

## **Gender, Movement, Diversity, and Coalitions: Sudan's 21<sup>st</sup> Century Story of Gender Dynamics**

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### **ABSTRACT**

This is, indeed, a watershed period for the Sudan region—a time of movement, separation, potential fragmentation, and alienation, at the same time that it is a period of profound change for women—in all regions of Sudan and in both Sudans. As gender issues and studies in the early twenty-first century, in general, have moved from the fringes to center stage of social discourse, they have become increasingly politicized. Community and national leaders, intellectuals, and ordinary women and men all over the world have taken up these issues. So central have they become that the [post]modern state, its apparatuses, political parties, and interest groups (even those in seeming opposition to the state) have put gender on the agenda and currently attempt to shape gender identity and politics to serve whatever priorities head their programs. Consequently, all too often, gender researchers find themselves having to take these state agendas, institutions, and activities into serious account. In so doing some are finding that states and parties are serving their agendas by trying to manipulate the social and cultural identities of women, positioning them within the culture, often to their detriment.

Of course, women are social actors, not just passive receptors of state or party actions. Therefore, located at the center of gender discourse is how women respond, adapt, ignore, redirect, or even subvert such state and party activities and projects intended to shape their behavior, lives, and thoughts. Here, too, researchers have to delve into a highly politicized terrain in order to discover how women, as agents of their own being and becoming, negotiate and determine their roles. Even before the Comprehensive Peace Agreement, the Referendum, and the inevitable separation, women and women's groups have begun to refuse being separated and have formed coalitions to bridge, for example, northern and southern women. Now that movement has been exacerbated, the programs and schemes of women's groups (mainly NGO's) have had to be fluid, dynamic, and have had to have foresight. It is how these new organizations are taking matters into their own hands and refusing positioning by the State or other state or party actors that are of interest to me in this paper.

Using the material from years of fieldwork, mainly in the form of interviews with women in a number of organizations, I will address the challenges of diversity and the formation of coalitions and solidarity among women across boundaries and permeable borders.

## Internal Population Displacement in Sudan: *Continuity within Change*

Dr Ahmed M. Gamal Eldin  
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### **Abstract**

*This paper explores the dynamics of internal displacement in Sudan since independence. It discerns the changing patterns of displacement during the post-independence period and reveals the characteristics that they shared with earlier forms of forced migration. Special emphasis is given to factors such as the background of the displaced populations and the magnitude, nature and direction of the displacement and the role and response of the state to displacement. Emphasising these crucial factors reveals the overlapping nature and the similarities of these patterns of displacement and unravels further dynamics among and within them. The paper argues that internal displacement in Sudan has a long history of continuity and change. Despite their dynamic nature and their changing patterns, in essence, recent forms of 'internal displacement' largely represent a continuation of earlier trends of 'forced migration' and exploitative relations that accompanied the process of state formation and economic modernisation. Thus, several parallels can be drawn between recent patterns of 'internal displacement' and earlier forms of 'forced migration' that can be dated back to the Turco-Egyptian state (1821-1885), the British administration (1898-1956) and Mahdist Khalifa's rule (1886-1889). Contemporary forms of displacement cannot be fully understood without relating them to these earlier trends. The paper also argues that a crucial factor of continuity in the earlier and contemporary displacements was that they were directly or indirectly associated with the process of state formation, as perceived and pursued by the ruling elite, and the management of peripheral populations, the expansion of the socioeconomic, political and geographical frontiers of the state. The paper argues that these processes reflect crucial features of Sudan's distinctive political economy, rather than reveal elements of its policy failure as widely perceived.*

Abstract of: Gender and Migration in West Darfur State

Written by: Yassir Hassan Satti

Director of the Center for Peace and Development Studies

University of Zalingei

West Darfur State

Sudan

The ongoing conflict in Darfur since 2003 has destructive impacts on the livelihoods of the people of Darfur, it led to mass migration from rural to urban areas searching for peace and security. However the number of the people who migrated due to the current conflict is more than the number of people who migrated during the tribal conflicts between the farmers and the pastoralist in the mid of the eighties in the last century. Both women and men were badly and brutally affected by the conflict. However there are some people who migrated due to the climatic change that stricken the African Sahel Darfur and in the 1970<sup>th</sup>.

