

# The South Sudan Historical Complexity

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Article History	Abstract
Original Research Article	<p><i>In this historical complexity of South Sudan, I am indebted to write with reference to the colonial impact of historical graphs on South Sudanese historical sources studies and the way of nation building. There are some historical writings which were paving the directions that South Sudanese historians may take them in a proper historiography.</i></p> <p><i>The writing intends to introduce the people of South Sudan into the historical development of education. It philosophies, principles and practices in education and to create an understanding of various social, economic and political factors that shapes its system of education.</i></p> <p><i>The methodology used in this research is qualitative methods. this is through existing review literature, by using available sources such as primary and secondary materials, includes some Journals, Articles, researches thesis and reference books to supplements the writings.</i></p> <p><i>The findings of this research is the knowledge of historical background of education, and the factors affecting the development of theory and practices of education; the early regional religious education in the Sudan in 14<sup>th</sup> -16<sup>th</sup> centuries during the Turko-Egyptian, Mahdia period, education development during the Condominium Rule and the Missionaries education.</i></p> <p><i>Therefore, the history and the historiography of South Sudan peoples, was neglected or intended left out. This is One of the motives or reasons which prompted the writing of this Article as a South Sudanese scholar.</i></p> <p><b>Keywords:</b> Sudan, South Sudan, Education, History, colonial Policies, writing, and historiography.</p>
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## Introduction

The South Sudan history where the citizens are proud of their origin and consciousness of them and their ancient heritage and they were proud of themselves on the history that is modest tracing back to the Ancient Kushite kingdoms. The present nascent country boundaries of South Sudan were demarcated since 19<sup>th</sup> century, political geography that reflect a historical core which has been in existence before the days of the Kush in central riverain in the northern Sudan. The ancient people of Kerima, Napata and Merowi, who were profoundly influenced by the Egyptian Pharaonic and the Byzantine, who developed their own cultures, customs and civilizations. Their language was called the Meroitic written language of historical monuments, Artistic attainments, Iron working knowledge

of melting Industry and some well urbanized communities that testify to their past activities.<sup>1</sup>

During the medieval Sudan and South Sudan, the Christianity entered the Nubian kingdoms who were politically and culturally highly advanced with their civilizations that spread to the whole Sudan and South Sudanese. The developed urbanized cities and villages with their artistic tradition which was manifested in the Christians Church like painting and pottery. Although the Nubians were still literate, the huge written documents which was present, they are largely in old Nubian and mostly from theological aspects, but generally small portion<sup>2</sup>

In 13<sup>th</sup> centuries, the Nubian civilization come to decline when the Arabs Muslim take over the former Sudan with the immediate intermingling with the Sudanese citizens and many were converted to embrace Islamic faith, assimilated into Arab culture and religion, and some adopted the Arabic language.<sup>3</sup>

In 1921, the Turko-Egyptian invaded Sudan led by Ismail, the son of Mohamed Ali who sequence like the way the Arabs came in 651 AD. Although the Sudanese courageously resisted the conquest, and it was the birth of a country for unity and stabilized the security in the whole country for a period of six years and exposed it to Islamic influences, and expanded its political hegemony further to South Sudan beyond their borders. They went to cover a large new territory in the Upper Nile region, Equatoria region and Bahr El Ghazal region, what later constituted the three South Sudan greater regions of South Sudan inhabited by Negroid peoples, and now Republic of South Sudan in 2011 when they got Independence through Referendum exercise, and who then been affected by Islam or Arab influences.

Therefore, it was the Christian and Islamic regimes who made some minor roads, towns, education, health and some small development projects in South Sudan provisions and it was also that time that the South Sudan people were subjected to extensive slavery by the Arab regime. Consequently, the seeds of hatred were already sown between the northern Sudan and South Sudanese identity to theconfrontation in Torit rebellion on the 18<sup>th</sup> /8/1955<sup>4</sup>.

