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They deprived me of my freedom. I suffered emotional and physical abuse, and I ran away.

Violence is not merely killing another; it is violence when we use a sharp word, when we make a gesture to brush away a person, when we obey because there is fear. Violence is much more subtle, much deeper to us:

There was mental and physical abuse in my family in South Sudan and North Sudan, too. It is too much, brothers and sisters.

South Sudanese and North Sudanese children and adults must know effects of psychological abuse. To think that it's your fault that you are being abused is not true. Nobody has the right to violate you. Psychological abuse is very dangerous.

Different Types of Abuse

The commonly held definition of abuse which we use in all of our training is a pattern of behavior used by one person to gain and maintain power and control over another. One thing to note about that definition is that it refers to a pattern of behavior. In other words, not just one incident.

These behaviors can take on a number of different forms. Many people, when they hear the word abuse, think of physical violence. But it is important to note that physical force is just one means of power and control, and it is far from the only one. Physical violence is often not the first type of abuse an abuser will use. Below are six different types of abuse that are commonly discussed in trainings with new volunteers and employees from South Sudan and North Sudan.

Physical violence is the type of abuse that many people think of when they hear the word "abuse." It can include punching, hitting, slapping, kicking, strangling, or physically restraining a partner.

Physical Abuse

He didn't hit her, but he destroyed everything she had. I don't know if she ever realized it was abuse, then she died. Because it was physical, it was mental. There are many people in North Sudan and South Sudan who don't think of that as abuse.

The travesty of slavery was not physical abuse; it was the moral abuse of looking at a human being as if they are an animal:

If there is justice in North Sudan and South Sudan, and the police follow the rules with other departments like the Sheriff, there will be no increase of abuse.

No woman should be a victim of physical abuse. Everywhere in South Sudan and North Sudan is mamaland. Women must feel like they are not alone.

I had reached a point where I found myself apologizing for my existence, and that's when I knew my self-worth had vanished; it had been pilfered right out of me. My light had gone out, and I forgot how it felt to shine.

There is no good system of protection for victims of abuse in North Sudan and South Sudan. Many victims of abuse are children and adults from South Sudan and North Sudan, and they suffer from physical ailments caused by the stress of their abuse.

Physical aggression by someone toward their partner is abuse, even if it only happens once. If they raise their fist, punch a hole in the wall, throw things, block the way, restrain, grab, push, poke, or threaten to hurt their partner; that's physical abuse. They are creating fear and using the need for physical freedom and safety as a way to control their partner.

If you are abused, it is good to share this information with other people in your community or the media. That way, people can understand the information better about what has happened in your life.

Nobody is weaker or smaller than the man, or anyone, who hurts women or children or adults, whether by his actions or by his words.

It is not the bruise on the body that hurts. It is the wounds of the heart and the scars on the mind.

What is the definition of emotional abuse?

People from South Sudan and North Sudan must know the importance of emotional abuse and its effects on their children. There are many children from South Sudan and North Sudan who have been emotionally abused. Emotional abuse can happen to anyone at any time in their lives; children, teens, and adults all experience emotional abuse, which can have devastating consequences on relationships and all those involved. Just because there is no physical mark does not mean the abuse is not real, a problem, or even a crime like in some countries in East Africa.

One definition of emotional abuse is any act, including confinement, isolation, verbal assault, humiliation, infantilization, or any other treatment which may diminish the sense of identity, dignity, and self-worth of the victim. Emotional abuse is also known as physical abuse or chronic verbal aggression by researchers. People who suffer from emotional abuse tend to have very low self-esteem and show personality changes, such as becoming withdrawn, and may even become depressed, anxious, or suicidal.

TEST: Emotional Abuse signs and symptoms

Emotional abuse symptoms vary but can include:

- (A) Yelling or swearing (T/F)
- (B) Emotional bullying (T/F)
- (C) Name calling or insults (T/F)
- (D) Mocking (T/F)
- (E) Threats and intimidation (T/F)
- (F) Ignoring and excluding (T/F)
- (G) Isolating and humiliating (T/F)
- (1) Denial of the abuse and blaming of the victim (T/F)

Emotional abuse like other types of abuse tends to take the form of a cycle in a relationship. This cycle starts when one partner emotionally abuses the other, typically to show dominance. The abuser then feels guilt, but not about what they have done but more about the consequences of their actions. The abuser then makes excuses for their behavior to avoid taking responsibility for what has happened. They then resume normal behavior as if the abuse never happened, and may in fact be extra charming, apologetic, and making their partner believe that the abuser is sorry. Then the abuser begins to fantasize about abusing their partner again and sets up a situation in which more emotional abuse can take place.

For example, many leaders that come to government power send soldiers to abuse citizens in the Western Equatoria region in South Sudan by raping women, stealing from citizens, and killing political dissenters. Many people in the Western Equatoria region wish to develop their own security and police agencies and do not accept military involvement in their community. This region shares its borders with Central African Republic, Democratic Republic of Congo, and Uganda, so about 75% of the resources sold in this region come from these bordering countries. The people in this region do not need to be disturbed by the South Sudanese military.

Examples of emotional abuse

- (A) Threats of violence or abandonment
- (B) Intentionally frightening
- (C) Making an individual fear that they will not receive the food or care they need
- (D) Lying
- (E) Failing to check allegations of abuse against them
- (F) Making derogatory or slanderous statements about an individual to others
- (G) Socially isolating an individual, failing to let them have visitors, withholding important information
- (H) Demeaning an individual because of the language they speak, or intentionally misinterpreting their traditional practices
- (I) Threatening suicide to control someone
- (J) Telling an individual that they are too much trouble
- (K) Ignoring or excessively criticizing
- (L) Being overfamiliar and disrespectful
- (M) Unreasonably ordering an individual around, treating an individual like a servant or child

What does it mean sex abuse what are the different types of dating abuse?

- (A) Scratching
- (B) Punching
- (C) Biting

- (D) Kicking
- (E) Throwing something at one's partner, such as a phone, book, shoe, plate, etc.
- (F) Pulling your hair
- (G) Pushing or pulling you
- (H) Grabbing your clothing
- (I) Using a gun, knife, box cutter, bat, mace, or other weapon
- (J) Smacking your bottom without your permission or consent
- (K) Forcing you to have sex or perform a sexual act
- (L) Grabbing your face to make you look at them
- (M) Grabbing you to prevent you from leaving in order to force you to go somewhere
- (N) White people forcing both black underage girls and adult women into pornographic films

Escaping physical abuse

The people of South Sudan and North Sudan have to realize this behavior is really wrong. They have to talk to an adult, friend, or family member that they trust. They have to create a safety plan. They have to consider getting a restraining order.

What is child abuse and neglect? Recognizing the signs and symptoms

In North Sudan and South Sudan, about 75% of children have been neglected by their parents, family, and friends, and so many children have lost their lives because of this neglect. It is better for any human being to have interaction with parents, family, or friends, so that children can learn to be happy with others. This neglect is unacceptable for any human being.

The first step in helping children who have been abused or neglected is learning to recognize the signs of maltreatment. The presence of a single sign does not necessarily mean that child maltreatment is occurring in a family, but a close look at the situation may be warranted when these signs appear repeatedly or in combination. This factsheet is intended to help better understand the federal definition of child abuse and neglect; learn about the different types of abuse and neglect, including human trafficking; and recognize their signs and symptoms. It also includes additional resources with information on how to effectively identify and report maltreatment and where to refer child who have been mistreated. Child neglect today is very common everywhere in South Sudan and North Sudan.

For countries in East Africa like South Sudan, Uganda, Kenya, Rwanda, Burundi, Tanzania, and Democratic Republic of Congo, the problem of neglect is an economic issue related to poor environments. Children eat one meal per day, have no clean water to drink, no good clothes to wear, and do not have access to quality education, shelter, or positive community engagement. For example, in Kampala, Uganda, there is no public restroom in the city for people to use, or Juba, South Sudan.

Child neglect is defined as any confirmed or suspected egregious act or omission by a parent or other caregiver that deprives a child of basic age-appropriate needs and thereby results--or has reasonable potential to result in--physical or psychological harm. Younger children are neglected most, and more girls suffer from neglect than boys:

Child neglect encompasses:

- (A) abandonment
- (B) lack of appropriate supervision
- (C) failure to attend to necessary emotional or psychological needs
- (D) failure to provide necessary education, medical care, nourishment, shelter, and clothing
- (E) lack of visits by other friends.
- (F) Lack of visits by caregivers

Causes and effects of child abuse and neglect

Child abuse and neglect are known as global epidemics, and most of the time they are associated with dysfunctions in a family. In South Sudan and North Sudan, this abuse and neglect happens due to environmental or psychosocial factors.

