SOUTH SUDANESE PROFILE

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INTRODUCTION

Sudan is the largest country in Africa and is part of the group of countries known as the 'Horn of Africa'. It borders 9 countries (Egypt, Libya, Chad, Central African Republic, Democratic Republic of the Congo, Uganda, Kenya, Ethiopia and Eritrea) and has over 400 km of coastline along the Red Sea. The term "Sudan" comes from Arabic and means "Land of Blacks". Ancient Egyptians called the Sudan "Cush" and the Romans called it "Nubia".

Sudan, located immediately up the Nile from Egypt, enjoys a very rich diversity of terrain, climate and ethnic composition and is endowed with many natural resources. Many consider it the African country with the greatest potential after South Africa. Yet, wrought by continual civil war and upheaval, Sudan has become one of the poorest countries on earth.

The oldest civil war in the world has been fought in Sudan for all but 11 of the past 48 years. Despite recent peace talks, Sudan remains locked in conflict over ethnic and religious identity and the south's resources: water, land and oil. Sudan is not just divided between north and south or along religious lines between the southern Christians and northern Muslims. There is a broader struggle. It has been described by a Sudanese human rights advocate, Osman Hummaida, as being "the centre against the periphery – a tiny Khartoum clique against everyone else, including fellow Arabs".

Britain and Egypt jointly administered the Sudan from 1899 until its independence in 1956. British authorities treated the three southern provinces – Equatoria, Bahr al Ghazal and Upper Nile – as a separate region, and barred northern Sudanese from entering or working in the south. The British justified this "closed door" policy by claiming that the south was not ready for exposure to the modern world. As a result, the south remained isolated and backward under British rule. Refer to Section 2 for a concise history of the Sudan.

GENERAL FACTS ON SUDAN

Area	Over 2,500,000 km² (967,500 square miles) ①②
Population	33 million, most under the age of 30, of which 7 million live in the capital, Khartoum. ①
Cultures	52% African 39% Arab 9% others ①
Religion	60-70% Muslim (most living in north) 25% traditional African (eg. animism/tribal religions) 5-15% Christian (most living in south) ①③
Languages	More than 400 languages and dialects. ①③ ➢ *Arabic* primary and official language, spoken by about 60% of the population. ➢ *English* common second language in south. Other languages from *Niger-Kurdufanian* and *Nilo-Saharan.*
Ethnic Groups	Over 500 ethnic groups. ①③ ➢ Major Muslim (but non-Arab) groups are Nubians in far north, nomadic Beja in northeast, and Fur in west. ➢ Southern non-Muslim groups include Dinka (more than 10% of total population and 40% in south), Nuer and numerous smaller Nilotic and other ethnic groups such as Chollo (Shilluk), Murle, Mandari, Bongo and Baka.
President	Lieutenant General Omar Hassan Ahmed al-Bashir ②③
GDP per capita	US$487 ②
Internally Displaced	4 million, mostly southeners ①
Refugees	490,000, mostly southeners ①
Deaths due to war	More than 2 million (and up to 4 million) since 1983, mostly southern civilians ①
Cost of war	US$1 million per day spent by government on military ①
Oil Revenues	More than US$2 million a day ①
Oil Reserves	Estimated at 3 billion barrels ①
Foreign Debt	US$15 billion ①
Main Exports	Oil, cotton, sesame, peanuts, livestock, gum arabic, sugar ①
Employment	80% agricultural (farming, herders, labourers) ①
Unemployment	30% ①

Sources: ① National Geographic Magazine, February 2003 edition, *"Shattered Sudan: Drilling for Oil, Hoping for Peace"*, Paul Salopek, pp. 30-59
② Department of Foreign Affairs; Sudan Country Fact Sheet, www.dfat.gov.au/geo/fs/suda.pdf, updated December 2002 (refer Appendix A).
③ www.sudan.net