Accordingly gender roles in the society were changed; new cultural practices and norms were acquainted by the migrants. Women who lost their husbands and children became head of households and hence they migrated to urban cities searching for jobs to improve their income.

Men on the other hand migrated not only from rural to urban areas but also some of them migrated to the neighboring countries in Chad and Libya but the reality shows that most of the types of migration in Darfur were men habit rather than women habit.

The paper aims to explore the impact of migration on both men and women in social and economic life in West Darfur state. The paper will depend on statistical information by provided by the government authorities as well as by the INGOs and UN Agencies.

The paper also tries to link between the current conflict impacts on gender and migration and the climatic change that forced some of the people to migrate during the last three decades.

Also the paper will emphasize on the future coping mechanisms to reduce the impacts of migration on both women and men.

**Regional Conference on Gender and Peace.**

**Theme: Population Mobility Dynamics in Southern Sudan and its Impact on various aspects of the social life.**

**By**

**Francis Wajo Wani**

**UPSAM Fellow for the University of Juba**

**And an Independent Researcher on Media and Peace**

The population mobility dynamics and its impacts on the lives of the people is not a new but an old phenomenon. It has been there since the creation of humanity and it will continue to be there as long as humanity exists. Despite the fact that a lot of studies have been done by various scholars such that many conclusions has been drawn, the door for the study of population dynamics and its impact on various aspects of life will always remain open for the future generation to do the same in the exploration of the trends of the field.

In this short presentation, this paper will examine four important aspects of the population mobility dynamics and its impact on women. The paper will discuss the concept of population mobility and its traditional and contemporary interpretation in the regional, national and the local contexts. A brief literature review of the main publications on the subject will be considered. The paper will also look at some of the theories of population which are relevant to the theme at the global, the regional, the national and the local contexts of the East and Sub-Saharan Countries.

Secondly this paper will explore the dynamics of population mobility at the regional, national and local levels. The paper will consider the various aspects of economics, political, religious, social and ideological factors of population mobility dynamics.

Thirdly this paper will discuss the impact of the population mobility on various aspects of those issues that affect human lives and human existence where ever they may happened to be.

These issues which affect human lives which this paper would like to bring to the attention of the conference participants will include the impact on peace, security human rights, development, gender ,economic growth and last but not least on rural –urban relationship.

This paper will concentrate the rest of its discussion on the case study of Southern Sudan in the pre and post referendum times with a specific emphasis on population mobility in Juba town.

Finally the paper will end its discussion by drawing a conclusion with a relevant dynamic which will be representative of the region. The conclusion drawn will be in such a way that it can be applicable to the East African Context. Finally the paper will give some recommendations for the population mobility dynamics for future research and scholarship studies with the sole aim for the improvement of the lives of gender in general and the improvement of the lives of women in particular in this fast changing society.

*Migration, Diversity and Gender in Eastern Africa*

*An International Conference at the*

*Ahfad University for Women, Sudan*

**Being displaced at “home”? Bari returnees in Juba after the CPA**

Since the signing of the CPA (Comprehensive Peace Agreement) the return to Southern Sudan is on the political agenda. Although many Southerners were reluctant to go back to the South because the situation in the South is not stable, and infrastructure and economic opportunities are lacking, many people went back to their (unknown) “home”. Whereas some of the people feel at home in the New South Sudan others experience “home coming” as a new form of displacement. Beside practical needs such as building a house, looking for jobs and income earning opportunities, returnees are challenged by the need to position themselves in a complex web of identities politics and forms of belonging.

The paper addresses these different perceptions and experiences of returnees taking the case of the Bari. The way “home coming” is experienced is on the one side dependent on opportunities and social networks people can rely on after returning but on the other side influenced on the social relations and experiences they have made during their stay in Northern Sudan or in the refugee camps in Uganda and Kenya. The experiences on which the returnees can draw back on building up a new home are furthermore shaped by gender, age, class and the ethnic belonging of the returnees. Thereby for most of the returnees ethnic belonging is not clear cut issues and is challenged and renegotiated within the ethnic landscape of Southern Sudan.

The paper in part on an ongoing research and is based on interviews conducted in Juba from 2009 – 2010.