Back in 1984-1988, James Gbagaza was a beautiful child in South Sudan in a very small city called Ngoni. James Gbagaza was originally from Azande tribe. He was light and skinny; he looked different from most kids from the river city of Ngoni. Some people liked to call him Arabic, or "Red Indian," but he was not. That's exactly how people abused him from that city all the time, and some people did not like him. James Gbagaza was found on the street in the city of Ngoni by a truck driver who was an Arabic Janjaweed who took him to North Sudan just to stay with the Janjaweed house in the Arabic area called El Obeid. Sometime between 2005 and 2006, he died in Khartoum, Sudan. Due to his abuse, he developed a seizure disorder. When fetching water from the river, he fell in with nobody around, and so he drowned.

Child abuse is not limited to a particular age, gender, or race; it can happen to anyone at any age and anywhere in the world. Sometimes, it is obvious that someone is experiencing abuse, but there are other times when it is not. The times when it is not obvious make it even scarier, because no one can help when they don't know for sure it is happening.

James Gbagaza was an innocent child. When he was 8 years old, the boy grew up with his stepmother, Dinko Mario Vongo Meree, in the small city of Ngoni in South Sudan. Dinko was married to a doctor called Ukku, and Ukku had another wife as well. The economic issue in their home was that they had many kids to feed. James was not Dinko's biological son. His biological mother was Mary Mario Vongo Meree, Dinko's younger sister. Dinko was angry all the time, because she did not have enough food to feed James as well as the rest of her kids. Mary was not giving any support for Dinko to take care of James, and Dinko did not have enough room for all of these children to stay. Most of the time, when it came midnight, Dinko

had to kick James out from home, and James had to sleep at the house of his grandmother, Amujuma Kabashi.

What kinds of disease can come from child abuse?

- (a) seizure disorders
- (b) Graves' disease
- (c) Intentional starvation
- (d) Hyperthyroidism
- (e) Insomnia
- (f) Anxiety, nervousness, and irritability
- (g) Mental trauma
- (h) Broken bones diagnosis
- (i) Osteogenesis, imperfecta, rickets,
- (j) Bad behavior

Bone disorder:

- (1) Osteopenia
- (2) Deficiencies that may cause bone disorders include vitamin B3, calcium and magnesium
- (3) Bleeding conditions
- (4) hemophilia, anemia, disseminated intravascular coagulation:

What is cultural abuse?

Intimate partner violence in all forms is destructive at its heart. Most people can identify the more common forms of abuse, which include physical, emotional, sexual, and financial. One of the lesser known forms of abuse is cultural, or spiritual, abuse. This is one of the most devastating forms of abuse, yet it is rarely spoken of.

People who come to join a military organization and come to make war do not know anything about abuse or what the military will make you do. They are just poor people who need to make money or survive their lives. As soon as they get benefits from the government, the government wants to use them in the military organization. People in North Sudan who are educated will never send their children to war. Also, young men will join the military because they are told that their uniform will make them appear attractive to women in South Sudan and North Sudan. Between 2015-16, the Dinka military was in Bahr el Ghazal abusing people, killing people, harrasing people, and raping women. Some people fled from Bahr el Ghazal to stay in

churches and UN camps. These raids were a result of the corrupt leaders of the Dinka people working in the South Sudanese government.

For indigenous tribes of North America, or--for South Sudanese--Dinka and Nuer and Azande and Balanda, spirituality is often the core of who we are and our way of life. As people, our culture and spirituality are intertwined and provide the foundation of our lives--how we live our family roles and how we interact with others provides the meaning we find in our lives and our sense of wellbeing. To have our spirit attacked is as personal as an attack can get.

Back in 1984, in South Sudan and North Sudan, many children were abused within the cultures of various Sudanese tribes. When these children grew up after experiencing this kind of abuse, they will look different from more typical people. For example, some kids cut their face, and people walking on the street will be surprised by what has happened to the kid's face. They may have their four bottom front teeth removed, which also affects that human being's life. Without these teeth, people cannot eat properly or naturally like someone with those teeth.

It is possible that men beat their wives constantly, but the women have no power to share this information with others. The abuse becomes something private between her and her husband. This affects other aspects of the lives of women, including feelings of depression, fear, isolation, and other negative impacts on mental and physical health.

In Sudan, systems of abuse against women are different due to influence from Islam. Women growing up in North Sudan have their clitoris cut off, and this has affected many generations of women in North Sudan. It is good for women to talk about their lives. Things like domestic violence and genital mutilation can happen to them. They might not like it, they might not accept it, but it is very important for them to talk about this kind of abuse and share this information and to reject that kind of abuse that happens in their life. The reason why because if religion talks about this, we can verify even though there is Christians who do not like that kind of way because it affects the life of a human being. When these kinds of people grow up, they will become abusive and lose the ability to connect with their spouses, friends, or other people. If you talk, they might get upset with you, or mad with you, or call you a bad guy. Because it's something that comes from Islamic religions.

Another bad thing about Sudanese culture is that women are kept home as housewives. It is right for women to work and drive. They can start to do things that can totally change their lives, from changing the culture surrounding domestic abuse to learning different skills. In Sudan, there are many women whose husbands want them to stay at home, and do not like them to go to work, do other activities outside the home, or talk with others about their lives.

The following is adapted from the page "What Is Cultural Abuse?" from the website for [StrongHearts Native Hotline](#)

Spiritual abuse can be used to control how a person interacts with the world. Some types of this abusive behavior can include when your partner:

- (A) Belittles your beliefs, practices, and traditions
- (B) Prevents you from participating in spiritual or cultural traditions

- (C) Forces you to participate in practices that are not your own
- (D) Misstating or misusing spiritual practices against you
- (E) Practices bad medicine or vutu against you

For our tribal communities, spiritual or cultural abuse can look like this:

- (1) Telling you that you're not native enough
- (2) (if your partner is non-native) that you're too "Indian":
- (3) Uses hurtful stereotypes to put you down ("Indians are drunks and lazy")
- (4) Prevents you from participating in ceremonies (powwows, feasts)
- (5) Uses tribal membership against you ("my tribe won't let you...")
- (6) Tells you that you're not allowed to drum, dance, sing, fast, or otherwise participate in traditions because of your gender:

For help, call StrongHearts Native Helpline at 1-844-762-8483

First of all, neglect of education and technology, like restricting and withholding access to using computers and other devices, neglect of medicine (access to good doctors, good medicine, good hospitals), and neglect of marriage between young Sudanese boys and girls. This neglect comes from Muslim culture--with the goal of retaining power in the Sudanese government-- that say a young woman who is Muslim cannot marry a man from another religion. There is also neglect of jobs among young Sudanese from other tribes; people taking power in the government only give jobs to people from their own tribes, and everyone else cannot get a job. There is also a neglect of people to go to pray at their church that comes from those in power in the Sudanese government using Islam to keep that power; they don't like Christians to go to their own church to pray to God or have people of other religions take their children into public places. It is not necessary or good for the people of Sudan who are running the government to do this among young Sudanese. It is better for a female Muslim to marry whomever she chooses, because a marriage is dependent upon feelings and relationship. A marriage is something where you're feeling accepted, no matter your religion.

Christianity entered Sudan from the British colonization back in the 1890s, and it does not deal with the marriage of any young Sudanese. When the power in the Sudanese government became predominantly Muslim, the culture began to punish young Muslim men and women for marrying outside of Islam. The law of marriage in both North and South Sudan has to be set up by people who can form a good constitution and the amendment of the law in Sudan. It is not something that should deal with any religion.

It is very common in North Sudan for women not to have the right to get married to anyone else who is not Muslim. This is not right because it does not say that in any book of God's creation. Women in both North and South Sudan should have the right to be married to whomever they choose. People--family, Islamic organizations, etc.--should not punish or reject

others for marrying outside of Islam. A marriage is something that somebody engages in with his or her partnership. It may be something that they really love. It does not need somebody to come and make neglect between them.

