The Refugee Experience: A Legal Examination of the Immigrant Experiences of the Sudanese Population

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THE REFUGEE EXPERIENCE: A LEGAL EXAMINATION OF THE IMMIGRANT EXPERIENCES OF THE SUDANESE POPULATION

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Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to be free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"
Inscription on the Statue of Liberty

I. INTRODUCTION

A. Overview

Sudan is a diverse country with a rich and complex history. Since its independence from Great Britain in 1956, the people of Sudan have struggled with civil war, environmental issues, medical problems, and poverty. Due to decades of instability and high health risks, the people of Sudan have sought assistance from and refuge in the international community. Primarily, this paper will review the facts about the country of Sudan, including the country’s geographical properties, demographics about the Sudanese population, health concerns, major historical events, and its current political environment. Second, this paper will assess the impact that civil war has had on Sudan and its people. Finally, this paper will look at the Sudanese refugees who have settled in Omaha, Nebraska, including their struggles and experiences in this Midwestern community.

B. Terms

In order to properly discuss this topic, it is necessary to examine several definitions including: assimilation, asylum, immigrant, refugee, and resettlement. Assimilation is defined as conforming with the customs and traditions of a dominant culture, in this case, the culture of the United States. The definition of asylum is a place of refuge or sanctuary; protection granted

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1. Emma Lazarus, 1 THE POEMS OF EMMA LAZARUS 198 (BiblioBazaar, LLC 2008). This poem is entitled “The New Colossus.” See id.


3. See id.

4. All definitions used in this paper come from the fourth edition of the Modern Dictionary for the Legal Profession, the eleventh edition of the Merriam-Webster’s Collegiate Dictionary, Blacks Law Dictionary, and online dictionaries.

by a government to individuals being persecuted. An immigrant is a person who comes to a country of which they are not a native, usually for permanent residency. A refugee is a specific type of immigrant; a person who flees from danger or trouble, oftentimes as a result of political upheaval or war. Resettlement is the act of the reestablishment of a person or group of people in a new country. These definitions are by no means an exhaustive list of all the terms used when examining this topic in depth; however, these terms do provide a frame of reference to begin evaluating the many aspects of this complex issue.

II. SUDAN: THE COUNTRY THEY LEFT

A. Climate and Geography

Located in North Africa, Sudan is the largest country on the continent and the tenth largest country in the world. Sudan is located north of the equator and east of the prime meridian. The highest point in Sudan is the mountain of Kinyeti, which is located near the Ugandan border in the south; the lowest point in Sudan is the Red Sea, which borders Sudan on its east side. Sudan is bordered by Egypt in the north; Kenya, Uganda, and the Democratic Republic of Congo in the south; the Red Sea, Ethiopia, and Eritrea on its east; and Libya, Chad, and the Central African Republic to its west. Khartoum is the capital of Sudan and is its largest city.

While much of Sudan is dominated by the Nile and its tributaries, there is often an inadequate supply of potable water. In addition, excessive hunting threatens the country’s wildlife. Furthermore, the country’s various regions suffer from soil erosion, desertification, and periodic drought.
Most of Sudan’s terrain consists of flat plains, but there are mountainous regions in the eastern and western parts of the country. Sudan has arid deserts in the north, a tropical climate in the south, and a rainy season that lasts from April to November.

B. Population

According to the Central Intelligence Agency, the current population of Sudan is roughly forty million. Although the Sudanese population increases by 2.143% every year, more individuals are leaving Sudan than moving there. The population statistics of Sudan are comparable to other countries in Africa where many of the citizens live at or below the poverty line. The median age in Sudan is approximately nineteen, with approximately 40.7% of its citizens being under the age of fourteen. In Sudan, the average life expectancy is 51.42, with only 2.5% of the current Sudanese population over the age of sixty-five. Roughly 61% of the Sudanese population is literate.

Sudan is a country inhabited by a diverse range of people with many different religions, social customs, and religious beliefs. In Sudan, there are two predominate cultures and a variety of minority groups. Approximately 52% of the country is black, 39% is Arab, and 6% is Beja; the remaining 3% of the population encompasses a variety of other ethnic groups. The religious groups are very regionally and ethnically divided; 70% of the population is Sunni Muslim, mostly located in the north, 5% of Sudanese people are Christian, mostly located in the capital city of Khartoum, and the remaining 25% of the population, who retain their traditional indigenous beliefs, live primarily in the south—although missionaries have converted some of these people to Christianity.
population, there is a major divide between those who have gone through the process of "Arabization" and those who have not. Sudanese blacks that have not been "Arabized" have hundreds of ethnic, tribal, and language differences. Sudanese living in the north are Arabic-speaking, but are also fluent in a traditional mother tongue as well. In the south, the region contains numerous tribal groups and many more languages than the north.

