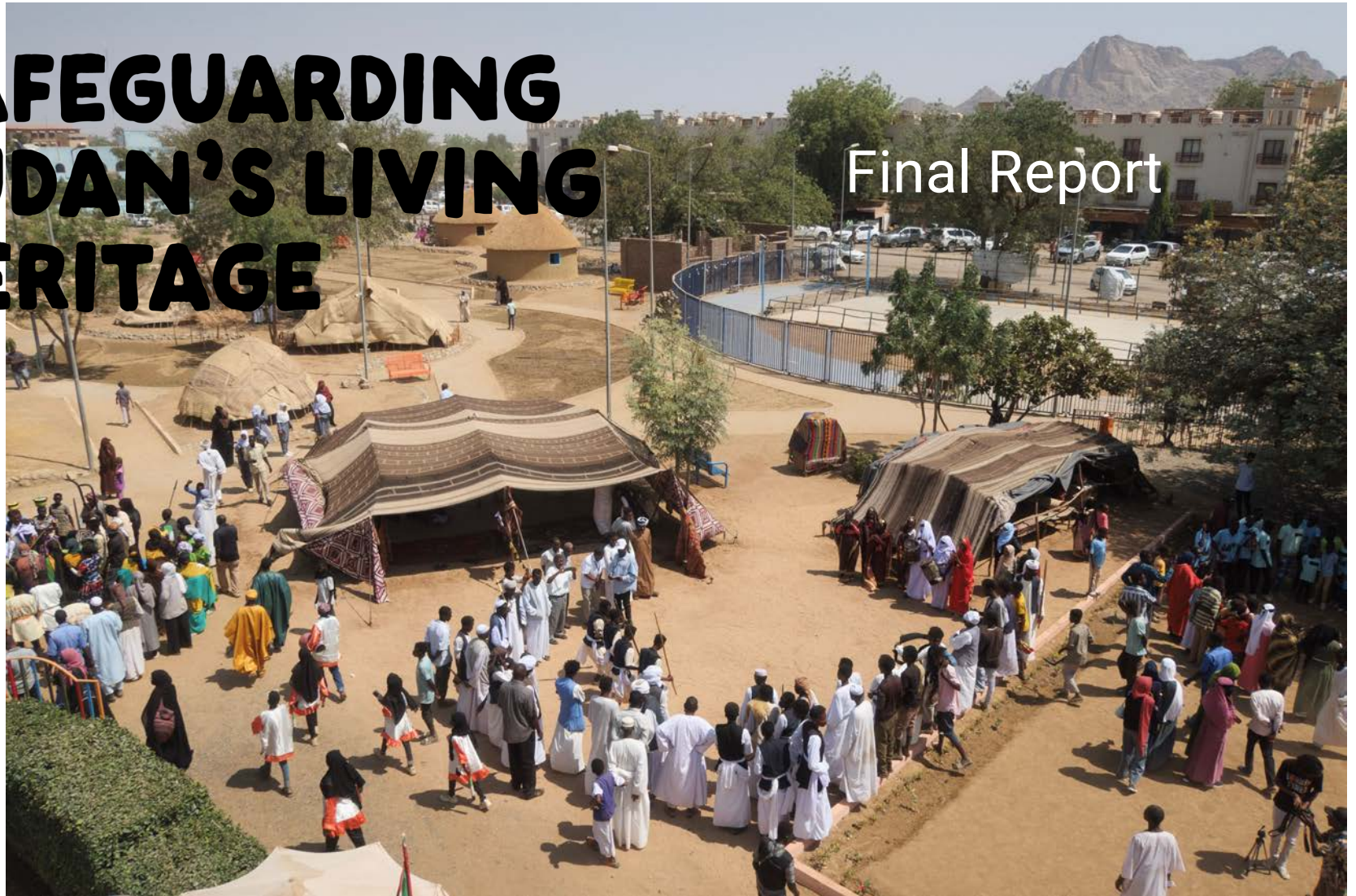


# SAFEGUARDING SUDAN'S LIVING HERITAGE

Final Report



Kassala Peace Garden for the Sudan Ministry of Culture and Information

# How to make a Peace Garden:

- This report celebrates the remarkable achievement of Sudanese Communities during the conflict of the past three years to overcome the conflict in their country and build a living symbol of the peace between their communities that defies the image of Sudan as a place of conflict and shows their desire to live in peace.
- It starts with the celebrations that came at the height of the war to show how they had come together to build their peace garden and through 18 different heritages coming together their joyful celebration of this achievement.
- It then shows their ongoing commitment to use the garden as a site of reconciliation and support of peaceful activities and attitudes in their country, but also the creation of a space where women and children could feel safe in public in opposition to their targeting in the conflict elsewhere in Sudan
- The report then looks at what lead to the background of this achievement and the elements that made up the peace garden's origins and their relationship to Sudanese living heritage, which were used to create the setting for the peace garden
- Then it considers what these elements are and how they provide ongoing support to the understanding of the Sudanese communities of their shared heritage, environment and cultures
- Finally, it looks at the future sustainability of this vision, the garden and the hopes of the Sudanese to achieve peace in their country.

## **Contents:**

- **Kassala Peace Garden – The Opening Peace Event 27.2.25** p.4- 61
- **Kassala Peace Garden – The next 100 events** p.62- 63
- **Where did Kassala Peace Garden come from? - 2018 - 2025** p.64 – 75
- **Building the Kassala Peace Garden – Design, Nafir, Exhibits** p.76 -105
- **The Elements of the Garden – Exhibition, building and plants** p.106 – 156
- **The Handover to Local Communities - December 6<sup>th</sup> 2025** p. 157
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**Declaring Peace - The Peace Garden represents 18 different community groups and their heritage in 5 regions of Sudan united in Peace, celebrated through their traditional houses, craft, food, music, dance.**



1. Rashaida Asmer - Exhibit displays
2. Rashaida - Tent display
3. Shukria - Tent display
4. Halanga Gatiya - West Heritage displays
5. Marsalit West Darfur displays
6. Nuba Gatiya - Central - Nuba Dancing and Hunting Heritage displays
7. Sabdrat Gatiya - East Heritage displays
8. Kalawi Hamish Koreb - Shefat Hut
9. Suakin House - Red Sea Exhibit
10. Sandigha - Handcraft centre
11. Hausa House - Exhibits of hunting equipment and medicine

12. Artists and Children's exhibits - Crafts and Story telling
13. Nubian House - Cultural display
14. Beni Amr Dome - Heritage display
15. Hadendoua Bedigo - Heritage display
16. Hawazma Dome - Heritage display
17. Krongo Nuba - Eastern Jebel Dancing displays
18. Dilling Nuba - Western Jebel Dancing displays

## Since November 2024 – Kassala Peace Garden was built to bring together multiple cultures to celebrate their peace

For the first time many of these different cultures built their heritages next to each other and shared events, food, and music – How did this happen? This report shows how Sudanese communities built their peace.

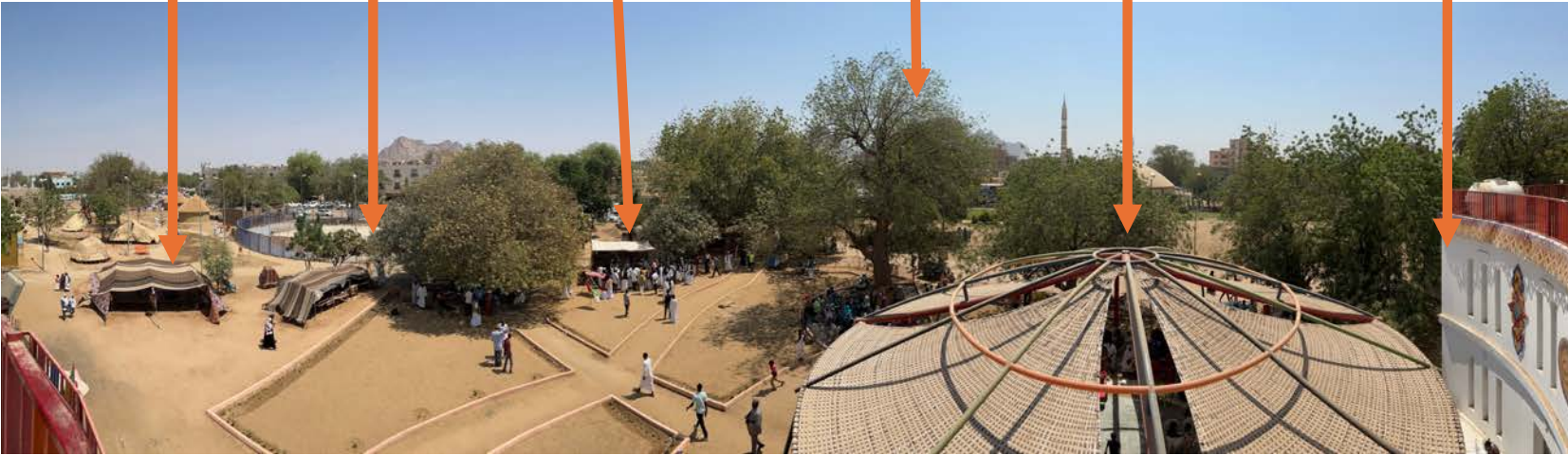
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Photos: - Michael Mallinson and Mark Whatmore – 27/2/25

**Kassala Peace Garden - Taka Mountains - Peace Tent - Heritage Hall**

Rashaida - Shukria - Rashaida Asmer Tents



## **Opening Event - Kassala Peace Garden – 12 Heritages and displaced assistance group – Showed how Sudan Cultures had come together to show they can live in peace, despite the armed conflict in their country**

### **Community Groups at Kassala - *"A good deletion of the bad things with laughing and dancing"*.**

1. Resident Kassala Aroma - Rashaida Asmer (Part of Fellata group, distinct from Eastern Rashaida from who they were separated in condominium period) – In their Racouba Shelter - camel nomads and traders. Playing a large harp, decorated with ostrich feathers. Displays in their shelter of woven clothes, tassles, weaving of animal girths, and coffee making. Wearing Jellabia and grey, black waist coats. Caps and head scarfs/
2. Rashaida Asmer give a demonstration of harvest by threshing of Dukan on a berish mat, infront of peace tent, singing threshing song, and using long sticks.
3. Rashaida from Saudi Sultan Haroun Rashida - Khalifa - traders cattle and camel market belongs them. Sing with Oud, and curved sword dance. Infront of tent. Serve sweets inside their tent, which has goat wool covering and arm rests on a carpet floor with decorative coffee sets. Men wear Hadradeb Jellabia, and head scarf.
4. Shukria Sheikh family of the Nazir head - who comes every day to make coffee and support the project, Seve Dola. - camel nomads - some farmers with a houdaj for women's weddings. One of their ancestors was at George VI coronation, named Abdel Karim Abusin. Shukria tent has a stick frame, and angareb beds. Outside there is a cultural display of Dura and a traditional plough.

## 1. Rashaida Asmer – Harp and Heritage



# 1. Rashaida Asmer - Heritage



# 1. Rashaida Asmer – Loom – Water bottles



## 2. Rashaida Asmer - Dukan Threshing



## Gatiya - Rashaida & Shukria - Tents



### 3. Rashaida from Saudi Sultan Haroun Rashida



### 3. Rashaida from Saudi Sultan Haroun Rashida – Hospitality



#### 4. Shukria – Sheik's Cousin – Tent Interior and Houdag – For Bride Carrying on Camel



#### 4. Beni Amr - Plough



**Walk to the Gatiya – Western Mountain Nuba Dancers in front of Suakin House**



## Kassala Peace Garden – 3 Gatiya – Halanga, Marsalit, Nuba, Sabdrat



5. Halanga hut - tribe of Curator Diana - farmers around Kassala Eirea - Beja group. Three girls and a child sing a song of welcome. The roof is decorated with Berish. Table display of coffee making and Tabaq. Three elder women sing and show displays. Including berish prayer mat, camel decorations. Outside show display of grind stones and cooking pot.