1. BRIEF HISTORY OF SUDAN

9 million years ago	Man first lived in the Sudan and Valley of the Nile.
525 BC	The Persian King, Cambyses, conquers Egypt and becomes its Pharaoh. Many Sudanese kingdoms were converted to Christianity.
1517 AD	Ottoman Turks captured Cairo. Islam spread throughout the Sudan.
1797	Napoleon defeated the Mamelukes, the Caucasian ruling class of Egypt, at the Battle of the Pyramids, which paved the way for the rise to power of Muhammed Mi in the Sudan.
1821	Muhammed Mi's third son Ismail took control of north and central Sudan. For the first time, the Sudan began to take shape as a political entity.
1800s	Northern slave raiders preyed on the tribes of the south.
1881	A religious recluse 150 miles south of Khartoum proclaims to be the second great prophet, Mahdi. He calls for war against the infidels and despots in the Sudan.
1884	The tribes of the west rally behind the Mahdi's call for a war. The Mahdi became master of all Sudan save Khartoum. Britain, who meanwhile had moved into Egypt, resolved that the Sudan could not be held, and sent General Charles Gordon to evacuate Khartoum.
1885	The Mahdi conquers Khartoum. Five months after the fall of Khartoum, the Mahdi died. He was succeeded by Khalifa Abdallah. Hardly had Khalifa came to power when the Sudan was plunged in a series of civil wars.
1898	Anglo-Egyptian forces defeat Khalifa outside Omdurman.
19 January, 1899	Britain and Egypt sign a condominium agreement under which the Sudan was to be administered jointly. In the twelve ensuing years, the Sudan's revenue had increased seventeen fold, its expenditure tripled, and its budget reached a balanced state which was to be maintained until 1960. British authorities treated the three southern provinces – Equatoria, Bahr al Ghazal and Upper Nile – as a separate region, and barred northern Sudanese from entering or working in the south. The British justified this "closed door" policy by claiming that the south was not ready for exposure to the modern world. As a result, the south remained isolated and backward.

1924	Governor General of the Sudan, Sir Lee Stack, assassinated in Cairo. British reaction resulted in the expulsion of all Egyptian officials from the Sudan.
1930	Britain directed that the blacks in the southern provinces were to be considered a people distinct from northern Muslims and that the region should be prepared for eventual integration with British East Africa (present-day Kenya, Uganda and Tanzania), thereby exacerbating the north-south division.
1936	Anglo-Egyptian "entente" stimulated Sudanese nationalists who objected both to the return of the Egyptians and to the fact that other nations were deciding their destiny.
1945	Two political parties in the Sudan had emerged. The National Union Party (NUP) led by Ismail al-Azhari demanded union of the Sudan and Egypt. The Umma Party backed by Sayed Sir Abdur-Rahman al-Mahdi demanded unqualified independence and no links with Egypt.
1953	Britain and Egypt signed an accord ending the condominium arrangement and agreeing to grant Sudan self-government within three years. Elections held in late 1953 result in victory for the NUP, and its leader, Ismail al-Azhari, became Sudan's first Prime Minister in January 1954. British and Egyptian officers in the Sudanese civil service replaced by Sudanese nationals.
August 1955	Five months before independence, the first civil war commenced in the southern Equatoria Province lasting for 17 years. By the late 1960s, the war had resulted in the deaths of about 500,000 people. Several hundred thousand more southerners hid in the forests or escaped to refugee camps in neighbouring countries.
1 January 1956	Sudan gains independence. British and Egyptian troops leave Sudan.
1958	Bloodless army coup led by General Ibrahim Abboud toppled the Government of al-Azhari.
1966	Sadik al-Mahdi, president of the Umma party took over as Prime Minister. Ministry for Southern Affairs sought to restore normal life to those parts of the southern provinces under government control, but there was little or no security in Equatoria Province.