C. Culture

Sudanese culture, like many other African cultures, expects that the genders have very defined, traditional roles. In the home, "[l]abor and living quarters are divided by gender" either in accordance with the room’s usual purpose or the individual’s intended job responsibilities. The man is considered the head of his household and it is his job to protect his family, build the home, and provide food and a source of income. Sudanese women are responsible for taking care of “all things inside” the home. Women have a duty to prepare meals and care for the couple’s children. The milking is also done twice daily by the women and children. When disciplining children, mothers will first verbally warn their children, but if they do not
listen, it is likely children will be physically struck.42 Children also have specific roles and responsibilities in Sudanese culture.43 Daughters are expected to learn from their mothers how to properly run a household in preparation for marriage.44 When boys are around eight, they go to live with a male relative and tend cattle.45 Young men also eat, sleep, and spend leisure time in the barn with other men.46

When boys reach their early teens, they often go through a process called scarification.47 Scarification is the act of permanently modifying the body by using scar tissue to create designs, pictures, or words in the skin.48 In Sudan, scarification has been used as a rite of passage in adolescence, the transformation of a child to a man.49 Once the scarification ritual has been performed, the man will leave the dried blood as a symbol of his rite of passage.50 Generally, the longer it takes the wounds to heal, the more pronounced they will be, so the individual tries to keep the wounds open and healing for as long as possible.51 The ultimate goal of the scarification process is to develop keloids, or raised scars.52 Keloids are desired for their visual, 3-D effects and because of the way they feel to the touch.53 In addition, scarifications—and the resulting keloids—are usually more visible on darker skinned people than tattoos.54

The entire household is responsible for the upbringing of children.55 In the Sudanese culture, babies are typically nursed for two years and any of the lactating women may nurse the children.56 The first born child of a Sudanese

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42. Id.
43. See id.
44. Id.
45. Id.
46. SSCA, Traditional, supra note 36.
49. See Sosis, supra note 47, at 166.
51. See Body Alterations, supra note 48.
52. See id.
53. See id.
55. SSCA, Traditional, supra note 36.
56. Id.
family is treated as “extremely special,” particularly if it is male. The children are traditionally born in their grandmother’s home. Sudanese fathers are not allowed to be present for the birth of their first child, but are usually present for any subsequent births to assist the midwife. Naming of children is an important process in Sudan. The first name of the child is always selected by the father, the child’s middle name is always the father’s first name, and the child’s last name is always the paternal grandfather’s first name. If the child is born to a Christian family, eight days after the birth the baby is taken to church and also given a biblical name.

The main food staples in the Sudanese diet are milk and meat. The Sudanese view raising cattle with great pride, while horticulture is considered “degrading” and only done when poverty demands it. Cattle are a symbol of great importance, as the more cattle a man has, the wealthier he is considered; cattle are also an important part of the bridal dowry. The two crops the Sudanese people regularly grow are maize and millet, also known as sorghum. Millet is boiled into porridge and brewed into alcohol. Milk is an important staple and has many uses in the Sudanese kitchen: It is drunk fresh, boiled into porridge, soured to use in a relish dish, and churned into cheese. Particularly, in Southern Sudan, food production consumes all of the population’s time, thus the economy is subsistence driven.

Due to the environment and living habits of Sudan, the only art form practiced by the Sudanese—who refer to themselves as the Nuer—is music, specifically singing. In Sudan, the year is viewed as the cycling through the dry and rainy seasons. “The most common time marker” in Sudanese culture is the age-sets, although the Sudanese have a very short perception of time and are in many ways a “timeless people.” Mostly, time is marked by

57. Id.
58. Id.
59. Id.
60. See SSCA, Traditional, supra note 36.
61. Id.
62. Id.
63. Id.
64. Id.
65. SSCA, Traditional, supra note 36.
66. Id.
67. Id.
68. Id.
69. Id.
70. SSCA, Traditional, supra note 36.
71. Id.
72. Id.
remembering notable events, although some months are marked by the lunar cycle of the moon.\textsuperscript{73}

