

# Employing the Common Ethnic Origins of the Sudanese Population to Build a Framework for Citizenship Education

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**Abstract:** Sudan is challenged with the weakness of the concept of citizenship, ethnicity, tribalism, and secessionist tendencies threaten its survival as a cohesive state. This research aims to employ the common ethnic origins of the Sudanese population to build a framework for citizenship education to suppress these challenges. The research applied the inductive-analytical approach based on relevant published scientific research. It has been shown that Sudan ranks thirty-fifth in the World population, third in the Arab world, and ninth in the African continent. Sudan's population is predominantly young, with annual growth rates of 2.7% and a low general density of 24.7 individuals/km<sup>2</sup>. It has a mixture of approximately 570 tribes, divided into 57 ethnic categories living in different geographical regions. This ethnic and tribal composition resulted from the mixing of Hamites, Semites, Nilotic, Bantu, and Arab tribes alongside Nubians of ancient Cushitic or Pharaonic origins. They speak more than 400 languages and dialects since Sudan took the form of a unified state during the British colonial period. Modern scientific research confirms the existence of genetic mixtures among the Sudanese tribes. This appears in the genetic map of the Sudanese, which is characterized by antiquity and connectivity. It has been proven that 90% of Sudanese women carry genes that have been connected without interruption for the past hundred thousand years. There is also genetic variation as a result of recent migrations and demographic events that occurred mainly in Asia and Europe. The Y chromosome was found in 15 groups of Sudanese males who represent groups that are not related to each other and represent the three linguistic families in Sudan. The value of the combined power of exclusion is equal to 0.9999981, and the value of the combined match of probability is equal to  $7.4 \times 10^{17}$  among a group of Sudanese representing various ethnic and linguistic groups. Also, haplogroups A, B, and E are found primarily in groups that speak the Nilo-Saharan language, while haplogroups F, I, J, K, and R are found among groups that speak African-Asian languages. Based on these scientific data, an educational framework for citizenship was built to be applied across formal and non-formal education in Sudan.

**Keywords:** educational framework, citizenship, ethnicity, genetic sharing, educational framework, geographical cohesion.

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## 1. INTRODUCTION

Sudan is characterized by demographic characteristics that place it on the list of societies with rapid population growth and the predominance of young age groups. Similarly, there is a diversity of its tribal and ethnic composition. These realities have created a situation of instability that needs scientific research so as to provide an effective environment for a stable Sudan. Consolidating the concept of citizenship through formal and informal educational systems is essential here, to support Sudan's stability and to preserve its geopolitical identity.

It has become important for modern countries to achieve a significant degree of the concept of citizenship through educational, social, and political practices based on their philosophy of education and religious beliefs. There are various educational and social institutions responsible for establishing awareness of the concept of citizenship among different educational and societal groups. This will inevitably affect the different sects of society since the concept of citizenship has

the opportunity for a country to survive and prosper. Here, the Draft document of the Political Agreement in Sudan in 2023 stated that “citizenship is the basis of rights and duties that are based on equality between citizens without gender, religious, cultural, ethnic, linguistic, regional discrimination, or due to social and economic status, disability, or any form of discrimination” (Draft of Political Agreement Document, 2023, p. 2).

This research is concerned with building a framework for citizenship education in Sudan based on scientific facts about the common ethnic origins of the Sudanese population. This will help in community awareness and preserving the country’s unity. This is important because education at its various levels is in constant need of reforming its strategic practices to achieve higher levels of performance. Here, different educational institutions have to know the nature of practices related to the concept of citizenship and how they can influence this. The analytical methodology was adopted by making use of available scientific sources related to the research topic.

## 2. THEORETICAL CONCEPTS

A citizen is defined as a person who is a native of a country or who has been naturalized by that country, has loyalty to the government, and is authorized to provide protection from it (Merriam-Webster Dictionary, 2023). The term “citizen” was derived from the term “citizenship,” which is defined as the status or condition that makes an individual a citizen of a particular country (Oxford Languages, 2023). Citizenship may be due to the relationship between the individual and the state, and between individuals within the state (Herbert et al. 2001). The concept of citizenship is considered more complex than many people think, and even the “very few” concepts available about it impose some important restrictions and obstacles on the behavior of individuals and groups (Kymlicka, 1997).

The concept of “citizenship education” contains many ambiguities and tensions that are associated with the concept of “citizenship” (McLaughlin, 1992). Ideas and practices of citizenship are fluid and contested. Over a long period of time, the term citizenship has gained a reputation that has an old character that is not in keeping with contemporary times. It included ideas about loyalty, patriotism, and the image of obedient citizens whose minds were filled with the claims of state-populist allegiances. More recently, the call for citizenship has become a response to the systematic move towards narrow individualism, and for others, it is a response to the dismantling of the welfare state, the sweeping away of local democracy, and the increasing power of the state. But the demand for it remains meaning that something remains unfulfilled (Carr, 1991).