In 1984, those kinds of things are still affecting the lives of young women in both North and South Sudan. This effect can be seen at Ahfad University for Women in Khartoum. This college is just for women, but the problem is that many students at this university are restricted by their families because they chose to get an education. This is another example of abuse with Muslim culture in North Sudan to control the lives of women. Many people graduate from college and have no husbands. Some people don't even think of who they're going to marry or have a boyfriend. In North Sudan, back in 1989, there were many women abused by the government. The government wanted to train them to go to jihad. Military groups came to schools and taught many women how to handle weapons and how to fight. The result of that is in North Sudan today, there is a lot of discrimination and violence and crimes. In Khartoum, many of the women were abused or raped by the army. Some of them lost their families. It is not the duty of the military to train many women to be in the military forcefully. If there is something like that which comes from the government, it has to be in the ordered system of the law.

Since 2006, in South Sudan, many kids in the Bahr el Ghazal region have been taken by the government organizations from their families to be trained in the military as a child soldier. It is very common in the Bahr el Ghazal and Western Equatorial regions, as well as among the Hapi Nile people and children around Juba. The idea comes from leaders who have no good experience of education and making development in their country. Their minds are always just about war and creating rebel groups using child soldiers and militia. The people who work in the South Sudanese government send the military to come and knock on civilians' doors, get inside their homes check for children, take any children they find, no matter their sex, and train them for the army. People have no power to talk about their rights in these situations. If anyone speaks out about their children being abducted by the government, they could be arrested or killed by the government. When taken by the government, these children do not eat good food, receive a salary, and they are abused by the government. Some of them die from neglect due to no food to eat, water to drink, or medicine in the prisons. If they are rejected from the training, they may be neglected in prisons. It is really does not look good among the human rights organizations. For example, if some kids that are taken and want to go back to their parents, they might take them to the prisons. In South Sudan, they do not take them to the legal public prisons; they take them to private prisons or locked in containers. These containers are not built for humans to stay in. Charles 8/24:

In Khartoum, Sudan, it is common for ill patients to die after being admitted to hospitals. The doctors there will perform a procedure where they come behind a patient, put their hands on their throat and upper chest. This procedure can be fatal for the patient. In this case, it is an abuse of the body. These practices are from the Qu'ran. The Qu'ran tells Muslims to call people "kafir"

who are not Muslim. This abuses someone's identity. Just because someone in this world does not share your religion, they are still created by your god.

In Islamic culture, there is a practice that one marries within their family. For example, men are encouraged to marry their father's brother's daughter, and women are encouraged to marry their father's brother's son. Within Muslim culture, they understand this practice as the way to increase the Muslim population, but I can say God does not say that you marry pretty close with or from your brother's daughter, so that is harmful in the Bible. The Bible does not mention that.

That kind of marriage can have a lot of issues. A man might beat a woman in private, and that secret will just be kept quiet. They will never tell anyone else, or any place like any department that engages with abuse issues. Some other reason is that a man might have weapons, in private, and a woman might know it, and she will keep that secret in private. Or they might have private information to abuse some people in the village, and they will just keep it in secret. That kind of marriage does not deal with 'you can marry any woman you want, whatever you like.' So, that issue increases many population of Islamic in Africa and in other regions like the Middle East and it keeps growing, growing, very fast. There's no way that somebody can stop it because of the reason that Islamic are doing something opposite of any religions.

Another South Sudanese cultural abuse is people requiring their children not to go to school and tend to their livestock fulltime instead. These children have no education or good life skills. These children who have no education are going to repeat this culture when they grow up due to this abuse.

Sometimes people raising livestock use other farmers' crops to feed their livestock without the permission of the farmers who grew the food. Even though this is stealing, the farmer whose crops have been eaten cannot report this to the government and expect a fair investigation. Many people who stay with the cows, some of them might be South Sudanese or Arabic people from North Sudan.

Some kinds of abuse in both North and South Sudan happen because of skin color. In different areas of Sudan, people look different. People may start abusing others who look different from them out of prejudice. This can look like them talking badly about others, not liking others, or not engaging with others, or spreading rumors about others. This is especially about skin color or minorities within different tribes. If someone who is light-skinned goes to a place with predominantly dark-skinned people, even if the government sends them to work there, they will tend to be prejudiced against them. This happens in in South Sudan, Bahr al Ghazal, Western Equatoria, and in the capital Juba.

There are leaders from Western Equatoria, Bahr al Ghazal, Juba, and many different places in South Sudan who are absolutely rejected because they look completely different from the people they lead. There is no real law that can stop people from discriminating against others. This can happen because some people like the ideas of those who work in the

government. Even though people get abused, the government will not conduct a serious investigation or take the case or matter seriously. South Sudan needs to have good laws that can be amended by the constitutions about abuse and neglect of people who are getting abused from others. The law has to be set up to follow up on abuse and the justice system has to be very advanced like the system in the United States or other countries. There needs to be police departments and government agencies to provide resources for victims of domestic violence and child abuse. But in North and South Sudan, there is no justice set up for anyone to share if they are abused. That is how this kind of abuse keeps happening over and over again. As a result, in North Sudan, there are many white Arabic Sudanese people who hold positions of power in the government and military abusing poor black Sudanese people. In South Sudan, you see many of these leaders in power are Dinka and Nuer, and the people in South Sudan outside of these two tribes find it difficult to talk about their abuses from these tribes. Many abuses that happen in North Sudan come from white Arabic Sudanese against black Sudanese. For example, these abuses often happen in regions like Darfur, Ad-Damazin, Kassala, and the region around the Nuba Mountains. These areas are underdeveloped because of neglect from the leaders in power.

So, this is the kind of abuse that is always going on in Sudan and South Sudan. It is not from the people who live in the environment, it is the people who work in the branch of the government who do not like other skin colors.

The people living in Kassala, around the Nuba Mountains, and Darfur, are mostly black. That area is their area that God created for them long, long years ago, before any religion came to Sudan. Before Christianity entered Sudan, South Sudanese used to live according to their own cultural religion. Then, the British came with Christianity and then the last religion to enter Sudan was Islam. Christianity in South Sudan did not punish, neglect, or give rules to the South Sudanese. It set them to live with freedom, peace, and have good leadership among others. But after the British left, Islam came in with a lot of punishment and neglect, and many South Sudanese have also been neglected by a lack of development. Until now, the development is still poor in Darfur, around the Nuba Mountains, or in Kassala. Now, in these regions, enforcers of the powers in the Muslim government will come with guns and ask people to convert to Islam. If people say no, the military might kill them. If they say yes, the military will convert you to their vision of Islam through dress or change of name. They will send Muslim leaders to influence politics by forcing people to convert to Islam in exchange for political support or promise of development. These leaders want to increase their power through the spread of misinformation to other poor, black people in Sudan.

Another abuse system in Sudan is that people who work in the government force young Sudanese to go to jihad by lying to them, saying that when they go to jihad, God will take them to heaven. This is false information, because in this world, we are all human beings, so nobody knows heaven. Neither Christianity, Islam, nor any religion in this world can see Heaven with their eyes. It is a kind of lying in the name of their religion. According to what they say, they are

lying among young Sudanese to fight in the name of heaven, but there is no true information about it.

How abusive partners use sexual assault as a form of control:

Sexual assault is any type of sexual activity or contact to which you do not consent. In an abusive relationship some people might sexually assault their partner or force them into unwanted sexual activity as a means of control. This type of violence is very common in South Sudan and North Sudan. It can be one of the most traumatic forms of relationship abuse. In South Sudan, Anadaro Ita Mara Asade is a form of domestic violence and sexual abuse that is used to assert power and control in the relationship. Sexually abusive behavior can include:

- (a) Calling you a degrading sexual name
- (b) Fondling, grabbing, or pinching the sexual parts of your body
- (c) Constantly pressuring you to have sex when you don't want to have sex
- (d) Becoming angry or violent when refused sex
- (e) Demanding or normalizing demands for sex by saying things like "I need it, I'm a man"
- (f) Drugging or restricting you so you are unable to consent to sexual activity
- (g) Forcing you to have sex or engage in unwanted sexual activity (ex: rape, forced masturbation, forced oral sex)
- (h) Using weapons or other objects to hurt the sexual parts of your body
- (i) Recording or photographing you in a sexual way without your consent
- (j) Intentionally trying to pass on a sexually transmitted disease to you
- (k) Threatening to hurt you or your children if you do not have sex
- (l) Demanding you to dress in a sexual way
- (m) Forcing you to watch pornography

In South Sudan and North Sudan, there is no guaranteed safety from the many different types of abuse that can happen to young Sudanese or anybody else. These things happen all the time in South Sudan and North Sudan, and it feels like nobody can stop it. People should talk about it, or put in place systems of safety and justice that can protect people from these types of abuse.