\textbf{D. Health}

Unfortunately, the people of Sudan live in a world where disease is prevalent, and because there is insufficient medical care, a wide range of illnesses and conditions result in death.\textsuperscript{74} For every 1000 births that occur in Sudan, 82.43 will result in death\textsuperscript{75} due to poverty, common childhood illnesses, and the few opportunities to access advancements in medical technology.\textsuperscript{76} Like the rest of Africa, Sudan is also battling the AIDS epidemic.\textsuperscript{77} Recent studies indicate that there are approximately 320,000 people in Sudan living with HIV/AIDS, and the virus causes an estimated 25,000 deaths annually.\textsuperscript{78} The risk of contracting infectious diseases in Sudan is very high; food and waterborne illnesses are very common.\textsuperscript{79} Typhoid fever, diarrhea, hepatitis A, malaria, dengue fever, meningococcal meningitis, and African trypanosomiasis are all prevalent in Sudan as well.\textsuperscript{80}

\textbf{E. Current Political Environment}

Since gaining its political independence, Sudan has been ruled by military regimes that have governed the country under strict adherence to Islamic law—called the Shari'ah.\textsuperscript{81} Shari'ah is the Arabic word for law, and it governs all public and private activities of individuals living in the state.\textsuperscript{82} Specifically, it is a body of rules based on Islam, regulating everything from politics, economics, and banking, to business law, and contract law.\textsuperscript{83} Sha-

\textsuperscript{73} Id.
\textsuperscript{74} See 2 WORLDMARK ENCYCLOPEDIA OF THE NATIONS: AFRICA 663 (12th ed. 2007).
\textsuperscript{75} See World Factbook: Sudan, supra note 2.
\textsuperscript{76} See Dan Kaseje, Professor of Public Health & Vice Chancellor at Grand Lakes University of Kisumu (Nov. 2, 2006) 3–5, 7, available at http://www.wilsoncenter.org/topics/docs/Kaseje2.pdf.
\textsuperscript{77} See World Factbook: Sudan, supra note 2.
\textsuperscript{78} Id.
\textsuperscript{79} Id.
\textsuperscript{80} Id.
\textsuperscript{81} See 2 WORLDMARK ENCYCLOPEDIA OF THE NATIONS: AFRICA 658 (12th ed. 2007); World Factbook: Sudan, supra note 2.
\textsuperscript{82} 22 THE NEW ENCYCLOPEDIA BRITANNICA 31 (15th ed. 2005).
ri'ah also governs social and moral issues such as: the role of women, dietary laws, dress codes, circumcisions, illegal sexual acts, and freedom of speech, among other things. 84 Currently, Sudan is ruled by a power-sharing government—a coalition of two parties, which is led by the National Congress Party that came to power by military coup in 1989. 85 Since October of 1993, Umar Hassan Ahmad al-Bashir has ruled as Sudan's president. 86

F. Major Historical Events

In many ways, Sudan's history has culminated in resulting poverty, civil war, and related issues. During the Age of Imperialism, Sudan was a colony of the British Empire. 87 When the British ruled Sudan, "it was illegal for people living above the 10th parallel [latitude line] to go further south, and people below the 8th parallel to go further north." 88 This law was intended to prevent the further spread of tropical diseases—particularly malaria—to British Royal troops. 89 Sudan finally gained its independence from the United Kingdom in 1956. 90 Attracted to the Sudanese government's claims that it operated a purely Islamic state, Osama Bin Laden moved to Sudan in 1991. 91 He used his money, power, and expertise in construction to make improvements in Sudan, including building a road from the capital, Khartoum, to the northern town of Shendi. 92 Bin Laden scholars assert he lost as much as the equivalent of 100 million U.S. dollars on business ventures in Sudan. 93 At the request of the U.S. government, Bin Laden was expelled from Sudan; he then relocated to Afghanistan. 94

In December of 2005, Chad declared war on Sudan, calling for its citizens to mobilize against their common enemy. 95 According to the Chadian Government, this act was a formal response to militants—allegedly backed by the Sudanese Government—who attacked communities in eastern Chad,

84. Id. at 19, 56–57.
85. World Factbook: Sudan, supra note 2.
86. Id.
89. Id.
90. See World Factbook: Sudan, supra note 2.
93. Id.
94. Id.
murdering people, burning houses, and stealing cattle. This fighting is ongoing and complicated by regional tensions and the Sudanese civil war. The people of Sudan have been consumed by civil war since the middle of the twentieth century. Civil war first began in 1955 and lasted until 1972; it was reignited in 1983 and is still occurring—this topic will be discussed in detail below.

