Yet, it was regarded in the Sudan as a very unpleasant experience, due to its brutality and exploitative nature.

Mohammed Ali Pasha (1769 - 1849), by virtue of a theoretical accreditation from the Ottoman Caliph , was the actual Viceroy or the Khedive of Egypt (1805 - 1849). Therefore, he ruled the Sudan on behalf of the Ottoman Caliph.¹ Yet, his rule was not confined within Egypt, because of his vast interests and ambitions. His influence infact stretched upto the Hijaz. Obviously, to maintain such a vast domain, he needed to generate much money, and recruit more men to his army. Hence, the invasion of the Sudan was the key for; (a): his financial problems; and (b): achieving his ambitions. Thus, the following can be summarized as his prime objectives in conquering the Sudan in 1821:

¹ Voll, John Obert and Voll, Sarah Potts: The Sudan: Unity and Diversity in a Multicultural State (Westview Press: Boulder, Colorado, and Croom Helm: London and Sydney, 1985), p. 50.

1. to utilize the famous gold mines, near Sinnar, the capital-city of the once-powerful Funj Kingdom (1505 - 1820);²
2. to procure Sudanese men through enslavement; which will provide enforcement for his army. For, they were well known as a good fighters since the time of the Egyptian Pharaoh;
3. to create more opportunities for his Egyptians supporters in the Sudan, which in turn will reduce their political pressure on him;
4. to explore the origins of the Nile, as it's the only source of water for Egypt;
5. and finally, to expand Egypt's trade links with the Sudan; which would benefit the Egyptian merchants from the various trade potentialities in the Sudan.³

² The Funj kingdom, was the first Islamic kingdom in the Sudan, ruled a large part of the present Sudan, from their capital Sinnar, a city on the west bank of the Blue Nile.

³ Shugair, Na-um: The Geography and the History of the Sudan, (The original text is in Arabic Language). (Dar al-Saqafa: Beirut, Lebanon, 1967), p. 492.

The Mahdist State:

The brutality of the Egyptian administration, had awakened a strong spirit of resistance against the Egyptian rule in the Sudan.⁴ This awakening eventually crystallized in a form of religious movement led by an Islamic Sheik, "cleric". He was Mohammed Ahmed Abdallh (1843-1885), who later became renowned as al-Mahdi "the rightly guided person". All his disciples had to take the pledge of allegiance with him. Those who hesitated or refused to so; because of some differences in the understanding of Islamic Fiqh, "Islamic Jurisprudence" were declared as betrayer, and fought mercilessly.

The Mahdist movement rightfully exploited the unpopular feelings against the Egyptian administration, and properly manipulated the masses' support, and won their devotion to his movement, which emerged in a short time as a real threat to the administration. Moreover, the successive victories of the Mahdist over the government's garrisons had also frustrated the British government, which replaced the Turkish influence in Egypt in 1882.

⁴ Ibid., pp.631-2.

As seen before, the geopolitical importance of the Sudan; was the main reason that had invited the attention and the interest of the British government. On the other hand, if the Mahdist succeeded in their effort to control the Sudan; this would undoubtedly hamper the vital interest of the British in Tropical Africa. Interestingly, several European colonial rivalries were striving to stretch their authority in Africa.⁵

Thereupon, the British Government, decided to take an active part in the on-going confrontation, between the Mahdist warriors, and the exhausted Egyptian authority in the Sudan. A renowned general, who formerly served as an officer of the British army in India, General William Hicks Pasha,⁶ was debuted to command a large expedition to the Sudan to subjugate al-Mahdi. The general led a big expedition, that hoped to shatter the growing Islamic-nationalist movement of al-Mahdi in the Sudan. His hopes were shattered, in the battle of Shykan (1883), where his army was

⁵ See Below, p.8.

⁶ Holt. P.M.: A Modern History of the Sudan: From the Funj Sultanate to the Present day, (Weidenfeld and Nicolson, London, 1961), p. 83.

defeated and he was killed.⁷ The most serious consequences of this defeat was the immediate collapse of the Egyptian administration in the Sudan. Several of its remote garrisons surrendered to the Mahdist army one after the other.

This overwhelming victory of the Mahdist revolution, was not only appreciated by the Sudanese, it was hailed abroad. Indian "revolutionaries" were interested to learn the Mahdist technique of fighting in order to use it against the British in India.⁸

For that purpose, a group of four young Indians were sent to the Sudan, by an Indian freedom fighter from Punjab along with an undated letter in which, he requested the Khalifa Abdullahi, the successor of al-Mahdi, to train these four men and to send them back to India.⁹ Surprisingly, Indians were not the only visitors of al-Mahdi. There were others from Hijaz, Tunis, Morocco, who

⁷ A forest in the Eastern Sudan, Kordofan Province, in which Gen. William Hicks and most of his army were killed, by the Mahdist warriors.

⁸ Syed, Ayub: Indo-Sudanese Relations. Indian Foreign Review, June 1964, p. 538.

⁹ Ibid., p.539. * Indian freedom pioneers had influenced the Sudanese national movement as will be revealed later.

sought his teachings.¹⁰

Despite its defeat which forced her to vacate the Sudan in 1884, Egypt's vast interests in Sudan had not diminished, but the withdrawal was inevitable.¹¹

The British Government decided to sponsor the execution of that task, and Lord Charles George Gorton was put in command. General Gordon was one of the most renowned officer in the British army. His remarkable achievement of crushing the Taiping rebellion in China in 1864, which infamed him among the Chinese by the nickname of "The Chinese Gordon",¹² had not only shown his outstanding military capabilities, but earned him a national figure status at home.¹³ Before his deputation to the Sudan he

¹⁰ Holt, P.M.: The Mahdist State in the Sudan, 1881-1898, (Oxford: Oxford Calendar Press, 1958), p. 65. * Also, see Shugair, Na-oum. p. 951.

¹¹ Holt, P.M.: A Modern History of the Sudan: From the Funj Sultanate to the Present Day, (Weildenfeld and Nicolson, London, 1961), p.84.

¹² Sparrow, Ggeralds: Gordon: Mandarin & Pasha, (Jarrolds Publishers Ltd., London, 1962), p.21.

¹³ Gray, Richard: A History of the Southern Sudan, 1839-1889, (Oxford: Oxford University Press, 1961), p. 104.

was assigned to serve in India, as the Private Secretary for the Viceroy of India, Lord Ripon. There was that his new post was only a cover up, and that his actual assignment was to secretly reach a settlement agreement on the issue of border dispute with Russia over Afghanistan.¹⁴ However, shortly after reaching India in May 1880 he quit the job.

In the Southern Sudan Gordon had first served as a governor-general of the Equatorial region in (1873-76).¹⁵ His second assignment, came when he was commissioned by the Khedive to execute the evacuation of the Sudan. By the time he reached the Sudan in January 1884,¹⁶ the Mahdi's army was already heading towards Khartoum. Gordon decided to negotiate with al-Mahdi, by allowing him some concessions, such as appointing him a Sultan

¹⁴ Nutting, Anthony: Gordon: Martyr and Misfit, (Constable & Co. Ltd., London, 1966), p.145. *Beside China, India and Sudan; Lord Gordon served in Crimea, Bessarabia, and took an active part in the Boer war in South Africa (1880-81).

¹⁵ Gray, Richard: A History of the Southern Sudan, 1839-1889, (Oxford: Oxford University Press, 1961), p. 104

¹⁶ Holt, P.M.: A Modern History of the Sudan: From the Funj Sultanate to the Present Day, (Weidenfeld and Nicolson, London, 1961), p. 85.

for the Kordofan state, in the Western Sudan.¹⁷ However, al-Mahdi rebuffed the offer. On the contrary, al-Mahdi called him to convert to Islam, and join his movement. So, Gordon realized that it was rather a futile to have accommodation with al-Mahdi. He found himself bound to establish a strong government to counter al-Mahdi's advances, and to evacuate Khartoum. To achieve that task, he proposed that Indian troops should be sent to the Sudan.¹⁸ Under the pressure of public opinion, the British Government agreed to send a relief expedition to rescue Gordon. Before the rescue expedition reached Khartoum was already liberated by the Mahdist on 15 January, 1885, and General Gordon himself was killed in the fighting. In his last letter to his sister, before the downfall of Khartoum, he wrote: that he was quite happy that God had made him like Sir Henry Lawrence, who died defending Lucknow in the Indian Mutiny in 1858.¹⁹ The death of Gordon, was the beginning of the short-lived Mahdist state, which was known as the second Islamic rule in the Sudan, after the Funj

¹⁷ Ibid., p.85.

¹⁸ Ibid., p.85.

¹⁹ Nutting, Antony: Gordon: Martyr and Misfit, (Constable & Co. Ltd., London, 1966), p. 301.

kingdom (1505-1820). Nonetheless, since its emergence, the Mahdist state found itself engulfed by several internal and external challenges.

Domestic Challenges:

Al-Mahdi's outstanding capabilities, and charismatic leadership, would have certainly enabled him, to play a greater role, that would have changed the face of the whole region. But his early death, at the age of 42, was a real obstruction in the process of the socio-political development in the Mahdist state. Since al-Mahdi had conceptualized the frame work for his Islamic state, it would have been more easier for him to sponsor the establishment of an umbrella of cohesiveness among his disciples.²⁰ So, his untimely death, brought his first successor Khalifa Abdullahi into the most serious internal dilemma, i.e. the widening rift between him and the Ashraf "mostly from north and central Sudan", they wanted the first Khalifa of al-Mahdi to be chosen from them. Al-Mahdi in his life openly disclaimed them for that. However, that complicated discord had distracted Khalifa Abdullahi from his efforts, to continue the task of building the Mahdist state. Anyway, the reign of Khalifa Abdullahi was to a large extent characterized by

²⁰ Shugair, Na-oum: History and Geography of the Sudan, p.951.

deeply-rooted fractions.²¹

External Problems:

Al-Mahdi had envisaged that his movement would not be confined within the Sudan; and that it would spread all over the Muslim world, and he would establish his rule in Hijaz.