1968	Colonel Numeiry became President.
Late 1960s	Militarily, the Anya Nya southern rebels controlled much of the southern countryside while government forces occupied the region's major towns.
1970	Government armed forces launched a major offensive against the rebel camps in the Equatoria Province.
Since 1971	Sudan moving from close friendship with the USSR towards firmer ties with the West and the Arab world.
1971	Joseph Lagu, who had become the leader of southern forces opposed to Khartoum, proclaimed the creation of the Southern Sudan Liberation Movement (SSLM). Anya Nya rebels united behind Lagu.
1972	First Civil War ends with the signing of a peace agreement between SSLM and Sudanese government delegations at Addis Ababa, Ethiopia. The Addis Ababa accords guaranteed autonomy for a southern region – composed of the three provinces of Equatoria (present-day Al Istiwai), Bahr Al Ghazal and Upper Nile (present-day Aali an Nil) – under a regional president. Southerners, including qualified Anya Nya veterans, would be incorporated into a 12,000-man southern command of the Sudanese army under equal numbers of northern and southern officers. Most of the Anya Nya rebels were absorbed into the national army, although a number of units unhappy with the agreement defected and went into the bush or took refuge in Ethiopia. Angry over Sudan's support for Eritrean dissidents, Ethiopia began to provide help to Sudan's independent rebel bands.
1976	President Numeiry survived coup attempt masterminded by exiled former prime minister Sadik al-Mahdi. As a result, a mutual defence pact was signed with Egypt followed by tripartite talks with Egypt and Saudi Arabia.
1981	Industrial unrest included a national strike by the 43,000 railway and river transport workers in support of a pay claim. President Numeiry decreed new measures to ban work stoppages and to bring all trade unions under the closer "supervision" of the Sudan Socialist Union (SSU).
1983	*Renewed Civil Warfare commences.* Those original Anya Nya rebels who had been absorbed into the army after the 1972 peace accord were called upon to keep guerillas in check and at first fought vigorously on behalf of the national government. But loyalty of southern

soldiers began to waver with President Numeiry's policies of redividing the south and imposing Islamic sharia law.

Representatives of Anya Nya II and of the mutinous army units meeting in Ethiopia formed the Sudanese People's Liberation Army (SPLA), under the command of Lieutenant Colonel John Garang, a Dinka Sudanese.

SPLA received a considerable amount of support and material aid from Libya because of Libya's hostility toward President Numeiry and its desire to see him overthrown.

The southern forces in rebellion failed to achieve full unity under Garang, and, in a struggle for power, the dissident units composed of elements of Anya Nya II were routed by Garang's forces. The defeated remnants, still calling themselves Anya Nya II, began to cooperate with the national army against the SPLA.

1984	Once regarded as the potential bread basket of the Arab worlds, Sudan has in four years gone from being an exporter to an importer of sorghum. The US Chevron Overseas Petroleum Corporation suspended its oil exploration after three of its employees were shot dead by rebels.
1985	Guerilla war waged by SPLA has spread from the Upper Nile and Bahr al Ghazal regions to Equatoria. Millions of villagers were forced to leave their homes as a consequence of the fighting and the depredation of Nuer militias, the Dinka-dominated SPLA and Anya Nya II.
1985	President Numeiry deposed in a military coup. Sadiq al-Mahdi became Prime Minister.
1988 & 1989	Three coups d'etat take place. Political parties banned.
1989	Almost 1 million southeners believed to have reached Khartoum. About 350,000 Sudanese refugees were registered in Ethiopia; at least 100,000 were in Juba and 28,000 crossed into Uganda to escape the fighting in southern Equatoria.
early 1990s	China becomes a principal arms supplier to Sudan in return for oil concessions.
1996	Lieutenant General Omar al-Bashir of the National Islamic Front elected as President.

1997	Arrears on Sudan's external debt have been a major problem for the Sudanese Government and nearly results in its expulsion from the IMF. Following negotiations with the IMF, the Government embarks on a program of economic reform.
1998	US launched cruise missiles at a pharmaceutical plant in Khartoum in retaliation for al-Qaeda's terrorist bombings of two US embassies in Nairobi and Dar es Salaam.
1999	Political parties legalised under a Political Associations Law. Most leading opposition parties contested the law's validity and refused to register although splinter groups submitted registrations. In early 2000, this law was replaced by a Political Parties Law.
2002	Peace negotiations commence between government and SPLA. The first historic meeting between President Bashir and SPLA leader Garang was held in Kampala on July 27 after the two sides reached the Machakos accord in Kenya. Their preliminary accord provides for a referendum at the end of a six-year period of self-rule in southern Sudan to determine if the region secedes or not. Sudan's foreign ministry urged Britain to play a role in reaching peace in the country and maintaining its territorial integrity.
March 2003	The Sudanese government and rebels fighting the 20-year civil war resume peace talks in Nairobi. Canada's Talisman Energy Inc. finally complete a deal to sell its controversial oil interests in Sudan for about $1.2 billion to a subsidiary of India's national oil company.