Conference:  
Migration, Diversity and Gender in Eastern African

The Ahfad University for Women, Obdurman, Sudan  
3-5 May, 2011

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Proposed paper:

**Title: When women become men: gendered experiences of return migration of southern Sudanese women**

**Abstract:**

Return migration, be it in the after-math of conflicts, social, economic or political insecurity or in search of better livelihood options, is often depicted as beneficial to the migrants as well as their communities of origin. However, forced displacement and migration often imply dramatic gendered and generational changes both for migrants and those who had stayed behind. Thus, 'return' is often to a place that migrant women and men have little or no knowledge or experience of. Although much of the migration and development discourse has focused on the economic dimension of migration, the need to study transformative social processes of those who had stayed behind has also been acknowledged (Nyberg-Sorensen et al, 2002; UNDP 2009). In order to really understand the processes of socioeconomic change in the context of migration and displacement, it is critical to consider gender and intergenerational relationships (Indra 1999; Locoh, 2007).

Conceptualising war-time displacement as a catalyst of social change, this paper examines the gendered and generational emplacement experiences of returnee displaced women in the aftermath of the recent civil wars in southern Sudan (1983-2005). It is based on ethnographic research among Nuer refugee women and men in Kenya and among Western Nuer communities in southern Sudan (2006-2007). In the context of the January 2011 self-determination referendum in southern Sudan, this paper attempts to shed light on the strategies of women in transforming, building and contributing to their communities. It focuses, in particular, on the contributions that returnee women bring to their communities in the place of origin by examining their gendered emplacement strategies to access land, livelihoods and political rights. Through these diverse actions, some of the women contest, reconfigure, while others reinforce gender identities and power relations within their households and communities.

In the context of emplacement, some returnee women are perceived as ‘modern agents of development’ bringing education, valued ‘foreign’ experiences, knowledge and ‘modernity’. Yet, their attempts at greater autonomy, freedoms and gender equality are often judged as threatening for the local gender order. This threat is often epitomised as women becoming social men. The paper aims to elaborate on the consequences on social relations, gender categories and identity politics that migration and its processes of return carry with them. It highlights returnee women’s agency as well as their potential and role in transforming, reconfiguring and at times reinforcing existing inequalities within the private (household) and the public (community) sphere.

Short biographical note:

Having an interdisciplinary background of international relations, development studies and anthropology, I completed my PhD at the Institute of Development Studies, University of Sussex, UK. My dissertation considered changes in gender and generational relations due to war, displacement and return of southern Sudanese refugees. My research interests focus on inter-linkages between conflict, forced displacement, gender and rights. I am particularly interested in intersections of power, gender identities and gender relations in forced displacement situations and the impact of (forced) migration on youth, especially in Eastern Africa.

I have worked, researched and published on issues of gender, refugees, human rights, and humanitarian assistance in Asia, the Middle East and Africa. In the volume, *Forced Displacement: Why Rights Matter?* (2008), Palgrave, which I co-edited with Lyla Mehta, we focused on issues of rights in the context of displacement. My interests in gender, generations and forced displacement are combined with experience in documentary production and using video and art in research. Currently, I am a research fellow and a lecturer at the Graduate Institute of International and Development Studies (IHEID) in Geneva where I am affiliated with the gender and development programme. I currently teach courses on gender and development, with regional focus on Africa.

## Decisions of South Sudan People in Khartoum to Return or Stay

### Abstract

Millions of South Sudanese men and women have been displaced since 1955 by long standing war in the South. The final phase of the Comprehensive Peace Agreement is the referendum for self- determination. The aim of the paper is to examine the factors affecting the decision of the South Sudanese men and women in Khartoum State to return to the South or stay and discuss the expectations and challenges of the stayees and returnees. The paper is based on primary data collected by questionnaire, interviews and group discussion conducted in two phases before and after the referendum. The analysis takes into consideration how different gender experiences in the displacement context influence decisions to stay or return. The displaced men and women are taken as agents with capacities and experiences to articulate and contextualize their displaced spaces/places and their 'home' and how that impacts their decisions to relocate or reintegrate in the current environment.

# Labor Migration of Ethiopian Women to the Middle East

Applicant: Helen Afework

Stichting Dir Ethiopia, Forced migration project Head

Addis Ababa, Ethiopia

Application for the conference on Migration, Diversity and Gender in Eastern Africa, Ahfad University, 3-5 may 2011.