Obviously, the emergence of the Mahdist state, was not regarded as a good news for some of its neighbors. Egypt, was the most concerned.²² Shortly, after the humiliating defeat of the Italian in Abyssinia in March 1869, a rumor was aired, that "the Abyssinians were seeking an alliance with the Khalifa, who was also preparing to attack Italians at Kasala, in eastern Sudan. The

²¹ Ibid., pp. 1165-80.* The direct repercussion of that rift revealed itself after the second re-conquest of the Sudan; were most of the Ashraf joined the Merghaniya Tariqa "sect", of Syed Ali al-Merghani, the Ansar's most rival Tariqa. Both Ansar and Merghaniy developed their own political parties, i.e. Umma "Nation's" party, supported by the Ansar Tareqa, and the Democratic Unionist party, backed by the Merghaniya Tariqa, with their heritage of mutual hatred, which was fed by the British, in their policy of Divide and Rule.

²² Ibid., pp. 923-1039. *Al-mahdi wrote to the Egyptian Khedive, and to the Abyssinian King. After his death Kahlifa Abdullahi, sent envoys and wrote several letters to the Egyptian Khedive, the Ottoman Sultan A. Hameed , to the Queen Victoria.

Italian Ambassador in London appealed to the British government to intervene".²³ Such alliance, would certainly strengthen the position of the Mahdist state, which may create a real threat to the colonial interests in the region.

Britain, which controlled Egypt in (1882), did not seem interested to interfere in the Sudanese matter.²⁴ At the time, was not pleased by the emergence of a powerful Islamist-ruled state in the Sudan. Therefore, the Italian appeal, and the rumor had actuated the British government to hurry up reviewing its policy towards the Sudan. The reviewing culminated in the re-conquest of the Sudan (1898-1955), by both England and Egypt, in what was known as Anglo-Egyptian rule, or the condominium rule.

The Re-conquest of the Sudan:

In fact Britain did not want an actual restoration of Egyptian rule in the Sudan, but it also did not want to take any individual role in the Sudan, which may arouse legal complications

²³ A. Rahim, Muddathir: Imperialism and Nationalism in the Sudan, (Oxford: Oxford University Press, 1969), p.24.

²⁴ Ibid., p. 19.

that would compel her to have any international commitments with other rival colonial powers, like the Belgians, the French and the Italians, all of whom had intention of acquiring Sudanese territory.²⁵ Nevertheless, Egypt's historical claim on open annexation of the Sudan was repugnant to the British; but the idea of a "hybrid form of government" to rule the Sudan by partnership with Egypt was the only legal camouflage, through which Britain could avoid any sort of confrontations with its competence.²⁶ So, the condominium agreement was signed in Cairo, in 19 January, 1898, by Lord Cromer, the British Consul-general in Cairo, and the de facto ruler of Egypt, and Mr. Boutros Ghaly, on behalf of the Egyptian government. The re-conquest expedition was formed under the command of the British General Herbert Kitchener. The main financial and logistic support came from Britain. After several minor wars against the Mahdist army, the

²⁵ Holt, P. M.: A Modern History of the Sudan, (Weidenfeld and Nicolson, London, 1961), p. 109.

²⁶ Voll, John Obert, and Voll, Sarah Potts: The Sudan, Unity and Diversity in a Multicultural State, (Westview Press, Boulder, Colorado, & Croom Helm, London and Sydney, 1985), p. 50.

major war of Karary,²⁷ was fought on 2nd September, 1898. Two months later, the Khalifa Abdullahi was killed. Since then, the re-conquest of the Sudan was almost completed. The Egyptian found themselves with no significant role. This invited a complicated legal debates between Britain and Egypt on the real meaning and purpose of the Agreement. They contested whether the accord had created an Anglo-Egyptian Condominium in the Sudan as Britain argued, or just an Anglo-Egyptian administration.²⁸ Explicitly, one can say that Sudan was more under the control and influence of Britain than Egypt.



The Sudanese National Movement:

The first organized national movement in the Sudan appeared in the early 1920s. Its members covertly distributed a pamphlet signed

²⁷ Karary is a famous battle in the recent history of the Sudan, where about Ten Thousands Sudanese were martyred on that battle. It's a name of small hill, 7 km. north of Omdurman, on the west bank of the River Nile. On that battle the machine guns and sophisticated weapons overwhelmed the swords of the Mahouts worriers.

²⁸ A. Rahim, Muddathir: Imperialism and Nationalism in the Sudan, (Oxford: Oxford University Press, 1969), p. 34.



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in a nick name of "sincere national advisor".²⁹ The movement shortly transformed itself into a secret association named itself the "White Flag". Its stalwarts were the founder of the first national movement in the Sudan. They indulged into several activities against the colonial rule, which led to the bloody mutiny of 1924, in which some of its eminent leaders were killed while others were jailed.

The suppression of mutiny stirred national awareness among the Sudanese.³⁰ Since early 1930s the idea of building a national forum became attractive among the Sudanese nationalist; and that bore fruit in February, 1938, when they succeeded with their first national forum. It was called the Graduate National Congress, (GNC) Its membership was restricted to the graduates, this deprived it from direct mobilization of the masses, and made it like an elite organization. However, a door of confrontation between the British and the nationalist had opened. Indeed this confrontation by the

²⁹ Haj Hamad, Abu al-Gasim: The Sudan: A Historical Deadlock and Future Horizons, (Dar al-kalima, Lebanon, 1980), p. 130. The original text is in Arabic language.

³⁰ Fakhr al-Dein Mohamed: The Place of Sudan in Africa, Arab and Muslim World, Sudan's Letter, Sudan Embassy, New Delhi, No. 13, Vol. No. 2. January, 1964. pp. 15-18.

(GNC), was inspired by the Indian National Congress.³¹ The Indian Congress was a vocal point of Indian struggle against the British Raj. Under the leadership of Mahatma Gandhi the Indian people vigorously boycotted the British goods. This finally led to the independence of India in 1947. The victory of the Indian Congress had spurred the (GNC) to advance its own cause of freedom.³² This is confirmed in a report a report from the Intelligence Department of the Sudan in 1931, which clearly stated that "there is no doubt that especially the younger elements of the intelligentsia have great admiration and sympathy for Gandhi .. In private assemblies they discussed the efficiency of the boycott as a weapon .., the influence of Gandhi, and the Indian politics can be unmistakably seen in the Gordon College strike of 1931".³³

Since early 1920s the British were vigilant to prevent Indian

³¹ A. Rahim, Muddathir: Imperialism and Nationalism in the Sudan, (Oxford: Oxford University Press, 1969), p. 125.

³² Syed, Ayub: Indo-Sudanese Relations. Indian Foreign Review, June 1964, p.539.

³³ A. Rahim, Muddathir: Imperialism and Nationalism in the Sudan, (Oxford: Oxford University Press, 1969), p. 126. * In that strike the student followed the Indian pattern of resistance, by boycotting the sugar in the hostel, as an expression of refusal to the British policy in the Sudan.

elements who may be an active nationalist to interact with the Sudanese. This is confirmed from the following incident. In 1924 a vessel anchored for few days at Port-Sudan (Sudan's main port on the Red Sea), and among its passengers they were four Indians, who fixed Gandhi picture on their coat lapels, their appearance revealed that they were strong supporter of Gandhi's philosophy; they requested the Port Commissioner to grant them entry visa till their vessel resailed. The Commissioner referred the matter to the Civil Secretary in Khartoum, about 1200 Km. away, who preferred not to issue visa for them. If the Commissioner issued visa, then he should remove the picture of Gandhi and prevent them from talking to local people.³⁴

The outbreak of II World War clearly upset the British calculations. Since, the ideas of India's freedom movement were diffused through out Africa and Asia. Its success in gaining the independence in 1947, inspired freedom fighters in Africa; in particular the Sudanese (GNC), which intensified its struggle and achieved independence for Sudan in 1956.

³⁴ Syed, Ayub: Indo-Sudanese Relations. Indian Foreign Review, June 1964, p. 540.

Unfortunately, the Sudan could not emulate India, as far as the governance of the country is concerned; and on its directives the process of nation building, economic and rural development in a form of five year plans which had been carried out systematically. The Westminster form of government and other democratic institutions which India developed and followed successfully. This was a crucial factor which preserved India's unity and integrity. This led to a steady and stable development, despite enormous difficulties.

The post independence Sudanese governments failed in preserving Westminster form of government, and to a large extent, to follow a clearly identified path of development. India which was blessed with charismatic leadership, effectively used the National Congress as a melting pot within which all the cultural, ethnic and regional multi-formity and diversities of India were re-cast in a uniform national movement.

But in the Sudan the influence of the religious sectarianism

of the two major Tariqas "a religious group",³⁵ i.e. Ansar and Khatmiya which inflicted the (GNC) with sectarian politics. A brief background on the nature and structure of the Sudanese politics would testify this.

The historical cleavage between Sudan's two major religious Tariqas: Ansar, patronized by the Syed Abd el-Rahman al-Mahdi the son of al-Mahdi, and Khatmiya, emerged in the early time of the Mahdist state, patronized by Syed Mohamed Osman al-Merghani, whose followers are stretched along the River Nile in the north, east and central Sudan.

The advances of al-Mahdi in the eras loyal to al-Merghani, had frustrated him and urged him to take asylum in Egypt, where he lived till he died in 1886.³⁶ His son Syed Ali al-Merghani came

³⁵ Islam spread in the Sudan mainly by the Sufy shiekhs. Each of them has his own Tariqa, or path of worship. Though, there's no major differences between them in the principle of Islam, but due to the conflict of interests between different rivalry Tariqas, oftenly leads to political or social disorder. These phenomenon were experienced in the West Africa, and in the Sudan, where it stretched its shadow over the polity, since 1940s to 1989.

³⁶ Haj Hamad, Abu al-Gasim: The Sudan: A Historical Deadlock and Future Horizons, (Dar al-Kalima, Lebanon, 1980), p. 104.

to the Sudan after its re-conquest in 1899. This widened the gulf of mistrust between the two Tariqas. However, the root of that mistrust could be traced back to the conflict between the Ashraf and Khalifa Abdudllahi, the successor of al-Mahdi. So, one may add that the conflict stretched its complications over generations, till the last mullet-party government (1985-89); which was characterized by instability, mainly due to the intra-conflicts between the two sectarian parties, Umma "Nation" and the Democratic Unionist.