3.   ETHNICITY

The following extract was taken from www.sudan.net on 12 March 2003.

3.1   Ethnic Groups

Nilote is a common name for many of the peoples living on or near the Bahr al Jabal river and its tributaries. The term refers to people speaking languages of one section of the Nilotic subbranch of the Eastern Sudanic branch of Nilo-Saharan and sharing a myth of common origin. They are marked by physical similarity and many common cultural features. Many had a long tradition of cattlekeeping, including some for whom cattle were no longer of practical importance. Because of their adaptation to different climates and their encounters, peaceful and otherwise, with other peoples, there was also some diversity among the Nilotes.

Despite the civil war and famine, the Nilotes still constituted more than three-fifths of the population of southern Sudan in 1990. One group – the **Dinka** – made up roughly two-thirds of the total category, 40 percent or more of the population of the area and more than 10 percent of Sudan's population. The Dinka were widely distributed over the northern portion of the southern region, particularly in the Upper Nile and Bahr al Ghazal provinces.

The next largest group were the **Nuer** which were approximately 30% the size of the Dinka. The **Shilluk**, the third largest group, had only a quarter as many people as the Nuer, and the remaining Nilotic groups were much smaller.

In western Upper Nile and Bahr al Ghazal provinces lived a number of small, sometimes fragmented groups. The largest of these groups were the **Azande**, who comprised 7 to 8 percent of the population of southern Sudan and were the dominant group in the western Upper Nile province.

Other ethnic groups in southern Sudan include **Bari**, **Kuku**, **Kakwa**, **Mandari**, **Murle**, **Didinga**, **Bviri**, **Ndogo**, **Kreish**, **Moru**, **Avukaya**, **Madi**, **Bongo**, **Baka** and **Nuba**.

The larger and more dispersed the group, however, the more internally varied it had become. The Dinka and Nuer, for example, did not develop a centralised government encompassing all or any large part of their groups. The Dinka are considered to have as many as twenty-five tribal groups. The Nuer have nine to ten separate named groups.

Armed conflict between and within ethnic groups continued well into the twentieth century. Sections of the Dinka fought sections of the Nuer and each other. Other southern groups also expanded and contracted in the search for cattle and pasturage. The Nuer absorbed some of the Dinka, and some present-day sections of the Nuer have significant Dinka components.

Relations among various southern groups were affected in the nineteenth century by the intrusion of Ottomans, Arabs and eventually the British. Some ethnic groups made their accommodation with the intruders and others did not, in effect pitting one southern ethnic group against another in the context of foreign rule. For example, some sections of the Dinka were more accommodating to British rule than were the Nuer. These Dinka treated the resisting Nuer as hostile, and hostility developed between the two groups as result of their differing relationships to the British. The granting of Sudanese independence in 1956, and the adoption of certain aspects of Islamic law, or the sharia, by the central government in 1983 greatly influenced the nature of relations among these groups in modern times.

The next largest group of Nilotes, the Shilluk (self-named Chollo), were not dispersed like the Dinka and the Nuer, but settled mainly in a limited, uninterrupted area along the west bank of the Bahr al Jabal river, just north of the point where it becomes the White Nile proper. A few lived on the eastern bank. With easy access to fairly good land along the Nile, they relied much more heavily on cultivation and fishing than the Dinka and the Nuer did, and had fewer cattle. The Shilluk had truly permanent settlements and did not move regularly between cultivating and cattle camps.