6. Boys dancing children from Khalwa - culture Khalawi Hamish Koreb - west African students - teacher Hadendoua/Beja- Dughaba fire for heat and read. Beside the unfinished cooking Tukul.

7. Marsalit from west Sudan farmers - materials outside objects on tables Marsalit in Geneina. Many different tabaq with baskets, sticks. Beans, Kohwal. On next table there is Aceida and various types of sauces. Display included pointed hoes, various sizes.

8. Nuba Hut, Nuba collection only of traps from Nuba as interior Nuba not finished as no collection. Demonstration of small animal trap, and larger deer trap. Nuba man shows off his spears, and throwing stick, dagger hunting bag, protective amulets and hunting sandles. Nuba in black and yellow team from lead by Fawaz the builder with feather headress from Dilling.

**5. Halanga Gatiya**



## 6. Khalwa Boys Dance Next To The Takiya Cafe



## 7. Marsalit from west Sudan farmers - Marsalit from Geneina, Western Sudan.



Materials outside objects on tables



Traditional food, fowl and Khawal on tabags.



Traditional food, asceida and sauces



Traditional objects, hunting and farming tools

## 8. Western Jebel Nuba from Kadugli display hunting traps and equipment



Traditional small animal traps



Traditional hunting stick, spears and shoes

## 8. Western Mountain Nuba from Kadugli display jump dancing



## Entrance View Kassal Peace Garden

Shefat - Sabrat Gatiya- Nuba Gatiya - Halanga Gatiya - Redsea Panorama - Housa House – Sandigha – Suakin House Museum



9. Sabdrat Hut with wedding inside - Lady with red dress, little with a head stool - Beja group
10. Sabdrat sword dance - girls spinning heads - farmers - Hafarat village - Beja group
11. Shefat - children from Khalawi - teachers called Sheikh.
12. Suakin House - young engineers
13. Desert garden, and hill with Erkowit mountain - opposite mountain of Kassala
13. Frame from Sandigha ready to be finished
13. outside was Sabdrat with sword dances.

## 9. Sabdrat Hut Object Displays



Traditional bread  
and sourgum  
porridge



Weapons,  
hippo/seacow  
shields and leather  
belts



Wedding dress and  
dukan/Millet  
porridge

## 9. Sabdrat Hut Object Displays



Berish ceiling and walls decoration and wedding clothes



Rababa



Rababa



Wedding Beds



Prayer Mats

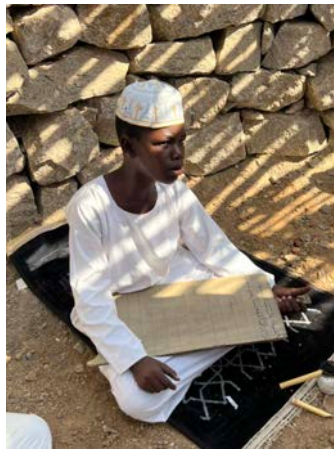
## 10. Sabdrat Dance



Men in cream Jellabia & sashes and ladies with platted hair

Sword dance in cream jellabia and spear dance with white

## 11. Shafat Khalwa – Koran School



Children come from West Africa to attend the Khalwa and learn to write Koran

## 12. Suakin House – East Coast Lime and Stone Traditions



Architect Student Group working on house



External of Suakin House from lime and limestone



Ahmed Bushra Architect for Garden



Interior Arch – Timber and concrete roof.



External Windows

## Kassala Garden – Entrance and Landscape Features

Suakin House – Taka Mountain Model – Desert Environment Model – Nomads – Nubian House Red Sea Panorama – Housa House



13. Taka Mountain



Desert Environment Garden



Red Sea Panorama

### 13. Unfinished Sandagha with Sabdrat Sword and Spear Fight



## Kassala Peace Garden – Landscape and Nomads

Red Sea Panorama - Suakin House – Entrance - Shefat – Qatiya – Beni Amr Dome – Hadendoua Bedigo – Baggara Dome



14. Hausa house from west - hunting and fishing from Nigeria - agashi - Dukan. like Muboro, fallata all called fulani.

15. Inside the hanger - Beni Amr collection by artist Gemael.

16. Storyteller from Wad Medani - Mawahib - train for dancing - Gedarif origin living in Khartoum - Story of the tree all the people from one tree.

17. Coffee maker - displaced group reflecting magic coffee

18. Nubia House student group dancing and Nubians from Kassala collection by Abdelhamid Ali Elhassan Bushara the builder. Decoration of the house chosen by new halfa women and other nubian, three artists Nadir Mustafa, and Ahmed El Masri, and El Fathi Sati Olama, (from Dongola knows Bonnet).

The three Mustafas did the gate. Nadir Mustafa, Adil Mustafa, Tariq Mustafa, El Fathi Olama painted panorama, Hamid Sabir, and three Mustafas did metal on heritage hall.

#### 14. Housa Hut with axes and traditional medicine



## 15. Crafts Hanger and Displaced People Traditional Art Show - Gemael



**16. Displaced Children's Corner Story Telling and 17. Coffee Maker**



## 18. Nubian House



Abdelhamid Ali Elhassan Bushara the builder. Decoration of the house chosen by New Halfa women and other Nubians, three artists Nadir Mustafa, Ahmed El Masri, and El Fathi Sati Olama, and women students on training courses.

**18. Nubian House – Interior Details and Decoration advised by New Wadi Halfa**



## Desert Nomads – Beni Amr – Hadendoua – Baggara Hawazma



19. Beni Amr tent wedding, black circles and sword fight (speak Beja tigret) - camel and cattle. On the frame is evil eye protection on all tents.

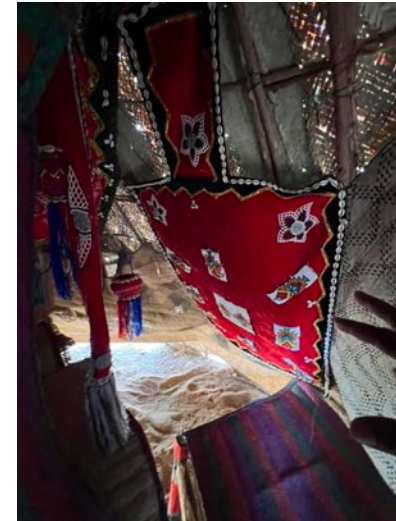
19. Hadendoua Bedigo tent - Teacher Onour (the light in Beja spelling Bedawit) documented at Aroma history and teaching making tent and sword fight. Ladies in yellow do grind stone. Saddle of camel - camel and cattle

20. Baggara Tent from Hawazma with berish ceiling. Dancing with green baskets all Baggara.

## 19. Eastern Desert Nomads – Beni Amr – Sword Fight outside nomad dome



19. Eastern Desert Nomads – Beni Amr – Inside nomad dome – Wedding Bed and storage



Storage bed



Storage box



Door protector



Prayer mats

## 19. Eastern Desert Nomads – Hadendoua – nomad dome – cooking and storage



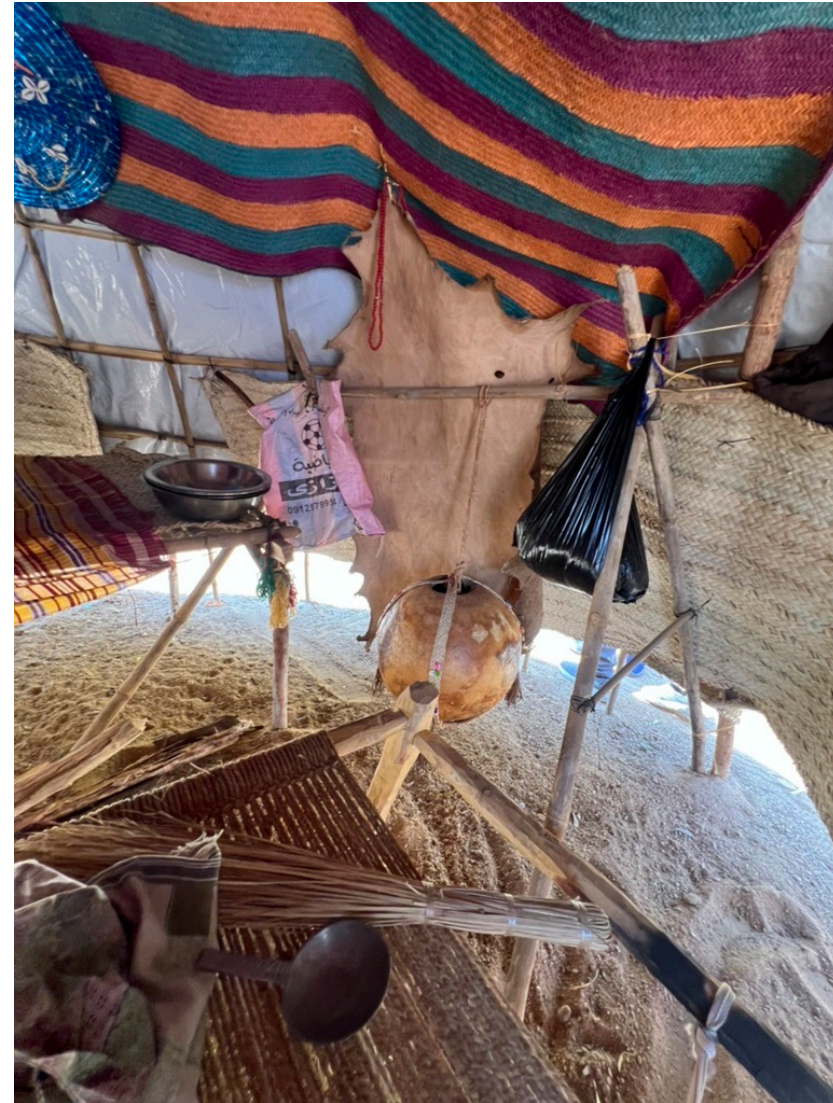
**19. Eastern Desert Nomads – Hadendoua – nomad dome – Wedding Bed and Pots**



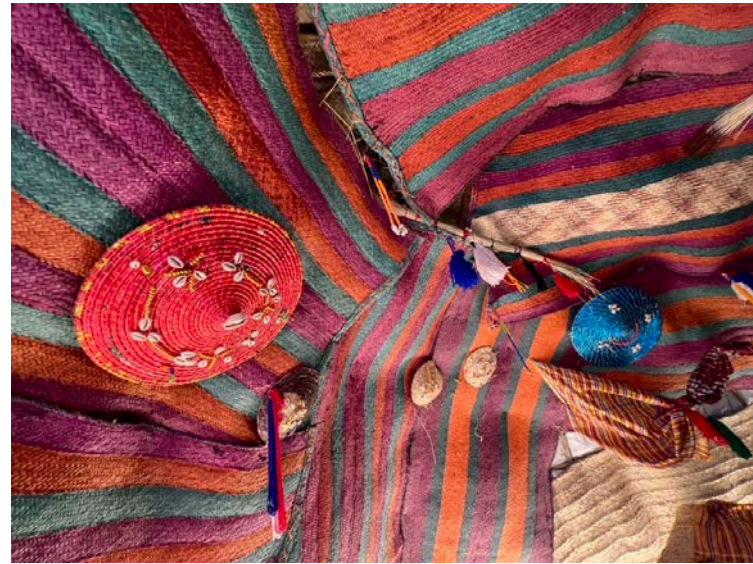
## 19. Eastern Desert Nomads – Hadendoua– Cooking Pot and Saddles and grinding