In the ancient Greek definition of education for citizenship, we can identify a model of rationality that is inherently political in nature, values, and has a vision. This model of education is seen as fundamentally political, designed to teach citizens how to contribute intelligently and actively to civil society. Moreover, intelligence is viewed as an expansion of values, a manifestation and mastery of the good and good aspects of life, and thus education is not intended to train (Giroux, 1980).

Education for citizenship includes developing knowledge, capabilities, and confidence so that people can make their own decisions and take responsibility for themselves and their communities (Young Citizenship, 2023). It also includes actions related to developing knowledge, capabilities, and trends in social life and democratic life and is always linked to the state. It also prepares individuals to become good, responsible citizens who have the knowledge and skills to contribute fully to democratic societies (IGI Global, 2023). At the highest abstract level, there is consensus that the primary goal of citizenship education is to develop good democratic citizens (Schugurensky et al. 2003).

Growing knowledge and insights into ethnic, cultural, linguistic, and religious variation in populist states around the world have highlighted new questions and possibilities about educating students for active citizenship. The increase in international migration, the tightening of national borders, and the demands of ethnic minority groups for their rights, which escalated in the 1960s and 1970s, along with the growth in the number of populist states, made the new concept of citizenship education essential in this global era (Banks, 2008).

An ethnic group is defined as a group of people who share the same culture (beliefs, values, and behaviors), language, religion, ancestry, or other characteristics that are passed down from one generation to the next. They may come from the same country or live together in the same area (NCI Dictionaries, 2023). A racial group is a group of people known by their reference to race, ancestry, color, nationality (including citizenship), or ethnic or national origins (Lawinsider, 2023). Race is considered a social concept, not an ethnic concept, and the world's population is no longer classified racially but rather is classified into population groups, most of which share their genetic genes (Al-Hussein, 2015).

The concept of genetic ancestry refers to information about the people from whom a person is biologically descended, including their genetic relationships. Genetic information can be combined with historical information to extrapolate where an individual's ancestors lived (Genome, 2023). Inheritance is also called biological inheritance, which is the passing of traits from parents to children through sexual or asexual reproduction, where the cells of the embryos acquire the genetic information of their parents (Wikipedia, 2023).

### 3. SOME LITERATURE REVIEWS

Populist states need to build new ideas about citizenship and citizenship education to accommodate new population groups but they also need to strengthen national unity. These populist, multicultural countries also need to work to strike a balance between unity and diversity and to transform education for citizenship to help students develop their well-known cultural, national, and global impressions and loyalty to accomplish an act related to citizenship, which will make their societies, their peoples, and the world more democratic and global (Banks, 2009). This is supported by evidence that education for sustainable development can influence student outcomes within sustainability awareness frameworks (Pauw, et al. 2015).

There are three overlapping areas in the debate about citizenship education. Firstly, whether citizenship education requires public schooling, secondly, whether the development of responsible citizenship requires the development of personal autonomy, and thirdly, whether the development of a shared civic identity requires not only the teaching of shared political values or principles but also the developing specific national or cultural identities. These three topics represent the centrality of education to both political theory and the philosophy of education (Kymlicka, 1997).

Literature on the impact of citizenship education worldwide in the period 2003-2009 has shown that political control of citizenship has been more asserted than social control (Gebores, et al. 2013). Political, economic, technological, and cultural changes have occurred worldwide, transforming the meanings of citizenship and citizenship education (Ichilov, 2013). Ethnic, racial, cultural, religious, and linguistic disparity among people worldwide is forcing educators and policymakers to rethink current notions of citizenship and nationalism (Banks, 2006). The curriculum question is the question that often receives the most attention to be asked about citizenship education (Parker, 2008).

Given that the populist state underwent rapid changes at the end of the twentieth century, Western and Eastern countries focused their attention on using school curricula as a mediator for sustaining cohesion and unity in society (Kennedy, 2012). In Canada, for example, formal approaches to educational policy tend towards an active concept of citizenship (Sears, et al. 1996). There is potential for collaborative work between science teachers and citizenship teachers, although there are some challenges such as public perception of the concept of science, the narrow academic views of some science teachers, and problematic attempts to develop a form of science education that claims to be related to a form of citizenship education (Davies, 2004). It was found in four European countries, the United States and Australia that different policies and practices regarding citizenship education are associated with different types of political and cognitive orientations of young students who showed more interest in the political field than in other fields (Hahn. 1999).

Citizenship and citizenship education change in periods of social transition, such as the period of globalization. Globalization places constraints on state autonomy and national sovereignty and affects them in different ways. These constraints have been demonstrated in tensions between local and global dynamics in the context of everyday politics, as globalization destabilizes national borders but also shifts cohesion within and beyond the nation-state (Torres, 2002). Globalization specialists argue that while it weakens the state, local institutions, values, culture, and identities, it also facilitates free democracy and a culture of consumption. Citizenship education is called upon to respond to globalization and its impact on global and local communities. In fact, there is not only a country that embraces global education but also adopts multi-level and multi-dimensional citizenship frameworks (Law, 2006). Students must experience democratic classrooms that reflect their cultures and identities in order to embed within them human rights values, ideals, and behaviors, and this requires reform of citizenship education to help this (Banks, 2009). In examining the globally complex and interwoven work between people-building, social identity, and citizenship education, there is a need to chart a cross-cultural path. This can lead to “identity and the question of beliefs and assumptions taken at first glance” by making the strange familiar and the familiar strange and investigating the “universality” of beliefs and assumptions (Zajda, 2009).