## Abstract

This research is about labor migration of Ethiopian women to the Middle East. The material on which this paper is based was gathered in 2010 among **returnees**/returned migrants in Ethiopia, and female migrants in Dubai and Kuwait. The General objective of this research was to assess the root causes of labor migration of Ethiopian women to Middle Eastern countries, their condition as domestic workers and the situation of returnees and to raise public awareness on trafficking of women through dissemination of the research findings. By making recommendations on the policy level and on the grassroots, the research intends to contribute towards the combating of trafficking and illegal migration.

In the paper, I will first describe the methodology used during the research; both qualitative and quantitative methods have been used to achieve this objective, relevant literature was reviewed, a discussion workshop with 96 returnees was organized, focus group discussions were held with returnees, representatives of concerned government organizations were interviewed, 285 questionnaires were administered to returnees and departing migrants, a stakeholders meeting was organized to gather their input, and a short fieldwork was conducted in Dubai and Kuwait.

Before getting into the specific issue of labor migration, national efforts made to combat trafficking will be reviewed. Then major findings reflect on the fact that many women decide to leave without being sufficiently prepared, which has consequences for their stay as well as their situation upon return. Finally, the paper provides conclusion and major recommendations which are focused on the improvement of coordination between relevant government offices, the strengthening of existing efforts, and building in preventive measures to detect and prevent trafficking and illegal migration.

**Abstract for the conference on**  
**“Migration, Gender and Diversity in Eastern Africa”**

**Ahfad University for Women, Sudan**  
**3 -5 May, 2011**

**Applicant:**  
**Dr. Marina de Regt**  
**International Institute of Social History**  
**The Netherlands**

**Preliminary title of paper:**  
**“Ethiopian Women’s Migration to Yemen: Past and Present”**

This paper focuses on two different forms of African women’s migration which have hitherto received little attention in academic studies, namely the migration of Ethiopian women who followed their Yemeni husbands in the 1960s and 1970s and the migration of Ethiopian women as domestic workers in the 1990s and 2000s.

Historically there have always been close relationships between Yemen and Ethiopia. Intensive trade relations, at times invasions by one or the other, and migration flows between the two countries have been of major importance for both countries. At the end of the 19<sup>th</sup> and the first half of the 20<sup>th</sup> century many Yemeni men migrated to the Horn of Africa to escape the poor living conditions during the Yemeni Imamate. They often married local women, set up businesses and established families. After the downfall of the Imamate in 1962 and the establishment of the Yemen Arab Republic in former North Yemen in 1970, many of them returned home bringing their families with them. Remarkably little research has been conducted on Yemeni migration to Ethiopia and vice versa, and in particular on its gendered aspects. Ethiopian women that married Yemeni men and migrated with them to Yemen are invisible in Yemeni historiography and other academic studies.

The second form of migration this paper focuses on is the migration of young Ethiopian women to Yemen. In the past twenty years an increasing number of Ethiopian women have come to Yemen to take up paid work as domestics for middle and upper class families in urban areas. This development is part of the global feminization of migration, an important topic in gender and migration studies. Whereas women migrants were for a long time absent in migration studies because they were “only following their husbands”, nowadays women are increasingly migrating on their own to take up paid work abroad, for

example as domestic workers. Most studies on migrant domestic workers focus on women who have migrated from economically underdeveloped countries in the South to wealthier nations in the North (cf. Romero 1992; Constable 1997; Anderson 2000; Parreñas 2001), and in particular on Asian women. Yet, South-South migration is equally significant; many African women, for example, migrate to neighbouring countries to take up paid work as domestics. The increasing migration of Ethiopian women to Yemen is an example.

In this paper I will compare the contemporary migration of Ethiopian women as domestic workers to the migration of Ethiopian women who were “only following their husbands”. One of the questions I would like to address is whether women’s “independent” migration as domestics is more liberatory than women’s migration as “dependents”. The paper is based on ethnographic fieldwork and in-depth interviews carried out in two Yemeni cities (Sana’a and Hodeidah) in 2005 and 2009.