One of these types of abuse in both North and South Sudan is that groups of soldiers go to poor environments or areas or cities where there is no power or electricity, and there are no police stations, and they kidnap and rape women. For example, there might be 15 or 20 soldiers, and if they find one woman, they will rob her, kidnap her, and use her for sex. And if they get several women, they will do the same to all of them. Even though women say, "No, you can't use me," they have no power in this situation.

Second is, military organizations give soldiers orders to search peoples' homes. Soldiers will go somewhere, they get young men who know nothing about how government systems

work, they take them, beat them, and batter them for no reason.. For example, they will tie his wrists and ankles together behind his back and start to beat him with a stick. They will hang him up above a fire and try to get information from him, even though he has no idea about it. Sometimes they will blindfold and torture men after putting them in prison to try and extract information from them.

Another abuse happens between married couples. There is no respect between husband and wife. They might be forced to have sex. It may be that anytime a woman's husband makes himself a drink, or smokes, or does other drugs, he wants to use his wife for sex. His wife has no power to say "no" or "stop doing this." They could have children in the other room hearing everything, and they can be frustrated that they cannot do anything about the situation. They have no power to say, "Daddy, stop doing this against my mom," and their mom has no power to say "no." The mother and children are all related under the abuse because they know what is happening, and they have no power to talk about it or share their information with some friends or organizations supporting survivors of domestic violence.

If the children want to hang out with some other friends, and they come back home late, the parents are going to beat them because they do not want them to hang with other friends. That is abusive. Instead of sitting them down and giving them good advice about being safe while outside, they just learn to fear their parents. The children see no reason behind the beatings. The children may just be playing a game with other friends, but the parents do not want to listen to that kind of issue.

Another issue of abuse that can happen to kids in both North Sudan and South Sudan is parents neglecting their children's nutrition. The parents may have money and food, but they just want to make one meal a day to eat. It is not that they do not have enough money or food, they just want to make one meal a day, so the children go hungry. Sometimes they may think they are saving money and building their economy, but it risks the family losing weight, getting sick, or dying.

Some people in the Sudanese diaspora who live in the United States, United Kingdom, Canada, Australia, New Zealand, Egypt, Saudi Arabia, or Dubai, also use different kinds of abuse against their children. The abuse is similar, but instead of neglecting children from resources they have, these families do not have any resources to share with their children. Couples may be fighting all the time and drinking, smoking, or doing other drugs, among the children at home. The children are watching them and learning from them. They may make the older children watch their younger siblings, cousins, or other relatives, even when they are too young to care for another child. They will lose their education, they cannot do their homework, they cannot pass exams at school, they cannot understand American English fluently. These children can then get linked to the streets and become homeless.

At home, mothers in the Sudanese diaspora may dress in revealing clothing, and their children might see this and learn that is normal. Children of Sudanese immigrants will also adopt behavior they see on TV. For example, children like to watch Black Entertainment Television,

and they see comedies depicting harmful behavior, and these children will learn these behaviors without critiquing them. The effect of that is children starting to get engaged in gang activity or drinking, smoking, or doing other drugs on the streets. Though baggy pants are often associated with gang activity like storing drugs or other illicit materials, some people just like to wear baggy pants. It might just be the younger generation's dress, and many young people who come from areas where it is common to wear this clothing suffer abuse from police in the United States just because of how they dress. They are just human beings walking on the street, and they are being questioned for cases that are unrelated to them. Before Sudan was colonized by other countries, the Sudanese people wore the leather of animals just to cover their genitals. Today, after the country has been colonized, people have punished people for dressing in certain ways. You can pick your own dress according to your feeling. It is not good for people to punish others for doing this, because dress is something that human beings have made by their hand. It is not something that God has given to them. In some Sudanese communities or cultures, people dress differently for different occasions, and people may complain if others dress outside of the tradition for these occasions. This is not right, because people can pick whatever they want to wear. No matter what your children wear, your respect and love for them should not decrease. People should not put pressure on other people to make them unhappy for wearing what they want to wear. Women dress according to the conditions of weather. They may have more revealing clothing when it is very hot; they may dress comfortably for the cold. These differences in dress should not come from outside pressure. Women should dress however they want to dress and should not face pressure, in North and South Sudan.

Women are human beings created by God. Adam was the first man that God created, and put in the garden, and he blessed him with everything. The only thing that Adam was not blessed with was clothes. After a while, God made Adam sleep and took his rib and created Eve to be his wife. And Eve was also created by God in the garden, and she had no clothes. God had not blessed them with clothes. There is some conflict among the Muslim community about how women should cover themselves, but God does not mention that in the Bible. The use of hijab can also be used in terrorist acts, such as hiding bombs or obscuring one's identity in official photographs. This is not the case for all women in hijab, but terrorist groups will use this part of Islam to enact acts of terror.

The cultural differences between Sudanese countries and countries to where the Sudanese diaspora has immigrated include different perspectives on the rights of LGBTQ+ people. In these countries, if you are gay, people might put you in jail, your family may reject you, your parents might not be happy with you, and your friends may distance themselves from you. This response to the LGBTQ+ community also occurs among most of the Sudanese diaspora around the world. It is not good for people to keep their sexuality private, because they are part of the worldwide LGBTQ+ community. Keeping this information in private for religious reasons is no good, because LGBTQ+ people have the right to talk about their sexualities as much as straight people.

In North Sudan, many young women in college or living with their parents may be involved with prostitution. They might be working with old women, who are usually living alone. These old women may have nice houses, they might own their houses, or may have help from other private agencies that use women for prostitution. These young women will go to stay with the older women over the weekend or their vacation time, and return to their homes at school or with family. The older women coordinate with other businessmen who have money or some other people who like to use young women for sex. These clients first come to the older women with money in exchange for sex with the younger women she recruits. This can happen in different cities like Wad Madani and Karthoum Bahri. There is no justice in Sudan or South Sudan set up to protect sex workers because most of the people using their services are people who have power in the government. These young women will tell their families, friends, and campus security guards that they are going to stay with someone they trust when they are actually going to do sex work.

Prostitution is very difficult in Sudan because of the way that the sex workers come to engage with men at the old women's houses. For example, the sex workers may be wearing hijab, and there is no communication between the workers and the men before the sexual activity. The women may not want the men to see their faces or know their identities. Because of this, men who purchase sex may have sex with their daughters, other relatives, or other women they may know. The only person that might know this happens is the old woman.

In North Sudan, Christian children go to school with predominantly Muslim children. Muslim teachers may neglect Christian students by decreasing their scores, even if they are completing their homework and essays and passing their exams. This has happened in North Sudan for many years against Christian students. No one talks about it or shares this information with others. This can happen to Christian students in public and private schools.

Although there are people in the LGBTQ+ community in North Sudan, the public will not know about their private identities. Some LGBTQ+ people might work in the military, run businesses, work in hospitals, schools, or just live in villages. People do not know about their private identities because people are scared of the Sharia law. If they are identified as gay, they will be killed by others.

Under Sharia law or Christianity, when young women grow up, they must grow up in the order of her parents until she reaches the level when she is already adult enough and she can get married among the public. That way, she can go to stay with her husband. By dealing with that, it is a rule that is set up to follow from their parents by taking their daughter to check up with a doctor every six months to make sure she is a virgin. Many young women in North Sudan, upon realizing these tight restrictions, young women will have anal sex to hide their sexuality from the doctors and their parents. Groups of young Muslim men in both North and South Sudan may engage in friendship for many years and nobody notices their secret lives they are living in private. Within these friendships, there may be romantic or sexual relationships in private, and nobody wants to say something about it in public. They just keep it to themselves, saying, "We

are Muslim people, we are good people.” But there is a link behind radical Islam and these private relationships. They might be getting together in private to drink, smoke, sacrifice animals, plan terrorist attacks, or make other harmful plans for people who are not Muslim, and nobody knows. These activities are common in North Sudan. These Muslim people will profess that they are good people and that they like to pray, but they keep all of these activities hidden in private.

They may see them to be good people with good faith, but privately they do not act on this faith. One of them might give a bomb to a woman who detonates it on a bus. They might be working as doctors or nurses in hospitals, and they might inject non-Muslims with bad medicine or otherwise neglect them from proper care. They send people in private to bomb churches that disagree with their ideals, or to bomb embassies and hotels holding people from other countries. Some of them may commit conspiracies against non-Muslims working in high positions. Some of them might covertly kill someone and take their wife. They may call young men and women to work for them as housekeepers and then rape them. When people speak poorly about their actions on television, they will burn the flags of those nations.