Although, the Arabs north were lying little positive contributions of South Sudan and northern Sudan established an effective administrative system of rule, but with corrupt and oppressive policies, and the Turko-Egyptian regime was generally resented by the Sudanese who revolted in 1881, in Aba Island. The revolt launched by Mohamed Ahmed Ibn Abdallah El Mahdi, the expected Mahdi the prophet, who was a product of religious, political and economic objectives, who successfully thrown the Turko-Egyptian rule on 28/January, 1885, that resulted to the death of the British Governor in Khartoum Charles George Governor's. the Mahdist and his deputy who later become a successor. Khalifa Abdullah from western Sudan, and established a Mahdist state in all regions of Sudan which was modelled to theocratic system of the prophet Mohamed equitant to four caliphs of Islamic decadence. The Mahdist state saddled with several internal crises among the Awalad Al Belad (the relatives of the El Mahdi), and the external pressures made the country not stable and not last long.

The Egyptian government bent their ears in supporting the internal rebellion and it was not easy in regaining their lost territories which was delayed due to financial insolvency.

The British government was on the other side was so keen on protecting its imperial interests in Africa and safeguarding the Sudan from falling a part into the hands of other European powers such as France, Italy, Germany and Belgium to the Egyptian's government.<sup>5</sup>

After the collapse of the Mahdist state in 1898, the Anglo-Egyptian forces began the preparation to Re-conquest Sudan in the 1<sup>st</sup> September, 1898 where more than ten thousand Sudanese fighters brutally assaulted or annihilated by the Anglo-Egyptian forces. The Anglo-Egyptian destroyed the Mahdist at the battle of Kereri, and the independent existence of the Sudan was once more brought to an end.

The events of the Mahdi provoked much historical writing sources in the Sudan and the scholars abroad. The Sudanese mass make tremendous contribution to the government, and their encouragement was greatly in defense of the theocratic aspects of the revolution achievements. The Mahdist left a large corpus of manuscripts and publications which embodied his own proclamation and religious teaching.<sup>6</sup>

Among the contemporary religious written, who tried to discredited the Mahdist claim and the attitude of the Turko-Egyptian Administration to the Mahdist, who left elaborated archives in the early fifties which were later utilized by the professional's historians that marked the beginning of works of detached scholarship.<sup>7</sup>

The impact of the Mahdist state in general, and his teaching deepen the religious sentiment and sense of devotion among his followers called the Ansar, and it awakened them a sense of belonging to the Muslim world and to the modern Sudanese communities. The revolution was significant landmark in the struggle against the colonial domination, and the Mahdist was considered the father of independence and the liberator, and the reformer of the Sudanese from foreign rule and the leader who united the diverse ethnic groups into one united Sudan.

The contemporary European and the Egyptian historical writers on the 17<sup>th</sup> years of the Mahdist domination were mostly written by the people who were employed by the Egyptian government or actively engaged in propagating the military and intelligent campaign against the Sudan. However, they tended to be sensational and sometimes tendentious.<sup>8</sup> The writers were influenced by war propaganda to repress the anti-slavery campaigns rebellion, and the Evangelical imperialism and vengeance for Charles George Gordon's murder in Khartoum.<sup>8</sup> The Mahdist was called the false prophet to discredit his religious claimed and Khalifa Abdullah was depicted as a blood thirsty and barbarous disport; this was a propaganda of a verdict of the war, (Wingate, 1899)<sup>9</sup>

The biased claims made by Wingate were those of an unsympathetic officer who was a director of Egyptian military intelligence, was to see to it that the Mahdist state was destroyed, (Holt).<sup>10</sup> who was the first scholar to write the History of the Mahdi from the contemporary view to make the minds of the British public opinion for the eventual invasion of the Sudan to avenge the murdered of Gordon.

In the book of Naum Shuqayr, the Arabic account on the Mahdi, he worked very closely with Wingate had a passion for facts and the account to be carefully understood in the light of their purpose and awareness of subsequent substantial evidence, which the book contains a lot of reliable information that may perhaps not likely to be available elsewhere.<sup>11</sup>

In Rudolf C. Slatin, (1896)<sup>12</sup>, Fire and Sword in the Sudan, his writing was typically of ex-prisoners of the Mahdist revolution who later able to escape Slatin had been most valued treated prisoners with kindness and honored when he escapes and repaid his generosity by writing a book which emphasized every unpleasant activity, and distorted the motives of all Khalifa actions and had blackened his name for been a tyrant, a brutal and blood thirsty leader with deemed future to the generations