University of Juba

# Gender and Migration in Africa: Ethiopian Labour Migrants to Sudan

Abstract presented to the conference on migration, gender, and diversity in Eastern Africa.

M.JAFAR  
1/23/2011

# Gender and Migration in Africa: Ethiopian labour Migrants to Sudan

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International migration is one of the most salient features of the modern globalized world of the day. However the phenomena owes root to some earlier periods in human history. Africa is /was traditionally a sending continent of all types of migrations, be they voluntary or forced, however of late conditions emerged whereby Africans chose to move within the continent, only to prove the occurrence of some large scale changes in the global trends of international migration.

This paper aspires to examine the above-mentioned issues through the mounting phenomena of migration of single independent women in search for better economic ,social , or political conditions across the boundaries of their home countries, whereas in the past African women migrants were only spouses or dependent family members. But as modernity swept most African societies, with rising unemployment rates, there is evidence everywhere in Africa that women labour migration is a growing phenomenon that deserves to be understood in the light of the current gender-related research.

This paper argues that the individual decision to migrate does not necessarily rest on economic motives, other factors of equal significance include socio-cultural situation of women, shaping gender roles and relations within individual societies, besides migration policies in both receiving and sending countries, among other factors.

This paper explores these issues further, focusing on the experience of Ethiopian women labour migrants to Sudan, after the recent petroleum investments in the country,(Sudan) with long tradition of refugee reception and hosting, asylum-seekers, oppositions groups, and eventually an influx of foreign labour in the period after the conclusion of 2005-Nayvasha accord ending the civil war in the

country, paving the way for foreign investments, only to provide pull-factors for labour migration including Ethiopian women.

Despite numerous difficulties already facing irregular labour migrants, Ethiopian women suffered extra degrees of gender-based violence, underpayment, and more or less trafficked persons status, to mention only few aspects of human rights violations. This peculiar situation could be attributed to the fact that most of these women fall under the category of unskilled and/or illiterate migrants .mostly recruited in low strata daily-paid jobs; domestic service, entertainer jobs, cafeteria services, tea-selling and the like. Need not to mention that irregular migrants are exclusively employed by the private sector, far away from any legal or labour regulatory authorities.

These are generally the lines along which the paper is going to be developed.

Dr. Faiz Omar Mohammad Jamie

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**Gender, HIV/AIDS and Migration: Reviewing the Evidence**  
**By Roberts K. Muriisa (Dr. Polit. Bergen)<sup>1</sup>**

**Concept Paper for the presentation at IMMIS conference “Migration, gender and Diversity in East Africa” Afhad University for Women, Omdurman, 3<sup>rd</sup> to 5<sup>th</sup> May, 2011**

**Abstract**

Since the discovery of HIV virus in the 1980s, it has unprecedented impacts on the lives of the people. There are many explanations about the transmission of HIV including; multiple sexual relationships, drug and substance abuse, just to mention. There is enough evidence indicating that HIV/AIDS are related to the migration and population dynamics across and within countries. The Rural-urban migrations in china have been found to contribute to increased HIV transmission. It is indicated that in Tanzania more women who traveled away from home five or more times were found to be likely to be HIV positive. The labour migrations in Lethoso and south Africa have been found to be responsible for increasing transmission; the high HIV prevalence existing in these countries has a history of male migration to work in mines; the cross boarder migrations between Mexico and the United States of America was found to be contributing to HIV/AIDS transmission across and within these countries. In Uganda, Kenya and India the population dynamics involving truck drivers was found to be the main contributing factor to HIV spread in the 1980s through the 90s. Men tend to comprise a large proportion of the people who move from rural to urban areas and back again, while women tend to maintain their position in home, and as such, men are only perceived as vectors who spread HIV. In South Africa and Uganda studies have shown that the movement of men more than that of women is the main cause of HIV spread. Other evidence suggests that forced migration facilitates HIV spread. In Rwanda, 39% of women reported being raped during genocide, and 2 out of 3 raped victims were found to be HIV-positive. Such issues although they seem evident, they are not problematised as gender issues, and the gender dimension within this population movement is overshadowed. There is little consideration for example of why in spite of existing knowledge about the disease, women continue to be the victims here.