One study in Pakistan found that curricula and textbooks do not differentiate between Islamic education and citizenship education and foster a passive and inquisitive type of citizenship. While Pakistani students acquire knowledge and learn some important values in school, they do not learn the skills and values required to contribute meaningfully to democratic

life (Dean, 2005). In 2005, the Netherlands proposed compulsory citizenship education in all schools to stimulate active citizenship and social integration, however, it was found that teachers make some clear choices in the importance they give to specific values. They want students to acquire skills to analyze them while communicating and giving impressions about these values. They also want to stimulate the development of certain values. These chosen values are linked to different types of citizenship, with school level, school subject, and teacher age making a difference in the importance teachers attach to different values (Leenders, et al. 2008).

#### 4. SOME DEMOGRAPHIC CHARACTERISTICS OF THE SUDANESE POPULATION

Sudan ranks thirty-fifth in the world in terms of population, third in the Arab world, and ninth in the African continent. According to the 2008 census, the population is estimated at approximately 39.3 million people, including 20,073,977 males (51.3%), and 19,080,513 females (48.7%), with an annual growth rate of 2.7% and a life span estimated at approximately 56 years, 57 for women and 55 years for men. The age group under 15 years represents 42.6% of the total population, which makes it a young society. However, adding 5.2% of those over the age of 60 years raises the dependency ratio to 47.8% of the total population, given that they are two unproductive groups. As for the sex ratio, the number of males reached 105 per hundred females for those under the age of five, 109 for those under the age of ten, and 100 for the broad category of 15-64 years, while this ratio decreased, as expected, for the population over the age of sixty-five years. (Figure 1).

The crude mortality rate was 11.5 deaths per 1,000 population, and the mortality rate for children under five was 68 deaths per 1,000 children. There has been a noticeable decline in the crude death rate in Sudan since the first population census in 1955/1956 (26 deaths per thousand). The population of Sudan increased between 2008 and 2019 to reach about 43 million people, while maintaining the same previous demographic characteristics of sex and age distribution. As for population density, it increased by in the period between 1993-2008 by 52% (Al-Habbari, 2019) and reached 2-3/km<sup>2</sup> in desert and semi-desert areas, and about 218-230 individuals in work areas and rich savannas (Embassy of the Republic of Sudan, Riyadh). This is considered a low population density, as the general density is 24.7 individuals/km<sup>2</sup>, yet it has more than quadrupled in the last five years (2020 information). The urban population tripled between the 1956 and 1973 censuses, reaching 20.5% in the 1983 census, 29.2% in the 1993 census, and 49% in 2010. As for the rural population, despite the increase in their absolute number, their share in the percentage of Sudan's population decreased from 78% in 1955-1956 to 60% in 2008.