In both North Sudan and South Sudan, these groups will take resources in order to withhold benefits from non-Muslim citizens. These resources can be taken by theft and conspiracy, embezzlement by government leaders who are members of these groups, and swaying government leaders from signing off on developing communities of non-Muslims. These communities are forced to stay in places that are not safe with no good water to drink, no power, no good food to eat, and no good houses.

The control of the South Sudanese government by members of the Dinka and Nuer tribes hinders the development and independence of the country. This is because South Sudan has a population of many tribes--64 in total--and the Dinka government is abusing the name of the public. The majority of South Sudan resents the idea of having a Dinka government because the government is supposed to represent the entire nation, not just one tribe. In 1969, people fought for their freedom, rights, and peace in both North and South Sudan. Once South Sudan became an independent country in 2011, people lost these freedoms, rights, and peace they fought for almost fifty years earlier. This was all lost because the Dinka and the Nuer made the civilians of South Sudan suffer. It is good for civilians in both countries to have their own rights and to have peace and freedom in their lives. It is good to have a federal or civilian government to work in both countries, whether North Sudan or South Sudan. But people cannot critique or challenge the government in either country without facing problems from the Dinka governments in South Sudan or the Islamic State governments in North Sudan; those people have totally rejected those ideas. Leaders among both the Dinka and the Nuer take children from their own tribe and train them in the army with the ambition to maintain and expand their power in the government, even though these people are uneducated and ignorant of political dialogue. This is why many children from each tribe in South Sudan are abused by the Dinka and Nuer leaders. As a result of

that, many people have lost their children, their grandchildren, and their great-grandchildren because of that.

Equatorian people from South Sudan are unhappy with the Dinka government leaving their homeland and coming to take Equatorian land. The Dinka government has stolen their land and property, sent the army to kill people, rob people at night, and take their money, and kidnapped Equatorian women for prostitution. In the Equatorian region, many leaders have been taken out of power by the Dinka governments. This involves the Dinka sending the army to peoples' homes, kicking them out, taking their homes and land, and giving them to somebody else. The day after, they will send the army to a different place to do the same thing. People in Equatoria cannot take back the land from the Dinka government. They do not have the power to talk, and that government will do crazy things to their families. These people are neglected under the Dinka government system.

When people from the diaspora of other countries, like Ethiopia, Kenya, Tanzania, Uganda, Rwanda, Dubai, Egypt, the United States, Canada, Somalia, Australia, New Zealand, the United Kingdom, India, and others want to run their own businesses in South Sudan, there is no guaranteed safety or security for them or their business. When people arrive in South Sudan with imported goods to sell, the military or government workers for the revenue at the border will require a large fee or take a portion of the goods. So even if the goods make it across the border, the business will already suffer. Every night, the government will covertly send the army to these peoples' homes, beating them, taking their money, rob them, and kill them. They will make these people lose their businesses, kidnap them, and murder them. If these actions are reported to the police department, the case will not be taken very seriously or they will do a poor investigation on the crime.

Many children and adults from South Sudan and other regions of East Africa have been abused through others cutting their face and removing their teeth. This is called "smile design dental." We must respect human beings' bodies and protect them from violence. When children are very small, they do not know whether or not they are being abused, but the feeling can affect their lives. We must consider the future for our children's lives and respect the human body. Each South Sudanese person that has had their face cut and teeth removed also receives second degree burns after their vape explodes in their faces. They may lose seven teeth and receive second degree burns, and their electronic cigarette may shatter into pieces in their mouths, knocking out their teeth and burning their face. They may need to visit the intensive care unit.

One of the things that can affect the teeth of kids in Sudan and South Sudan might be smoking a lot of cigarettes, marijuana, and/or chewing tobacco. The effect of this kind of drug use is that children can develop different kinds of diseases that affect their teeth. Meanwhile, many of them do not brush their teeth all the time, and their tongue can turn yellow and their gums can bleed.

Many children and adults from both North and South Sudan lose their teeth. Why? Because parents, family, and friends remove their teeth and cut their face? It may be this, or it may be something like batteries in electronic cigarettes.

What to do when you see abuse?

First, critically evaluate every situation. We must all be very discerning when it comes to matters of abuse. Though tempting to take sides and even to stick up for someone we care deeply about, be careful to discern critically the situation. You will do no good sticking up for someone who appears good while allowing their mate to take the blame for their harm. Second, get involved if appropriate. Though ever-challenging, take a stand when appropriate to do so. Showing favoritism to the abuser causes harm to the victim. Doing nothing in the face of abuse causes further abuse--secondary harm. Be willing to get involved and speak truth. Speak up for what is right when you see injustice. Third, hold the scapegoater accountable for their behavior. It is critical that the abuse comes out into the light. Abuse often stops when it is squarely confronted. Darkness exists in the power of light. For example, in South Sudan, in the small river city of Ngoni, there was a boy called James Gbagaza. He was a very cute boy and had very good light skin, a beautiful face, and long pixie-bob hair. Many people abused him because of his beautiful skin. Amujuma Kabashi--James Gbagaza's grandmother--who loved him very much--also lived in the river city of Ngoni. She was from the Balanda Viri tribe of Ngoni. James Gbagaza lived with his grandmother because he was being abused by his stepmother, who did not like him, named Dinko Mario Vongo Meree. James Gbagaza was very tired of being abused by the people of the city. All the time, when people saw him walking on the street alone, they found that to be a good time to abuse him because they were jealous of his beauty. Ask or tell your friend: Why do people like to abuse others?

James was affected by seizures. He developed this disease by constant beatings by others in Ngoni; it was not just from a disease that God made in his blood. It was the effect of many people abusing him. Back in 1984 or 1988, James was kidnapped by the Janjaweed. A Janjaweed truck driver noticed that his skin looked like the white Arabic people, so they stole him. After they stole him, the people of Ngoni did not know where he went. He just disappeared from the city of Ngoni. Those Janjaweed took James to North Sudan to their home village. They abused him by making him stay with their lambs, camels, and cows, take them to eat, and bring them back home. When James was about 15 years old, he knew how to protect himself. James ran away from those Janjaweed Arabic, that is back between 1997 to go to Khartoum from where the Janjaweed were keeping him. He went over there and met with his mother and stayed with her. James had been affected by seizures since he was 7 years old, and was not treated until he was 15 years old. James' mom tried to help him get medication for his seizures. They got him this medicine, but the medicine could not destroy the disease or make it disappear. There was no way that the disease could leave him; the disease was staying with him. He had a construction

job making bricks, and he passed away in 2006 after he fell into the ocean due to a seizure and drowned.

When you see abuse happening, what do you have to do? You might try to report it to the domestic violence agencies and you might try to make safety between them. By doing that, you have to the victims and the abuser, they have to be separate--make separation between them, not to engage in abusing stuff. And in that case, sometimes, the abuser can be a liar. You have to report the true information, or the victim may be a liar, acting a different way. So, in this case, you have to make sure how the abuse takes place, when it is happening, what exactly you saw, what the effect is, etc.

So many people from South Sudan and North Sudan do not know how to build communication with others or do not have good speaking skills when talking to others.

A small number of the population has antisocial personality disorder (like a sociopath). These people were abused. Some abusers act out dysfunctional behavior that was done to them; they witnessed the behavior. With advances in technology come additional exposure at a young age to glorified abuse. Some movies, songs, TV shows, and video games minimize abuse. They have anger issues throughout their lives, and uncontrolled, unmanaged rage frequently produces abusive behavior. An addict blames others for the reasons they engage in their destructive, bad behavior with others constantly. Many leaders from South Sudan and North Sudan do not know the meaning of boundaries. Abusive people tend to lack the understanding of where they end and another person begins; they lack empathy. It is far easier to abuse others when there is no empathy for how the victim might feel. Some types of head trauma, personality disorders, and environmental traumas can cause a person to lack the ability to express empathy.

The river city of Ngoni is beautiful and small. So many people love it, and many people from South Sudan do not know how great it is. Ngoni has a seasonal tourist agency, and people often go there to vacation with their families and friends. What do people like to do most while on vacation in the river city of Ngoni, South Sudan? The answer may surprise you: people like to take vacations here because it is a special place to visit. What activities do they enjoy that has the benefit of improving their family's relationship? Golfing, skiing, boating, kayaking, and biking with others. The city river of Ngoni does not have much food or clean water, and power outages and floods are common. It is important to know the proper food safety precautions to take before, during, and after a power outage. Emergencies are especially common during extreme weather conditions. The best strategy is to have a plan in place already. This includes knowing the proper food safety precautions to take before, during, and after a power outage or flood. In the event of a flood in Ngoni, it is important to know what kind of food that you can take for your vacation there. To prepare for power outages, freeze containers of water for ice to help keep food cold in the freezer, refrigerators, or coolers in case the power goes out. Freeze refrigerated items such as leftovers, milk, and fresh meat that you may not need immediately. Group food together in the

freezer. This helps the food stay cold longer. Store food on shelves that will be safely out of the way of contaminated water in case of flooding.