Since the (GNC) membership was restricted only to the graduates, consequently, it lacked a public forum through which it could mobilize the masses. The two Tariqas were very predominant throughout the country, except the southern region. The (GNC) motivated by the urge to lead the national movement, had on the other hand, to avoid confrontation with the Tariqas, rather it had to maintain a cordial relations with it,³⁷ in order to utilize its influence and to serve the (GNC) objectives. The repercussion of that was direct influence of the sectarianism which developed from within the (GNC) in the form of political parties, before

³⁷ A. Rahim, Muddathir: Imperialism and Nationalism in the Sudan, (Oxford: Oxford University Press, 1969), pp.130-31.

independence.

Towards the beginning of 1940s, the slogan of Unity of the Nile Valley, which meant a restoration of the Egypt in the Sudan, in form of the proposed unity, was supported by a considerable number from the G.N.C., the Khatmiya sympathized with that slogan, for their historical relations with Egypt.

British administration was less than ascetic to see re-emergence of Egyptian role in the Sudan. To counter the unionist maneuvers; they indirectly backed the slogan espoused by the Ansar sect, who were still regarding Egypt as an enemy, that "Sudan is for the Sudanese". Thus, the cleavage got complicated by the ideological turn. Simultaneously it served the British purpose; (a:) in a way it had put an end to the unionist's idea, and subsequently withered any direct Egyptian role in the Sudan, which may harm the British interest; and (b): it withered away any possibility of a joint action by the Khatmiya and Umma against her.

The ideological differences between the two Tariqas, explicitly

involved influential members of the (GNC).³⁸ And shortly culminated in the manifestation of the two main political parties, Umma of the Ansar sect, and People's Democratic Party of the Khatmiya sect.³⁹

However, the attainment of the independence witnessed the diminishing of the (GNC), and emergence of a short era of West minister government accompanied by a chain of conflicts that urged its Prime Minister Syed Abadllah Khalil to invite the army to take over power in order to frustrate efforts to change his government.⁴⁰ Surprisingly the two patrons revealed their consent to the junta government. Yet this showed the lack of accommodation in the first post independence democratic experiment.⁴¹

³⁸ Bechtold, Peter K.: Politics in the Sudan, (Praeger, New York, 1976), p.31.

³⁹ Woodward, Peter: The Sudan, 1898-1989, The Unstable State, (Lester Crook Academic Publishing, London, 1990), p. 67.

⁴⁰ Beshir, Mohamed Omer: The Southern Sudan, Background to Conflict, (al-Ayam press, Khartoum. C. Hurst & Co., London, 1968), p.80.

⁴¹ Musa, Ibrahim Mohamed Haj: Democratic Experiment and Polity Development in the Sudan, (Ph.D. thesis submitted to the University of Cairo, 1970), pp. 199-208. The original text is in Arabic language:

Anyhow, there are several reasons behind the failure of the three West minister experiments in the Sudan; (1956-58),(1964-69) and (1985-89). That could be summarized in the following points:

1. For their sectarian nature, both Umma and Khatmiya affiliated parties did not have a proper democratic setup to enable them to run their parties. Most of the power was in the hand of the leaders, who were un-questionable. This provided an opportunity for many unqualified and opportunist elements within the two parties to raise in its hierarchy. It also opened a wide gate for corruption within the governments and the society.⁴²
2. Absence of proper programs and policies, and in-efficiency of the bodies or organs within the parties resulted in many blunders which generated bitterness and disappointment among the Sudanese. This was noticed in the public support that the three military coup received from a wide spectrum of the Sudanese.
3. Also lack of proper control within the two main political

⁴² Henderson, K.D.D.: Sudan Republic, (Ernest Benn Ltd., London, 1956), pp. 87-110.

parties, specially the Khatmiya sponsored one; led to irregular fund raising, and this had surfaced two phenomenon:

- i. Through their financial contribution, the rich members of the Khatmiya led party, to certain degree twisted the party's policies to serve their interest. While the Umma party was mainly financed by its patron Syed A. Rahman al-Mahdi⁴³ who was not in a better position.
- ii. The fiscal vulnerability of the two parties, invited foreign influence on both of them. It was slighter in the Umma party. However, it was not "secret that Egypt spent large some of money and even made personnel available in its support of the Khatmiya led political party".⁴⁴ It was also strongly rumored that the Umma party received financial and technical support from the West in 1960s."⁴⁵

⁴³ Omer, Amin Hassan: Conflict Between Islam and Secularism in Middle East, (Bait al-Marifa, Omdurman, Sudan, 1990), p. 107. The original text is in Arabic language:

⁴⁴ Bechtold, Peter K.: Politics in the Sudan, (Praeger, New York, 1976), p. 85.

⁴⁵ Ibid., p.85.

4. The incompetence, corruption and factionalism which vitiated the healthy political atmosphere, had also retarded the efforts of economic development and nation building in the Sudan. This also added more intricacy to the already complicated Southern Sudan problem; which was indeed one of the prime objective in the stated goals of three military coups that ruled the Sudan for almost 28 years since its independence in 1956.

The Southern Sudan Dilemma:

The British followed a Divide and Rule policy in Southern Sudan. The same policy was pursued towards other British colonies. For instance the division of the Indian Subcontinent at the time of India's independence in 1947 was an outcome of this approach. While in Iraq or Palestine the echo of the same policy still reverberates. It would not be exaggeration to say that since its independence the Southern Sudan problem has frustrated its political stability and economic development.⁴⁶

⁴⁶ Musa, Ibrahim Mohamed Haj: Democratic Experiment and Polity Development in the Sudan, (Ph.D. thesis submitted to the University of Cairo, 1970),pp. 578-79.

The spread of Christianity and developing of trade were the main motives behind the separatist policy, implemented by the British colonial administration in the southern Sudan. To large extent, it guided by the call of Mr. Livigstone, whose idea was "to open a path of commerce and Christianity"⁴⁷ in Africa. Clearly to separate the north from south which undoubtedly served British interest.

The Southern Sudan policy was initiated implicitly since 1917. However, the "Close District Ordinance" and the "Passport and Permit Ordinance" of 1922⁴⁸ made it explicitly. Through these ordinances the British administration aimed to abolish the impact of the Arabic and Islamic culture from the south, and to have full control over both: movement of people, even for the northern Sudanese, and transaction of trade to and from the South. Accordingly, the freedom of trade to the northern Sudanese merchants in the south was decreased, and they were gradually

⁴⁷ Gray, Richard: A History of the Southern Sudan, 1839-1889, (Oxford: Oxfore University Press, 1961), p. 78. * Livingstone a great European explorer, who led an expedition across Africa and made important exploration in the Southern and Central Africa in 1856.

⁴⁸ Beshir, Mohamed Omer: The Southern Sudan, Background to Conflict, (al-Ayam press, Khartoum. C. Hurst & Co., London, 1968), p.41.

replaced by Greek and Syrian merchants.⁴⁹ Thus, the British through this measures managed to prevent the natural intermingle between the southern and north Sudanese. Undoubtedly, the education policy in the South was the prime tool through which that rift was created.

The Education Policy:

The Southern Sudan education policy was carried out by Christian Missionaries, as they are motivated by the fact that majority of the Southerners were primitive and pagan. Therefore, the imposition of the English language and Christianity would be the only way to frustrate the "spread of Islam through the Southern Sudan into Africa."⁵⁰ The British government seemed to have decided to facilitate for the Christian Missionaries to look after education in the Southern Sudan. This could be observed from the rejection to a request from a British officer, who demanded direct government role in education of the Southerners. The rejection "was

⁴⁹ Musa, Ibrahim Mohamed Haj: Democratic Experiment and Polity Development in the Sudan, (Ph.D. thesis submitted to the University of Cairo, 1970), p. 591.

⁵⁰ Beshir, Mohamed Omer: The Southern Sudan, Background to Conflict, (al-Ayam press, Khartoum. C. Hurst & Co., London, 1968), p.33.

on the ground that it would be invidious to start government education when the Church Missionaries Society was already working in the field of education".⁵¹ However, the following letter from Bishop Gwynne of the Roman Catholic Church in the Southern Sudan to Sir Wingat Pasha the governor general of the Sudan may further reveal the level of cooperation between the and British administration and the Church in the education of the Southern Sudanese, It stated that:

If the Government would as far as possible encourage the use of English as the medium through which business with native could be transmitted, it would be an inducement on the part of the natives to learn our language and would give Christian missionaries some slight chance against the overwhelming advantage which Islam seems to have at present in the Southern Sudan.⁵²

The outcome of British education policy was the creation of

⁵¹ Ibid., pp. 35-36.

⁵² Ibid., p. 33.

a big cultural difference between the two parts of the Sudan. Indeed the problem has been retarding all the consecutive governments to carry on development in the South and the massive cost of the civil war also hampered development in the north. But it is also true, that the two sectarian parties did not made any significant contribution to solve the problem. The only remarkable peace agreement that lasted for about a decade was the Adids Ababa accord in 1972, signed between Nimieri regime and the Anya-Nya⁵³ rebel movement. It was abrogated by Colonel John Garang who revolted in April, 1983,⁵⁴ exploiting Nimieri's strained relations with countries, like Ethiopia, Cuba and Libya.

The economic and political deterioration along with prolonged civil war led by the (SPLA) resulted in the break down of Nimieri's regime in 1985. The (SPLA) claims that its fight is not only

⁵³ Name of a poisonous snake. It led the first rebellion in the south in 1955.

⁵⁴ It's a two wings movement; The Sudan People's Liberation Movement "SPLM" represents the political wing. While, the Sudan People's Liberation Army "SPLA" lead the mutiny. It has been receiving huge support from the former communist regime in Ethiopia, Libya, Cuba, Israel, and indirectly from some Western countries, and also said to have it from some Sudan's Arab neighbors.

confined for the South, but aims to liberate the whole Sudan. Nonetheless, no efforts were saved to reach a peaceful settlement for the prolonged dispute; twenty eight attempts had been made both by the interim and the subsequent governments,⁵⁵ but all were unsuccessful.

