



Boston University Academy Model United Nations Conference VII

Saturday, February 2nd to Sunday, February 3rd, 2019

Boston University Academy

Boston, MA



JCC: Organization of African Unity

Dear Delegates,

My name is Duncan Peckham and I will be your chair for JCC Sudanese Civil War: Organization of African Unity this year. Your vice chair will be Surya Sakhamuri, a freshman at Boston University Academy. I am a senior at Boston University Academy, and this will be my second year participating in BUAMUN. Last year I was a vice chair for a JCC. Outside of BUAMUN, I lead the chess club and am on the Fencing and Ultimate Frisbee teams. I am excited to chair for this crisis and look forward to hearing from all of you.

In committee, we will operate under a modified version of the parliamentary procedure, reverting to a permanent moderated caucus rather than a speaker's list. We will review this, and other procedural matters, for all new delegates at the beginning of committee. If you have any questions about research, writing a policy paper, or anything else, please don't hesitate to email me (address below). I am looking forward to meeting you all this February!

Sincerely,
Duncan Peckham
dpeckham@bu.edu



Introduction to the committee

Our committee will be a part of BUAMUN's joint crisis committee: Sudanese Civil War. There are three groups in this JCC, who will each have a committee: Sudan, South Sudan, and the Organization of African Unity(OAU). This committee will be the organization of African Unity, and I will take the role of chairperson Mengistu Haile Mariam. Each delegate will be a commissioner, and although debate will consist of cooperative discussion that leads to unified decisions, individual delegates will possess portfolio powers, which can independently move the simulation forward. In committee, rather than defaulting to a speaker's list if there are no procedural motions or points, we will default to a moderated caucus.

How to write a position paper

All of the BUAMUN joint crisis committees require position papers from each delegate. Position papers are short pieces of writing indicating a delegate's stance which contribute to a chair's perspective regarding awards. A position paper should be approximately 1-2 pages, double-spaced, and should include the delegate's reaction to each of the topics.

Delegate: Duncan Peckham

School: Boston University Academy (Your school here, not necessarily ours.)

Committee: Sudanese Joint Crisis

Position: Chairperson Mengistu Haile Mariam

Please make sure to change the header so it is appropriate to you and your committee.

There should be one position paper from each delegate about the Sudanese Civil War and the Organization for African Unity's role in it, with a focus on that delegate's position in the committee. You should conduct additional research to write this paper. See the "Suggestions for Further Research" section at the end of this guide, for helpful researching resources.

Country Background



Map of Sudan during second World War

Sudan is a country in north-east Africa. Sudan was home to the ancient kingdoms of Kerma and Kush, as well as being controlled by some Egyptian kingdoms. In the seventh century Sudan was settled by Muslim Arabs in the north-east. Before South Sudan split from Sudan, Sudan was the largest country in Africa¹. The population of Sudan in 1983 was around 20 million, of which approximately 30% lived in South Sudan².

The people in Sudan are divided between the predominantly Arabic north and the predominantly Christian south. The differences between these two people groups led to the first Sudanese civil war from 1955 to 1972. After this war, South Sudan gained some autonomy, however, the north imposed Islamic policies on the south shortly after, which led to the second Sudanese civil war.

Organization for African Unity's relationships with Southern and Northern Sudan

The Organization for African Unity has collaborated with the Intergovernmental Authority on Development (IGAD) on mediating the dispute between the south and the north. The OAU, however, has refrained from interfering too much to prevent provoking a further conflict.³

¹ Encyclopedia Britannica

² Fifth Population Census of Sudan

³ The Organization for African Unity and Its role in Regional Conflict Resolution and Dispute Settlement

Topic I: Religious Tensions in North and South Sudan

The majority of Sudan is Sunni Muslim, characterized by tariqahs, or Muslim religious brotherhoods. A small minority of people follow various animist religions, and each ethnic group of this minority has its own version of an animist religion. Animism is the belief that natural objects and phenomena possess souls. Christianity came to Sudan in the 6th century, but declined after the rise of the Muslim rule in Egypt, and Egypt's rule of Sudan. Christianity again rose to a significant minority after 19th century colonialism.⁴

The south of Sudan has not been as influenced as the north by the Arab rule, and remains more indigenously African, with a western and Christian leaning, because of the oppressive Arab rule in the past. It has been hard for the south to fight Arabization, and see Christianity as an effective way to combat it. The British, whose western culture has influenced the south, fought against the Arab slave trade. The British spread Christianity through comparatively peaceful means, by providing education, health services, and other social services. Some missionaries worried that Christianity was harder to convert to, requiring a baptism, whereas Islam only required a recitation of a phrase.