Further evidence suggests that poverty is one of the explanations for the movement of women and girl children from rural areas to urban areas to work as prostitutes. There is also considerable work about gender and HIV transmission. Studies such as Omanique, Muriisa 2010 suggest that gender issues such as property relations have been responsible for HIV transmission in many countries. But like the migration studies which consider less of the gender issues, the migration dimension is not well factored in if at all, in the gender HIV studies, yet a critical consideration of how the two –gender and migration interact to influence HIV need to be considered.

The evidences provided above show that migration and gender are important factors that deserve attention with regard to HIV/AIDS transmission and impact. The paper will focus on relationship between gender, migration and HIV/AIDS. The paper argues that gender has been a neglected area within migration and HIV studies and therefore interrogates the triad relationship. The methodology of the study will be literature review.

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<sup>1</sup> Senior Lecturer, Dean, Faculty of Development Studies, Mbarara University of Science and Technology

## **Monica Kiwanuka: Migration Context and Domestic Violence: Impact on African Immigrant women in South Africa.**

### **Abstract**

Current debates on domestic violence and migration have seldom addressed the extent to which immigration policies and the context within which domestic violence is experienced greatly contribute to immigrant women's vulnerability to domestic violence.

Where the effect of migration on domestic violence has been analysed, studies have primarily focused on how female refugees and migrants make sense of domestic violence, how they define violence, understand its nature and impact, the ways in which they justify and minimise violence and the significance they give to domestic violence. The extent to which these studies consider migration to be a main contributing factor to domestic violence has thus remained under-researched.

This paper argues that the context within which domestic violence is experienced greatly shapes how abuse is understood and its impact on immigrant women. The findings for example show that contextual factors like high levels of crime and xenophobia in South Africa played a role in keeping immigrant women in abusive relationships and increasing their exposure to abuse. These factors were perceived by migrant women as playing a role in heightening their fear of public violence because of their status as migrants, being in a new place, and the poverty they experienced mainly brought about by structural impediments and immigration laws in South Africa. Thus, private violence was seen by migrant women as the solution to inevitable public violence and the related problems they would face as homeless women.

The paper further presents a case showing how domestic violence intersects with immigration policies and other broader structural factors to further contribute to migrant women's increased exposure to domestic violence and difficulty to escape abuse or seek help to deal with its effects in the host countries. The findings reveal that immigration policies that restrict undocumented or other categories of women to work legally, or access essential basic health and social services required for a livelihood and or to deal with abuse rendered them more vulnerable to abuse. Women's partners thus drew on these to abuse them and or prevent them from seeking help or leave the relationships.

This paper draws on a qualitative study conducted in Johannesburg and Pretoria in South Africa, which explores migrant women's perceptions of the effect of migration on domestic violence. Drawing on the social constructionist and feminist theory, the study investigated how migrant women understand and explain the effect of migration on domestic violence. It drew on narratives of 15 African migrant women in Johannesburg South Africa. Participants were identified using purposive and snowball sampling. Analysis of data involved the use of thematic content analysis, discourse and narrative analysis frameworks.

## **Internal Displacement in Kenya: Who Bears the Greatest Brunt?**

Edwin Otieno Makori

### ***Abstract***

Internal displacement in Kenya has been as a result of numerous reasons. Political related displacements majorly started to occur in the country in 1992 when the country moved from a one party state to a multi-party democracy. The latest political related internal displacement was experienced in the country after the 2007 general elections, where the results were disputed. Historical land disputes have also contributed immensely to internal displacement of people in the country. For instance, clashes caused by land disputes in the Mt. Elgon region resulted into the displacement of an estimated 66000 people and 150 fatalities by the year 2007 (Internal Displacement Monitoring Centre 2007). Not to mention, internal displacements in this country have also stemmed from government lead eviction initiatives which are characterised by violence and utter human rights violations (Internal Displacement Monitoring Centre 2007). Natural disasters such as draught have also caused conflicts between communities when they compete for scarce resources such as water, leading to the displacement of people, for example in northern Kenya some communities have had constant conflicts because of the competition for watering points and grazing areas (Internal Displacement Monitoring Centre 2007).