The army shrank from most of the South, and the (SPLA) was de facto control of that region. This and the economic and political downturn invited the army interference in a bloodless coup in June, 1989, in what became known as the National Salvation Revolution.

In September, 1989 the National Dialogue on Peace was organized and became the first initiative of its kind since independence with a comprehensive framework for a comprehensive solution to the vexatious problem.

Since its inception the South Sudan problem involved various internal and external factors, which certainly complicated the

⁵⁵ The Southern Sudan and Peace Attempts. A Report made by Sudan News Agency SUNA, (Khartoum, June, 1992), pp. 1-2.

problem. The critical part of the external role is that the dispute has been used as a Trojan Horse⁵⁶ to interfere in the internal affairs of the Sudan. This is evidenced in the development of the problem, and the way by which it's often been projected in the West; as a "conflict between Arab and the Negro African",⁵⁷ the result is therefore, based on half-truth and distortion. Though, a thorough solution of the problem, required domestic efforts, good offices of friendly countries and concerned regional or international organizations.

Islamization and Repercussions:

A campaign was launched by the international media against the Islamization programme carried on by the present government of the Sudan saying it would deprive the non-Muslim minorities of their basic rights and would also affect the Sudan's foreign relations with many friendly countries, some of them secular states like India. In this connection the Sudanese President General Omer

⁵⁶ Under the cover of Humanitarian Aid, protection of Human Rights, while covertly feeding the rift.

⁵⁷ Beshir, Mohamed Omer: The Southern Sudan, Background to Conflict, (al-Ayam press, Khartoum. C. Hurst & Co., London, 1968), p. VII.

Hassan Ahmed al-Basheer, made it clear in a conference on: "A Plan for the Implementation of Islamic Sharia, and the Federal System", at Khartoum on January 13 1991, wherein he stated:

The compact of citizenship in our country is founded on loyalty to the country and dedication to its causes. Muslim, Christians and others are all the sons of the united Sudan. Together they undertake the task of protecting their home-land, and within it they all enjoy security and shares its fruit, riches services without any discrimination on the basis of religion, race or place of origin.

There is no compulsion or coercion in religion. Complete freedom of belief is ensured and the rights of non-Muslim are absolutely guaranteed. For our brothers in the Southern part of the country we have allocated a special status which will enable them to decide whatever is appropriate for them whether from Sharia rules or from any other source without any dictation, compulsion or trusteeship.

The National Dialogue Conference on Peace Issues, but also

other conferences which covered all the issues of major national concerned emphasized on the implementation of Islam without any prejudice of non-Muslim minorities.

Despite clear enunciation of its policy towards Southern Sudan, the United States of America has accused Sudan of violating human rights. Moreover it declared Sudan as a country supporting international terrorism. So far the US failed to come up with a credible evidence to vindicate her claim.

However, in the United Nations' General Assembly a tiny majority adopted a resolution expressing deep concern about human right violations in the Southern Sudan. The Sudanese government rejected these allegations, and made an interesting comparison between the situation of human rights in the United States of America, United Kingdom, Israel with the Sudan, are enclosed in the appendix No. (1).⁵⁸

⁵⁸ Part of the government refutation of those allegations, alongwith comparison on the situation of human rights in the Sudan and some countries based on the annual report of Amnesty Internatioal, 1993.

Nonetheless, Islam is the religion of the widest spectrum of the Sudanese society. Yet there is a significant peaceful coexistence between the majority Muslim and other minorities, despite its cultural and ethnic multitude.

On the light of that, one can conclude that Islamization project adopted in the Sudan, should not be looked at, the way West want us, but as an experience of social harmony and peaceful religions and intra-cultural dialogue. And that could be one of the area of interest for both India and the Sudan, in which they could share their mutual experiences.

Conclusion:

The genesis of India's relations with Africa is traced back to the ancient history. Though, the Indian ocean, which is a geographical barriers, never prevent the development of these relations. Instead it sued to be a high way of culture beside trade.

Likewise, India's relations with the Sudan is deeply rooted in the ancient past. Its genesis may be traced back to an era much before the Christ. The Moroe civilization (725 BC - 350 AD)

which beside the trade had strong cultural ties with India.

Therefore, it was not a surprise to find close contact between Indian and Sudan in the Mahdist reign, and to realize clear influence of the Indian liberation movement on the Sudanese Graduate National Conference. And in the eve of independence when India sent its Election Commissioner Mr. Sukmar Singh, to supervise the first election for the first self-government in 1953.⁵⁹ However, their common experience under the British rule, and their mutual support of several issues of intra-third world co-operation in different forums, such as Afro-Asian co-operation and Non-alignment Movement and South-South co-operation etc.

The end of the Cold War brought a new equation in the international relations, in which major changes has happened in the world's map; and that characterized by the predominance of the Western influence, and lessor financial support to the third world countries.

⁵⁹ Sudan Newsletters, Sudan Embassy, New Delhi, Vol.2, Letter no.3, June-September, 1964, p.12.

This must accentuate the third world countries to increase the level of co-operation between them. Either on bilaterally, or through revitalization of the intra-third world forums, such as (N.A.M.), also through various iner-regional co-operation. Such endeavours to be materialized it should be sponsored by influential countries in Africa and Asia. Sudan relations with India therefore, should be viewed from this angle.

Economic Relations

This chapter is intended to study the factors which has shaped the Sudanese economy since its independence in 1956 till 1993. And also to highlight the reasons that hindered proper utilization of the vast natural resources that the Sudan's enjoys.

The chapter is too aimed to examine the importance of economic and trade relations between the Sudan and India, and as well to find out the causes that frustrated the development of this relations.

Beside that it intends to suggest between the two areas for the furtherance of bilateral trade and economic relations.

Introduction:

Although, it is difficult to specify the genesis of bilateral trade between India and the Sudan, as the Indian traders established their contacts with the Arabian Peninsula and East Africa down the ages. And with the Sudan since the Meroe

civilization, much long before the Christ.¹

Nonetheless, the British colonization for both India and the Sudan provided better opportunities for Indian goods to the Sudanese markets. That too availed better access for its merchants whose fame as traders and creditors won Central Africa since the 19th century.²

Most of the Indian traders were from Rajkot district in Gujarat state. Some of them settled in the Sudan since the beginning of this century.³ Their trade activities before the independence of the Sudan were limited to traditional goods, such as textile, tea, perfumes etc. However, after the independence the scope and value of bilateral trade did witness a considerable increase.

¹ Arkell, A.: A History of the Sudan, (London, The Athlone Press), 1955, p.166.

² Gray, Richard: A History of Southern Sudan, 1839-89, (Oxford, Oxford University Press), 1961, p. 28.

³ Sudan Newsletters, Sudan Embassy, New Delhi, Letter No.5, Vol.5, No.2, Sudan Embassy, New Delhi, June 30, 1963, p.3.

Since 80 % of the Sudan's Population are engaged in agriculture. Therefore, the Sudan economy is mainly agricultural one. Hence, agricultural production regarded as the backbone of the its exports.

Yet the bilateral trade between India and the Sudan was limited. Nonetheless, the Sudan is potentially capable to expand its range of products and export. However, that did not happened. As a result of which the balance of trade between them was not in equilibrium; and was always infavour of India.

Consequences of the Sudan's economic crisis are not far fetched. Political and social factors exacerbated it further. Foremost of all being the insurgence in the South of the country, and the continued civil war (1955-1972) and (1983 till date), which shackled the economic development and political stability in the Sudan. Where successive government, whether civilian or military has failed to arrest it, until the formation of the National Salvation government in 1989. Prior to that, attempts by those regimes to correct its economic difficulties, which emanate from the following, were minimum:

1. Sudan is the biggest country in Africa. It is also one of the underdeveloped nations. It suffers from acute transport and communications problem. Thus its remote production area are not linked with its main cities or its main ports on the Red Sea, Port-Sudan and Sawakin.
2. The weakness of a cohesive infrastructure resulted in extreme shortage of education, health and other social services, which in turn prevent constructive and active participation of the people in various development schemes.
3. Agriculture sector constitutes the back bone of the Sudanese economy, where 80 % of the population are engaged to it. Despite the large dependency on cultivation, still agriculture in the Sudan widely depends on the rain falls. Categorically due to the inadequacy of the irrigation system, in spite of the abundance of rivers and ground water. The direct upshot of it was the fluctuation in the yield of agricultural production, which in turn severely affects the national income. In addition, raw agricultural products normally fetch less price in the international markets, which negatively affect earning from export.

4. Due to its low income, Sudan was always dependent on foreign aid. It was inescapable to finance its basic needs for development. Therefore, foreign aid constituted a major source of income to various Sudanese governments.⁴
5. No wonder that these large dependency on the foreign aid and assistance has exposed the country to economic and political pressure from some of its Western donors.⁵
6. Added to that the lack of proper planning which further crippled its economy. Many of its Five and Ten year plans suffered in their implementation, because of the serious shortage of comprehensive statistics.⁶

The Prospect of The New Economic Policy:

The birth of the new regime in 1989 adopted seriously the

⁴ Sudan's Relation with International Monetary Fund, (Ministry of Finance, Khartoum), April, 1994, p. 6.

⁵ Mainly for the Sudan stand in the last Gulf War in which it opposed any foreign role, and for adopting an active Islamization programme which has always been rebuffed by Sudan's major donors in Western Europe.

⁶ Nimieri, S.: Economic Planning in the Sudan, (Khartoum, Khartoum University Press), 1978, pp. 188-89. The original text is in Arabic language: 7 Sudan Relations with International Monetary Fund, (Ministry of Finance, Khartoum), April, 1994, p. 4.

slogans of self-reliance and self dependency. That is in accordance with the recommendations of the National Dialogue Conference on Economic Salvation (N.D.C.E.S.), October - November, 1989. In which a three - years programme of economic reforms, up to 1992, was proposed. After which the economic policy has been steered by the directive of the N.D.C.E.S., which is enclosed in the Comprehensive National Strategy 1992 - 2002.