The establishment of the Condominium administration by the Great Britain and Egypt in 1898, coined the same spirit in 1908, and Lord Cromer the British consul in Egypt; Quote, "The canon which swept away the Dervish hordes at Omdurman proclaimed to the World that on England or to be more strictly correct on Egypt under the British guidance, had develop the solemn responsibly of introducing the light of western civilization among the sorely tried people of the Sudan."<sup>13</sup>

### **The Complex of the Colonial policy in South Sudan**

The condominium Government of Britain and Egypt over the Sudan where, Britain was the stronger partners of the two countries had the lion's share in power shaping the future of the Sudan. The establishment of an administration, had marked the beginning of the effective policies of western ideas and practices that later resulted in the introduction of secular system and missionary education. The condominium rule first task was to suppress the Mahdist rising new crisis which continued up to 1912, fearing a resurgence of the Mahdist sons and his leading followers who were either imprisoned or closely watched; "while his prayers book the Ratib" was generally banned.<sup>14</sup>

The condominium fear religious zeal might have hindered their educational policy and the present of hundreds of Khalwas or Quranic schools all over the country which constituted the basis of Islamic education was feared likely to stimulate religious fanaticism. Educational designers of

modern curriculum in the Sudan and South was recommended that acknowledge of the religion should be modified to suit with instruction in secular subjects. It was said that religious education beyond the basic tenets of Islam was superfluous and dangerous.<sup>15</sup> Although the Khalwas were retained in Sudan and South Sudan, it was to meet some of the society requirements, and they were considered unsuitable for the promotion of modern secular education, and consequently an alternative system was set and developed.

The colonial educational policy only narrow in scope and limited in content which was tailored to meet a colonial policy basic requirements of; clerk, technicians, junior administrators, accountants, health workers, veterinarians and teachers etc. the task of implementation these objectives fell first on creating Gordon Memorial College, which was intended to bestow civilization and to measure education on the people of the Sudan. It was through Gordon Memorial college which began as an elementary school and later developed into the highest educational Institution in the country that embracing post-secondary education that was influenced the western European culture. The importance given to English language that associated with the western ideas side by side rule which sometimes created tension.

The new government schools were looked upon with grave suspiciousness and were boycotted by some people on grounds that it would weaken the Islamic culture and values.<sup>16</sup> Therefore, the Arabic language and Islamic dress of Jallabiya were deeply rooted in the Arabized Sudanese society, and definitely to remain faithful to their Islamic traditional culture. The attitude of most Sudanese perpetually constantly remained an obstacle to government policy of "Native Administration" similar to that of Sir Lugard in west Africa Ghana as being contrary to Sudanese interests and the modern political concepts. The Sudanese objected to the establishment of Christians schools (missionary) on principle, but later they insisted that on the right of Muslim children to join those missionary schools without attending the Bible lessons. The creation of public own and non-government schools was a corollary of Muslim reaction to missionary education. Hence, that the achievement of the graduates of Gordon college and its successor, the University of Khartoum are of relevance to eye witnessed to the Sudanese people.

The most well learned Sudanese were indignant at the persistent use of terms such as re-conquest of the Sudan. This is to describe an act of naked aggression and colonization. However, the government tried their level upon the minds of the school children through Arabic Readers in thirties and forties. The historical emphasized was given to the British Great Hero Lord Kitchener who

had conquered the Sudan and laid the foundation of progress.<sup>17</sup> General Gordon was also given similar attributes, although it was the British scholars who were the pioneers in the study of Sudanese archaeology sites and the writing of the Sudanese History. General attempt perhaps to belittle the Sudanese heritage and to blur Sudanese identity that coupled with the defeat of the Mahdist forces at the battle of Kereri that enhanced the Sudanese people in attachment General to the Islamic history and Arabic literature. The Sudanese poets and writers phrased the traditional values of Islamic.