Unlike the larger groups, the Shilluk, in the Upper Nile, were traditionally ruled by a single politico-religious head (*reth*). In the late 1980s, the activities against the SPLA by the armed militias supported by the government seriously alienated the Shilluk in Malakal.

3.2   Migration

One of the most important and complicating factors in defining ethnicity is the dramatic increase in the internal migration of Sudanese within the past thirty years. It has been estimated that in 1973 alone well over 10 percent of the population moved away from their ethnic groups to mingle with other Sudanese in the big agricultural projects or to work in other provinces. Most of the migrants sought employment in the large urban areas, particularly in the Three Towns (Khartoum, Khartoum North and Omdurman), which attracted 30 percent of all internal migrants. The number of migrants escalated greatly in the latter 1980s because of drought and famine, the civil war in the south and Chadian raiders in the west. Thus, as in the past, the migrants left their ethnic groups for economic, social and psychological reasons, but now with the added factor of personal survival.

In addition to the problems of employment, housing and services that internal migration created, it had an enormous impact on ethnicity. Although migrants tended to cluster with their kinsfolk in their new environments, the daily interaction with Sudanese from many other ethnic groups rapidly eroded traditional values learned in the villages. In the best of circumstances, this erosion might lead to a new sense of national identity as Sudanese, but the new communities often lacked

effective absorptive mechanisms and were weak economically. Ethnic divisions were thus reinforced and at the same time social anomie was perpetuated.

Refugees from other countries, like internal migrants, were a factor that further complicated ethnic patterns. In 1991 Sudan was host to about 763,000 refugees from neighbouring countries, such as Ethiopia (including about 175,000 soldiers, most of whom fled following the overthrow of the Ethiopian government in May 1991) and Chad. Approximately 426,000 Sudanese had fled their country, becoming refugees in Kenya and Ethiopia. Many of them began returning to Sudan in June 1991. Incoming refugees were at first hospitably received but they gradually came to be regarded as unwelcome visitors. The refugees required many social services, a need only partially met by international humanitarian agencies, which also had to care for Sudanese famine victims. The presence of foreign refugees, with little prospect of returning to their own countries, thus created not only social but also political instability.

3.3   Regionalism and Ethnicity

The long war in Sudan had a profound effect not only on ethnic groups but also on political action and attitudes. With the exception of a fragile peace established by negotiations between southern Sudanese insurgents (the Anya Nya) and the Sudan government at Addis Ababa in 1972, and lasting until the resumption of the conflict in 1983, southern Sudan has been a battlefield. The conflict has deeply eroded traditional ethnic patterns in the region, and it has extended northward, spreading incalculable political and economic disruption. It has, moreover, caused the dislocation and often the obliteration of the smaller, less resistant ethnic groups.

The north-south distinction and the hostility between the two regions were grounded in religious conflict as well as a conflict between peoples of differing culture and language. The language and culture of the north were based on Arabic and the Islamic faith, whereas the south had its own diverse, mostly non-Arabic languages and cultures. The south was with few exceptions non-Muslim, and its religious character was indigenous (traditional or Christian). In the early 1990s, no more than 10 percent of southern Sudan's population was Christian. Nevertheless, given the missions' role in providing education in the south, most educated persons in the area, including the political elite, were nominally Christians (or at least had Christian names). Several African Roman Catholic priests figured in southern leadership, and the churches played a significant role in bringing the south's plight to world attention in the civil war period. Sudan's Muslim Arab rulers thus considered Christian mission activity to be an obstacle to the full Arabization and Islamization of the south.

Occasionally, the distinction between north and south has been framed in racial terms. The indigenous peoples of the south are blacks,

whereas those of the north are of Semitic stock. North-south hostilities predate the colonial era. In the nineteenth century and earlier, Arabs saw the south as a source of slaves and considered its peoples inferior by virtue of their paganism if not their colour. Organised slave raiding ended in the late nineteenth century, but the residue of bitterness remained among southerners, and the Arab view of southerners as pagans persisted.

During British rule, whatever limited accommodation there may have been between Arabs and Africans was neither widespread nor deep enough to counteract a longer history of conflict between these peoples. At the same time, for their own reasons, the colonial authorities discouraged integration of the ethnically different north and south.