Among those directives, the most important one is the one suggested as its priority the achievement of self - reliance in food production. The Sudan at present utilizes less than 15 % of its 200 million hectare land that is good for cultivation.

After the first of implementation of this policy, its upshot was very encouraging. The annual GNP growth shifted from minus to an increase of 0.7% in 1990, followed by 11.3 % in 1990 - 91 and 7% in 1992-93.⁷ At the same time the cereal production sharply increased by 155% in the period between 1989-93.⁸ Ultimately, this

⁷ Sudan Relations with International Monetary Fund, (Ministry of Finance, Khartoum), April, 1994, p.4.

⁸ Ibid., p. 4.

achievements resulted in self-reliance in food production, with some surplus for export.

This achievement was appreciated by the International Monetary Fund, in a message conveyed to the government of the Sudan by its Managing Director on 10th December, 1992 that:

The Executive Directors noted the continued implementation of the Sudan adjustments policies under the informal monitoring by the Fund staff including the observance of quantitative benchmarks for end September, 1992. They are encouraged by the high rate of real GDP growth and the slowing down of the rate of inflation.⁹

Yet this did not stop the I.M.F. to suspend its voting right in 1993, nor it did allow the flow of foreign assistance from rich Western countries to the Sudan. That was drastically reduced after the last Gulf war.

In that war the Sudan took a stand that intra-Arab dispute should be solved within the Arab. The major drawback of its

⁹ Ibid., p. 2.

aftermath, is the severe reduction in the package of annual aid to the Sudan, from both rich Arab states, and Western countries. Its annual average was 750 - 800 million US Dollars, in the mid 1980s. And after the war it has been reduced to less than 100 million US Dollars. A reduction that is over 85 % in total foreign assistance.¹⁰ It also inflicted a serious repercussion on the Sudanese economy; the loss is estimated by the end of the war by 1.4 billion US Dollars.¹¹ Hence, the foreign aid constituted a considerable source of income for the Sudan. And therefore, such a drastic cut in its annual flow has a severe effect on the Sudan's economy.

Thus, the suspension of its voting right by the I.M.F., which was a prelude to a compulsory withdrawal of its membership from the I.M.F. in February, 1994, has accentuated the difficulties the Sudanese government has to face, has revealed the role that those financial institutions play as an instrument of policy for the interest of its donors, which are the rich Western countries. Whoever, it is on that backdrop the bilateral relations between India and the

¹⁰ Ibid., p. 6.

¹¹ Ibid., p.5.

Sudan is to be viewed at.

Dynamics and Hurdles of the Bilateral Relations:

For its success story of self reliance, India emerged as a unique example for many underdeveloping countries. Hence, for the Sudan India is one of the most important country in South Asia. For, it is an ideal example that principally suites its conditions. Therefore, it is no surprise if the Sudan seek to enhance its bilateral relations with her.¹²

But a close examination of their transacted trade in the year 1959 - 93, shoes the ups and downs, which is revealed in the schedule below, all the amount mentioned are in Sterling Pound:¹³

¹² View of the Sudan Foreign Minister Syed Ali Osman Mohamed Taha, whom I have interviewed in New Delhi, on 2 nd June, 1995.

¹³ Bank of Sudan Annual Reports, Khartoum, 1959 -1992. * Figures are not available, so it is left blank.

| Year | Exports to India | Imports from India |
|-------------|-------------------------|---------------------------|
| 1959 | 07.173.000 | 08.843.000 |
| 1960 | 06.539.000 | 07.589.000 |
| 1961 | 06.099.000 | 07.740.000 |
| 1962 | 06.648.000 | 12.203.000 |
| 1963 | 06.511.000 | 06.033.000 |
| 1964 | 05.562.000 | 04.576.000 |
| 1965 | 04.851.000 | 04.138.000 |
| 1966 | 07.825.000 | 17.610.000 |
| 1967 | 06.563.000 | 11762.000 |
| 1968 | 08.208.000 | 09.190.000 |
| 1969 | - | .* |
| 1970 | 10.270.000 | 13.288.000 |
| 1971 | 11.977.000 | 22.677.000 |
| 1972 | 22.903.000 | 18.862.000 |
| 1973 | 08.878.000 | 11.331.000 |
| 1974 | 04.551.000 | 28.575.000 |
| 1975 | 02.257.000 | 26.343.000 |
| 1976 | 08.207.000 | 22.324.000 |
| 1977 | 20.503.000 | 17.097.000 |
| 1978 | 07.940.000 | 21.356.000 |
| 1979 | 00.785.000 | 10.993.000 |
| 1980 | 01.010.000 | 16.419.000 |
| 1981 | 01.456.000 | 19.351.000 |
| 1982 | 01.407.000 | 27.687.000 |
| 1983 | 02.895.000 | 46.646.000 |

| | | |
|------|------------|------------|
| 1984 | 02.917.000 | 28.578.000 |
| 1985 | 03.951.000 | 21.416.000 |
| 1986 | 03.934.000 | 51.638.000 |
| 1987 | 02.359.000 | 22.557.000 |
| 1988 | 21.822.000 | 50.273.000 |
| 1989 | 30.619.000 | 60.500.000 |
| 1990 | 00.700.000 | 04.300.000 |
| 1991 | 00.100.000 | 16.800.000 |
| 1992 | 02.200.000 | 11.600.00 |

The above table clearly reveals that the balance of trade between the two countries most of the time favoured India. This prolonged state of in-equilibrium in the balance of trade between them stand as a major obstacle for the improvement of bilateral trade. Beside the inflexibility in the pattern of production in the Sudan which drastically affected the export's returns. Also it is regarded as one of the prime cause behind the in-equilibrium in the balance of trade between them. While its imports always increases, due to the growing needs for capital goods, such as various engineering equipment and machines, textile, and other Indian traditional goods, like jute, tea, perfume etc.

However, prior to 1977, Sudan was using its status of the most favored nation, which its trade agreement with India in 1965 had encouraged imports from India.

As discussed earlier, that the fluctuation in agricultural production inflicted a negative impact on both quality and quantity of the Sudanese exports, which constituted of primarily raw agricultural products; of which of Cotton and Gum Arabic are the main products. Sudan was the major supplier of Cotton to India. Though, India's imports of its cotton has sharply declined after 1974, when it has reached the stage of self - sufficiency in the production of cotton.

The following table shows the amount of Cotton been produced by the Sudan, in the span from 1959 to 1992,¹⁴ and the volume of its export to India in Bales. One Bale is equal to 420 British Pounds:

¹⁴ All the figures in this table are obtained from the Bank of Sudan Annual Report, for the said period. The amount of cotton produced in some years could not be traced, so it is left blank in the schedule.

| Year | Annual Cotton Production | Cotton Exports to India |
|-------------|---------------------------------|--------------------------------|
| 1959 | 947.000 | 140.000 |
| 1960 | 550.000 | 098.000 |
| 1961 | 550.000 | 095.000 |
| 1962 | 872.000 | 226.000 |
| 1963 | 209.000 | 117.000 |
| 1964 | 177.000 | 105.000 |
| 1965 | 103.000 | 061.000 |
| 1966 | 193.000 | 126.000 |
| 1967 | 220.000 | 116.000 |
| 1968 | 235.000 | 131.000 |
| 1969 | 260.000 | 166.000 |
| 1970 | 273.000 | 148.000 |
| 1971 | 291.000 | 189.000 |
| 1972 | 479.000 | 337.000 |
| 1973 | 407.000 | 141.000 |
| 1974 | 113.000 | 010.000 |
| 1975 | 199.000 | 017.000 |
| 1976 | 338.000 | 0.53.000 |
| 1978 | 228.000 | 044.000 |
| 1979 | - | - |
| 1980 | - | - |
| 1981 | 095.000 | - |
| 1982 | 190.000 | - |
| 1983 | 540.000 | - |

| | | |
|------|---------|---------|
| 1984 | - | - |
| 1985 | - | - |
| 1986 | - | - |
| 1987 | - | - |
| 1988 | 546.000 | 105.000 |
| 1989 | 558.000 | 014.000 |
| 1990 | 371.000 | 001.000 |
| 1991 | - | - |
| 1992 | 220.600 | 020.700 |

As conspicuous from the above schedule cotton production was highly fluctuated. Though it is cultivated at Gazira Scheme, one of the largest agricultural scheme in the world. Politics and administrative problems, beside the draught were the prime reasons behind the fluctuation of the cotton and other crops production in the Sudan.

That notwithstanding, the annual meetings of their bilateral joint committees at their respective capitals, Khartoum and New Delhi, which facilitated to a large extend the flow of goods between them. However, the growing trade deficit on the Sudanese side

brought development in the bilateral trade to halt by 1977.¹⁵

Indeed, the need in both the countries for hard currencies narrowed the chances of reaching any workable solution in the trade deadlock. That in turn hampered the renewal of the trade protocol between them, since 1977.¹⁶

Nonetheless, their political and cultural relations were not affected by the stagnant economic and trade relations. In August 1980 an official visit to India by a Sudanese high delegation headed by the Commerce Minister, consequence India in release of about 12 million US Dollars credit line, and that mainly to purchase capital and engineering goods from her.

This opened a window of hope in the improvement of their bilateral trade. That notwithstanding, no conspicuous enhancement in the level of their bilateral trade took place in the 1980s. However, if sincere and comprehensive efforts were exerted to overcome areas that discouraged the progress of their bilateral trade, that could

¹⁵ Bank of the Sudan 18th Annual Report, Khartoum, 1978, p. 5.

¹⁶ *Ibid.*, p. 5.

result in a boom in trade among the two.

Therefore, either of the two countries should look into certain areas, through which they can achieve a breakthrough in their trade deadlock, such as:

1. The indebtedness of the Sudan to India, which amounted to about 55 million US Dollars. Accumulated for the last two decades. This is considered as the real obstacle for any endeavor to develop the bilateral trade. However, the Sudan at present is not in a financial position to repay the debt. And on this India has shown its understanding and flexibility.¹⁷ Solution for this prolonged problem is yet to be found by the government of the Sudan. There are different means and methods to repay the debt could be adopted. Such as exporting certain items annually to India, or to facilitate for the Indian investment in the Sudan, mainly in the export free zones.