In all these displacements women, girls, men and boys are affected disproportionately. According to the Internal Displacement Monitoring Centre (2007), women and girls face serious acts of sexual violence and for socio-cultural reasons they do not access education on an equal basis as their male counterparts. The situation of women and girls in this situation is exacerbated further by the fact that sexual violence in itself is a cause of displacement for the women and girls. As such some women and girls who are victims of forced displacement can be forced to flee internal displacement camps as because of sexual violence. Unfortunately some of the perpetrators of the sexual violence against women are state agents like the police (Waki report 2008). The Waki report (2008) also points out that women in internal displacement camps faced sexual exploitation by service providers in the camps, for example women in many camps had to submit to sexual demands of some of the service providers in order to get food and even money. The following testimony in the Waki report (2008:260) by one of the women in one of the camps set up after the 2007/2008 post election violence elucidates how grave sexual exploitation can be when women are made vulnerable by forced displacement.

*“Sexual exploitation.....is really, using power and authority over vulnerable people for sexual favours in exchange of services. It is a form of force prostitution of course when women are vulnerable, when they have to feed their children”.*

This paper will explore the history and causes of internal displacement in Kenya, the effects on women, girls, men and boys. It will also highlight the interventions of the government other organisations. Lastly, the paper will give some recommendations on how to achieve gender equity in situations of internal displacements in Kenya.

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## **Social and policy aspects of gender and migration in Sudan**

Munzoul Assal

University of Khartoum

### **Abstract**

Sudan is both a sending and a receiving country for economic as well as forced migrants (refugees). Out-migration from Sudan is caused by conflict and political instability, but also by the desire of Sudanese migrants to have better economic and educational opportunities abroad and, in some cases, for family reunification purposes. Migrants coming to Sudan are either refugees or recent voluntary migrants following oil exploration and the signing of the peace agreements in 2005. The same causes that result in the migration of Sudanese also lead to foreigners coming to Sudan. Statistics show that Asians represent the majority of economic migrants in Sudan, while Ethiopians and Eritreans represent the overwhelming majority of refugees in the country. Whether for Sudanese or foreign migrants, there is no clear or coherent policy that addresses gender aspects of migration or safeguards the rights of migrant women in particular. Migration issues are dealt with through legal frameworks that regulate the presence and work of foreigners, and travel matters of nationals. But the laws are not gender sensitive and do not address the concerns of migrants generally and migrant women in particular. There is a need for legal reform and there is also a need for the introduction of policies or programmes that are gender sensitive when dealing with migration issues. Sudan needs to enter into bilateral agreements with receiving countries, to ensure the protection of migrant Sudanese women and also foreign migrant women in Sudan.

**PRESENTATION FOR AN INTERNATIONAL CONFERENCE AT AHFAD UNIVERSITY FOR WOMEN,  
OMDURMAN, SUDAN**

**POPULATION MOBILITY DYNAMICS AND IMPACT:  
A PRESERVATION OF ART PRACTICES IN AFRICA**

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**ABSTRACT**

Festering conflict in Eastern Africa pre-colonial effects of migration have been of fundamental historical preservation of art practices of the world's first civilization in Africa, in Sudan and Egypt. Nubians have been ignored until recently. The Nubian culture is one of the oldest and richest in Africa, dating back before the Egyptian civilization. The core group of Nubians are descendants of the armed forces of Emin Pasha to Idi Amin, as groups of mercenaries. The Marxist theory and Todaro model of migration are used to critically put this perspective. Indirectly, the colonial administration that acknowledged the process of Nubianization after the immigration, resulted into a detribalized group set apart from the rest of the people in the areas they occupied. Because the Nubians in East Africa have remained independent of and not integrated with other groups, their unique cultural and social characteristic seen through their dress, dance, traditions and music have been maintained. Their isolated minority position is without much perspective and hardly tenable that was result of their military connection to the colonial governments, leaving them to participate in the growing urbanized way of life.

While most of the men, less skilled, deal in long distance trade and labour units, the women have become highly integrated into the preservation of the culture through the colourful art and henna painting, a craft that is passed on down from generations traced back from the Nubian dynasty 25; 760-656 BC. As environmental issues due to urbanization arise, the Nubian craft is offering opportunities at economical and environmental conservations options as well.