### **The British Educational Policy in South Sudan**

The British education policy in South Sudan was through administrators working in the South, it was deepening cultural ethnic differences among the South Sudanese Christians and Muslims. They created separate education system in the three regions operate parallel. The Christian missionary societies from UK, Italy, and U.S. A were given a free hand to conduct their evangelical theology and educational activities. However, a great Christianization of the South Sudanese was achieved and a system of education equivalent with that of the Northern Sudanese regions. The missionaries and government officials propagated the unpleasant slave trading in the South in 19<sup>th</sup> century and the Arabs were discredited for their actions and practices to the people of South Sudan. Hence, the collaboration between the Arabs north with the Europeans role who engaged in slave trade, and others penetrated deeply in most South Villages in search of elephant Tusk, lion's skins, leopard skins and Iron Ore. The missionaries discourage South Sudanese communities from using the Arabic names, language and wearing the Arab customs or dress, and the facets of the Islamic religion and culture were completed erase from the three regions of South Sudan such as Equatoria, Bahr El Ghazal, and Upper Nile creating some areas no man land, a cultural development of the north, that prompted the Torit rebellion on the 18<sup>th</sup> /August, 1955, a few months before the declaration of Sudan Independence in 1956, January, 1<sup>st</sup>.<sup>18</sup>

### **The Renaissance of History Writing**

When Sudanese people end their struggle, and that paved the way for Independence in 1956, the Sudanese national leaders who referred history of their forefathers extensively impress the masses with the past events to inspire confidence. This words were a sense of history to bewilderments that the colonization had left to them. The national leaders and the educated elite used their knowledge of history as an important instrument in the process of nation building. The intellectuals dishonored most of the history documents, articles and journals written during the colonial government by non-Sudanese and South Sudanese

because it was lacking in objectivity which they were projecting a British or an Egyptian Arabs point of view.

However, it become fashionable in Sudan and South Sudan like many other Africa newly independence states who practically speak of decolonization history from the national point of view. By these approaches stressed what is relevant to the process of nation-building to reflect national origins, identity sense of continuity, ability to cope with new circumstances in the future. The discourse of discovering the past and projecting it into the future was essentially connected. The process of Re-writing history is part of tremendous work which aims at indigenizing it to suit indigenous cultures and national interests. The work covers a wide spectrum in politics, economic, cultures, social and history of several host topics to the majority of people who are well entrenched in the Sudanese civilization. The works was so huge and a formidable because it involves direct conflict between Islam ideas and western civilization.

The Writing of history is after all a continuous process of re-examining the existing the historical records of knowledge in the previous discovery of new information such as archaeological, archival, books, accounts or oral history which applying a new or more objective methodology with a new philosophical or ideological approach. The research and assessment differs from person to another, but it has a certain approximation to the ultimate historical truths.<sup>19</sup> An operation is not restricted to the newly Independent African states, but is a recovering phenomenon.

Categorically, it seems that it is very difficult for historians be he a south Sudanese or a foreigner to assume full detachment or complete objectivity when handling his data or sources of history. The historians is a product of a number of internal and external factors that influence their temperature moral stand or judgement, and it would probably and likely that they would reflect in their writings with some hidden prejudices, particularly when they involved in matters pertaining to imperialism and Marxism.

The decisive and distinguishing factor between the North and South seems to be a sense of belonging which has its roots in history and its conferred by birth and culture. The South Sudan completely isolated from the north until embittered by decades of subsequent hostility and it was administered separately until threshold of Independence in 2011, the South feels to be an African, thence, the Arabs were proud of his connections. It was these reasons the South Sudanese see the problem and fight for racial equity, to struggle for their freedom from 1955-1960's the Anyanya moment.

### **Historical writing in South Sudan**

Little historical knowledge was not known of what was taking place in the South prior to the Turko-Egyptian occupation in Sudan and the Condominium rule, the South Sudanese in 19<sup>th</sup> century. In the North, there was weak Christian Kingdom of Merowi and Sennar which had been overthrown very easily by hosts of Arabs from Arabia and Egypt. The Arabs racially were assimilating the indigenous population and imposed their languages, religion and tribal structures throughout the Sudan. The South was unknown to the outside world because of difficulties they encountered of access and hostility attitude of South Sudanese people or tribesmen.