¹⁷ Interview with the Sudan Foreign Minister in New Delhi, on 2nd June, 1995.

2. Extensive agricultural production along with wide diversification of agricultural production, qualitatively and quantitatively, is the prime solution for the Sudan economic dilemma. India can provide its advanced technical methods and know-how in agriculture and irrigation by availing more chances for higher studies and training in the fields hydrometrology and water management.
3. Exploiting the liberalization environment prevails in both the countries. Joint venture, that could be materialized in various forms, in the arena field of agriculture, industries and different services. These joint ventures, according to the Sudan investment act of 1991, could enjoy many facilities and incentives. This joint venture can also herald a real break through in the pattern of co-operation among the developing countries, in the one hand. Besides it could set a good example for better collaboration between India and Africa, that could be emulated by many other third world countries.

The above mentioned points could be viewed as one of many venues through which the trade relations between the two countries could be advanced.

Conclusion:

In the changing equation of the international economic scenario, where the free market mechanism has become almost a global phenomena, a major feature of the contemporary North - South relations is that there is continues diminishing in the flow of the financial aid and other technical assistance from the rich North to underdeveloping countries of the South.

The only way out is therefore, lays in the envisage of a new arenas of intra-third world co-operation, guided by a single minded will to overcome the huge difficulties and hurdles that my frustrates its accomplishment.

India with its immense capabilities and resources could play a pivotal role in the accomplishment of that task by sincere co-operation with the key countries in the third world.

Cultural Relations

This chapter makes an attempt to highlight India's cultural relations with Africa, in general and to throw light on the cultural affinity between India and the Sudan, and to explore its historical genesis in particular.

Introduction:

Like India, the Sudan is surrounded by several countries. It has border with nine countries, with which it shares broad affinity interim of historical experience and socio-cultural identities.

Its relations with Arabian Peninsula and Yemen across the Red Sea, since time immomorable, transformed it as a melting pot for people of different ethnic and cultural background. Its culture therefore, is rightly described a "Mini Africa," where African Culture is largely Arabized and Islamized through ages. This in turn has made it as a bridge of culture for the Arabs toward Africa and between the African and the Arab world.

India's cultural relation with Africa and West Asia could be

traced back to the ancient time, through Arabian Sea and Indian Ocean, which was described by the late Indian President Radha Krishnan as not only a high way of trade to those regions of the world, "but it was also a high way of culture and learning".¹ So much so that, India's Cultural flavour could be tested in the ancient Moretic Civilization, which ruled most of northern Sudan and southern Egypt.²

Indo-African Cultural Relations:

The genesis of relations is deeply rooted in the history. It is interesting to mention that Dinkier, the largest tribe in the Southern Sudan, is believed to have migrated from South India much before the Aryan settlement in India. However, it is an allusion to an uncertain and ancient past, stated in a research on the origin of the Dinka, done by an Italian anthropologist.³

The formation of the Sudanese cultural identity was a product

¹ Sudan Newsletter, Sudan Embassy, New Delhi, Vol. 3, New Delhi, June-September 1964, p. 14.

² Mere was one of the famous civilization in the ancient Nile valley.

³ Sudan Newsletters, Sudan Embassy, New Delhi, Vol. 3. New Delhi, June-September 1964, p. 15.

of its geographical location was a product of its geographical location and its historical background. So much so that, it was characterized by exotic cultural influences, which has its genesis in the Afro-Arab and Islamic Culture.

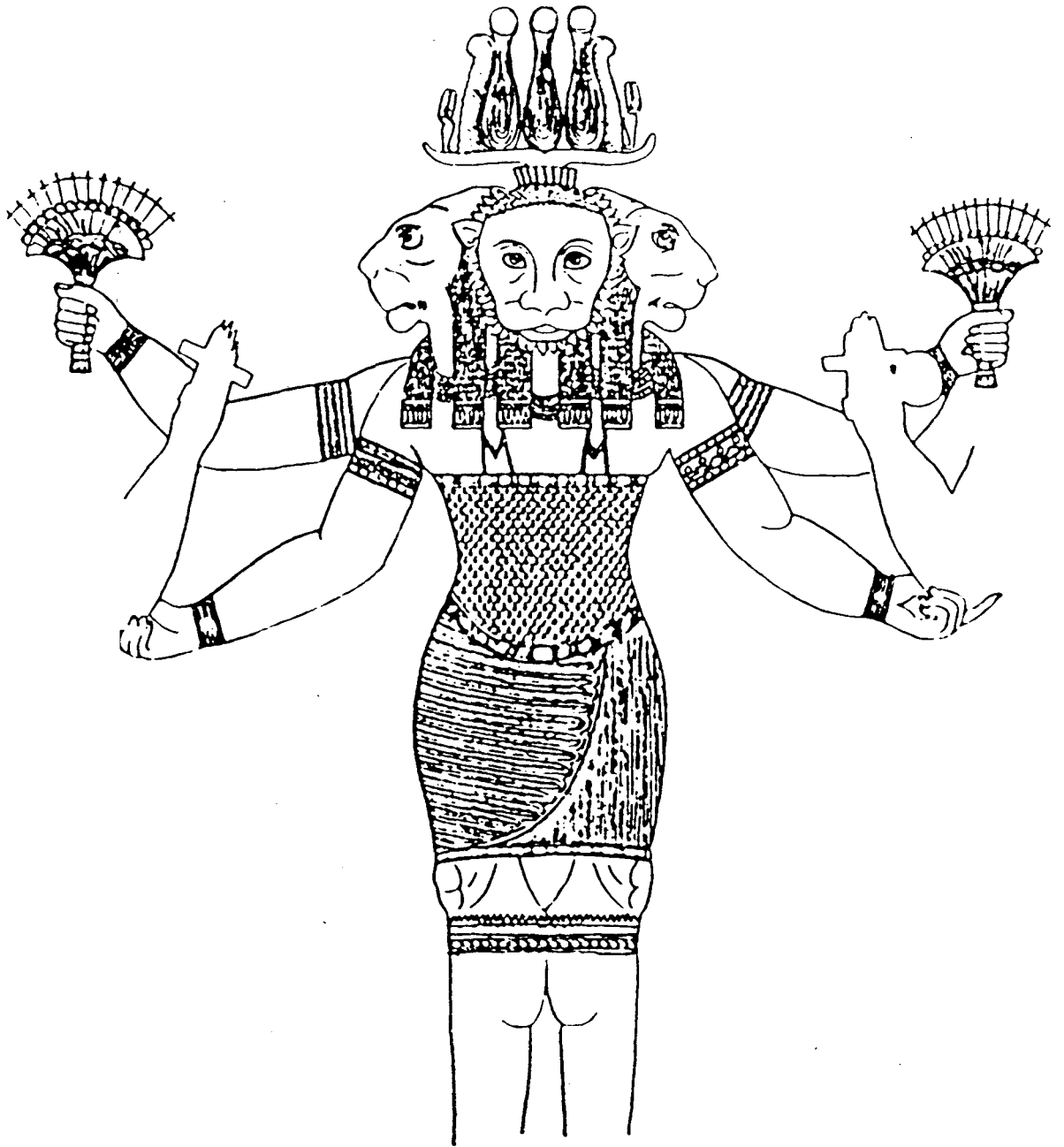
Indian traders beside their goods which were very famous in the Kingdom of Axum, in northern Sudan brought with them religion and cultural values. The embodiment of that is the God Apedemak,⁴ which is shown in the figure on the next page:

The feature of the God Apedemak largely comparable with some Hindu Gods, and also with the present symbol of the Government of India.

This may verdict the speculation that there was strong cultural affinity between India and ancient Sudan in the Meroetic era, that even to the extent of belief. Nonetheless, there is dearth of literature on the extent of the Indian cultural influence in molding the ancient Sudan's cultural identity. Still, Meroetic art and

⁴ Arkell, A. J. : A History of the Sudan, (The Athlone Press, London), 1955, p. 166.

THE GOD APEDEMAK



architecture was highly influenced by Indian and Egyptian, according some historian, it's "Indianized as Egyptianized".⁵

Trade relations and cultural interaction between the two countries continued through different time spans. And during the Mahdist Islamic Revolution 1885-1898, which stretched its cultural influence to many countries around the Sudan, and even, to a distant one like India; from which some visitors came to the Sudan, motivated by al Mahdi's talk and charisma.⁶ There was also a direct contact during the time of Khalifa Abdullah, the first successor of al-Mahdi.⁷

The Salient feature of the colonial era in both African and Asia could be projected as political subjugation, economic exploitation and cultural domination. This resulted in awakening the feeling of struggle against colonial power and its hegemony. That feeling on the other hand, formed strong base of cultural affinity between India

⁵ Hassan, Yusuf Fadl : Sudan in Africa , (Khartoum University Press, Khartoum), 1971, p. 29.

⁶ Shugair, Na' uam: The History and Geography of the Sudan, p.916.

⁷ Ibid., p. 925.

and Africa in general.

It is undoubtedly, that India had played a very significant role in the process of liquidation of colonialism, not only in settling herself free, but to set the dice of declonization role in almost all the third world countries of Africa and Asia.

This generated strong rapport between India and the Sudan, and highly praised by India's patriotic leadership, like Mahatma Gandhi and Jawaharlal Near, after whom many Sudanese children were named after, in the late 50s and early 60s.

So, the genesis of the contemporary bilateral cultural relations may be accredited to the colonial era, where many Indian officials were employed by the self government of the Sudan to fill the vacancies created by the British officers who tendered their resignation in protst to the Sudanization of the Civil Service in the early 1940s. However, the Bandung Conference in 1955 in which Sudan was a participant, further strengthened these relations, which took a concrete shape between India and most of the newly independent states in Africa by the 1960s, and vigorously developed

in the 1970's thereafter.⁸

Sudan, like most of other African nations which recently got their independence, faced the challenges of development. The most urgent among them is the lack of proper, education and technical training. While India, on the other hand, achieved considerably in those fields. It therefore, emerged as a centre of interest and attraction for most of the African countries, which sought to benefit from the high standard of education and technical training that available in India.