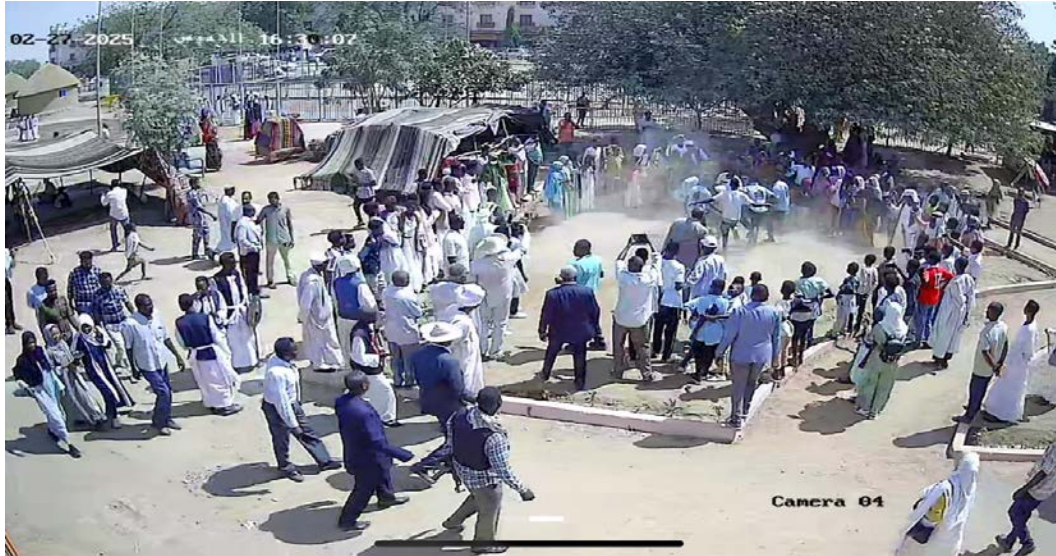
## 20. Western Desert Nomads – Baggara - Hawazma – Dome and Tea Lady



## 20. Western Desert Nomads – Baggara - Hawazma – Dome and Wedding Bed



## Kassala Peace Garden - Nuba Dancing Under Trees and Shared Peace Dance



21. Nuba dancers – Western Mountain from Kadugli beside Café and Korongo with beads beside fountain, Eastern Mountain.

22. Tree planting with volunteers belonging to Red Crescent, organisation called looking after forests.

23. Children making drawing selected by Diana some displaced (Wad Medani), some Kassala.

24. Children from Kassala schools on stage

25. Meet man from Baggara

## 21. Western Mountain Nuba – Dancing – Infront of Cafe



## 21. Western Mountain Nuba – Boys Dancing – Infront of Trees



## 21. Western Africa – Fellata Band and Dancers



## 21. Korongo Nuba Dancers – Eastern Nuba Mountain



## 21. Korongo Nuba Dancers – Eastern Nuba Mountain



## 21. Nuba Dancers – Western Nuba Mountains



## 22. Planting the Peace Tree - Red Crescent volunteers



### 23. Red Crescent Children Group displaced from Wad Medani – Dancers Gather



## 24. Children Initiate the On-Stage Peace Dance



## 25. Meeting with Students to Discuss the Next Garden Stage Develop Eastern Side



## Final Farewells

26. Painting from elFathi (Olama) Sati.

27. Builders group Sofian Mutwakil, Salah Abdelkarim (builder new training) , Nadir Mustafa artist, Adil Mustafa, Osman Elfadil,

28. Student group/Teams

Namarig Abdullah architect, good.

Hassan Sharta architect

Mohamed Ahmed Awad arch,

Adil civil engineer,

Hashim Mohamed Arch.

Mazin Abdullah Civil eng.

Mr Khalid Mustafa Agriculture eng.

man behind with garden

Aza Hashim arch.

Doha Abdullahziz Arch. good. from Medani

Rouda Yusif Architect coral buildings from Medani



29. Green man - Mr Limony - Rabia Taha and friend comedian from Khartoum - make children comedian.

30. Nuba, Marsalit, Baggara, Hausa, dancing under tent Rashaida Aswad music.

**26. – 29. End of day Group Photos of ICH group, Builders, Artists and Students**



**30. All Heritage Groups gather on Stage to Join in Peace Dance**



## Art and Photos Exhibition in Heritage Hall on permanent Display



Languages and Sudan says Peace, Children Art



Sudan says Peace



Kassala History and Workshops Photos



Photographers Art Photos of Eastern Sudan



ICH Posters and Materials of the Garden Exhibit

## Kassala Creative Team Opening Creators

Ismail Mohamed Eltom	ICH expertise
Alnazir Tyrab	curator
Diana Mohamed Digna	Curator (display expertise)
Magdi Awad	SSLH photographer
Assad Babiker	Architect
Ahmed Bushra	Engineer
Sofyan Mutukil	Restoration Department
Osman Alfadil	Restoration Department
Nadir Mostafa	Artist
Ahmed Almasri	Artist
Tarig Mostafa	Artist
Alfatih Olama	Artist
Howida Osman	Tourism sector
Amal Abu-Bakr	Cultural heritage sector
Rofida Saleh	Tourism sector
Nazik Ahmed	Tourism sector
Iyman Ahmed Mohamed	Tourism sector
Sara Osman	Tourism sector
Hassan Allagabo	Ministry of culture and information
Mohamed Khadam	Ethnographic museum
Nagla Bashir	Gaziera museum
Suzan Ibrahim	Tourism sector
Nada Hashim	trainer
Nadir Mostafa Abobaker Osman	Artist
Isam Mahjoub Ahmed Alton	Artist
Ama Hassan Mohammed Osman	Culture sector
Amina Saeed Mohammed Elhassan	Tourism sector
Isam Mahjoub Ahmed Alton	Artist
Ama Hassan Mohammed Osman	Culture sector



Photo Credits for rest of report : Ahmed Bushra, Magdi Awad, Michael Mallinson

## Since the Opening of the Kassala Peace Garden: - 100 Community Events

1.	Kassala Living Heritage Workshop	- 2.5.24	43. Documentation of Waterwheel making	- 19.8.25
2.	Eastern Sudan Workshops	- 22.8.24	44. Graduation Ceremony	- 20.8.25
3.	Kassala Creation Workshop	- 22.9.24	45. Third Forum "Environment and the Aesthetics of Culture Heritage"	- 21.8.25
4.	Kassala Workshop making tents and Gatiya	- 27.1.25	46. Documentation of Mawlid – Prophet Birthday Kassala City	- 22.8.25
5.	Kassala Heritage Protection	– 22.2.25	47. Making of Oil Press Part 1	- 23.8.25
6.	Kassala Opening Event	- 27.2.25	48. Shukria Rebuild	- 26.8.25
7.	Mother's Day event	- 21.3.25	49. Heavy Rain in Kassala.	- 26.8.25
8.	World Theatre Day	- 28.3.25	50. Houda documentation from Shukria Tribe	- 27.8.25
9.	Family and Child Day UNICEF	- 1.4.25	51. Peace Volunteers Training	- 27.8.25
10.	Closing Theatre Week - Wake up you sleepers	- 5.4.25	52. School Visits Programme	- 28.8.25
11.	Coming of the Rains	- 8.5.25	53. Fourth Coffee Forum – Trees their symbolism in Cultural Heritage	- 28.8.25
12.	Impromptu Folk Dancing	- 15.6.25	54. Khatmiya Sufi Order in Kassala	- 28.8.25
13.	Training for Students in Kassala	- 18.6.25	55. Wedding Event in Peace Garden	- 30.8.25
14.	Meeting with Tourism & Culture to discuss Garden Festival	- 23.6.25	56. Gardens Growing	- 31.8.25
15.	Meeting with Mr Motasem Ahmed Jafaar - Mayor of Kassala	- 23.6.25	57. Meeting of Autumn Flower Festival Group	- 31.8.25
16.	Rehearsals of Rabie Taha in Peace Hall	- 23.6.25	58. Documentation of Pottery Making in Kassala	- 1.9.25
17.	Women's Lakaib Event	- 26.6.25	59. Minister of Culture visits London	- 4.9.25
18.	Amani Bashir workshop in Sharjah	- 7.7.25	60. Event Planning Workshop	- 6.9.25
19.	Heritage and Folk Arts Troupe – Ministry of Youth	- 26.6.25	61. Oil Press in Action – Pt. 2	- 8.9.25
20.	Activity Workshop	- 6.7.25	62. Water wheel in Action	- 8.9.25
21.	Beni Amr Film	- 9.7.25	63. Opening of Flower and Craft Event	- 10.9.25
22.	Garden Growing	- 9.7.25	64. Suakin House and Craft Exhibit at Festival	- 10.9.25
23.	Night Photos of Peace Garden	- 9.7.25	65. Second and Third Day of Festival Youth Trainees	- 12.9.25
24.	Amani Bashir in Peace Garden for Community Workshop	- 13.7.25	66. Initiating Pottery Kiln in Peace Garden	- 13.9.25
25.	Amani Bashir Workshops Kassala	- 14.7.25 – 24.7.25	67. Fourth Day of Festival dances	- 14.9.25
26.	Youth Forum Activities	- 20.7.25	68. Design and Colouring Workshop Graduation	- 18.9.25
27.	Field Trip Muslim Rabah – Rashaida heritage	– 23.7.25	69. Fifth Coffee Forum. - Legal Systems and Legislation for protecting Environment	- 8.10.25
28.	Awtar Rababa Forum Event, Artist Union, Writers and Poets	- 25.7.25	70. World Tourism Day	- 27.9.25
29.	Music Machine Learning Workshop	- 27.7.25 – 31.7.25	71. Museum Cases in Kassala	- 3.10.25
30.	Suakin House Roshan	- 27.7.25	72. Exhibition Building in Kassala	- 4.10.25
31.	Amani Community Heritage Workshop	- 29.7.25	73. Spacetoan event in Peace Garden	- 8.10.25
32.	Photos of Garden by Atif Saad	- 29.7.25	74. Heritage Peace Garden Community Museums workshop.	- 14.10.25
33.	Second Forum – Environment Coffee	- 7.8.25	75. Kassala event Hi Res Photos	- 14.10.25
34.	A Scientific field visit to faculty of Education/Geog/History	- 23.6.25	76. Kassala Garden Photos Magdi Awad	- 19.11.25
35.	Termite Troubles	- 10.8.25	77. Kassala World Tourism Day	- 14.10.25
36.	Field visit document the tamboura musical instruments	- 11.8.25	78. Laura Hammond Photos SOAS	- 14.10.25
37.	Mr Hussein Mohamed Hamid site visit to build water wheel	- 11.8.25	79. Exhibition making	- 14.10.25
38.	Nurseries and Orchard Dept Meeting	- 11.8.25	80. Music Workshops	- 14.10.25
39.	International Youth Day – Conference on climate change	- 12-13.8.25	81. Youth Group Activities	- 24.10.25
40.	Meeting of Sudanese Musicians and Artists Unions of Kassala State	- 13.8.25	82. Combating Hate Speech	- 19.11.25
41.	Peace Garden Bazaar Week	- 14-16.8.25	83. Beja Peace Congress	- 20.11.25
42.	Documentation of Senkab, "Grooms Tidings", Awadah Area	- 18.8.25	84. Community Workshops Management meeting	- 20.11.25
			85. Support for People of Darfur	- 21,11.25

Since the Opening – Now Over 100 documented events in the garden or under the community peace tent in 9 months



# Where did the Kassala Garden Come from?

## Five building blocks – Working with Sudanese Community Nafeer

### 1. The Rain Line

A history of climate change that explains the pyramids and much else..

### 2. “What do you want to do in your museum?”

The Western Sudan Community Museum project

### 3. Museum support for communities during conflict:

Gezira Museum, Wad Medani and Kassala Peace Garden

### 4. Rebuilding projects and ideas:

Jebel Barkal and Suakin Mosque and Ethnographic Museum garden

### 5. SSLH online

Reaching out and becoming visible and accessible

# Protecting Sudan's living heritage through community engagement

Community engagement is, in itself, a Sudanese tradition that takes many forms

It is broadly covered by the term *nafeer*

Cultural traditions often contain elements of *nafeer*

But can it be mobilized to protect itself?