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# **Narratives of Gender and 'Difference' in Exile: Sudanese Women's Organizations in Egypt and Kenya in the 1990s and up to 2005**

## **Abstract**

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How do women's organizations from diverse ethnic, racial and cultural backgrounds relate to political movements and to one another in contexts of forced migration and exile? How do these women and women's groups define their agendas and priorities? To what extent do diverse histories and racial and cultural backgrounds shape the agendas of women's groups and affect possibilities of collective action and coalition-building across borders? The proposed paper approaches these questions with reference to Sudanese women's organizations in Cairo, Egypt and Nairobi, Kenya in the 1990s and up to 2005, in their attempt to address issues around women's participation and women's human rights as constructed by exiled political parties. I argue that understanding the dynamics of such relationship in the context of forced migration and exile can provide important insights on effective coalition-building among women and women's organizations in exile and transnationally.

Based on in-depth interviews, focus group discussions, participant observation, and review of the literature produced by Sudanese women's organizations and other institutions active in Egypt and Kenya in the 1990s and up to 2005, the paper engages feminist literature (including literature that African and African-American feminists produced) on 'difference' and 'intersectionality'. It draws upon these discourses to examine ways in which narratives of gender and race have shaped (and continue to shape) political developments and women's rights activism in Sudan (and in the Sudanese Diaspora), including after the negotiation of the 2005 Comprehensive Peace Agreement.

**Title: Women at Crossroads: Marriage, Migration and Political participation and Representation of Women in Uganda, A Case of Women Parliamentarians <sup>1</sup>**

**By Juliet Ntawubona<sup>2</sup>**

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**Abstract**

The challenges facing women politician are well documented, but there is little consideration of marriage and migration as important challenges they face either as political participants or as political representatives. From the sociological, political and economic theories (Stokes 2005, Tamale 2009, Conway 2001, Panday 2008, Pitkin 1967, Prewit 1970), this seems an important omission. In this paper, I intend to look at how marriage, migration and identity interlink and how they affect women’s political participation and representation in Uganda. Questions of origin, identity and being are important influences on people behaviour in places where they live or where they chose to participate in politics (Chabal 2009). It is no wonder that the Uganda, constitution recognises that people can stand for elected political positions in places where they either live or where they were born. For women this is a very big problem. When they marry, they become visitors in places where they were born and become migrants where they get married. These issues however have not been given greater attention by scholars. Thus, it is the intentions of this paper to investigate how women are perceived in politics, what influences the choice of the place where they stand for elective political positions and who and what they represent when they finally get elected.

Until the 1980s, migration was regarded as a male phenomenon. Today women account for almost half of the migrant population globally. Migration of women is becoming

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recognised and receiving attention from scholars and international community, but the recognition often takes place at international level. At the micro level and within country studies, migration of women is not well considered. The existing literature fails to recognise marriage as a migration issue with regard to women relocation from the place of birth to the place of marriage. When women get married to men in other countries, they are considered migrants whereas they are not considered so when they get married within their own countries. For example, when a woman from Soroti (Uganda) gets married to a man in Kenya (a few kilometres from neighbouring Uganda), she is considered to be a migrant in Kenya. When a woman from the same place gets married to a man from as far as Kisoro district in Uganda, she is not considered to be a migrant because she has been married to a Ugandan. On the other hand, when a man from Kisoro decides to shift his residence to any other place like Kabale, a neighbouring district, he is considered a migrant. Defining migration as a permanent or semi-permanent change in residence, we realise that more often than not women change their residential areas because of their marriage status, and therefore become migrants in the new place of residence. This has received little attention in migration studies. In terms of identity, marriage poses challenges for women; they can identify themselves neither with their birthplaces nor with their places where they are married. After marriage, women become foreigners where they are married and visitors at their places of birth. In fact, Ahikire (2004) argues that a woman loses her original identity once married. In terms of political participation and representation, women stand at crossroads. They have to make a choice to stand in places where they are visitors or places where they are migrants.

Parliamentary elections in Uganda are constituent based and the question arises as to whether a woman belongs to the district of her birth or where she is married. With regard to women and political participation, there is increasing shift of women politicians preferring to stand as representatives in places where they were born and not where they are married. There is little explanation for this in written works especially with regard to migration studies. In this study, the theories of home, identity and origin will be particularly important. The methodology of the study will be qualitative in nature. In-

depth interviews will be the main tools for getting the data. For this paper, secondary literature will be relied upon.

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