Long ago, there was a man who used to live in the river city of Ngoni. His name was Mario Vongo Mere. He was a fisherman, and he was married to a woman named Amujuma Kabashi. She was a prophet, and they had four children: one boy and three girls, Tereza Mario Vongo Mere, Dinko Mario Vongo Mere, and Mary Mario Vongo Mere, the mother of James Gbagaza and Arkangelo Wolie Mario Vongo Mere. As a prophet, Amujuma Kabashi performed miracles for the people of Ngoni. Someone could always benefit, whether in a strengthened relationship with God, a physical blessing like healing injuries or hearing issues, or increasing the crop of a farmer. Consider the prophet Amujuma Kabashi's purpose, especially for the people of Ngoni, and that the intent of a miracle is the test for whether or not people believe in God.

What have you seen in this day and age? What can we learn from these women in our modern day? A prophet is truly from God. She told people about the truth of God. She used to rule the people and have a good relationship with God. She told them we must use the Holy Spirit to promote love and perform good works and remember that, as an instrument of God, we give glory to God every day. Long ago in Ngoni, many people came to the prophet Amujuma Kabashi when they had issues. What were her tips for these issues, such as bad dreams, prophetic warnings, or nightmares? What should you do when you have a bad dream or nightmare? Or demonic attack in your sleep? Or a series of them? How can you help a family member who has one?

Ngoni is a big city that not many people know about in South Sudan. When the British colonized what is now South Sudan, they discovered the city of Ngoni, the headquarters of the state of Tambura. Tambura has only two tribes, the Balanda of Azande and the Azande. Long ago, the British ensured that candidates for public office in the state of Tambura must speak both Balanda and Azande. The British made this law because political tensions were high in the state of Tambura due to conflict between the Balanda people and the Azande people. If somebody from the Balanda wants to marry someone from the Azande, they will go through hard times from the people of the Azande. Some of them might try to diminish the character of the Balanda by saying Balanda people are crazy, no good, or will kill you with magic if you marry someone from their tribe. Sometimes the Balanda people would not really agree with Azande movements because of the politics that they are doing can lead the Balanda people to heighten tensions between themselves and the Azande. In the state of Tambura, there is also violence between Balanda and Azande. If there is a party or club where people go to dance, there are many young Balanda women in that party, and many Azande come to that party, there will likely be violence between the Balanda and Azande people. Some people will box, some will take a knife, and some take an arrow or a spear and kill somebody with it. Sometimes this violence involves the use of poison. If someone from a rival tribe runs for public office, the other tribe will make a plan for them to go kill a snake, take a needle, and put the needle to the snake's throat to remove

its poison. Then, they will bottle the poison in private, invite the candidate to share food, and they will poison the food. If the candidate is not very smart, they will eat the food and die. Another way to poison rival candidates is to engage with the staff who sell drinks at bars or coffee shops.

The other reason the British chose Ngoni to be the headquarters of the state of Tambura is that there is a lot of corruption from people who work in the government, like commissioners, governors, or kings of villages. The British set up a procedure so that any materials that came into the state of Tambura have to be registered at Ngoni first. As soon as it is registered, the Ngoni government gives you documentation and sends you someplace to start your business. This is the process of how corporations, retail businesses, and NGOs are registered.

Amujuma Kabashi never went to seminary or studied religion. She never attended any kind of school, but God made her a prophet, and it was a blessing in the city of Ngoni, especially for her. God blessed her in her left arm with an Adombo. People could come, and they could hear the voice of the Adombo and see it moving while she spoke. People would explain what kinds of problems affected their lives. Then she would try to talk to her Adombo, and the Adombo would try to talk. You would hear the voice and see the movement. You would hear everything the Adombo says about your life. You would believe it. If it was something coming in the near future, she would talk to the Adombo, and it would happen exactly like that. Early morning--around 5 o'clock a.m.--you would see many people come to Amujuma's house. After she woke up, she would go outside and meet with these people. She could not solve all their problems at the same time; she had to call only a few people from the crowd to solve their problem. One of the prophecies that made me write this book is that, one of these days, my grandmother told me something. I was five years old. She told me, "Charles, I'm going to dress you right now. You'll go on the street, and there will be a truck driver. He's going to come. I talked to Adombo, and he said we must stop in front of a truck driver, and he will stop and give us money." Around noontime, she dressed me, and we went on the street. The truck driver stopped. The truck driver was an Arabic man. He got out of the truck, and he brought money to my grandmother. "This is the miracle I will explain to you in the morning," she said. My grandmother prophesied to my brother Michael, "Michael, my son, when you wake up in the morning, I want you to go to your friends. As soon as you cross the river Ngoni, a deer will come to run in front of you. You are the first one who will take your arrow to shoot this deer, and the deer is going to die." And my brother, he woke up, the deer came at the same time, and my brother took an arrow and shot the deer in the neck, killing it. He was ten years old.

My grandmother discovered some different chemicals in the city of Ngoni. That chemical might come from the root of the tree, and people take that root of the tree plus other vegetables. She discovered these chemicals long, long years ago. They can be put in the river, and fish can die. These chemicals include:

1. Igbololo chemicals
2. Kpisi chemicals

3. Tamere chemicals
4. Makoko chemicals

These chemicals can kill any kind of seafood and can also poison people. Most of the time, they are used to poison fish in the river, and the people go collect the fish. Usually fishers can protect kids from Makoko chemicals by keeping it separate from drinking water. Igbololo can kill crocodiles, snakes, hippopotamus, etc. This is the most dangerous of these chemicals.

Long, long years ago in the city of Ngoni, people liked to go across the river and they had no net to put in the river to catch the fish. They could just watch the people swimming in the river; there was no way for them to catch the fish. Adombo spoke to my grandmother to go find those chemical roots.

Mario Vongo Meree was a fisherman in Ngoni. What kind of job did he have? What does a fisher do? He used to fish and drive boats. The specific job functions of a fisher may change depending on which type of fish they try to catch and from where they operate. Boats are usually the primary vessel from which a fisher will perform their job. That person will be responsible for scouting fishing locations, hauling the fish from the water, storing them properly, getting them to market, and transporting them back to dry land.

There are many countries in East Africa abusing children by using them as soldiers.

Who are child soldiers?

Child soldiers are children--usually from ages 10-20--who are used for any military purpose. Some child soldiers are in their late teens, while others may be as young as four years old. They are not only boys; many are girls. Child soldiers can be found in Sudan, South Sudan, Uganda, and the Democratic Republic of the Congo. Some child soldiers are used in combat to kill others or to commit other acts of violence, while others are used as cooks, porters, messengers, informants, spies, or any way their commanders want, including sexual purposes.

What does it say Stop a Child Soldier Abuse?

Child soldiers' abuse refers to the thousands of children from East Africa being abused by leaders in armed conflicts around the world. These boys and girls--some as young as seven years old--serve in the government forces and armed opposition groups in East Africa. This is a war crime against our children and our people of East Africa. Child soldiers may fight on the front lines, participate in suicide missions, and act as spies, messengers, or lookouts. Girls may be forced into sexual slavery. Many are abducted or recruited by force, while others join out of desperation, believing that armed groups offer their best chance for survival. What is the impact of child soldiers' abuse on society or among others?

Long-lasting violence has an effect on children's moral development, which further causes them to adapt into social affairs. Children that have experienced violence are more likely to be involved in further conflicts. You can see this kind of negative behavior from children in South Sudan. Countries experiencing these effects will lack productivity and growth for a long time. These potential impacts pose dangers for the long-term stability of these countries.

Why do some leaders use child soldiers?

These ideas came from bad leaders. ISIS is training an army of child soldiers. They are recruiting a new wave of combatants into its ranks following the joint forces' advance into the Raqqa province in order to assert its control over larger swaths of the northern outskirts of Aleppo. The Syrian Observatory for Human Rights states that between June and August 2015, 1,100 children under the age of 16 were recruited by ISIS. The Syrian Human Rights Committee report states that many of these child soldiers participate in non-lethal activities, assisting older fighters in a logical manner such as transferring ammunition, preparing meals, cleaning munitions and machines, while others assist with guarding patrols and barriers. ISIS has built a complex recruitment operation in which it exploits the severe food insecurity of local families by offering payment to those who send their children to join its ranks. ISIS typically pays between \$250-300 per month and, thus, many families are willing to send their children to ISIS due to their material needs.