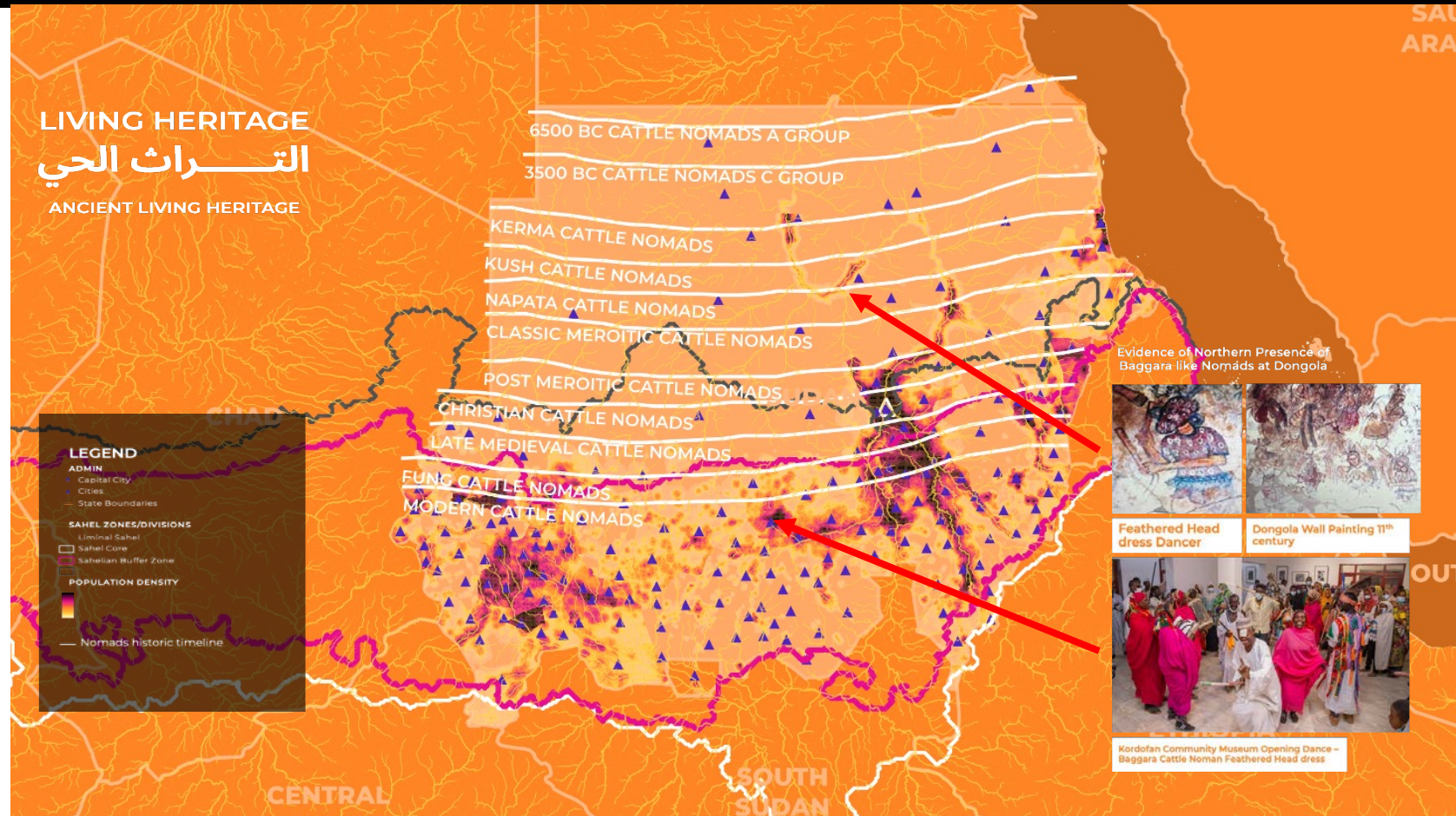


# 6000 BC until today

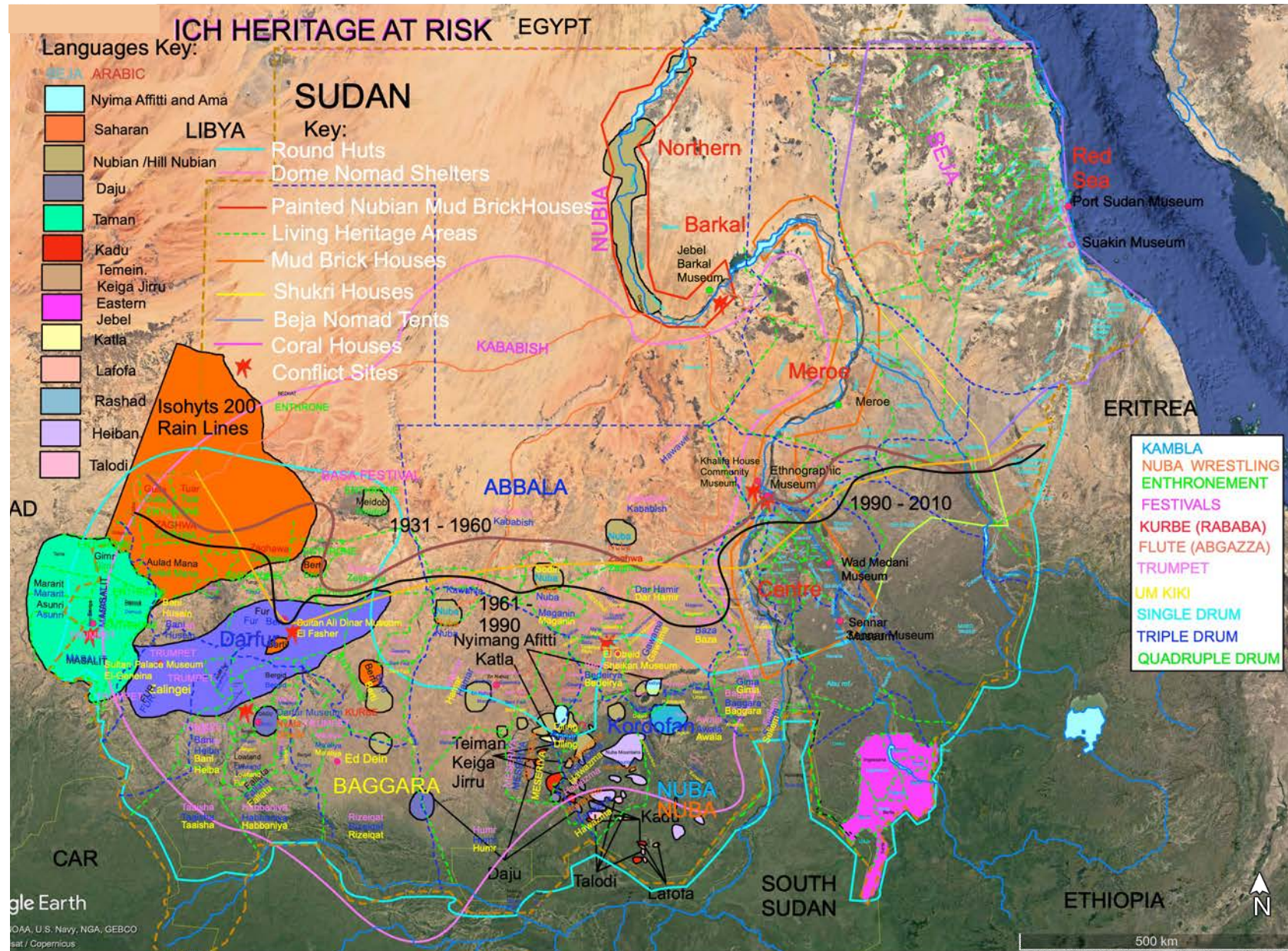
## 1. The rain line

A history of climate change that explains the pyramids and much else.

Both tangible heritage (palaces, pyramids, cities) and intangible or living heritage follow the rain line as it moves south.



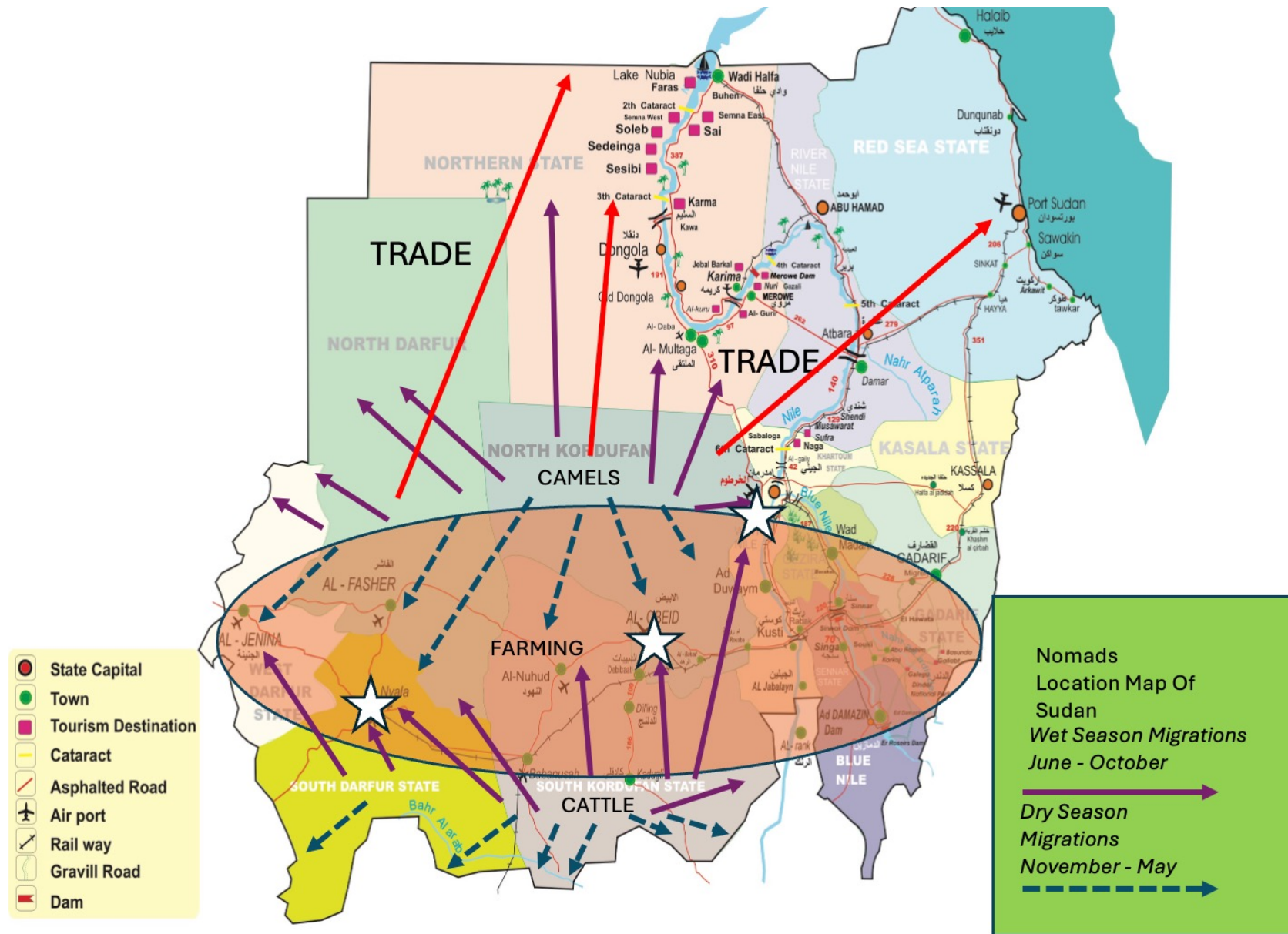
Diversity of living heritage at risk



## Livelihoods

The rainfed sahel zone has moved south with its complex of nomadic pastoralism, farming, livelihoods, traditional culture.