The South Sudanese ethnic groups suffered from the synopsis of the Turko-Egyptian rule in 1820-1881, when it was known as Mohamed Ali Pasha period, and from 1885-1898, it was the era of the Mahdist. Therefore, in these periods, South Sudanese experienced the unrelieved tragedy of the slave trade, and in which the Egyptians, Northern Sudanese and the white traders took part in the exercises. Slavery was brought to an end by the Anglo-Egyptian occupation of the Sudan in 1898. It was unfortunate that the condominium rule did not succeed in dissipating the impression left by the slave trade on the people of South Sudanese. quote; "We all known that South Sudan has a rich and very ancient past; but the tradition of institutional writing up to now was very scanty on a few narrative Articles have survived" Duncan, (1992),<sup>20</sup>

Prior to the cited quote, South Sudan Independence in 2011, the British colonial administration had little educational infrastructures established in the South Sudan, and Christian missionaries assumed responsibility for formal Education. South Sudan suffered during Sudan's Civil Wars (1955-1972; 1983-2005)<sup>21</sup>; the national authorities curtailed missionary activities, an attempted to "Arabize" Southern Schools, and closed them in 1962-1966, and expelled all the missionaries who were operating in Southern Sudan.

The missionary during those years had approximately less than the present 54 Primary, Secondary and Technical (Vocational) schools, many of these schools were established during missionaries in (1956-1972) after the Addis Ababa Agreement and others after Civil war (1983-2005), which the formal government Sudan destroyed many Churches schools in the area under control. Nevertheless, a number of teachers, Catechists and students ran away and become refugees in the neighboring countries, and at present many schools become operational in the Catholic Church of Archdiocese of Juba.

In the South Sudan now much emphasis is placed on acquiring a University education and after completion of Secondary and technical education and not enough or obtaining life sustaining practical skills.

## **The Condominium Administration in the South Sudan**

When General Lord Kitchener took over the Sudan from the Mahdist rule, Anglo-Egyptian brought the South Sudan into close contact with the North as early in 1902. The Condominium rule decided to administer the two regions separately and the idea was something new in the country. General Charles Gordon had made a similar request to the Khedive of Egypt when he was a Governor of Equatoria after knowing the differences between South Sudan and the North, geographical, culturally, religiously, racially and economically that necessitate the decision.

The Christian missionaries were allowed to convert the South Sudanese people who were considered to be (pagans), and teach the English language to become the official language in the South Sudanese three provinces and it meant to be a *lingua-franca* and Sunday was the only for rest day of the week and also for the foreigners who resided in the South.

The other aspects in the differences in administration was that the North had opportunities to advance in development economically and educationally, while in the South they emphasis in maintaining law and order. It was only the missionaries who made an elementary education in the South. But in 1927, the government began to subsidize mission schools and in 1946, they also began to lost the ground because the mission schools were better funded. In 1948, the South began to have one Secondary school at Rumbek.

On the economic side, the government founded the Zande scheme in which was 20,000 square miles of Zande land and it was distributed between 180,000 Zande grouped in villages of fifty families each family having two –three square miles of land in which each family was allotted an area of 30-40 acres for cultivation on a long term grass rotation system. The scheme had as its object the self-sufficient of the South to enable them to produce a satisfactory amount of manufactured goods. By 1948, cloth, sugar, and soap were being produced and sold throughout the South. The Equatoria projects Board (E.P.B.), manage the scheme under the charter provided by the Governor General.<sup>22</sup> The South Sudanese were trained in commerce and trading the produce of (E.P.B), until they had learned enough to run their own businesses. The scheme was proved successful and had it continued for a couple of decades, and the South might have gone to a new horizon. In 1946, unfortunately the policy had change this did not happen until the government refrained from making any move regarding the unification of the South with the North. It was decided that the unification carried out.

We all know that South Sudan has a rich ancient past, but the tradition of historical writing to the present was very

scanty and only a few narratives articles have survived. These are written in English and some in Arabic bear a resemblance at least methodology on South Sudan by then written in the form of historical annals, recording what they heard from their elders through the words of the mouth or oral and what they had witnessed. They also wrote some genealogies and biographies, the writing that reflected the growing national awareness and identity. The South land's outside their own demand hardly and used their curiosity.