Neither Arab attitudes of superiority nor British dominance in the south led to loss of self-esteem among southerners. A number of observers have remarked that southern peoples, particularly Nilotes, such as the Dinka, Nuer, and Shilluk, naturally object to the assumption by the country's Arab rulers that the southern peoples ought to be prepared to give up their religious orientation and values.

The reluctance of southern groups to accept Arab domination did not imply southern solidarity. The opportunities for power and wealth in the new politics and bureaucracy in southern Sudan were limited; some groups felt deprived of their shares by an ethnic group in power. Moreover, ethnic groups at one time or another competed for more traditional resources, contributing to a heritage of hostility toward one another.

In the early 1990s, one of the main sources of ethnic conflict in the south was the extent to which the Dinka dominated southern politics and controlled the allocation of rewards, whether of government posts or of other opportunities. In the 1955-56 census, the Dinka constituted a little more than 40 percent of the total population of the three provinces that in 1990 constituted southern Sudan: Bahr al Ghazal, Upper Nile and Equatoria. Because no other group approached their number, if their proportion of the regional total had not changed appreciably, the Dinka would be expected to play a large part in the new politics of southern Sudan. Some of the leading figures in the south, such as Abel Alier, head of southern Sudan's government until 1981, and SPLA leader John Garang, were Dinka (although the SPLA made an effort to shed its Dinka image by cultivating supporters in other groups). It is not known whether the twenty-five Dinka tribal groups were equally represented in the alleged Dinka predominance.

Some groups, such as the Nuer, a comparable Nilotic people, and traditional rivals of the Dinka, had been deprived of leadership opportunities in colonial times, because they were considered intractable, were then not numerous, and lived in inaccessible areas (various small groups in Bahr al Ghazal and northern Upper Nile provinces). In contrast, some small groups in Equatoria Province had

easier access to education and hence to political participation because of nearby missions. The first graduating class of the university in Juba, for example, had many more Azande students from Equatoria Province than from Bahr al Ghazal and Upper Nile.

Interethnic tensions is not restricted to south Sudan alone; similar tensions and desires for autonomy exist in the north as well. Disaffection in Darfur with the Arab-dominated Khartoum government led in the late 1980s to Darfur becoming a virtually autonomous province. There has also been a history of regionally based political movements in the area. The frustrations of a budding elite among the Fur, the region's largest ethnic group, and Fur-Arab competition may account for that disaffection and for Darfur regionalism. After World War II, many educated Fur made a point of mastering Arabic in the hope that they could make their way in the Arab-dominated political, bureaucratic and economic world; they did not succeed in their quest. Further, by the late 1960s, as cash crops were introduced, land and labour were becoming objects of commercial transactions. As this happened, the Arabs and the Fur competed for scarce resources and, given their greater prominence and power, the Arabs were regarded by the Fur as exploiters.

The discovery of oil in the late 1970s (not appreciably exploited by 1991 because of the civil war leading to the departure of Chevron Overseas Petroleum Corporation personnel) added another resource and further potential for conflict. Opposition to the imposition by President Numeiry of the sharia in 1983, and the later attempts at Islamization of the country in the late 1980s, as well as the government's poor handling of the devastating famine of 1990, deeply alienated the Fur from the national government.

The Nuba people allied with the SPLA have also been fighting their own war of autonomy against Khartoum for years. There are other tensions in northern Sudan generated not by traditional antipathies but by competition for scarce resources. For example, there was a conflict between the Rufaa al Huj, a group of Arab pastoralists living in the area between the Blue Nile and the White Nile, and Fallata (Fulani) herders. The movements of the Fallata intersected with the seasonal migrations of the Rufaa al Huj. Here ethnic differences aggravated but did not cause competition.

4. STATISTICS ON THE SOUTH SUDANESE COMMUNITY IN VICTORIA

It is difficult to obtain statistical data specific to the South Sudanese community as north and south Sudan are not differentiated in the Settlement Database, Census records, nominal roll or departmental databases. It could be assumed that most Sudanese Christians would come from Southern Sudan and most Sudanese Muslims would come from Northern Sudan, but even these assumptions do not apply universally. Information collected on the Sudanese community in this report is therefore generally interpreted to describe the South Sudanese in Victoria given the larger proportion of South Sudanese arrivals.