The Arabic language was the predominant language of northern Sudan and Islam. The south, whose languages were split up among various indigenous languages, came to adopt Arabic as a lingua franca. As Arabic is the language of Islam in Sudan, this threatened the south again with Arabization.⁵ Tensions have always been high between the two groups because of their cultural differences, but they grew as the north tried to impose Islamic laws on the south. After the south gained some autonomy, the north placed Sudan under Sharia law, and divided the south into three provinces. This was met by backlash from the south, who resisted the Islamic law imposed by the north.

Topic II: The Addis Ababa Agreement

In 1972, the Addis Ababa agreement was signed, which ended the first Sudanese civil war. This led to the unification of the three southern provinces of Sudan, and granted the southern region autonomy, which allowed them to legislate for themselves. This greatly helped the economy of Sudan, as money which was previously going towards the war could now be spent on the petroleum industry, and their production of sugar, wheat, and cotton. While this surge of money from both the government and foreign investors originally helped the country, by the 1980s Sudan was in an economic crisis. There was little planning for projects, and the plans that were made were in a state of flux. There was no centralized group to oversee economic projects, which led to different ministries creating, and taking loans for, overly ambitious projects. Instead of what could have been an economic boon for Sudan, the country fell into economic ruin.

The Islamic National Front (NIF), led by Hasan al-Turabi, fought for control of the Sudanese government throughout the 1970s, and by the 1980s controlled much of the Sudanese

⁴ Encyclopedia Britannica

⁵ <https://www.meforum.org/articles/other/sudan-civil-war-and-genocide>

government. The president of Sudan at the time's own political party was failing, so he became increasingly reliant on the help of the NIF. Turābī became the attorney general, and began implementing more Islamic laws into the new constitution. The president, Gaafar Nimeiri, became convinced by the NIF that the Addis Ababa agreement was a mistake, and in June 1983 divided the southern region back into three provinces.⁶ These three provinces, however, felt closer with each other than the rest of Sudan, and this division only served to decrease their say over what happened in the south, as they lost their autonomy, and had to obey the north's laws.

Topic III: Sharia law in Sudan and the Criminal Act of 1991

In 1821, the Turko-Egyptian invasion of Sudan led to an oppressive rule. The government was corrupt and unjust, and the Mahdist led a revolt, which led to the independence of Sudan as a country. After a fight with the Mahdist forces led by Muhammad Ahmad, the British and Egyptian forces withdrew from Sudan in 1885. Muhammad Ahmad disagreed with the abolition of the slave trade, which was Sudan's main source of income, as well as with the appointment of Christians into high government position. The independent Sudan was founded as being pro-slavery and anti-Christianity, two principles which southern Sudan disagreed with. Having to follow northern legislation, then, was difficult for the South.

In 1965, the Islamic Charter Front, which espoused the beliefs of the Muslim Brotherhood, had a minority of the votes. But in the same year Ḥasan al-Turābī returned from France, and became the leader of the Islamic Charter Front, renaming it the Islamic National Front. From 1973 to 1979, the orthodoxy of Shari'a law was at its low point in Sudan. There were even four women justices in the Shari'a court system. In 1979, however, the judiciary was reorganized, and in 1983 President Nimeiri proclaimed that the only law in Sudan would be Shari'a law, and his proclamation was implemented immediately. This started the second Sudanese civil war, as the south was vehemently opposed to Sharia law.⁷

In 1991, the regime doubled down on its position, declaring the war in the south a holy Jihad. A Jihad is a war against the enemies of Islam, which the north considered the south because of their Christian values. This act, called the Criminal Act of 1991, replaced and extended the previous code from 1983. Students were forcibly sent to fight in the south, and were called martyrs upon their death. This new code also introduced apostasy as a crime, which meant that defecting from Islam could be punished by death. As the south was predominantly Christian, the lives of those living in the South were threatened by this act.

⁶ Encyclopedia Britannica

⁷ *Islamic Law and Society*, 51.

Questions:

- How has the north's declaration of Jihad changed the war?
- How has the south responded to the north's policy changes?
- How does the dominant religion in your country affect your relationship with the two sides?
- How has Sudanese policy been shaped by their religion?
- What should Sudan focus on economically?
- How was Sudan changed by the implementation of Islamic laws and the south's loss of autonomy?



Sources:

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Islamic Law and Society in Sudan, Carolyn Fluehr-Lobban, 1987.