The Western Sudan Community Museum project (WSCM) explored the shared geography, climate, history and culture represented in three museums in Nyala (South Darfur), El Obeid (North Kordofan) and in Omdurman, Khartoum.



## Western Sudan Community Museums 2018-2023

2. "What do you want to do in your museum?"

The Western Sudan Community Museum project



Darfur Museum, Nyala, South Darfur

Khalifa House, Omdurman, Khartoum

Sheikan Museum, El Obeid, North Kordofan

## 52 Films

Made to be shown in the three museums they celebrate the diversity of western Sudan's living heritage/



**Outside tents,  
gardens and courts  
for activities**

**Inside exhibitions  
telling historical,  
archeological and  
living heritage  
stories**



Khalifa House Community Museum Opening – January 17 2023

**Venue for  
community  
festivals, crafts,  
events**



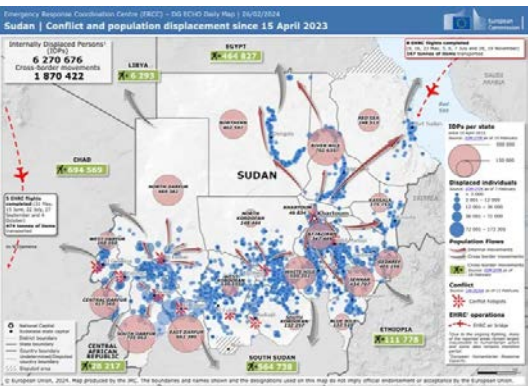
**Green Heritage  
workshops and  
exhibition building**



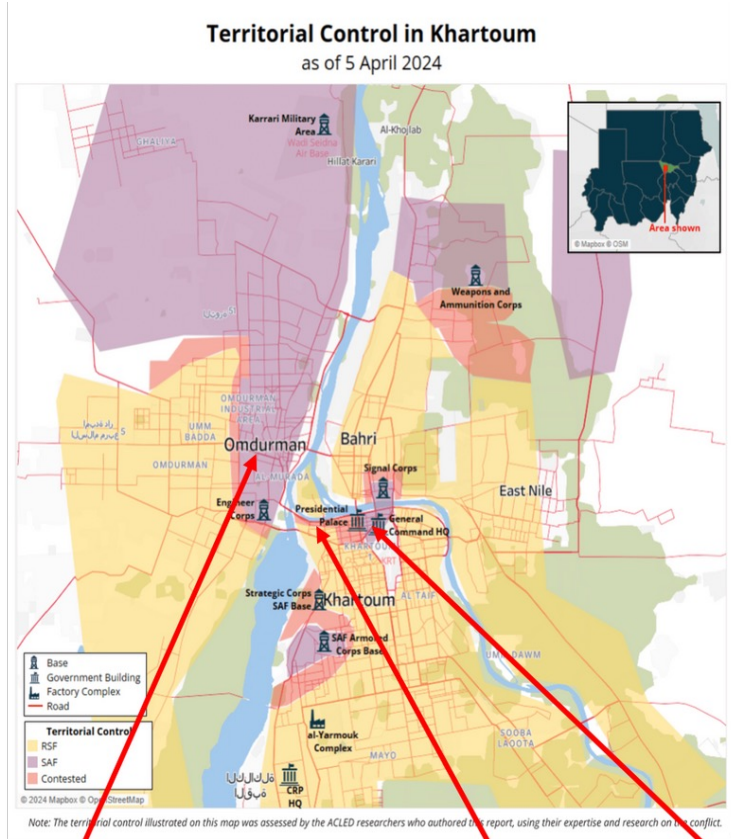
Three day community Millet Festival, Darfur Museum, Nyala, March 2023

Sheikan Museum Green Heritage community workshop, El Obeid

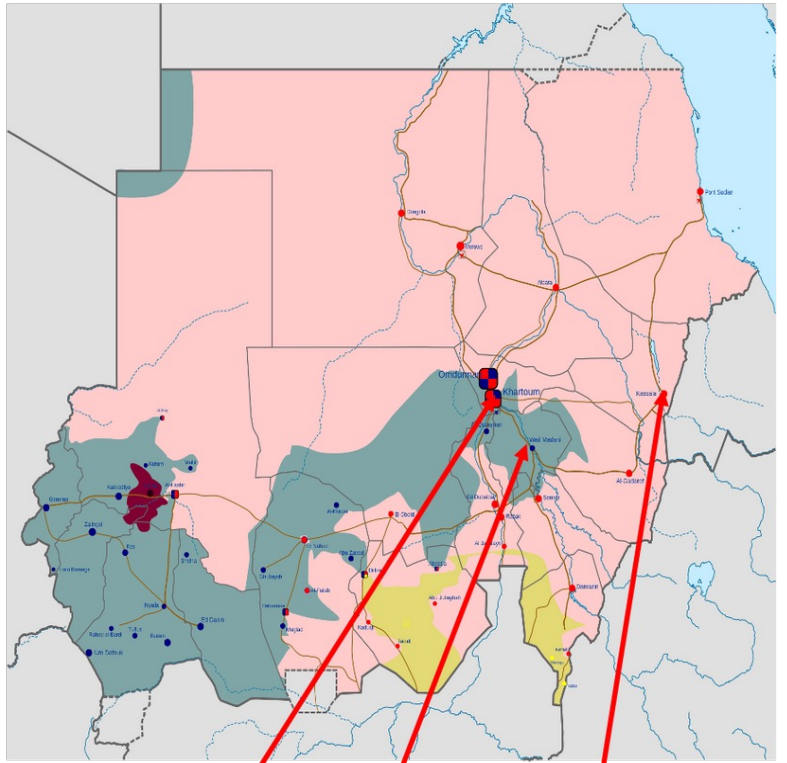




**April 15<sup>th</sup> 2023**  
**Start of living heritage crisis**  
 The war consumed Khartoum and much of Sudan and violently displacing 14 million people



Khalifa House Community Museum National Museum



Ethnographic Museum Gezirah Museum Kassala

## Gezira Museum, Wad Medani

In November 2023 we reopened the Gezira Museum in Wad Medani as a 'community museum' for locals and internally displaced people.

Although the museum was soon overtaken by the war, the idea inspired similar ventures in Jebel Barkal and Kassala.



## **Building the Kassala Peace Garden:**

### **– Nafir and Exhibit Elements that came together through design process**

1. - Shukria Tent
2. - Rashida Tent
3. - Hadendoua Tent
4. - Beni Amr Dome
5. - Hawazma Dome
6. - Tukul – Sudan Kitchen Exhibit
7. - Nubian House – Traditional Costumes
8. - Hausa House – Khalwa Exhibit
9. - Western Sudan - Gattiya – Agricultural Exhibit - Herding and Farming
10. - Central Sudan Gattiya - Music and Dance - Nuba
11. - Eastern Sudan Gattiya – Crafts
12. - Shefat – Kassala Exhibition
13. - Sandigha – Picture Exhibition
14. - Suakin House - Craft Treasures

# KASSALA PEACE GARDEN



Service Gate

Street

Street Entrance

PEACE TENT

Heritage Hall

El Hilu Cafe

Story Telling Lukaib

Craft Hanger

Women's Craft Lukaib

Toilet

Nubian House

Water Wheel

Hawsa House

Sandaga

Peace Fountain Tree

Rashaida and Rashaida Asmer Tent

Bagara Tent

Bani Amer Tent

Oil Press

North Sudan

Red Sea Sudan

Suakin House

Bedigo

Central Sudan

PEACE CIRCLE

Red Sea Hills

Central Sudan Hut

West Sudan

East Sudan

Tukul

Western Sudan Hut

Eastern Sudan Hut

Shafat

Kassala Hills

Peace Garden Gate

## In the Beginning: - Studies of Sudan Living Heritage



November 2024

### Recommendations at this meeting

1 / Allocating two offices in the [Sawakni](#) house and two offices in the [Sankah](#)

2/ Galleries should be allocated for exhibitions in each of the [Sawakni House](#), the [Nubian House](#), and the [Sankah](#), and the groups should be based on the culture of the relevant region.

3/ Al-hats should be devoted to displaying the culture of Darfur, the [Nuba Mountains](#), and eastern Sudan.

4/ The ground floor of the main building shall be allocated as a comprehensive exhibition hall throughout the Sudan

5 / There should be an external display containing a group of mummified wildlife and there should be a display for a group of live birds that live in eastern Sudan, provided that a place is allocated to them

6/ Mr. Mohammed suggested equipping the embalming lab

### التوصيات في هذا الاجتماع

1/ تخصيص مكتبين بالبيت السواكني ومكتبين بالصندقفة

2/ ان تخصص صالات للعرض في كل من البيت السواكني، البيت النوبي، الصندقفة وان تكون المجموع بناءاً على ثقافة المنطقة ذات الصلة

3/ ان تخصص القطاطي لعرض ثقافة دارفور وجبال النوبة وكذلك شرق السودان

4/ يخصص الطابق الارضي من المبنى الرئيسي كصالة عرض شاملة جميع انحاء السودان

5/ ان يكون هنالك عرض خارجي يحتوي على مجموعة من الحياة البرية المحنطة وان يكون هنالك عرض لمجموعة من الطيور الحية والتي تعيش بشرق السودان على ان يخصص لها مكان

6/ اقترح السيد محمد تجهيز معمل تحنيط

## **Kassala Community Peace Garden Concept – July 2024**

- Peace building by sharing making of traditional houses and gardens and their heritage between the different peoples of Sudan
- Developing understanding of the relationship of living heritage, environment and cultural sharing in time of climate change
- Training skills in traditional building to provide new ideas for residential building for displaced people utilizing local materials, and environmental cooling through traditional design methods.

## **Step 1 – Historic Research Studies of Traditional Houses to be considered for Community Peace Building Garden**

- Different Areas of Sudan's traditional houses will be studied
- The suitability of different houses for their environment examined
- Techniques of building using local available materials learned
- Gardens and landscape associated with each house type reviewed
- Selection made for each area of Community Peace Building Garden