When writing the consent with the narration of events rather indulging in analyzing and criticizing in their comparing data. They were undoubtedly unaware of sophisticated definition of the philosophy of history remained by the great historians. History is a science of five principles, manifold uses and noble purposes. It informs us about the people of the past, the kingdoms, kings and queens policies. The writers of history require many sources and varied knowledge, and it's also requires keen judgement and carefully scrutiny to lead the historians to the truth and a way from lapse and errors. The writer must place on simple narrative as transmitted without writing the roots of custom, the foundation or politics, the nature of civilization, the circumstances of human society and without comparing far with near, past and present to avoid danger of slipping and stumbling from the right road.<sup>23</sup>

The infusion of colonial rule, western ideas and the Arabs adoption of modern techniques of historical research, and the picture change drastically with the new development in writing history in South Sudan concepts of historiography in the new clearly revealed in the spirit of modern South Sudanese historians tackle their research and data collections. Instead of the traditional annalistic approach, the South Sudan historians tended to adopt a unified curriculum themes, incorporating one subjects or period of time in the National Universities of South Sudan colleges. There is also a shift from concentration primarily on political and military history towards cultural, social and economic aspects, and at the sometimes more attention is beings given to the study of ideas and Institutions.<sup>24</sup>

Another western influence was the utilization of ancillary sources for instance archaeology, travels books, inscriptions, linguistic, personal notes, biographies, memories and social anthropological evidence for interpretations of historical data and gaining more insight into society contemporary South Sudanese historians, and their European colleagues have come to document their writings in detailed footnotes with full biographical citations. The South Sudanese historiography are different from the Impact of modern European concepts such as nationalism and democracy and eras of medieval and modern were adopted.

The Independence of South Sudan in 2011, and before the Independence, historiography dates from the establishment of other South Sudanese Universities such University of Juba, Upper Nile University, Bahr el Ghazal University, Dr. John Memorial University, Rumbek University and others newly established, South Sudan students were specialized in history. However, newly established Universities with the new national curriculum of history. In the Universities endeavors to develop historical writing on a scientific basis, national historians were gathered by the history Department University of Juba, invited all the historians of various Universities from their perspectives Faculties Schools, colleges of Educations and intellectuals for a workshop to discuss South Sudan history in collaborations with our historians' counterpart Professors from Britain and Norway Universities.<sup>25</sup>

In the workshop, and to some South Sudanese historians and intellectuals, University of Juba appeared like an exotic plant that had not struck deep roots in the South Sudanese terrain. In the workshop all historians felt that the necessary transformation could only be achieved through more involvement in society in discovering the origin of South Sudanese societies and appraising its heritage and potentialities, with these the historians could intent to southernized the Universities philosophy and content or curriculum. Hence, the need for creating South Sudan oriented studies and new avenues of research on South Sudanese in the field of humanities and social sciences. They also interested in promoting research on South Sudanese forlore, oral traditions, materials cultures, indigenous languages, Arabic dialects and other foreign languages so that historical data and publishing historical studies.

The South Sudanese scholars, historians and historiographies also much indebted to the contribution of history writing associated largely from Britain, Sudan, Uganda, Norway, and Kenya Universities on their perspectives return countries, and they are interested in South Sudan history, or studies. The writing of the South Sudanese historians set out elucidate the impact of Islam and Arab culture on South Sudanese.

Reflecting on the objectivity of any non-South Sudanese historians, they claim for rewriting the history of the country to continues, and still some South Sudanese historians that they would like their history of their country to be written by the South Sudanese. Although this not mean that research in South Sudan history was a prerogative of national scholars only. The fear is that foreign historians may no matter how scientific or unprejudiced they be, would perhaps be less sympathetic in matters pertaining to the process of national building or national interest of the insistence on full South Sudanese

participation seems to be a matter of national pride that hinges on a psychological factor. Therefore, there is a need on more South Sudanese historians to involve in writing their own history and gaining prominence in the world of scholarship and the more the new nation is conscious of its own past achievements, the less important the ideas of rewriting national history of the country.<sup>27</sup>

The participation of the foreign historians will stimulate the intellectual exchange of views and will help in checking parochialism. It is also through an objective and scientific approach that the truth will emerge and human knowledge will evolve.

### **National Identification in the process of South Sudan Nation-Building**

References have been made to the lack of confidence that developed the three regions of the South Sudan or the ethnic groups after the independence of the country in 2011, and even before that during struggle movements, also during the colonial rule and Addis Ababa Agreement of the Sudan. The British Administrators realized that the well-being of the economical and educationally in South Sudan was less developed. The South Sudan policy came too late to promote a common outlook and a sense of identity.