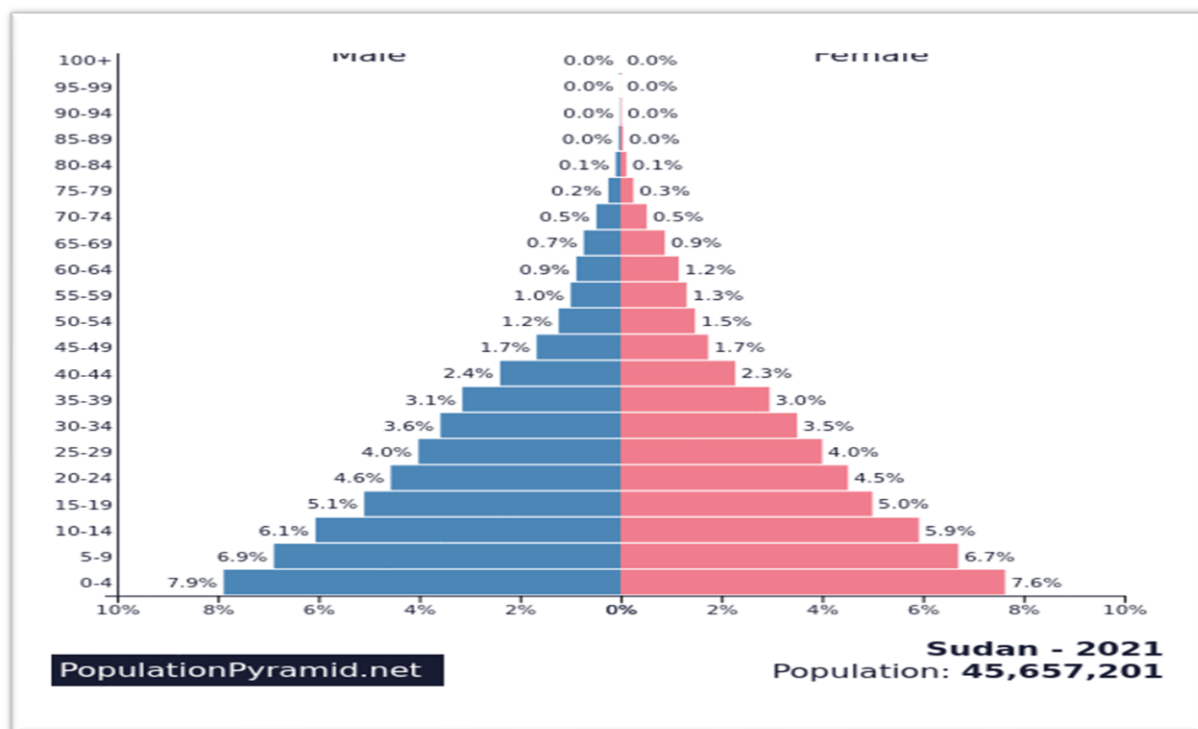
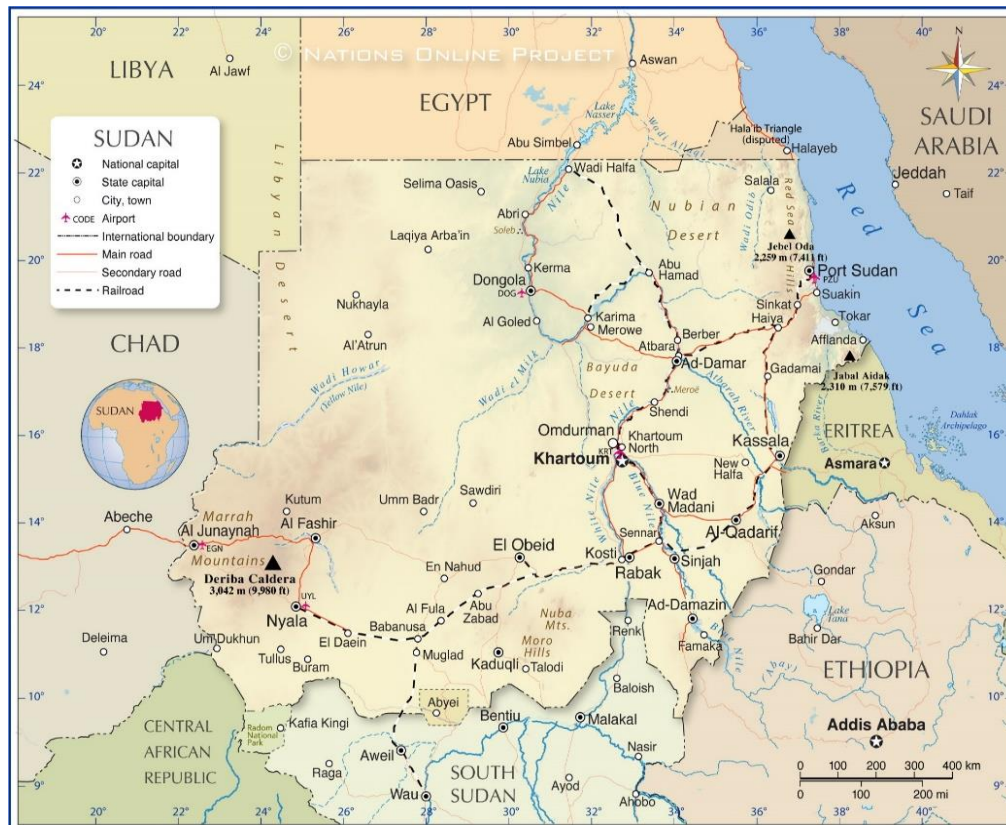


Figure 1: Sudan's population pyramid - 2019 AD

## 5. THE ETHNIC ORIGIN OF THE SUDANESE TRIBES

The population of Sudan consists of a large number of tribes distributed over it (Figure 2), approximately 570 tribes, divided into 57 ethnic categories based on ethnographic, cultural, and linguistic characteristics. They live in cultural and geographical borders and regions in which they practice multiple cultural and religious customs and traditions linked to Islam, ancient African beliefs, and Christianity. These tribes resulted from the mixing of Hamites, Semites, Nilotic, Bantu, and Arab tribes alongside Nubians of ancient Cushitic or Pharaonic origins (Al-Hussein, 2014). They speak more than 400 languages and dialects since Sudan took the form of a unified state during the British colonial period (Idris, 2005). The ancient Nubian race inhabited Sudan during the Stone Age (8000 BC-3200 BC) (Wikipedia, 2020).



Source: [https://www.nationsonline.org/oneworld/map/sudan\\_map.htm](https://www.nationsonline.org/oneworld/map/sudan_map.htm)

**Figure 2: Geographical map of Sudan**

North and South Kordofan are inhabited by tribes of Arab origin, including the Hawazma, Awlad Hamid, Misseriya, Kenana, Bani Fadl, and Kababish. It is likely that they traveled through ancient desert valleys to reach these areas, especially since they were pastoral tribes that moved wherever pasture and water were available (Alredaisy, 2019). The Arabs and Negroes living in some villages in Kordofan and Darfur are considered less permanent compared to those in the Nilotic villages in the Northern Governorate, and many of the administrative units, mayors, and sheikhdoms consist of a mixture of settlers and Bedouins. The degree of social difference is more evident in the three southern governorates compared to the six northern governorates, as evidenced by the presence of a large number of languages and tribes. This difference can be explained by the prevalence of a self-sufficient economy there, where 27% of the population lives in villages or in huts scattered in the forests. In southern Sudan, there is nomadism, but it differs from what exists in northern Sudan (Hanin, 1963).