## Type 1: Desert Dwellings – Eastern Nomads

1. Bedi go



2. Bakar



3. Rashydar  
Tent



4. Beja  
Tent



## Type 2: Desert Dwellings – Western/Central Nomads

1. Baggara Dome



3. Rizigat Dome



5. Kababish Shelter



2. Abbala Dome



4. Hawazma Dome



6. Hasaniyah Dome



### Type 3: Coastal Dwellings – Stone, Straw and Wood

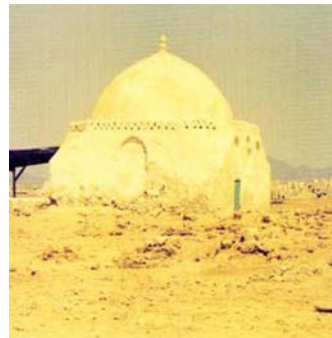
1. Suakin House



3. Sandaga  
New in Aqiq



2. Domes



4. Straw and  
Berish Huts  
Old in Tokar,  
Aqiq



## Type 4: Nubia Brick Architecture – Brick and Mud

1. Nubian House



3. Nubian Vault



2. Letti Basin Dome



4. Beehive Dome, Old Dongola



## Type 5: Tukel and Ghattiya – Straw, Stone and Mud

1. Kassala



3. Darfur



2. Wad Medani

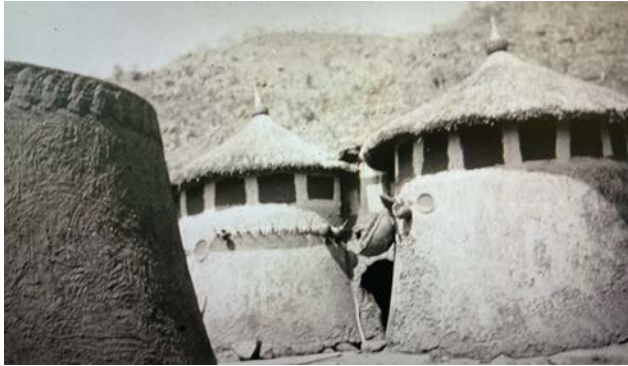


4. Butana



## Type 5: Tukel and Ghattiya – Straw, Stone and Mud

1. Nuba Mountains



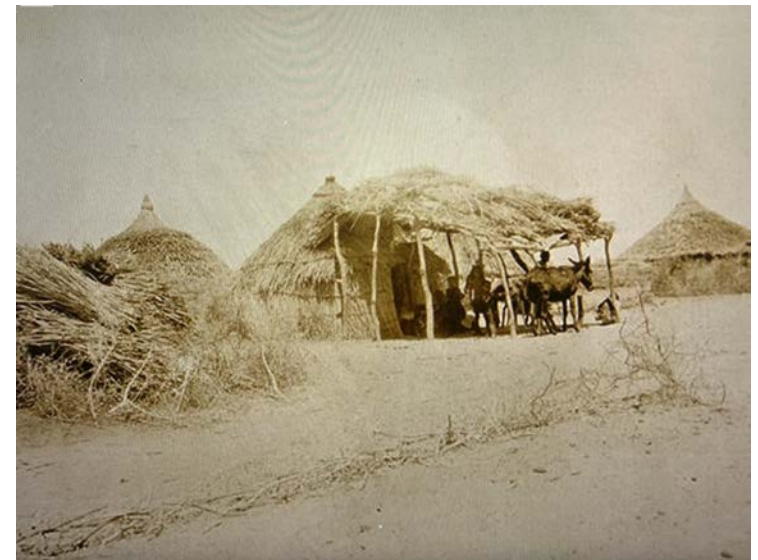
3. Nuba East



2. Remitab Village, Al Gezira

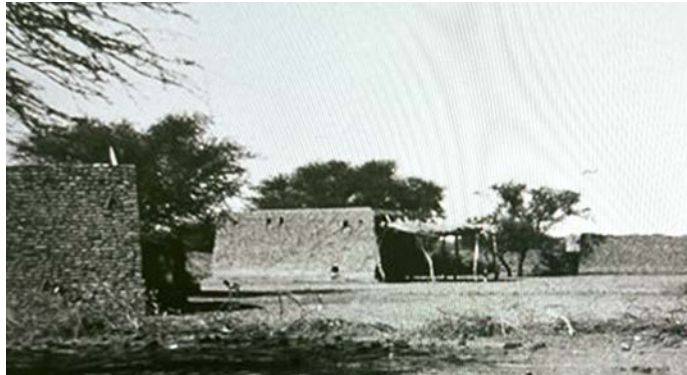


4. Blue Nile  
Hassaheiss



## Type 6: Stone Architecture – Wood and Stone

1. Berber



2. Beja Tombs



3. Darfur  
Zalingie



4. Shafat  
– Shepherds  
shelter



## Type 7: Shaqiya/Butana Architecture – Grass and Mud

1. Jebel Geili



3. Khartoum State



2. Nile Houses



4. Mud and Straw houses



## **Step 2 – Selection of House Types in workshops – March – July 2024**

- Representative of Sudan Communities and Lifestyles
- Environment gardens to show how traditions suit each area
- Exhibits on cultures and traditions to be developed in garden
- Domesticated and Wild plants and animals for each area to be shown in relation to hut environments

## Sudan Living Heritage Conservation Project in Eastern Sudan

In March 2024, in the presence of Mrs. Amira Mohamed Hussein, director of the guidance sector in Kassala state, the project was launched in eastern Sudan with a workshop on the mechanisms of preserving living heritage in the police hall.

This was followed by three other workshops in cooperation with the Beja Culture Studies Centre from May to July in Sinkat, Aroma, and Suakin, which dealt with the documentation of traditional architecture in eastern Sudan.



## Workshop on Mechanisms for the Preservation and Preservation of Sudan's Living Heritage – Police Hall – Kassala March 2024



## Traditional Architecture Documentation Workshop in Sinkat Local Government – May 2024



## Workshop on Documenting Traditional Architecture in Aroma Locality – July 2024



## Documentary Tour – July 2024



In July 2024, the project members, in cooperation with the Center for the Studies of Beja Culture, conducted a tour to document traditional architecture in (Jibit, Sinkat, Arkwit and Samad) and hired individuals who were trained in Sinkat's workshops on collecting living heritage.



## Workshop on Documentation of Traditional Architecture Suakin – July 2024



### **Step 3 – Garden Layouts Discussed**

- Layout to be by Environment or culture?
- Types of species appropriate to each area to be chosen for planting?
- Water features to suit the environment, Nile, Oasis, Fulla, Birr,
- Future Housing section – what can be used for the future

Concept Studies – Architect Teams – Oct 24

**Proposed Design for Heritage Park Units**

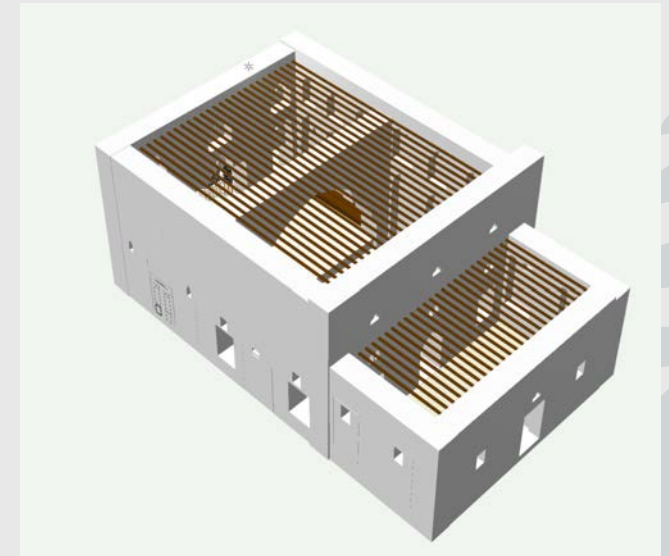


Concept Studies – Architect Teams – Oct 24

### **Administrative Building**

#### Far North Park

It will be in the Suakani style with the addition of some modern touches such as air conditioning and lighting units



## Concept Studies – Architect Teams – Oct 24

### Heritage Units

They vary in different styles spread in eastern Sudan and can be transformed into service units inspired by the unit's heritage value

For example, the Shafat house, which will serve as a reception, can be a place to serve hot drinks.



## Concept Studies – Architect Teams – Gatia – Oct 24



Team  
Design

Assad  
Babiker

Ahmed  
Bushra

Ismail  
Eltom

Michael  
Mallinson

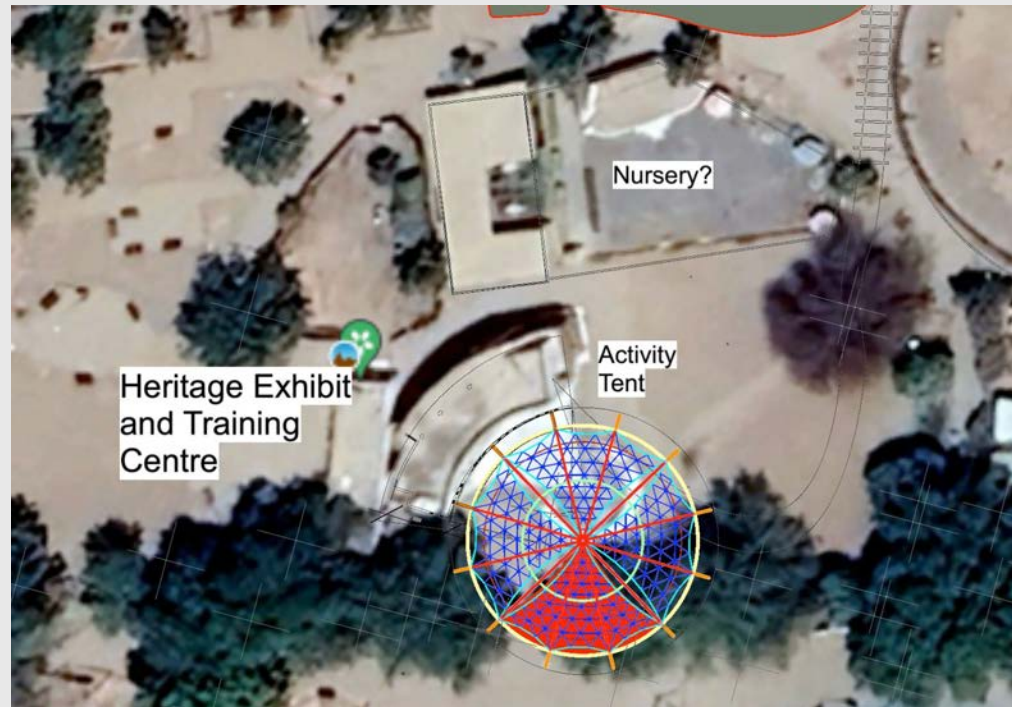
Concept Studies – Architect Teams – Oct 24



## Heritage Park Hall

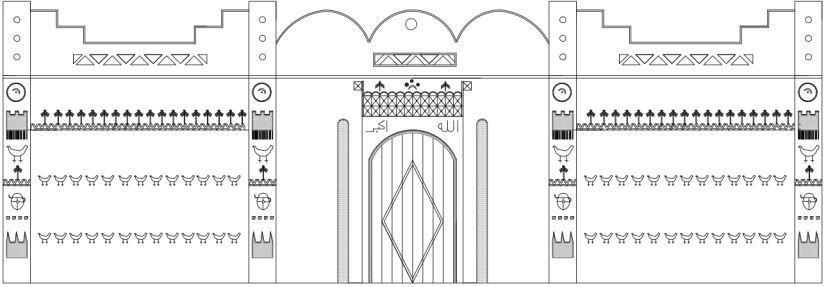
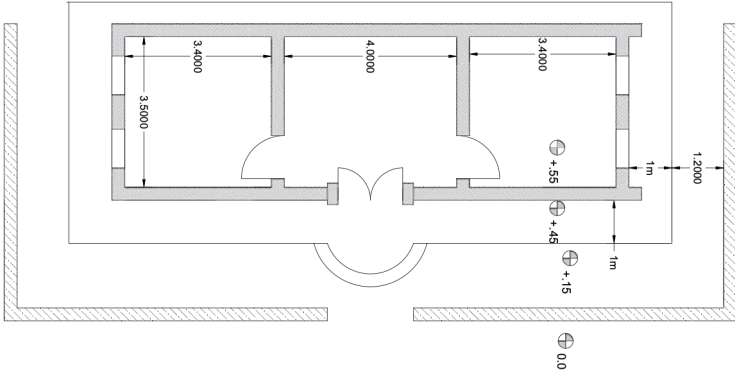
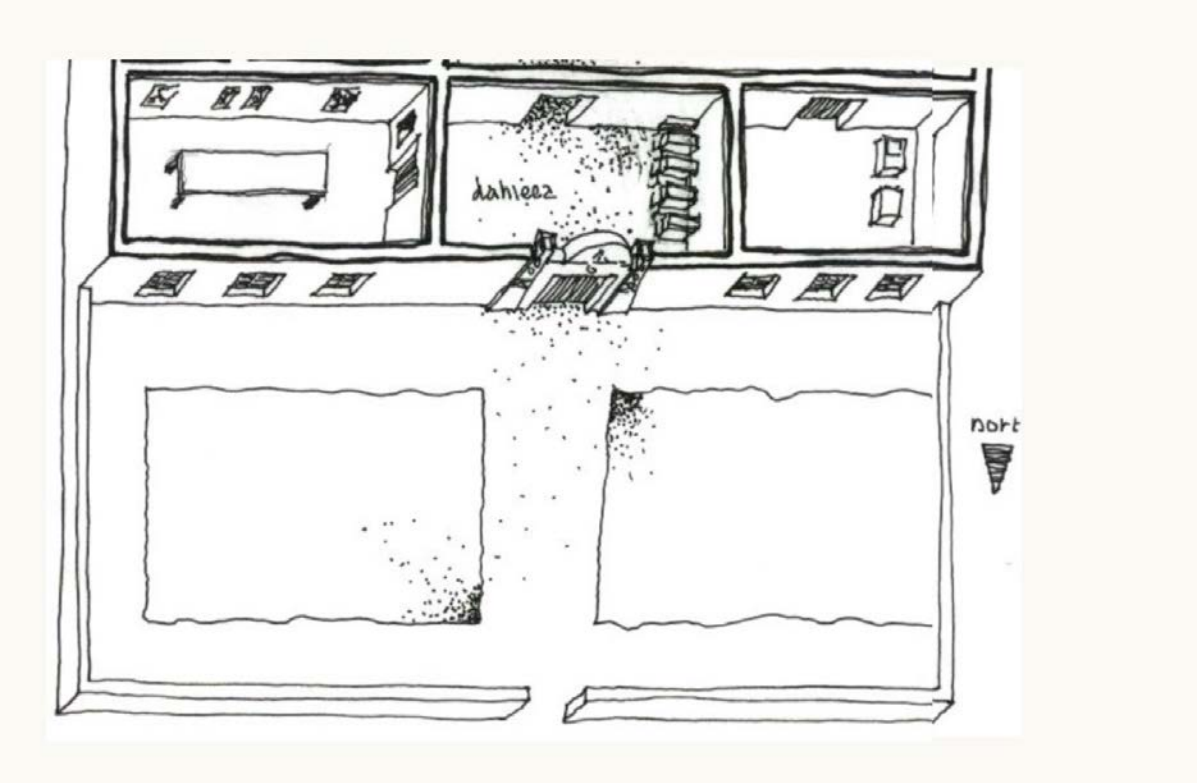
Its location in the middle of the park and it is proposed to be a heritage exhibition + a hall for seminars and community workshops