The level of child soldier abuse is on the increase every day? Why?

In Sudan, South Sudan, Rwanda, Burundi, Uganda, and the Democratic Republic of the Congo, militia groups will recruit young people to join their forces, and they change their recruitment methods based on where they are.

The official age at which an individual is allowed to become enlisted in the military for most countries in Africa is 18 years old, 21 years old, or even 22 years old. But this is not the case, especially in countries where there is disrupted peace and unity, and abuses of human rights, like South Sudan and Sudan.

How did Joseph Kony become so infamous among all these countries?

Kony is the most notorious leader that abused many children in East Africa. In 1988, Kony took many children from North Uganda and ran away with them. In 1986, he proclaimed himself as a spiritual medium and the spokesperson of God among other leaders in East Africa. Back in 1982 or 1983, Kony claimed he was visited by a Christian fundamentalist. From 1986 to 2009, Kony was accused by various government entities of ordering the abduction of children to use as soldiers and sex slaves. In 2005, he was indicted for war crimes and crimes against humanity by the International Criminal Court. After all those crimes Kony has done, he has of course never been captured or killed. From 2010 to 2011, the United States spent almost \$8 million to locate Kony. Since 2011, when President Barack Obama deployed special operation forces to South Sudan, Uganda, the Central African Republic, and the Democratic Republic of

the Congo to provide advisory support, intelligence, and logistical assistance to African Union soldiers fighting the Lord's Resistance Army, Kony's militia group.

The Lord's Resistance Army has terrorized the region of Western Equatoria in South Sudan for the past decade. The distance between the city of Dingu, Democratic Republic of the Congo, and Yambio, South Sudan--the Azande land--is about 159.7 kilometers. Kony escaped with many kidnapped East African children of North Uganda and stayed with them between the border of Yambio, South Sudan, and Dingu, Democratic Republic of the Congo, the Central African Republic, on the side of the Mbamu River, and the state of Tambura, South Sudan.

It is from the influence of ISIS--and other leaders from countries in East Africa--leaders with ambition to control the government, they might have conflict when running for government positions. They may have some opposition, which leads them to kidnap and/or recruit children to use as soldiers in Africa and the Middle East.

Joseph Kony is one of the leaders who exploited child soldiers in East Africa, and has affected the lives of thousands of kids in East Africa, including South Sudan, Sudan, Uganda, the Democratic Republic of the Congo, and the Central African Republic. Kony was about to run for president of Uganda, and he had a political conflict with President Yoweri Museveni. He did not have the power to defeat him, so he started kidnapping children and training them to become child soldiers.

The use of child soldiers has spread to almost every region of the world. With every military conflict, the number increases in East Africa. Back in 1966-1970, there was nothing in the region of East Africa like this use of taking people's children to use as child soldiers. From 1986-2000, people realized who commanded the child soldiers in East Africa, and they came up with Joseph Kony, among other leaders from East Africa. He was born July 24, 1961, and he formed the group called the Lord's Resistance Army, or the LRA. It was not just about the idea that Kony was planning for his future; it came from disagreement between himself and President Yoweri Museveni. Kony wanted to run in the elections, and Museveni wanted to use his army to defeat Kony. After Kony's plans failed, he tried to make his own army to defeat President Museveni. But it did not work, because one cannot just take children and train them as soldiers, because they have no knowledge about how to fight with older people. In 1988, Joseph Kony took many children from Uganda and other countries in East Africa, and ran away with them. People did not know why Kony disappeared or where he was going.

Kony also proclaimed himself the spokesperson of God and a spiritual medium, which led to him becoming very famous in Uganda. People came from different countries like North Korea, Cambodia, China, India, Thailand, Italy, the United Kingdom and other countries in Asia, the Middle East, and Europe, just to worship him like a god or see Kony's claims firsthand. It was amazing among the people of Uganda to see that kind of movement during the time that Kony proclaimed himself to be a spokesperson of God. He also claimed he was visited by representatives of the Catholic Church, but these claims have not been proven.

Kony was also accused by the government of ordering the abduction of East African children to become child soldiers and sex slaves. This affected Northern Uganda as well, and some areas in Central Equatoria and Eastern Equatoria in South Sudan, because many parents lost their children. They did not know why their children were gone. In 2005, Kony was indicted for war crimes and crimes against humanity by the International Criminal Court for taking people from their home village and disappearing. This surprised and saddened people among East African countries to see that Joseph Kony was responsible for their children going missing. Kony was, of course, never captured or killed by any departments or any investigators, like the FBI or CIA, or special operations that Obama sent. Even today, nobody knows where he is.

Why were these groups unable to capture Joseph Kony? Because Kony has experience and knowledge. He is very intelligent when it comes to criminal activity. This intelligence helped him predict things that would happen before they happened. For example, if Kony is under a tree in a jungle with his army, and something is going to happen that day, he is going to know it. This comes from the experience of the crime in which he has been engaged. The United States spent almost \$800 million on the effort to capture Kony since 2011, when President Barack Obama deployed a special operations force to the regions of Uganda, South Sudan, the Democratic Republic of the Congo, and the Central African Republic, just so they could find Kony. Even though they provided advisors, support intelligence, and logistical assistance to African Union soldiers fighting the LRA, they never captured Joseph Kony. The only thing was that they might find Kony *was* in this area, or this house, or this camp, there is no way they can Kony. The LRA, who have terrorized the region of South Sudan and Western Equatoria state for the past decade about ten years Kony was bothering people in that area, and what makes some kids, especially in the Western Equatoria region. The distance between the city of Dungu, Democratic Republic of the Congo, and Yambio, South Sudan, is about 159.7 kilometers. Kony ran away with many children of Uganda and stayed with them between the border of Yambio, South Sudan, and Dungu, DRC, and between Central African Republic, Mbamu River, and Tambura city in South Sudan.

Some people from Western Equatoria, the Democratic Republic of the Congo, and the Central African Republic got light, skinny, and short. Kony's abuse was different over there. If his people got boys, they cut their upper lips and ears. If they got girls, they cut holes around their mouths to create a sort of padlock for their mouths. The LRA makes people between 15 and 20 years old carry their heavy-duty materials, sometimes for 100 miles carrying materials on their head. These people have no authority to say "I'm tired," and drop the materials. If they are from the Acholi or Lugbara in Uganda, the LRA rapes both the boys and the girls.

From 1989 to 1990 in Western Equatoria in South Sudan, people suffered from the war between the Sudan People's Liberation Army (SPLA) soldiers of South Sudan and the North Sudan military, causing many people to flee their homes. People left their property, businesses, possessions, and livestock, and they started to leave the country. Some of them fled to Uganda, the Democratic Republic of the Congo, and other countries, because of the war that had affected

the region of Western Equatoria, the Democratic Republic of the Congo, and the Central African Republic. The migration was dangerous, especially in Western Equatorial regions; the Sudanese military, the SPLA rebels, the LRA, and the Janjaweed were bothering the people of Western Equatoria and totally destroying the land. Sudanese soldiers entered people's homes, raped women, took young girls for wives. LRA soldiers came at midnight, raped women, burned down homes. SPLA rebels bombed towns, and many people were killed. The effects of these events continue today; people have lost their businesses and properties, and the international community in the United Nations does not talk about it. Agencies like the International Criminal Court need to fund the recovery of the people who lost property in this war. People in the Western Equatoria region are very poor right now because they lost a lot of businesses. The United Nations and the International Criminal Court need to help these people who have lost their families, parents, children, businesses, and properties.