III. THE CIVIL WAR

A. Background

Sudan has been "embroiled in two prolonged civil wars" for the second half of the twentieth century up to the present date. In 1955, a year prior to gaining independence from the United Kingdom, civil war ensued in Sudan. This internal fighting is a result of numerous contributing factors. Primarily, the separation of the northern and southern Sudanese during British colonialism resulted in the outbreak of civil war because it further polarized these two already contentious groups. Fighting lasted for seventeen years until the signing of the Addis Ababa Agreement in 1972, resulting in a ten-year hiatus from civil war.

Fighting broke out again in 1983. This time, a combination of issues led to the current violence. Primarily, the government began enforcing Shari'ah law and dissolved three federal states in the south. These actions were directed at non-Muslim, non-Arab Sudanese and fed their resentment of the government's oppression. Also, fuel and bread shortages, drought, and famine contributed to the growing insurgency in the south of Sudan.

96. Id.
97. See Project: Darfur, supra note 88.
98. See id.
99. Id.
100. World Factbook: Sudan, supra note 2.
102. See World Factbook: Sudan, supra note 2.
104. Id.
105. Id.
106. See id.
107. See id.
108. See Project: Darfur, supra note 88
B. Darfur Region

The conflict in the Darfur region of Sudan began in February of 2003 and has led to the deaths of hundreds of thousands and the displacement of millions. The United States media has characterized the Darfur conflict as a battle between Arabs and Africans, but in reality, nearly everyone inhabiting Darfur is both Muslim and black. In actuality, the fighting in this region is between ethnic groups, who have divided themselves based on what languages they speak and whether they are farmers or nomadic herders. These groups are fighting over the use of the region’s limited resources.

In the Western world, this conflict has been described as “genocide” and “ethnic cleansing;” although the use of these terms is disputed by many as inaccurate, including the Sudanese government, it has caused over 200,000 to 400,000 deaths. As a result of this unrest, almost two million individuals have been displaced from their homes, with two hundred thousand refugees fleeing from Darfur to the neighboring country of Chad. The World Health Organization (WHO) stated that about 71,000 deaths had occurred in the region between March and October 2004. According to the WHO, these deaths were a result of starvation and disease.

In February of 2006, the United Nations Security Council agreed to send peacekeeping forces to Darfur. Specifically, the resolution called for a troop presence ranging from 12,000 to 20,000, and in addition, the resolution allocated new weaponry for the 7,000 African Union troops already present in the region. However, President Omar al-Bashir is opposed to a

111. See Emily Wax, 5 Truths About Darfur, WASH. POST., Apr. 23, 2006, at B3.
112. Id.
113. The Darfur Crisis, supra note 110.
114. See Wax, supra note 111.
115. See The Darfur Crisis, supra note 110; Wax, supra note 111.
116. See The Darfur Crisis, supra note 110.
117. Id.
118. Id.
120. Id.
U.N. peacekeeping presence in Sudan and is suspected of supporting the militias in Darfur.\textsuperscript{121}

C. Refugees

More refugees come from Sudan than any other country in Africa.\textsuperscript{122} As explained above, the reason for Sudanese refugees is twofold: either they are seeking asylum from the Arabization policies of the military regime ruling Sudan or they are fleeing the ethnic battles of the Darfur region.

D. International Assistance

Scholars have labeled this century "the century of the refugee" because "war, famine, and political oppression" have caused the most unprecedented migration of people in human history.\textsuperscript{123} Individuals are leaving their countries due to various forms of oppression, seeking the stability and prosperity that industrialized countries—like the United States—promise to provide refugees.\textsuperscript{124} Sudan is considered one of the world's leading exporters of refugees.\textsuperscript{125} The majority of Sudanese refugees still remain on the African continent, located primarily in Chad, Ethiopia, Kenya, Uganda and Zaire.\textsuperscript{126} However, because the United States is one of seventeen countries that have a refugee acceptance quota; there are Sudanese refugees in the United States as well.\textsuperscript{127}

In 1980, the United States Congress passed the Refugee Act which reformed federal immigration law to systematically admit refugees into the


\textsuperscript{124}. See id. at 14–15.

\textsuperscript{125}. Id. at 15.

\textsuperscript{126}. See id.