❑ Current population of South Sudanese
    in Melbourne: **Approx. 1,700 people**

> *(Sources: 2001 Census showed 997 Sudanese living in Victoria, representing 20% of the Australian Sudanese population.*
> *Settlement Database for arrivals up to 3 April 2003 show that 1,870 Sudanese live in Greater Melbourne. Considering at least 10% of the Sudanese are North Sudanese, it is estimated that the South Sudanese population is approximately 1,680.)*

Victoria receives a disproportionate number of South Sudanese arrivals into Australia under the Refugee and Humanitarian Program, with 363 arrivals between July and December 2002 compared with only 262 arrivals to New South Wales. In that same period, Victoria received 45 families with 7 or more members, where NSW received 31 such families. It is to be expected that cities with relatively large Sudanese populations will continue to attract more and more people to their State or Territory under the Special Humanitarian proposal program.

❑ Percentage of Sudanese humanitarian entrants arriving on SHP 202 visas
    since 2001/02 settling in:
    Australia   **54%**
    Victoria   **76%**

> *(Sources: Settlement Database for arrivals from 1 July 2001 to 31 December 2002 show that 1,072 out of 1,969 Sudanese humanitarian entrants arrived into Australia on a SHP visa s/c 202 compared to 450 out of 593 Sudanese in Victoria.*

❑ Municipality with greatest number of Sudanese residents:
  Greater Dandenong

(Source: Settlement Database Breakdown by LGA as of 3 April 2003:)

Municipality	No. of Sudanese
Greater Dandenong	357 (22%)
Moonee Valley	242 (15%)
Maribyrnong	202 (12%)
Monash	157 (10%)
Manningham	103
Melbourne	79
Brimbank	66
Kingston	54
Whitehorse	50
Darebin	43
Boroondara	36
Bayside	35
Glen Eira	33
Moreland	29
Knox	24
Casey	20
Hobsons Bay	17
Yarra	14
Wyndham	12
Frankston	10
Maroondah	10
Elsewhere in Greater Melb.	44
Not Stated	233
TOTAL	**1870**

(Comments: Even though the Settlement Database does not accurately record secondary migration movements, it does give a clear picture of where newly arrived Sudanese entrants are initially being hosted and/or settling.

There appears to be an equal distribution of Sudanese in the western and south-eastern corridors. 37.5% are settling in the South-East corridor of Greater Dandenong, Monash, Kingston, Casey & Knox, and 37.1% settling in the Western region of Maribyrnong, Moonee Valley, Melbourne, Brimbank & Hobsons Bay.

There is quite a large proportion of Sudanese entrants (12.5% or 233 people) that are under the 'Not Stated' residence category in the Settlement Database. The majority of these people are under 18 and arrived on a 202 visa in the past 2 years. It appears that most of the children arrived with their parents as only 31 Sudanese unaccompanied humanitarian minors (UHM) have arrived in Victoria since 2001.)

(Sources: Date of visa issue and date of arrival obtained from RAD and nominal rolls for the period 01/07/02 to 31/12/02)

❑ English proficiency levels:

Very Well	**1%**
Well	**31%**
Not Well	**42%**
Not at All	**21%**
Not stated	**5%**

(Sources: RAD and nominal rolls for the period 01/07/02 to 31/12/02.)