The Torit rebellion of the South Sudanese in August, 18<sup>th</sup> 1955, that later developed partially into military movement between the two sides and lasted for seventeen years. The military government of General Ibrahim Aboud of 1958-1964, refusing the South Sudanese in granting Federal rule to the people of South Sudan and continued its policy of unifying the country by hook and crook, by August, 1964, the Government realized the futility of its policy and invited a free discussion between the South Sudanese and northern Sudanese. Although the military Government was thrown out by the October Revolution in 1964, hence the northern and the South Sudanese participated and whole issue was discussed at the Round Table Conference on the problem of the South in March 1965. Despite the start of the dialogue each side held fast to its guns and searched for historical evidences to support its position, where the northerners threw the blame on the British colonial rule, the church and the separatist tendencies, and the South Sudanese accused the northern Sudanese slave-traders and continued domination of the South provinces by the North.<sup>28</sup>

The crisis was solved courageously by the May Revolutionary Government led by Mohamed Jaafar Nimeri in Addis Ababa Accord, where the South was granted local Autonomy to control regional government of the three Regions of the South. The regional was enacted in the South Sudan provinces self-government Act 1972, 3<sup>rd</sup> March. Having solved partial political aspects of the problem and recognizing the existence of cultural diversity within a

united Sudan. But there was still need to consolidate national unity and to evolve an integrated identity for the whole country.

In the discussing the necessary principles in building a united nation, Natale Olwak Akol Alawin suggested that “we must focus more and more on what unites the citizens than on inherent differences or what divides our society”.<sup>29</sup> within the same spirit in mind, the writer discussed the interaction of some aspects of African and Arab culture in the former Sudan and emphasized parts of similarities and elucidate the historical meaning of the word Arab and emphasized its cultural connotation. The northern Sudanese people are Arabized Africans and they are not pure Arabs and the South Sudanese people are negroids and not pure negroids.<sup>30</sup>

The Juba Conference of 1947, the Declaration of Sudan Independence and the overthrow of the November Regime were occasions in which South Sudan showed solidarity with the North.<sup>31</sup> The history of the Sudan and South Sudan shows that where strains of power struggle and threats of indiscrete assimilation are removed through decentralization and the freedom of social intercourse was granted, symbols of identification may be accepted temporary or rejected on the South Sudan basis of their own appeal or new strength.<sup>32</sup>

The influence of the western critical thinking and the modern techniques of historical research and writing is evident in the writing of most contemporary South Sudanese historians. The impact has on the whole people of South Sudan been very useful, and one hopes that it will ultimately lead a more balanced approach and a more accurate historical reassessment of the truth. It is not my intention, hence, to pass any critical judgement on contemporary South Sudanese historical writing, but rather to give examples of what was written and that indicate to what extent it has progressed.<sup>33</sup>

Although the majority of South Sudanese academic historians were well versed in English language, most of them used English for research writing and addressing themselves to the South Sudanese nation, regional and the World at large. Those who write in English, then only to learn journals, theses, articles, academic Conferences, seminars and workshops. Therefore, concentrating broadly on English for writings, and some reference to historical research contributions, either foreigners or South Sudanese South Sudanese.<sup>34</sup>

### **Conclusion**

The problem of South Sudan was one of the tedious causes of great internal strain in Sudan and part of neighboring Regions and the World at large. The crisis has been early expressed on the condition of the Muslim and Negroid

South Sudan, where else education was under powerful missionary influence and under the northern Muslim's threats.

I therefore, indicated earlier the process of writing history is a continuous one and it is perpetually being re-written owing to the research discovery of new historical data or the adoption of new philosophical approaches and techniques or doctrines. There is much ground has been covered, yet there is a great deal awaits attention. Indeed, the possibilities of further investigation are so numerous that one can specify only a few examples; the history of the Christian Kingdoms in the Sudan, the pre-nineteenth century South Sudan, the condominium rule or government and the independent of South Sudan. There is also need the earlier periods with dearth of written sources and a need in conducting intensified archaeological surveys and collecting oral data in the field of economic, social and cultural history of South Sudan.

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