It is flanked by an Peace Tent Shade with an architectural design inspired by the shape of the domes or the top of Mount Taka



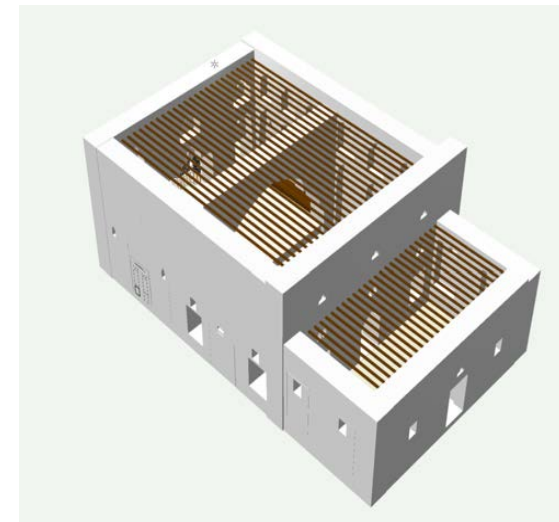
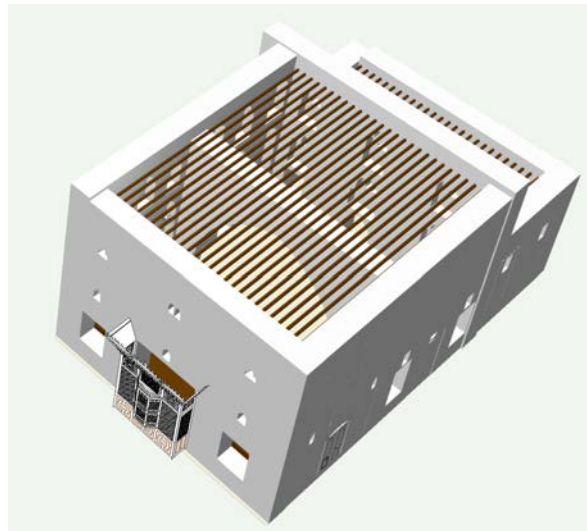
# Detail Designs: - Nubia House – Oct 24

Ahmed Bushra,  
Michael Mallinson



**Detail Design: - Suakin House – Dec 24**

Ahmed Bushra, Michael Mallinson



## REPORT OF THE HERITAGE EXHIBIT INSIDE THE PEACE PARK



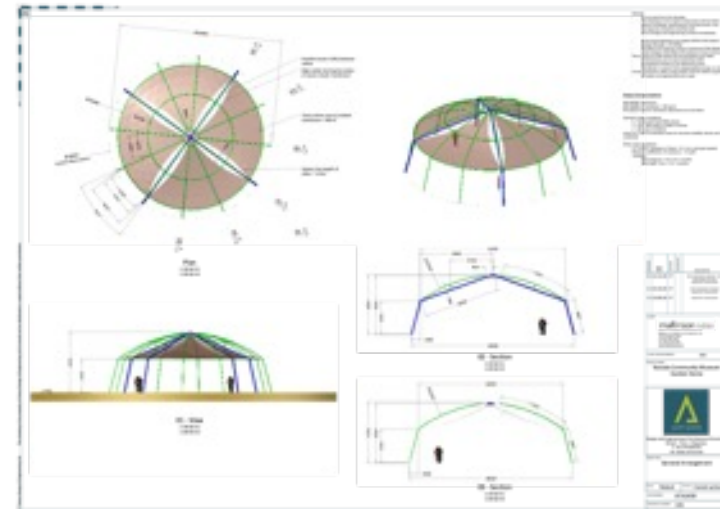
The show at Al Salam Park is a distinctive cultural experience as it takes place within a group of traditional houses that have been carefully designed to reflect the local and heritage architectural character. The display features a range of authentic heritage items carefully collected from communities such as cooking utensils, pottery, farming tools, traditional crafts, handicrafts, decorative tools, traditional costumes and musical instruments. Each house is dedicated to displaying a specific aspect of daily life, which helps the visitor to get to know and interact with it, and the presentation is accompanied by written explanations that explain the use of each element and highlight the cultural and social values associated with it.

These are integrated into the houses.

Report by Diana Digne  
Elnzeer Terab  
Ethnographic Museum Curators  
Ismail Eltom – Heritage Consultant



# Peace Tent Design, Build and Recovering – Ivan Teed, Michael Mallinson, Eng. Abelmunim Salama Al Walad



Local Engineer advised available materials that UK Design team adapted



# Landscape Of Heritage – From Zero – Layout by Kassala Team with Local garden engineers



**Nomad's Tents – Rasheeda and Shukria volunteer teams erected and maintained their tents**



1. Shukria Tent



2. Rashida Tent



الخشب الأفقي (فلكاب) سنط  
Horizontal wood from Sunt



العمود الرئيسي ( المرينه ) من المسكيت  
Main Pillar from Mesquite



الخشب الرأسى (الغزاز) من النيم  
Vertical skeleton from Neem



بيت (Shukria house)  
الشكرية



البرش المستخدم في السرير من سعف الدوم  
Bed linen from Dome fronds



فرشة السرير من جريد النخيل  
Bed mattress from palm fronds



ركائز السرير من حطب مسكيت  
Bed skeleton from Mesquite

**Nomad's Tents built and maintained by Hadendoua, Hawazma and Beni Amr volunteers**



3. Hadendoua Tent



4. Hawazma Tent



5. Beni Amr Tent



## Tent Making Skills: - Hadendoua volunteer women building





المروق الرئيسية من الأمام  
Main skeleton from Amab



السولنباي من الاندراب  
Part of the skeleton from Andrab



بيت البدايقو (Bedigo house)



السريير من القنا  
Bed from Genna



البرش من سعف النخيل  
Mats from date palm fronds



العشر مستخدم في في الشعب الخارجية  
The outer skeleton from Usha



الخشب المستخدم في الدوائر الأفقية (المطارق) سدر  
Wood used in horizontal circles from Sidr



النبات المستخدم في الإعمدة الرأسية دمس وقنا  
Vertical columns of Damas and Genna



بيت البقاره: (Baggara house)



النبات للزينة من قرع البخسة  
The ornamental plant of the Bokhsa gourd



البرش من سعف النخيل  
Mats from Date Palm fronds



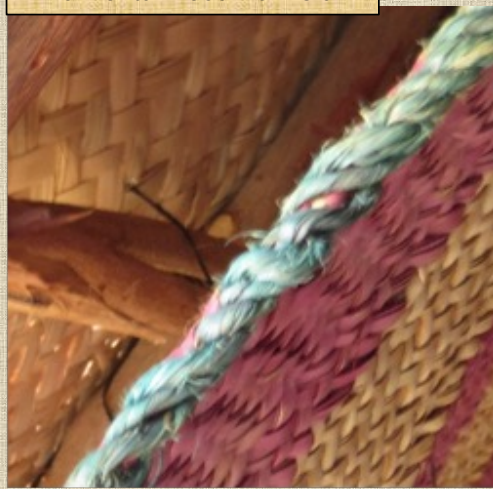
الخشب الأفقي من السدر  
Horizontal wood from Sidr



بيت البني عامر (Beni-Amir house)



العمود الرئيسي من الدمس  
The main column of Damas



البرش المستخدم في السرير من سعف الدوم  
Roof mats from Dome fronds



## 6. Tukul Kitchen Exhibition – Mural by Nadir Mustafa, Tarig Mustafa and AlFatih Olama,



## 7. Nubian House – Construction in Mud Technology – Nubian community and Engineer Abdelhamid



Oil Press  
By local  
volunteers

## 7. Nubian House – Exhibition on Sudanese Dress and Jertig



Decoration selected by local Nubian group and painted by artists and women students



Waterwheel by local Nubian Mr. Hussein Mohammed Hamid

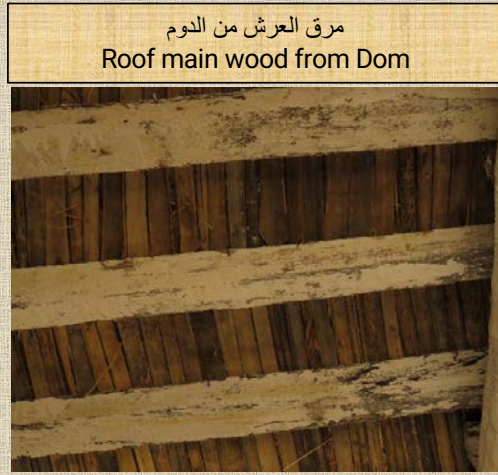




النباتات المستخدمة في البناء التقليدي في السودان  
حديقة السلام- كسلا- فبراير 2025  
Plants used in traditional construction in Sudan  
Al Salam Garden - Kassala - February 2025



الباب من خشب السنط  
Door from Sunt



السقف من الدوم  
Roof from Dom



ركيزة الباب من خشب النيم  
Door frame from Neem

البيت النوبي (Nubian house)



# جلابية وتوب

## JALABIYA & TOOB

The Sudanese jalabiya (Jalabiya) is considered the national dress of Sudanese men and is worn across the country. It is distinguished by its distinctive white color, loose and flowing design, and long wide sleeves that allow for comfort in the hot climate. The elegance of the Sudanese jalabiya is enhanced by several traditional accessories, including the white turban (toob) worn over the head. In some regions, its role in absorbing sweat and protecting the color garment.

- **Al-Jalabiya:** A loose-fitting, long-sleeved, white cotton dress, typically five meters long—sometimes up to ten—worn around the head over a small cap.
- **Al-Toob:** A distinctive white turban worn over the jalabiya, especially common in Eastern Sudan.
- **Al-Khuff:** The male white socks draped from the back and tucked over the shoulders.
- **Al-Markabiya:** A traditional handmade headdress that is valued for its elegant shape and light weight. Western Sudan is famous for producing high-quality markabis, especially those such as al-Fakhat and Markaba Al-Ghazala, which have recently become popular nationwide.