This not only increased their demand to enrol their students for higher and technical education in Indian institutes, but also enticed the same among other developing non African states. As a result it made it difficult for India to meet their growign demand for seats in its limited centres for higher studies.⁹

To meet that India established a Nomination Scheme by mid

⁸ Gromyko, Antoly: African Country's Foreign Policy, (Progress Publishers, Moscow), 1981, p. 15.

⁹ Jha, Ajay N. : India's Economic Diplomacy in the Gulf, (ABC Publishing House, New Delhi), 1988, p.15.

of the 1960s,¹⁰ by which the Indian Ministry of External Affairs, through its cultural wing, the Indian Council for Cultural Relations (I.C.C.R.), assists self-financing students from Africa and Asia to secure admissions in medical, engineering and other disciplines in all the Indian universities and institutes.

Sudan was one of the first African countries after its independence to have established strong cultural ties with India. As a result a large number of Sudanese students, government officials and army officers received higher education and various types of training in India.

That was further enhanced by the first trade agreement in 1965 between the two countries. Under which both the countries agreed to "offer scholarships in different fields of technology and scientific research, and provide facilities in cultural and educational fields to students from either country."¹¹ Since then the number of Sudanese students, government officials and army officers witnessed steadily annual increase. And by 1990 the number of the Sudanese students

¹⁰ Ibid., p.15.

¹¹ Foreign Affairs Records, New Delhi, Vol. XI, October, 1965, p.299.

in India was exceeding five thousand students,¹² which constituted the second largest group of the Sudanese students abroad. The highest was in Egypt. But from 1992 onwards their number has sharply decreased due to the expansion higher education in the Sudan. Many students abroad preferred to complete their studies at home, and considerable number of them returned from India, Egypt and many East European countries. This was partly because the government has diverted subsidies for the higher education abroad, to finance its newly established universities.

At present the number of Sudanese students in India is estimated at about 2500. And the number of those who received various type of education in India is approximated to about 11-12 thousand Sudanese.¹³

Indians in the Sudan:

As mentioned earlier Indian influence on the ancient Sudan was very significant. But in the modern time its interaction with the Sudan was to a large extent related to their common colonial

¹² From the record of Sudan Embassy New Delhi.

¹³ Ibid.

heritage. However, due to migration and settlement of the famous Indian religions cleric Sheik Tajul Dien al-Bihari before the Mahdist revolution is considered to be the first the modern history of Sudan. It is speculated that he may migrated from the Indian State of Bihar.¹⁴

In the Sudan, unlike many East African Countries, the number of Indian settlers are comparatively less. This for the following reasons:

1. Most of the Indian settlers in the Sudan engage in traditional trade of mostly shop keeping.
2. They lack flexibility to change the pattern of their trade into a long term ones.
3. They are not interested to invest in different arena of business, such as small scale industries, this may largely attributed to the absence of encouragement from either country.

¹⁴ Hassan, Yusuf Fadh: Kitab Al-Tabaqat, (Khartoum University Press, Khartoum), 1992 p. 127.

4. The continuous economic hardship in the Sudan is also a major factor that discouraged Indian settlers to stay in the Sudan.

Due to those reasons, their number has not increased and rather dwindled from 4000 in 1963 to about 800 at present.¹⁵

Dynamics of Cultural Cooperation:

The disintegration of the Soviet Union raised USA as the major super power in the world, this has culminated in the development of a unipolarity in the world.¹⁶

One of the major consequences of a unipolar world, is the increasing tendency for domination by the Western Culture. Hence, it is not only in the interest of India and the Sudan alone, but also for the rest of the third world countries, to jointly work for the prevalence of a pluralistic worlds culture, rather than allowing cultural monism.

¹⁵ Sudan Newsletters, Sudan Embassy, New Delhi, Vol. No. 2, Letter No. 1, April 15, 1963, p.15.

¹⁶ Barar, Bhupinder: Collapse of the Soviet Union: Lesson for India, (Ajanta Publications, New Delhi), 1993, p.96.

Since free market mechanism became a world phenomenon; interdependency in the world economy become a general phenomenon too, the salient feature of these phenomena is that it is always accompanied by different cultural concepts. Therefore, "fuller cross-cultural communication is needed".¹⁷ Such cultural transaction would doubtlessly strengthen the view that it not only provide content for the worlds interdependency, but also purpose.¹⁸

However, it is still to early to envisage a full cross-cultural communication in today's world for the simple reason that one way information flow is a salient feature that coincides with both free market mechanism and economic interdependency in the so called new international economic order, a fact which is elusive for the poor South, yet this would have been the cherished choice for the former US Secretary of State, John Forster Dulles. He stated that: "If I were to be granted one point of foreign policy and no other, I would make it the free flow of

¹⁷ Bickly, V. and Philip P.J.: Cultural Relations in the Global Community, (Shakh Malik Abhinva Publications, New Delhi), 1981, p. 151.

¹⁸ Ibid., p.35.

information".¹⁹

Mustafa Masmoudi, former Tunisian Minister of information and architect of the new world information order to the UNESCO Commission in international communication problems:

Western media describe the third world (Countries) - when indeed they show interest in them - in the most unfavourable light, stressing crimes, strikes, street demonstrations, putsches, and So on, or even holding them up to ridicule.. The present-day information system inshrines a form of political, economic and cultural colonialism which is reflected in the often tendentious interpretation of news concerning the developing countries. by the western media.²⁰

It is of no question that cultural pluralism would "substantially increase opportunities for choices of association and conducts that cut across systematic barriers".²¹ And that is only by equal participation of

¹⁹ Yadava, Jaswants: Politics of News: Third World Perspective, (Concept Publishing Co., New Delhi), 1984, p.1.

²⁰ Ibid., p. 164.

²¹ Ibid., p. 163.

all the world nation in the new information would order. However, in his words Mustafa Masmoudi, made a task to meet by the developing world. Their share, from the international news coverage did not exceed 20-30%,²² despite constituting three quarter of mankind.

In the light of that India's role in forming the new information world order is pivotal. Prelude to that comprehensive and profound work to activate a sound intra-third world cultural forum to preserve an equal share for the developing countries in the new world information order, if any, is essential.

Conclusion:

Therefore, Indo-Sudanese cultural cooperation view of the cultural unipolarism which merely propagates set of values and norms of behavior that has been echoed in the Western Countries. Though, cultural collaboration between the two countries should be viewed in a broader form of Afro-Asian Cultural Cooperation. Because it is the only avenue for both the countries to face and to minimizing the impact of the new challenges of cultural domination.

²² Bickly, V., and Philip P. J.: Cultural Relations in the Global Community, (Ajanta Publications, New Delhi), 1981, p.151.

The Sudan with its considerable weight among both Africa and Arab countries could doubtlessly provide a remarkable contribution in farming and activating an Afro-Asian Cultural body, to insure and preserve the flow of information between them and the rest of the developed countries, and that also could be considered as a prelude to any intra-third world information system; in which India would take a leading role.

Conclusion

India's relations with Africa is wide and deeply rooted in the history. Likewise its relations with the Sudan which could be traced back to its ancient history, i.e. the Meroe civilization. Their relations has developed since then, and it was further enhanced during the British era, where the common cause of declonization brought India closer to Africa, due to her unshaken support to the liquidation of colonialism.

It is further enhanced by the mutual cooperation on bilateral level, and in the arena of non-alignment movement in which both the countries are founding members. So, on the light of that background it development of bilateral relations would be a further extension to their old friendship.

Moreover, the recent developments in the aftermath of 1991 Kuwait war, which was a culmination of the demise of the Cold War. In which it has become clear that a new phase of Western domination has emerged around three pillars. These are political hegemony, economic exploitation and cultural invasion. These

developments made the need for Afro - Asian cooperation very crucial, to strengthen their stand in front of the neocolonialism, in which economic advancement and sophisticated technology are the means of domination.

It is from this perspective that Indian's relations with Africa in general and with the Sudan in specific should be viewed. Since India is one of the key countries in Asia; it is therefore, capable to play pivotal role in creating strong Afro-Asian cooperation, from which two major goals could be achieved, the first; is generate huge benefit by exploiting their abundant resources; and the second; to minimize the negative impact of neocolonialism on them.

In that context, Sudan with its 200 million acre out of which it did not utilize more than 15 %, beside its other un-utilized immense economic potential. This indicate that Sudan could be considered among the very few countries in the world that can play substantial role in food production in the next century, where food production and water supply are going to be among the important issues of international conflicts. Beside its economic potential, the Sudan's ethnic and cultural composition are considered as plus

points in any Afro-Arab or Ban-Africa cooperation.

Therefore, India's great political, economic weight, and its cultural heritage in Asia and the Sudan with its huge economic potential, and its strong Afro-Arab cultural affinity, made both of them an important country, each in its own region.

India constant support to a peaceful settlement for the Southern Sudan problem and Sudan strong backing to India in its border war with China, and firm stand in regard of the Arab-Israeli dispute. Moreover, there common stand towards several international issues, such as Human Rights, and their mutual support to the principle of non-interference and peace coexistence made both of them a propagator for keeping Indian Ocean and Red Sea as an arms free zone, and preserve it from superpower rivalry.¹

¹ Foreign Affairs Record, New Delhi, Vol. XXI, December 1975, p. 337.

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APPENDIX-1

The statute of Amnesty International Articles 1 and 2 as amended by the 20th International council meeting in Yokohama, Japan 31 August to 7 September 1991 stipulates that the object of Amnesty International is to contribute to the observance throughout the world of human rights as set out in the Universal Declaration of Human Rights.

In pursuance of this object and recognizing the obligation on each person to extend to others rights and freedoms equal to his or her own, Amnesty International adopted as its mandate:

To promote awareness and adherence to the Universal Declaration of Human Rights and other internationally recognized human rights instruments, the values inscribed in them and the indivisibility and interdependence of all human rights and freedoms.