\textsuperscript{127}. See U.N. REFUGEE AGENCY, SHAPING OUR FUTURE: A PRACTICAL GUIDE TO THE SELECTION, RECEPTION AND INTEGRATION OF RESETTLED REFUGEES, at 21 (2005), available at http://www.unhcr.org/ refworld/pdfid/4374757fcc.pdf. The other sixteen countries that have refugee acceptance quotas are: Argentina, Australia, Benin, Brazil, Burkina Faso, Canada, Chile, Denmark, Finland, Iceland, Ireland, the Netherlands, New Zealand, Norway, Sweden and the United Kingdom. Id.
United States for humanitarian reasons.\footnote{128}{Refugee Act of 1980, Pub. L. No. 96-212, § 101, 94 Stat. 102 (codified as amended in scattered sections of 26 U.S.C.).} This Act provided that the United States would accept up to 70,000 refugees annually and as many as 20,000 from a single region.\footnote{129}{Kelly Jefferys, U.S. Dep't of Homeland Security, Office of Immigration Statistics, Annual Flow Report, Refugees and Asylees: 2006, at 1 tbl.1 (2007), available at http://www.dhs.gov/xlibrary/assets/statistics/publications/Refugee_AsyleeSec508Compliant.pdf.} Through the Federal Refugee Resettlement Program, the United States government allows a pre-determined number of refugees each year to come from different regions around the world to move into the United States and rebuild their lives.\footnote{130}{See id. at 3; Refugee Act of 1980 § 411.} To obtain refugee status in the United States, the Department of Homeland Security requires individuals to pass a screening interview and a medical exam.\footnote{131}{See Jefferys, supra note 129, at 3.} A Sudanese refugee can only gain admittance into the United States if they are seeking asylum to escape warfare and/or religious persecution.\footnote{132}{See HOLTZMAN, supra note 123, at 14–15.} Even if an individual passes the screening test, they can still be denied admission if the medical exam reveals a serious disease, such as AIDS.\footnote{133}{See Jefferys, supra note 129, at 3.} The United States attempts to settle refugees from the same country together, in hopes that they will develop a community and make their transition to an American way of life easier.\footnote{134}{See Audrey Singer & Jill H. Wilson, Refugee Resettlement in Metropolitan America, MIGRATION INFO. SOURCE, Mar. 2007, http://www.migrationinformation.org/feature/display.cfm?id=585.}

IV. THE SUDANESE POPULATION OF OMAHA, NEBRASKA

A. Background

Omaha currently has the largest Sudanese refugee population in the country.\footnote{135}{GREATER OMAHA CHAMBER OF COMMERCE, MULTI-ETHNIC GUIDE 18 (2006), available at http://www.omahachamber.org/pdf/multiethnicguide.pdf.} It is estimated that 6,000 Sudanese refugees have come to live in Omaha since 1995.\footnote{136}{Id.} While some have come directly from Sudan or refugee camps in bordering countries, the remainder of the Sudanese population has relocated to Omaha after first arriving in another part of the United States.\footnote{137}{See id.} These individuals decided to move to Omaha, not only because of its large Sudanese community, but because the city and surrounding area is perceived...
as being safe, a good place to raise a family, and full of economic prosperity with clean, well-kept neighborhoods.\textsuperscript{138}

B. \textit{The Lost Boys}

The Lost Boys is a specific group of approximately 3,800 Sudanese boys who were brought to the United States after escaping from war-torn Sudan.\textsuperscript{139} Medical examiners have stated that these children "are the most badly war-traumatized children ever examined."\textsuperscript{140} These boys lost their families and began their long journey to America when they were around ten years old; none of them knew if any of their family members were dead or alive.\textsuperscript{141} These boys were orphaned or separated from their families when government troops attacked the villages in Southern Sudan where they lived.\textsuperscript{142} The reason these boys survived while other members of the community were systematically raped and slaughtered was because they were away from the village, tending herds when the attacks occurred and were able to escape into the jungle.\textsuperscript{143} These boys gathered in the countryside, traveling by night to hide from soldiers and walking hundreds of miles to refugee camps in Ethiopia, but when a civil war broke out there, they were forced to flee again.\textsuperscript{144} Running from soldiers, the boys jumped into the Gilo River, where thousands more died, either because they were unable to swim or because "non-swimmers tried to climb on their backs."\textsuperscript{145} The few that were left finally found their way to refugee camps in Kenya and were eventually relocated to the United States.\textsuperscript{146} These boys, now in their late teens and early twenties, arrived in this country with only the clothes on their backs.\textsuperscript{147}