The Nuba tribes live in the state of South Kordofan and up to the Abyei area (Figure 2), and a few Burqo, Zaghawa, Maidob, and Burqad live with them. The inhabitants of the Khoi are known as the Hawites in the ancient Nubian language. The Khoi include the desert region located east of Nubia and west of Kordofan and Darfur. The Nuba tribes are divided into ethnic groups according to language. They are the Kawalib, the Nemanj, the Talodi, the Miskin, the Lfofa, the Taqli, the Kadugli,

the Temen, the Katla, the Alajanji, the Dajo, and the Dawalib. Among the Ajanj group, there are the Kuru, Kadru, Karko, Venda and Kadur tribes. The Nubians called themselves "Umawis" after the mother, as they lived in the Amada region, south of the First Cataract, in the Aswan district, which is known by the same name. The Ghalfan, Kadru, Tema, and Six Mountains tribes in the northern Nuba Mountains have linguistic connections to the Halfawi in northern Sudan, just as the Nuba Kasha tribes near Abu Zabd agree with the Danagla in northern Sudan (Hussein, 2012).

The states of Darfur are currently inhabited by many tribes, most of whom are descended from ancient races that inhabited the desert or migrated to it in subsequent centuries. West Darfur state is inhabited by about fifty-three tribes, including the Masalit, Fur, Qamar, Tama, Mahadi Al-Ataria, and Al-Ertqa. South Darfur State is inhabited by more than eighty-three tribes, the most important of which are the Saada, Burqo, Al-Yaqo, Ambroro, Rizeigat, Habbaniya, Beni Halba, Salamat, Ma'alia, and Ta'isha (Figure 2). North Darfur also inhabits the Berti, Fur, Zaghawa, Rizeigat, Tunjar, Mimar, Maidob, Ziyadia, and Dajo.

The presence of tribes whose origins probably go back to ancient desert dwellers or who migrated from the Nile Valley to these areas. This appears more in northern Darfur than in any other part of it, such as the Medob and Zaghawa. The Midob nationality lives in the state of North Darfur, which is located between longitudes 024-27 degrees east and latitudes 12-20 degrees north. Thus, it is located parallel in width to the central Nilotic Sudan and adjacent to the Sudanese-Libyan border. As for the ethnic origin of the Medob, there are those who believe that they are descendants of Tahrqa (Wikipedia, 2019) and that they belong to the Nubian origin and speak a language similar to the language of the Nilotic Nubians. As for the Zaghawa tribe, they are found in Wadi Hawar, and their area extends between Chad and Sudan from north of the city of Kutum to eastern Chad and the city of Kufra in Libya. Some trace their origins to the Hamitic barbarians "Berbers" who are the ancient Libyan people, and they came into contact via the Mediterranean Sea with the ancient Phoenician, Egyptian, and Nubian civilizations (Taault, 2019). The Zaghawa call themselves the word "Birri," and they divide the Berri into three large sections: Al-Wiqi, Al-Ta'ba, and Al-Wubara. All that remains of the ancient Zaghawa are "Al-Hadahid," who live an isolated life among the Zaghawa themselves and speak a language that no one else understands (Chisels, 2019).

## 6. GENETIC ORIGINS OF THE SUDANESE POPULATION

Human inhabitation of Sudan dates back to ancient times. The first Singa skull lived in the Pleistocene Stone Age more than 160,000 years ago in the Singa region in central Sudan. It coincided with the Neanderthal man and the Pekingese man who lived in the rainy period. It was considered the oldest human until 1939 when Ancient human traces of two people, "Australopithecus Africanus," who lived 180,000 years ago were discovered in South Africa (Wikipedia, 2020).

All residents of the African continent are considered Africans, as there is no single population group or race in Africa. Rather, there are multiple population groups or races that differ in their natural characteristics, such as color, the nature of the hair, the shape of the skull, nose, jaw, and eye color. The African people are considered to have diverse genetic lineages, as they share the global genetic lineages that are present in the genetic lineages of the world's population. The African people also share 60% with the European people. There is no tribe or population group in Africa that does not belong by genetic kinship to some other population group (Al-Hussein, 2012).

The genetic study confirms that the largest continent today in terms of diversity in the genetic features of its human population is Africa. The main features of the world's peoples are due to their contemporary genetic features, all of which are due to a small percentage of the genetic characteristics available on the African continent today. The difference in human facies around the Earth is due to characteristics acquired from different environments. All humans share 99.9% of the genetic map, and what remains, which is the thousandth part, is responsible for all forms of apparent differences between humans (Hammer, 2006).