In its pursuit to investigate the human rights record in Sudan, Amnesty international failed in its report on page 269 to single out one incident where there has been violation of those basic human rights values as they appear in the Yokohama declaration.

The Sudanese government stated from day one that it adheres to the principal human rights as stipulated in the Quran not on a man-made Human Rights Declaration, which states in absolute terms that "there is

no compulsion in religion".

The Quran elaboration that Muslims are to show compassion towards those who do not engage in war against them or render them homeless.

Muslims should - according to the teachings of the Quran - treat non-Muslims - mainly the people of the scripture = of the scripture - well and give them any assistance they might need. They are not refused to mingle or marry from them, which is completely different from Judaism and Jewish traditions which reacts the ideas of bringing a non-Jewish wife into one's home.

The adherence of Muslims to the values and virtues of the Holy Quern and the teachings of the Prophet Mohamed, is a sacrosanct mandate because it is God's message to his creation. To promote awareness of an obedience to the universal message of God in manner which does not contradict recognized human rights values in Islam, and does not contradict recognized human right values in Islam, and does not indulge in sterile polemics with Jews or Christians co-exist with them, and adhere to virtues and abstain from engaging in vices.

Unlike the Jewish theoretical policies, Islamic teachings extend humane coexistence even to animists. In practice the Jews allow themselves the full freedom to live and co-exist in Christian and Muslim

societies, but refuse to admit them in their own society thus violating basic human right values as they appear in the statute of Amnesty International Articles 1, and 2. The state of Israel in modern times is born out of the ashes of the towns and villages of the Palestinians - Christians and Jews alike - enjoy the same status enjoyed by Muslims - the same compassion and mercy.

Throughout history when Muslims conquer new territories they never drive its original people from their land or confiscate their property. They were left with the option of adopting the Islamic faith or remain on their original doctrines.

In its reports "Playing Politics with people's lives", Amnesty International piled the appalling human right catastrophes which shocked the world in 1992.

The report shows that Sudan is one of the very few countries in the world where there is no record on human rights violations on a terrifying scale. The United Nations Action on the human rights situation in individual countries records only minor incidents in Sudan where political detainees have been released after very brief periods of detention and questioning. Although Amnesty International alerted the world media to the so-called mass detentions and killings in the Southern Sudanese town of Cuba, they did not produce any video footage of atrocities, no reputable

eyewitnesses, no photographs, no documents. Nevertheless the Sudanese government announced that a committee chaired by a high court judge would investigate in Juba. In spite of the negative findings of the committee and the declaration of the government that any foreign delegation is welcome to Juba to conduct his own investigation, the United Nations General Assembly with a very small majority adopted a resolution expressing deep concern about human rights violations in Southern Sudan. Although Amnesty International volunteers around the world, during 1992 worked on over 3000 cases of torture, arbitrary imprisonment, political killings, none of them responded to the Sudanese government's invitation. Amnesty International has violated its own charter by refusing to respond. Sudan could not be accused of failing to take effective action. Sudan shares the view that the only motive behind the United Nations General Assembly resolution is the adoption of the Islamic laws and his independent approach to world affairs. Sudan is singled out for persecution in spite of his known policies towards religious, ethnic and other groups.

The Sudanese government's policies towards human rights issues is based on the following principals:

- I. To contribute to the observance of human rights as set out in the Holy Quran and the values enshrined in the public declaration of the prophet.

- II. To oppose grave violations of every person freely to hold and to express his conviction and to be free from discrimination by reason of ethnic origin, sex, colour, or language.
- III. The right of every person of physical and mental integrity.
- IV. The detention of any political prisoner without fair trial within reasonable time or any trial procedures relating to such prisoners that do not conform to internationally recognized norms.
- V. Sudan adopts all convention and treaties which guarantee the observance of human rights, support the activities of an co-operate with international agencies or organizations which do no contradict with Islamic laws and values.
- VI. Promote and support the granting of general amnesties, investigate allegations that the right of individuals have been violated or threatened.

Table of Human Rights Violations:

Amnesty International describes itself as a worldwide voluntary movement that works to prevent some of the gravest violations by governments of peoples fundamental human rights. The following table is extracted from statistics and data provided by Amnesty International and other 10 organizations regarding 4 countries: the USA, Britain, Israel and

Sudan.

Amnesty International does not grade countries according to their record on human rights violation. The comparison between between the 4 countries sponsoring terrorism. The facts about the US grave misconduct appears on pages 301-302-303 and 304 of Amnesty International report 1993.

We have also chosen Israel and the United Kingdom because both countries have a war in their hands. Israel at the wet Bank, Gaza strip the Goan and Southern Lebanon, Britain in Northern Ireland - thus sharing Sudan the same problems in the south. Israel appears on pages 168-169-170-171. the United Kingdom on pages 297- 298 - 299 - 300. Sudan on pages 269-270 - 271. The report covers 161 countries accused of human rights violations. This report documents Amnesty International work throughout the world during 1992.

The following table is derived from reports produced by the 10 organizations.

| Description of Violations & reported Incidents | USA | U.K. | ISRAEL | SUDAN |
|---|------|------|--------|-------|
| Violation of Asylum seekers treaties | 4321 | 89 | 520 | - |
| Prisoners of Conscience | 33 | 41 | 4221 | 3 |
| Use of Excessive force | 630 | 1132 | 10987 | 14 |
| Physical brutality | 310 | 981 | 20110 | 7 |
| Unjustified shooting by armed forces | 43 | 685 | 8211 | 1 |
| Interrogation by use of excessive force | 733 | 418 | 9342 | 31 |
| Prisoners killed under detention | 19 | 6 | 10 | - |
| Deportation from homeland | 13 | 5 | 416 | - |
| III-treatment of inmates | 222 | 46 | 2100 | - |
| Torture of prisoners using electric shocks | 82 | - | 816 | - |
| Torture of prisoners by beating | 21 | 92 | 654 | - |
| Cruel, inhumane and degrading punishment | 94 | 32 | 3211 | 14 |
| Unwanted use of police dogs | 47 | 16 | 1827 | - |
| Violations against indogenous people | 3121 | 49 | 14222 | 69 |
| Cases of miscarriage of justice | 49 | 132 | 609 | - |
| Cases of sectarian killing | 22 | 1 | 29 | 1 |
| Cases of charges of preventing the courses of justice | 14 | 89 | 96 | - |
| Cases of brutality against children | 161 | 339 | 1719 | - |
| Cases of shooting without warning | 49 | 92 | 212 | - |
| Cases of violation of religious rights | 6 | 29 | 42 | - |
| Deportation of Political refugees | 9 | 32 | 191 | - |
| Extra Judicial Executions and disappearances | - | - | 91 | 2 |
| Confiscation of properties | - | - | 3114 | 29 |
| Executions | 31 | - | - | 1 |

The absence of an entry on a particular country does not imply that no human rights violations of concern to Amnesty International have taken place there during the year. The length of a country entry is a basis for a comparison of the extent and depth of Amnesty International's concern in a country.

APPENDIX-2

Regretably this astonishing development is contrary to the previous spirit of the Fund as expressed by the Managing Directors telex to the Government on August 6, 1992 Quote" We are only at the beginning of a long and complex process of building a basis for the normalization of Sudan's financial relation with the Fund" unquote. This decision, being the first of its kind in the history of the IMF is considered by Sudan Government as unjustifiable and unfair due to the following reasons:

This decision, unfortunately, has completely ignored the comprehensive and far-reaching structural reform measures which were implemented with magnitudes and pace unprecedented in the economic history of Sudan and incomparable to other members' adjustment programs. The IMF in its staff Aid Memoire; "Adjustment strategy to Normalize Sudan's relation with IMF" dated Jan. 16, 1992 have proposed a policy package incorporating: gradual liberalization of the exchange rate (setting two exchange rates and gradually unifying the rate within 6 months), issuance of import licensing without discrimination against commodities, termination of export licensing system, targeting subsidies, and allowing prices to adjust to market related levels. However, the Government policy package which was far-reaching than what has been proposed by the IMF. The exchange rate was promptly unified,

imports and export licensing system was completely abolished, prices were decontrolled and subsidies were abolished entirely, and several public enterprises were disposed off.

The economy as a result, moved from a state of stagnation to achieve high rates of growth.

The magnitude of the arrears to the Fund in relation to the foreign resources available to the country are intolerably high. Sudan, however, has not completely ignored its obligation to the Fund, but rather, paid an amount of SDR 52 million since the decision of its ineligibility to use the general resources of the Fund in February 1986.

If the purpose of the compulsory withdrawal from IMF membership is to penalize Sudan for the default in repayments, Sudan had already been severely penalized, because of the arrears problem with the IMF. Since 1984 Sudan did not get any loan or facility from the IMF. Sudan was also deprived from Fund related assistance. The inflows forgone are very substantial and could easily run in hundreds of million of us Dollars. Needless to say that the experience of the adjustment programs implemented have shown that foreign resources inflow is indispensable for both the success of adjustment policies and the ability of the country to pay its arrears.

The aim of the Government is not just to postpone the decision of our membership withdrawal in the Institution. Rather, the government strongly

believes that the door should be kept open for further dialogue and negotiations, and imaginative solutions. The Government believes that withdrawal will advance nobody's cause. Normalization of relationship is a process that requires patience and prevalence of the spirit of international cooperation, rather than punitive measures that might jeopardize our efforts to mobilize foreign resources needed to augment our ability to clear the arrears and abort the cooperation spirit so far built between Sudan and the IMF.

The country's accumulated debts were inherited and the partial responsibility of the Fund can not be ignored. The Fund have generously extended facilities to the country during the end of the 70's and beginning of the 80's without being accompanied by serious economic reform programs to ensure future payment of these debts.

Finally, Government of Sudan reconfirms its recognition of all debts to the International Community including the Fund, and its intention to increase the payment of its over due obligations to the Fund within tolerable limits. The Government is also determined to reform the economy along the lines of market oriented policy to achieve the goals of stability, growth and development and at the same time building the ability of the economy to repay its debt. The Government would like also to reaffirms its desire to remain part of the International community and to cooperate with the Fund and to find ways and means to normalize relations.