❑ Percentage who received 12 years or
more of education: **17%**

OFFSHORE HUMANITARIAN PROGRAM 2002-03
Africa Region
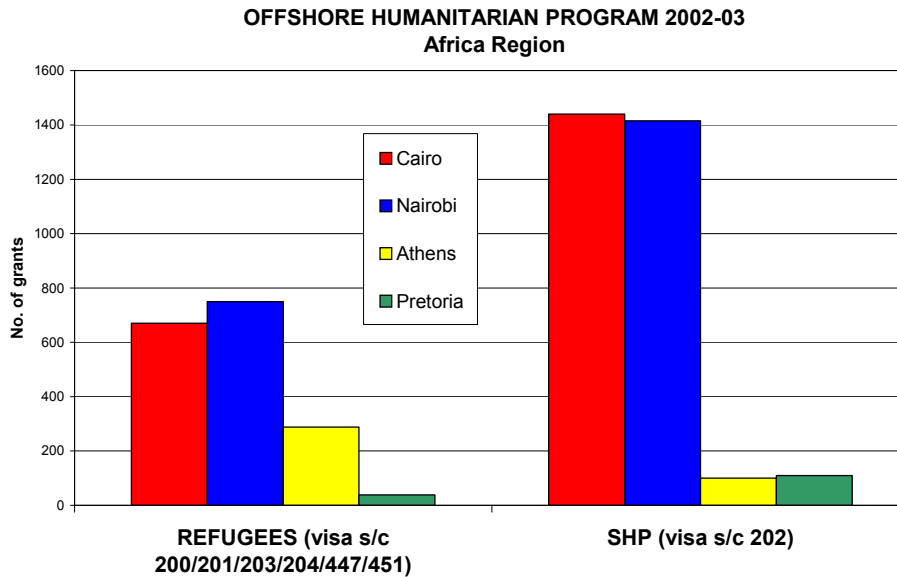
5. IDENTIFIED SETTLEMENT NEEDS

➢ Housing (especially for large families) - improve links with real estate agents to minimise discrimination based on race, family size, composition, etc., are required.

➢ Life/domestic skills training required (especially for those from camp or rural backgrounds) – including tips for dealing with private agencies and businesses, food hygiene and preparation, and public health matters. Resolve FM are currently delivering such programs.

➢ Financial pressure of paying back community the cost of the airfares and medicals.

➢ Delay in accessing mainstream services (eg. Centrelink, ATO, Medicare).

➢ Assistance with finding suitable employment, resume writing and coaching for job interviews.

➢ Mental & physical well-being of humanitarian entrants especially those who have experienced torture and trauma. Increase awareness within community about VFST and Early Health Assessment & Intervention entitlements.

➢ Refugee youth issues.

➢ Social isolation and lack of access to mainstream services.

➢ Women's issues including the increase in the reporting of domestic violence cases, lack of awareness of counselling services available to them, parenting skills, family pressures experienced when hosting newly arrived entrants, especially those with large families, and financial pressures to raise and/or pay back community loans.

6.   HYPOTHETICAL CASE STUDY

In order to understand the financial pressure placed upon newly arrived SHP entrants, an analysis of the expenditure of a fictional 8-member Sudanese family consisting of a husband, wife and 6 children aged 15,14,10, 6, 4 and 1. This budget is not intended to be accurate for all Sudanese families but gives a picture as to the financial pressure placed upon newly arrived SHP (visa s/c 202) entrants in the first 6-8 months whilst they endeavour to pay back the costs of their airfare and medical expenses.

- The family receives **$1,513.80 per fortnight** (excluding rent assistance).
- The cost of their airfares from Nairobi through IOM would be **$11,150** including the service fee.
- Let's assume they borrow the maximum amount of $4000 from IOM and the rest ($7,150) from their proposer or Sudanese community in Australia. If they pay back the community loan within 8 months and the IOM within 24 months, this equates to a **$490** fortnightly repayment.
- Let's assume their rental expenses equate to 25% of their Centrelink benefit (as is the case for public or transitional housing and cheap private rental with the rental assistance).

Item	Amount per fortnight	% of total income
Airfare Loan	$490	32%
Money sent overseas	$100	7%
Rent	$380	25%
Utility expenses	$100	7%
Food	$400	26%
Incidental expenses	$45	3%
TOTAL	**$1513.80**	**100%**

Breakdown of expenditure for a newly arrived South Sudanese family of 8 in the first 8 months in Australia

Utility expenses
7%

Rent
25%

Food
26%

$$$ sent overseas
7%

Incidental expenses
3%

Airfare Loan
32%