In Omaha, the Southern Sudan Community Association (SSCA) and the Heartland Refugee Resettlement Organization coordinate sponsorship efforts

\begin{flushleft}
138. See \textit{id.} at 7. \\
139. Stephen Buttry, \textit{Churches Helping to Keep Pace with Refugees' Arrivals, a Bellevue Congregation is Among Those Sponsoring the Lost Boys of Sudan}, \textit{OMAHA WORLD-HERALD}, Sept. 9, 2001, at 1B. \\
141. See Buttry, supra note 139. \\
142. Id. \\
143. See \textit{id.} \\
144. Id. \\
145. Id. \\
146. Buttry, supra note 139. \\
147. See \textit{id.} 
\end{flushleft}
for the Lost Boys. In addition to collecting donations of furniture and supplies, these non-profit organizations seek out churches and other groups to help individual refugees. Individual mentors teach the boys to drive, take them to doctors' appointments, help them register with the Social Security Administration and apply for jobs. As an example, the six Lost Boys sponsored by the Thanksgiving Lutheran Church in Bellevue all have jobs, working up to 60 hours per week. Also, because these Lost Boys all speak English and are attended high school in the Kenyan refugee camps, they are currently studying for their high school equivalency exams.

C. The Southern Sudan Community Association

In 1997, the SSCA was started by Tor Kuet—now the SSCA Executive Director—a Sudanese refugee. The SSCA is located at 4819 Dodge Street and is incorporated as a 501(c)(3) non-profit organization under the laws of the State of Nebraska. The SSCA became an official refugee resettlement agency in December of 2000. The objective of SSCA is to aid and assist refugees who have escaped Southern Sudan's civil war and religious persecutions. Specifically, the mission of SSCA is to facilitate refugees in transitioning from Sudanese culture to an American lifestyle. It is the goal of the SSCA to help Sudanese refugees become self-sufficient, "to live and work productively," to contribute positively to the Omaha community, to obtain an education, and to pursue "a better life" for themselves and their families.

The SSCA provides numerous services to assist refugees, helping them acclimate to an unfamiliar culture. Specifically, the agency provides a
variety of courses, including: driving lessons,\textsuperscript{161} parenting classes,\textsuperscript{162} GED tutoring, and English as a Second Language Classes—also known as ESL classes.\textsuperscript{163} The SSCA also provides immigration assistance through mentors and cultural support.\textsuperscript{164} The agency also has an after school tutoring program for children and provides transportation and translation services.\textsuperscript{165} In addition, the agency has a no interest housing loan program, lending up to 1,000 dollars to Sudanese refugees to use for their first month’s rent, as a deposit or for utility bills.\textsuperscript{166} The SSCA’s work is carried out through volunteers who function in a variety of capacities.\textsuperscript{167} Primarily, the agency asks its volunteers to assist in running major events, teaching classes, mentoring, providing transportation, and acting as sponsors to individual families.\textsuperscript{168} In addition, the SSCA coordinates a volunteer program with the Nebraska Bar Association to provide free legal services at the SSCA office on the first and third Tuesday of every month between the hours 1:00 P.M. and 4:00 P.M.\textsuperscript{169}

\textbf{V. CONCLUSION}

Like many individuals who have immigrated to the United States, the Sudanese have come to this country from a place of violence and disease in hopes of creating a better life for their families. Their collective experience is a testament to the strength and perseverance of their people and their individual stories, while heartbreaking, demonstrate a determination of spirit. Like so many immigrants before them, the people of Sudan have come to the shores of America with only the clothes on their backs and dreams of peace and prosperity. Settling in Omaha, these people not only have to adjust to a new climate—none of them have seen snow before—but also to a modern, industrialized culture, very different from the traditional rural communities they left. These new citizens of Omaha show a sense of pride and love for

\begin{itemize}
  \item[161.] Southern Sudan Community Association, Drivers training, \url{http://www.sscainternational.org/content.asp?DISPLAY3} (last visited Apr. 5, 2009).
  \item[162.] Id.
  \item[163.] See Southern Sudan Community Association, Volunteer, \url{http://www.sscainternational.org/content.asp?DISPLAY3} (last visited Apr. 5, 2009) [hereinafter SSCA, Volunteer].
  \item[164.] Id.
  \item[165.] Id.
  \item[166.] Southern Sudan Community Association, Housing Loan Program, \url{http://www.sscainternational.org/content.asp?DISPLAY11} (last visited Apr. 5, 2009).
  \item[167.] See SSCA, Volunteer, \textit{supra} note 163.
  \item[168.] Id.
  \item[169.] Southern Sudan Community Association, Legal, \url{http://www.sscainternational.org/content.asp?DISPLAY14} (last visited Apr. 5, 2009).
\end{itemize}
their new community and, despite all they have been through, feel truly blessed to have found home in a place they did not even know existed.