Western Equatoria region was damaged from the war between

1. SPLA soldiers
2. North Sudan soldiers
3. Lord's Resistance Army
4. Janjaweed

From 1989 to 1990, these cities and regions were totally destroyed by this conflict:

1. Yambio county capital Yambio
2. Tombura county capital Tombu
3. Maridi county capital Maridi
4. Nagero county capital Nagero
5. Mundri East county capital Kediba
6. Nzara county capital Nzara
7. Ezo county capital Ezo
8. Mvolo county capital Mvolo
9. Ibba county capital Ibba

Cities names Western Equatoria. This region for Balanda Azande

1. Boo City
2. Nagero City
3. Bandala City
4. Royi City
5. Ngoni River City
6. Pango River City
7. Duma River City
8. Namutina River City

Jambo, Rasul, Tore, Muroko, Manguo, Mambe, Kotobi, Yarri, Farak Sika, Madebe Bangasu, Rimenze, Bazungua, Makpandu Nadiangere, Kua Diko, Rirangu, Nabiapai, Gangura Birisi,

Ndoromo Bangazagino, Sangua, Basukangbi, Ringasi, Diabio, Yangiri, Bafuka, Naandi, Andari, Riyubu, Mopai, Sakure

Many people run away and leave the country because of that war:

1. Destroy them
2. Damaging or attacking them
3. Knock them down:

Why are so many people choosing to leave Western Equatoria, South Sudan, from 1989-1990?

1. Economic collapse
2. War and no food to eat
3. People get killed every day by the war
4. Some people don't like the war
5. Some people lose everything
6. Some people lose children
7. Some people don't like enemy soldiers
8. Some people gets killed from the bombing

Joseph Kony was born in 1961, and, according to Ugandan media around the time Kony was born, no kids were being born around Uganda and East Africa. Kony was reared in Odek, a very small village in Northern Uganda where many people of Acholi tribe lived. Children were suffering from diseases and viruses carried by mosquitoes and snakes, like malaria, HIV, yellow fever, and tuberculosis. Kony went to school to become a traditional healer; no parents told him to quit school. He decided to quit school without telling his family or friends, and he lied to people, telling them he could heal their diseases. When Yoweri Museveni seized power in Uganda in 1986 and became president, some Acholi people created a story that Kony was a spiritual medium to the Ugandan people. The people of Odeki thought they could show the rest of Uganda that Kony could stand among them like a great leader. In 1996, the Ugandan government began to set up secure camps for children living in different villages in Northern Uganda, most notably Odeki. This was because children in northern Uganda were not very secure; it was not a very safe area. Children were being stolen by Kony in these regions constantly. Children living in the villages in northern Uganda became known as night commuters, walking miles every evening to the relative safety of the camps or towns. These camps were not successful.

Isaiah Paul was a commander in the Sudanese military among people of the Azande in Western Equatoria. He came from a very small town in South Sudan called Ibba. People described Paul as an intelligent and talented leader and soldier. He was trained by the U.S. Marines and Israeli military back in 1970. He passed all those trainings and was promoted to

Commander of the Armed Forces of Sudan. He was also a special commander certified by the Israeli in the first training of the Marines in Israel. After he was discovered in the Colombian jungle, the U.S. Marines called Paul Commander No. 2. He was sent by the Sudanese Army in Khartoum, Sudan, to come down in Western Equatoria to protect people who live there from the war between the SPLA, the LRA, and the Janjaweed from 1986-1999. So, the other things that he's called by Azande people from Western Equatoria was Kofiyash. Usually, people from Azande cannot name you for any reason. But they might give you a name, meaning they have a great reason. The name Kofiyash means people in Western Equatoria were happy with Isaiah Paul. They gave him this name because they were so scared by the SPLA, the LRA, and the Janjaweed, and when he came over there, they were happy, because they were guaranteed protection.

From 1984-1988, Isaiah Paul began to show the Azande good military leadership by decreasing the price of the market. He sent soldiers to go to every single town in Western Equatoria and have the stores decrease their prices. That was Paul's first movement as commander. The people of Western Equatoria were very happy because the market was very high before, and they saw that he was doing a great job.

Every environment in Western Equatoria was neglected by the army, the rebels, the SPLA, the LRA, and the Janjaweed. Paul was sending his soldiers over there to open those areas again. In 1988, he took troops to Yei, Kajokeji, and Kaya on the Uganda border to fight the SPLA rebels, part of a conflict some call Operation Desert Storm. Isaiah Paul's best unit was Maridi Armed Forces No. 16. After reaching Kaya, Yei, and Kajokeji, Isaiah Paul came to the Uganda-Sudan border, where the Ugandan army had closed the border. First, Paul's troops kicked out the Ugandan army from the border. The Ugandan army fled, and Paul's troops entered Uganda and went to Kajokeji. Later on, Paul's troops started to bomb Moroto, where the SPLA used to store weapons, destroying these weapons. The military of Western Equatoria used to be simple; it was not easy to send them to war but their unpredictable tactics proved effective against their enemies. After fighting against the SPLA rebels, they fled the battle with SPLA only to discover they were trapped between the SPLA, the LRA, and the Ugandan military. After the Ugandan army ran away at the border, they formed an alliance with the SPLA to kick out Isaiah Paul's troops from this area. Ugandan forces came with helicopters and airplanes in order to kill Paul's troops. In Kaya, Isaiah Paul and his troops lost control over where they could go. Paul used his tactical knowledge to make his next move.

In Kaya, Isaiah Paul, his bodyguards, and other troops changed their hair to look like women, removed their backpack, and wore women's clothing, and the SPLA thought they were women. Paul's troops eventually passed the Ugandan border using this plan and made it to the Democratic Republic of the Congo. They safely returned to Maridi, South Sudan, in 1988.

From 1984 to 1989, the army of North Sudan were neglected from the war in Western Equatoria, South Sudan. The war was risky. The issues included:

1. A lack of adequately funded support systems, like:

2. Medicine
3. Shelter
4. Food
5. Water
6. Electricity
7. Places were controlled by various military groups

Why was it risky? Why did every army leave the country? Every day war:

In 1989, when the army of North Sudan left Western Equatoria, where did they go?

1. Democratic Republic of the Congo
2. Cross border and went to Dunggu
3. From Dunggu they went to the city of Isiro in the DRC. In 1990 return back to Sudan
4. When cross border between South Sudan and Uganda, which place they go to first to go to Congo? National Park of the Democratic Republic of the Congo:

The SPLA rebels were trying to capture all of Commander Paul's troops one by one, but there was no way for them to do that.

What happened to North Sudanese soldiers who were captured by the SPLA?

In Western Equatoria in 1989, there was a man named Mario Gasingowa. He was the captain duty of North Sudan. Gasingowa was in Ezo, South Sudan. After the North Sudanese army left Maridi at night to go to the Democratic Republic of the Congo in 1989, Gasingowa was with them with his wife and daughter on November 28, 1989, in the small city of Nabanga on the border of South Sudan and the Democratic Republic of the Congo. Gasingowa was captured by the SPLA on the streets of Nabanga. Even today, nobody knows where Gasingowa was taken or any information about where he is. By this point in the war, there could be hundreds or even thousands of North Sudanese soldiers that were captured by the SPLA between 1989 and 1990. After South Sudan was established as a country, were these prisoners of war convicted? Are there traditional Prisoner of War camps set up somewhere deep in government territory or are they spread out into various regional prisons and jails? When the war ends, will they be released as normal prisoners of war in South Sudan?

From 1989-1990, the SPLA captured and killed Gasingowa because he was a captain in the North Sudan Armed Forces. An army captain is a commissioned officer, meaning they receive an officer commission from the Sudanese government. This marks them different from non-commissioned officers or warrant officers, who are specialists in various fields. To become a commissioned officer of any rank, you must have at least a Bachelor's degree. The SPLA captured and killed Mario Gasingowa because he was a specialist captain in the North Sudan army. Becoming promoted beyond the captain's rank is a competitive process; the promotion board will review your performance and decide if you are qualified to become a major.

What is the funny thing that you can learn from the commander Isaiah Paul? Isaiah Paul smoked opposite. He would smoke cigarettes backwards. He could not take the cigarette out of his mouth until it was finished. If you go to his office, he might take a cigarette and breathe the smoke out of his nose. And the second thing is that Isaiah Paul is one of the commanders have a big position but he does not make himself worry about how other people see him. He can come talk to anybody, sit with anybody. He was peaceful with everybody. The second thing about Isaiah Paul is that his father was killed by the elephants, and Isaiah Paul also is the guy who liked to sit with a group of people who drinks, he can sit with any group, drink, talk, and has no complaints with them. The happy idea about Isaiah Paul is that he liked to exercise by running in the morning. Isaiah Paul did not like the idea of people taking others' property in Western Equatoria, such as the ASPLA. Isaiah Paul was one of the first South Sudanese Christians that was leading Islamic governments. He was the first commander of South Sudan that was leading the government of northern Sudan among the Muslim government. John Garang was also looking for Isaiah Paul to work with him as a brother, but he was not interested.

Sometime in the 2000s, Isaiah Paul passed away in Khartoum, Sudan, from an illness.