The Sudanese tribes outlined in this text, according to modern scientific research, confirm the existence of genetic mixtures among them. The mixing between these Sudanese tribes appears in the genetic map of the Sudanese, which is characterized by the two elements of antiquity and continuous communication. It has been proven that 90% of Sudanese women carry genes that have been connected without interruption for a hundred thousand years (Hussein, 2015). The Copts show a common ancestry with the people of North Africa and the Middle East, and the southwestern group, which includes the Darfurians, the Nuba, and some Nilotic tribes, shares genetic traits with the people of sub-Saharan Africa.

The northern group, which includes the Beja, Ethiopians, Arabs, and Nubians, shows the genetic components of the North African population, and the southwestern group with the predominance of the North African population component, which is about 70%. The Fulani show Sudanese ancestry (> 45%) compared to North Africans (< 40%) or Sub-Saharan populations (< 15%), with the value of their “K” component appearing as K=5 (mediatekstore.com. 2023).

The Nuba tribes are considered to have ancient Negro origins. Some of them mixed with the Hawazma, who are of Arab origin, resulting in the transmission of genes from Nubia to the Hawazma (Bauomi et al. 1987.). McMichael believes that the movements of the peoples who came from South Darfur and Kordofan in the first centuries AD, and who were known in Greek sources as Nubia and invaded the lands of the Kingdom of Meroe in the areas of Geziera and Al-Butana and along the Nile north of Khartoum, are the same lineage as the inhabitants of the Geziera in the second century BC. They are the same dynasty of the black people defeated by Cestius III in the last quarter of the nineteenth century BC in the Wadi Halfa region (The True Sudan of Kush, 2015).

The population of northern Sudan, between Khartoum and the First Cataract, belongs to one human element, the “Zudhairi”, a Hami element. The inhabitants of these areas are called Nahsiu or Nahsi, Al-Tamha or Al-Tamha, and Arat, referring to the areas located to the west of the Nile, and it is possible that some of their descendants live in northwestern Darfur. The Medob area may be the remnants of the Arati, and the Tama in northwest Darfur may be the remnants of the Tamah. The popular Tama narratives mention that they lived in the Bir al-Natron area, which is a barren desert. These groups were known as the first group culture (Al-Hussein, 2011).

The inbreeding coefficient for the Fur and Baggara tribes, which are geographically adjacent, is 0.04167 and 0.04450, respectively, and the high degree of genetic cross-breeding between the two tribes is found on the Jebel Marra plateau. (Bayoumi et al., 1985). The Nuba tribe is considered an ancient tribe of Negro origin, while the Hawazma tribe is descended from Negro-Arabs. The results obtained from social practices agree that people descended from the mixing of the Hawazma and the Nuba together are considered members of the Hawazma tribe who are descended from Arab origins, resulting in the transmission of genes from the Nuba to the Hawazma (Bauomi et al. 1987.). This confirms that ethnic mixing between the two groups can be seen as a process of gene transmission from the Nubia to the Hawazma, even though the Nuba are the old indigenous group while the Hawazma are the new settlers (Bauomi et al. 1987.).

Genetic divergence analysis was also conducted among seven tribes from Sudan, which included three Negro tribes, namely the Nuba, Fur, and Nilotic, and four Arab tribes, namely the Beja, Ja’alin, Hawazma, and Misseriya. It was found that the Nuba and Nilotic have Negro genetic characteristics, while it was found that the Fur are intermediate between Arabs and Negroes, and the Ja’alin and Beja have Arab genetic characteristics. It is very clear compared to Hawazma and Misseriya, which have great Negroid admixture (John et al., 1988).

There are genetic commonalities among all Sudanese tribes. What distinguishes the genetic map of the Sudanese are the two elements of antiquity and connectivity, as it has been proven that 90% of Sudanese women carry genes that have been connected without interruption for a hundred thousand years. It was also found that the Sudanese alone carry the genetic characteristics of the “Laps” ethnic group that lives in northern Norway (Hussein, 2015). Thus, they do not differ from other neighboring peoples, as it was found that the genetic makeup of Egyptian citizens includes 68% from North Africa, 17% from Arabs, 4% from Jews, and 3% from East Africa, Asia Minor, and Southern Europe. Arab genes are found in a number of residents of non-Arab countries, such as Georgia (5%), Iran (56%), the Luhya people in Kenya (2%), Ethiopia (15%), and Ashkenazi Jews (10%) (Hanna, 2017).

When classifying the world's population according to Y-DNA, the A strain is widespread in Sudan and Ethiopia. It constitutes 42.5% of the Sudanese genes, while the K2 strain, which was born in what is currently known as Iran and spread horizontally until it reached Egypt, constitutes 18% of African Fulbe tribes (Azamiel. 2018.). There is a fundamental ethnic, cultural, and linguistic difference among citizens living in East Africa, Sudan, and the Nile Basin. The region around the Nile Valley is characterized by a long history of successive movement of various population groups that combined with demographic and migration events. This resulted in a strong genetic composition among humans in this region. A study among a group of Sudanese representing various ethnic and linguistic groups found that the combined power of exclusion was 0.9999981, and the combined match probability was  $7.4 \times 10^{17}$ . These results were linked to previously published data on genotypes from Egypt, Somalia, and the Karamoja people from Uganda (Azamiell, 2018).

The citizens of northern Sudan are grouped together with the Egyptians, while individuals from southern Sudan are grouped together with the Karamoja people. The similarity between the Nubians and the Egyptians suggests that the two-way migration that occurred along the Nile Valley gathers historical evidence of long-term overlap between Sudan and Nubia. Despite the levels of Sudanese population structure, standard forensic statistics are considered excellent tools for individual identification and parental analysis in Sudan (Babiker, et al. 2011). The identification of the genotype among Sudanese according to the distribution of the C345T SNP confirmed that Sudanese resemble Africans. This observed difference between them exists in dimensions that have been observed in other population groups (Salem, et al. 1990).

Different ancestors have been discovered among the population of Sudan. The Copts show a common ancestry with the inhabitants of North Africa and the Middle East, which supports the common ancestry with Egypt, while the southwestern group, which includes the “Darfurians” and Nuba, shares a component descending from the Nilotic ancestry of sub-Saharan samples. The northern group, which includes the Beja, Ethiopians, Arabs, and Nubians, shows both components, although the main component (about 70%) is that which has been discovered in North Africa and the Middle East. The Fulani show Sudanese ancestry (> 45%) compared to North African (< 40%) or Sub-Saharan (< 15%) which show their own component of K=5 (mediatekstore.com.2023).

A study of the Y chromosome in 15 groups of Sudanese using the Y-haplogroups method for 455 males representing these groups showed that they are not related to each other and represent the three linguistic families in Sudan. The study showed that haplogroups A, B, and E are found primarily in groups that speak the Nilo-Saharan language, which includes the Fur, Burqo, and Masalit, while haplogroups F, I, J, K, and R are found among groups that speak African-Asian languages, which include Arabs, Beja, and Copts, the Hausa and Niger-Congo speakers of the Fulani ethnic group (Hisham et al. 2008).

The weight of genetic variation is a result of recent migrations and demographic events that occurred primarily in Asia and Europe. Evidence of this is the high migration rates of Afro-Asiatic speakers compared to the Nilo-Saharan language family, where the large population size is considered the biggest influence for the first group (Yassin et al. 2008). This has resulted in Sudan being characterized by the most heterogeneous societies in the world. (Bechtold, 1990).

## 7. FRAMEWORK FOR CITIZENSHIP EDUCATION IN SUDAN

The educational framework for citizenship in Sudan relies on employing the common ethnic origins of the Sudanese population, the scientific facts proven by modern science, and the historical facts mentioned in the context of this research. It also needs terminological definitions and literature related to the subject of citizenship education, some of which have been referred to in the body of this research. The educational framework for citizenship in Sudan consists of:

- Three rings starting from the inside and heading outward (outer, middle, and inner ring).
- Each episode consists of four sub-parts,
- Each subsection includes three subsectors
- The sum of these circles and their subdivisions constitutes the total component of the educational framework for citizenship in Sudan, and its details are as follows:

1- The outer ring: It consists of four sub-parts: identity, attributes, structures, and active participation.

2- The middle ring: It consists of four sub-parts linked to the outer ring, which are:

A - Identity: It includes developing a sense of belonging to the local and national community, developing a sense of perception about the individual's civic personality, giving consideration and respect to the viewpoints of others, and studying the moral and value dimensions of development, events, and various topics.

B – Characteristics: include exploring topics related to personal and societal rights and responsibilities, empathy with others, and developing attitudes that support civic participation, teamwork, and insightful critical methods.

C – Structures: include developing an understanding of the importance of laws and regulations, developing an understanding of how political, economic, and social institutions influence the life of society, and developing an understanding of the dynamism and complexity of relationships within and between systems.



D - Active participation: It includes ideas based on audio media on topics related to society, adopting leadership roles in society, community contribution, investigating controversial issues, building positive relationships with various individuals and communities, and managing problem-solving using the innovative collaborative methodology.

3- The inner ring: It includes four sub-parts linked to the outer and middle rings as follows:

A- Identity: It includes interconnections, beliefs, values, culture, viewpoints, and society.

B- Characteristics: These include equality, respect and kindness, rights and duties, freedom, societal cohesion, justice and fairness, citizenship, cohesion and cooperation.

C- Structures: include democracy, laws and regulations, institutions, and systems of authority and power.

D- Active consultation: includes decision-making and election, influencing and reducing conflict, peacebuilding, leadership, and volunteering.

By working on integrating these three episodes (1, 2, 3) with their sub-parts and framing them to contain the common ethnic characteristics of the Sudanese population, an educational framework for citizenship can be built into it. Since the framework is an “auxiliary infrastructure or basic system,” it is important when planning to include these common ethnic characteristics that cover its various components. There are five foundations that must be used to help achieve this:

1- The basis of spiritual development: Here the concepts of Islamic culture that are well established in Sudanese society can be consolidated, which emphasizes the unity of the ethnic origin of humanity and that the common ethnic origins of the Sudanese population do not deviate from this framework. To confirm that the creation of human beings whom God Almighty made into peoples and tribes to know each other was achieved through fusion between the various tribes of Sudan and produced these common ethnic origins over the long history, which gave him the characteristics of populism and tribalism at the same time, interconnected to achieve the possibility of providing a national framework for coexistence. In this spiritual approach, it is also possible to consolidate and harness the concept of “comparison” based on religious values, the most important of which is the value of piety to God Almighty. Religious institutions at all levels can strengthen and affirm these spiritual values.

2- The basis of social development: It is necessary to achieve social development based on benefiting from the existence of what confirms the common origins of the Sudanese population, strengthening the various institutions of society at their multiple levels, starting with the family institution and then the various local community institutions to work in support of this. It is important to take into consideration the varying degrees of urbanization among components of Sudanese society and to develop plans that suit rural and urban settlements.

3- The basis of emotional development: The methodology followed here to implement the national framework for coexistence in Sudan works to strengthen the feeling of belonging to these common assets at the individual and general levels. What was mentioned can be benefited from in terms of spiritual development here.

4- The basis of physical development: It is important here to achieve the concept of justice that affects various aspects of the life of Sudanese society, starting with the availability of equal educational opportunities and achieving other vital levels for various citizens without taking into account personal income levels and others, which support the application of the national framework for livelihood.

5- The basis of moral development: It works to consolidate the common moral values of Sudanese society stemming from common ethnic origins, which produced a society characterized by common moral values. The Islamic religion came to consolidate what is consistent with it, which created a common cultural unity that has continued and has become the dominant characteristic of the population of Sudan.

6- The basis of “intelligent” intellectual development: strengthening the intellectual concepts that develop all the forms of development that we have referred to here. It is known that the hybrid population, which applies to the population of Sudan, is characterized by a richness of thought that is consistent with the development of society.

This educational framework can be applied using methodologies based on learning, faith, citizenship, and vocation through:

1- The public: It includes the participation of the family and community in terms of including and strengthening the bonds between them, which achieves safety.

2- Programs: They include the environment, transitions, and learning spaces, which are centered around the child, in addition to including places, that include a sense of belonging, community ties, and participation. This achieves a child-centric framework, which is considered the future structure for achieving the goals of this educational framework.

3- Academic documentation: This includes digital documentation and documentation based on scientific papers. It also includes professional documentation, professional learning, leadership, and appointment/guidance. The two lead to collaboration.

4- Progress: This includes health and well-being for families, children, and learners. Progress also includes what is known as positivity, which includes levels of interactions and engagement alongside employees and behavior. This achieves axis overlap inclusion.

5- Scientific quality: It includes levels of overlap, engagement, and behavior. This axis achieves integrity.

The methodologies of safety, child-centeredness, cooperation, intersectionality, cohesion, and the five foundations mentioned above can be employed in the process of final completion of the employment of the educational framework for citizenship in Sudan through its three overlapping episodes.

Here, the demographic characteristics of the Sudanese population can be used to strengthen this educational framework, especially since they are characterized by a predominance of the population in childhood and youth and have high annual population growth rates with a cultural component linked to Islam.

It is possible to plan to implement this framework through school subjects related to the ethnic origins of the population, such as biology, religious sciences, history, geography, the Arabic language, civic education, etc., as well as through imposing some compulsory courses at the university level, such as the Sudanese studies course. Likewise, it also needs community awareness among the different segments of society according to their educational, economic, and social conditions and the type of their urban or rural settlement, by emphasizing that they are descended from a common ethnic origin, even if their appearance, colors and tribal names differ. Thus, it is possible to apply this educational framework at the following educational levels:

1- Levels of formal education: The level of education includes preschool, primary education, middle school education, secondary education, and university education in various school and university sciences.

2- Levels of non-formal education: such as adult education, literacy programs, and vocational education.

3- Education with modern media: Employing audio and print media, and modern technical media.

## 8. CONCLUSION AND RECOMMENDATIONS

The most important results of this research can be summarized as follows:

1- The existence of common tribal origins for the population of Sudan resulting from the mixing of Hamites, Semites, Nilotic, Bantu, and Arab tribes alongside Nubians of ancient Cushitic or Pharaonic origins.

2- The existence of genetic mixtures among the Sudanese tribes is confirmed by the genetic map of the Sudanese.

3- There is a possibility of building an educational framework for citizenship in Sudan in a way that achieves its geographical cohesion.

Therefore, the following can be recommended:

1- The responsible authorities in the state adopt an educational framework for citizenship based on benefiting from the ethnic origin and demographic characteristics of the Sudanese population on the basis of scientific methodology.

2- Develop policies that coincide with the introduction of this educational framework at the various educational levels in a way that achieves societal satisfaction for the residents of the different regions in Sudan.

3- Working to benefit from the citizens themselves to consolidate the values of citizenship to achieve social peace based on societal and religious values rooted in the emotional feelings of citizens.

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