**Evolution of the Jalabiya**  
The modern jalabiya has gone through several stages of development. Early versions, inspired after Arab invasions, were shorter and more practical for tasks such as farming and herding. Over time—and especially with the introduction of formal education and schools—the jalabiya evolved into a more refined garment and was accepted as official attire.

**Design:** Sudan's wet climate and political diversity have influenced the jalabiya's design, a powerful symbol of cultural unity. It reflects the beauty, modesty, and elegance of Sudanese men while remaining perfectly suited to the country's hot climate. The cultural pride is immortalized in the famous song "Ya Jalabiya Ya Jalabiya" by the legendary Mohamed Maki:

"The land is Sudan... Abu Jalabiya wa toob..."  
The Sudanese Toob (Men's Traditional Garment)  
The toob is the national dress of Sudanese women and one of the most distinctive symbols of Sudanese identity. It is a long piece of fabric—usually 4.5 to 6 meters—folded in several places around the body, combining modesty, elegance, and cultural pride.

**Early Clothing Styles**  
Until the early 20th century, the most common women's garment was al-rajel, worn by unmarried girls. It consisted of two narrow strips of cloth around the neck, leaving the upper body uncovered. On the wedding night, a ritual called "qat al-rajel" (cutting the strip) marked the transition to married life. The bride then wore al-rajel, a cloth wrapped around the lower body with another cloth covering the upper body—a style still seen in some rural communities.

**Evolution of the Toob**  
As Sudanese society evolved socially and economically, the modern toob emerged. Its development included several steps:

- **Al-Qirra** or **Al-Junraq** (al-Melal): Early toob made from hand-spun Sudanese cotton fibers deep indigo.
- **Beqa:** A later variation with different dyeing style.
- **Black Toob:** Introduced by leaders from Upper Egypt known as al-aspada. Made of soft black cotton, it became popular among wealthy women for its elegance.
- **Al-Farda:** A simple, unembroidered cotton toob worn especially in Eastern Sudan.

With time, imported fabrics entered the market and gradually replaced many traditional styles. As women entered the workforce, the plain white toob became widely adopted and came to represent the professional Sudanese woman.

**Regional Variations**  
The style and color of the toob often reflect regional identity:

- **Central & Northern Sudan:** Traditional modest styles.
- **Western Sudan:** Bold, vibrant colors and patterns.
- **Eastern Sudan:** The **halq-halq**, unembroidered cotton.

**Ancient Roots**  
The toob's cultural significance dates back thousands of years. The Kushites, the ancient Nubian peoples of Nubia, are often depicted in carvings and reliefs wearing long, pleated garments resembling the modern toob, demonstrating its deep historical continuity.

**The Toob in Music and Poetry**  
Sudanese artists and poets have long celebrated the toob. One of the most iconic tributes is in Mohamed Wafiq's song "Al-Qamar Bala" (rics by Ahmad Hassan):

"The blue fabric is like a flower"  
Another famous reference appears in Abu Amr's poem "Bibidi ala Bibidi ala bara ala bara"  
The toob is mentioned in several sayings:  
"The flowing toob above is made of gold"  
"The flowing toob above is made of gold"



## الزواج التقليدي السوداني

### TRADITIONAL SUDANESE MARRIAGE

The traditional Sudanese marriage is a complex and rich cultural practice, involving numerous rituals and customs. It is a celebration of the union of two families and the beginning of a new life. The process is deeply rooted in Sudanese culture and is characterized by its elegance and formality.

**The Wedding Process:**  
The traditional Sudanese marriage process begins with the **Al-Khatba**, a formal declaration of intent. This is followed by the **Al-Ma'roofa**, a public announcement of the marriage. The process then moves to the **Al-Ma'arafa**, a formal meeting between the bride and groom. The final stage is the **Al-Nikah**, the formal marriage ceremony, which is often held in a grand setting.

**The Wedding Feast:**  
The wedding feast is a central element of the traditional Sudanese marriage. It is a grand affair, often held in a large hall or courtyard. The feast is characterized by its abundance and variety, featuring a wide range of traditional Sudanese dishes. The bride and groom are seated at the head of the table, and the feast is a time of joy and celebration for all guests.

**The Wedding Gifts:**  
The bride and groom receive numerous gifts during the wedding process. These gifts are often of great value and are considered a sign of the groom's ability to provide for his future wife. The gifts are often presented in a formal manner, and the bride and groom are expected to express their gratitude to the donors.

**The Wedding Rituals:**  
The traditional Sudanese marriage is characterized by its numerous rituals and customs. These rituals are often of great significance and are considered essential to the success of the marriage. The rituals are often performed in a formal manner, and the bride and groom are expected to participate in them with grace and dignity.

**The Wedding Music:**  
The traditional Sudanese marriage is often accompanied by music and dance. The music is often of a traditional Sudanese style, and the dance is often a traditional Sudanese dance. The music and dance are considered an important part of the wedding celebration, and they help to create a festive and joyful atmosphere.

**The Wedding Posters:**  
The traditional Sudanese marriage is often advertised through posters. These posters are often of great value and are considered a sign of the groom's ability to provide for his future wife. The posters are often presented in a formal manner, and the bride and groom are expected to express their gratitude to the donors.

## The Nubian House

contains two rooms and a hall that were dedicated to displaying the details of traditional marriage in one of the two rooms, and traditional costumes in the second room, and the hall contains introductory posters about traditional marriage and the national costume of men and women in Sudan, which is the jalabiya and the top.



## Traditional Marriage Exhibit

The marriage ceremony in its multiple stages, which includes all population groups, is one of the most prominent cultural events that embody the diverse heritage of the Sudanese people, and these customs vary from one region to another in some details such as the ritual of the Sinkab in the Eastern Sudan groups, as well as the decorations of the bride's house that are prepared before the wedding date by the bride's family.





## Traditional fashion Exhibit

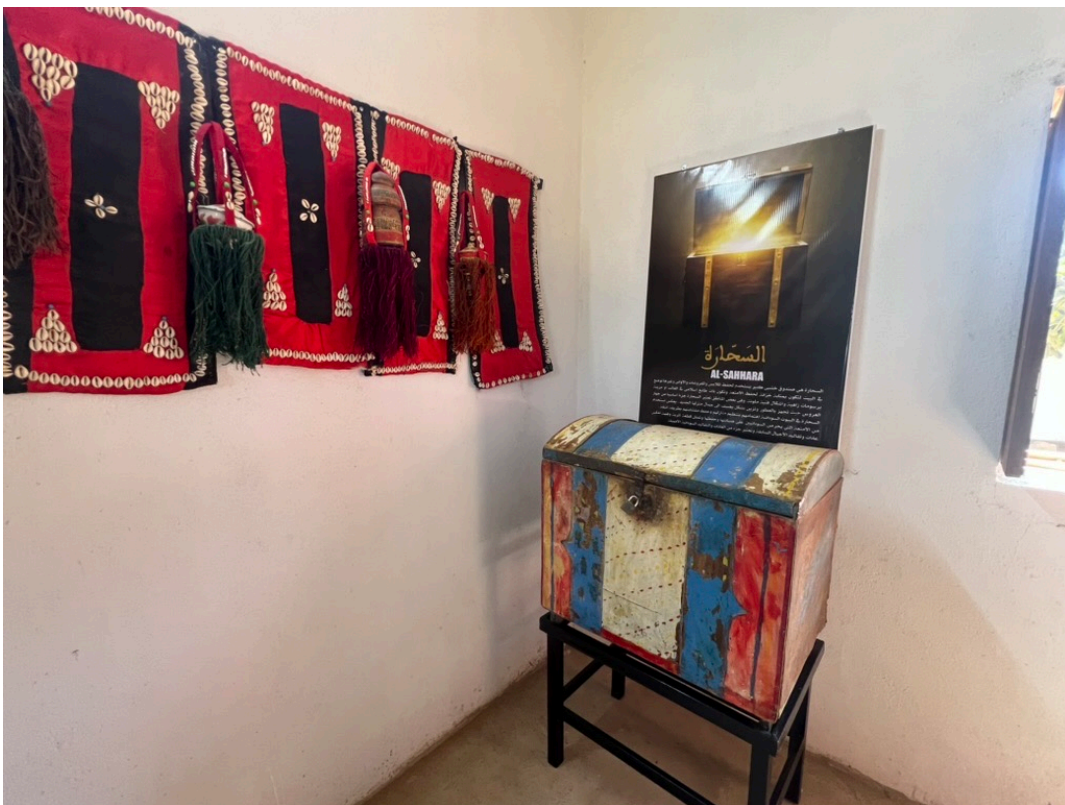
Traditional costume's express identity, social status, social or religious status and embody the rituals of daily life, occasions and celebrations, and costumes were not only an aesthetic expression but also a conscious response to the environment and climate, carrying with them cultural symbols and inherited handicrafts.



## 7. Nubian House – Exhibition on Sudanese Dress and Jertig



## 7. Nubian House – Exhibition on Sudanese Dress and Jertig



# 8. Hausa House

Exhibition on Khalwa School





## Al Khalwa Exhibit (Religious Education)

The Khalwa (School) was the first educational unit in Sudan and is considered the basis from which the education system developed. The importance of the Khalwa in the Sudanese heritage is that it is the most prestigious educational institution for memorizing and memorizing the Qur'an, spreading the principles of the Islamic religion, teaching reading and writing, and forming a nucleus of moral education, which made it an essential part of the Sudanese identity.



## 9. Western Sudan - Agriculture and Herding



## Qatiya Construction: - cooperative Nafir roof





قطية كسلا  
قطية وسط السودان  
قطية غرب السودان  
Huts: Kassala, Central  
and Western Sudan



السقف من النال  
Roof from Nal



النبات المستخدم في الاعمدة الرأسية للهيكل من البان والسدر والقنا  
The plant used in the vertical columns of the structure is made of Bann, Sidr and Ganna.



## Exhibit of Agricultural Tools

Traditional farming tools represent an intrinsic part of cultural identity and heritage, as these tools were a symbol of self-reliance and adaptation to nature, made by hand from materials available in the surrounding environment, and despite the introduction of modern machines, these traditional tools are still a witness to human creativity and ability.

To harness what is around him to serve his livelihood.



## 9. Western Sudan Gatiya - Agriculture and Herding

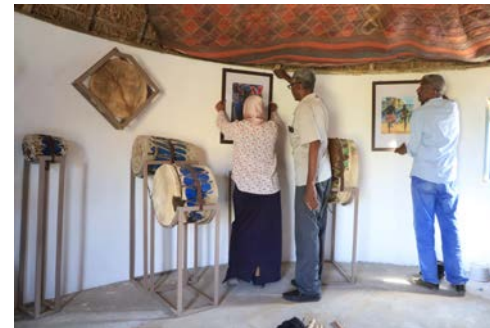


## 10. Central Sudan Gatiya - Nuba, Music and Dances



## Musical Instruments Show

Traditional Sudanese music abounds in a variety of instruments, including stringed instruments such as Tambur, Alwneskoop, percussion instruments such as Naqara, Tar, and wind instruments such as Waza and Horn, these instruments embody the spirit of the community and tell its stories, tales and heroics, and accompany them in their various rituals and occasions



## 10. Central Sudan Gatiya – Nuba, Music and Dances



## 11. Eastern Sudan Gatiya - Crafts



## Exhibit of handicrafts

Handicrafts are products made by hand or with the help of simple tools by people who have skill and creativity for daily use or for aesthetic purposes (for decoration). There are many benefits of handicrafts, the most important of which is the development of the innovative and creative ability of human beings and the enhancement of the local economy by providing job opportunities to earn money and also a means of preserving the cultural heritage from extinction and presenting it to the new generations.



## 11. Eastern Sudan - Crafts



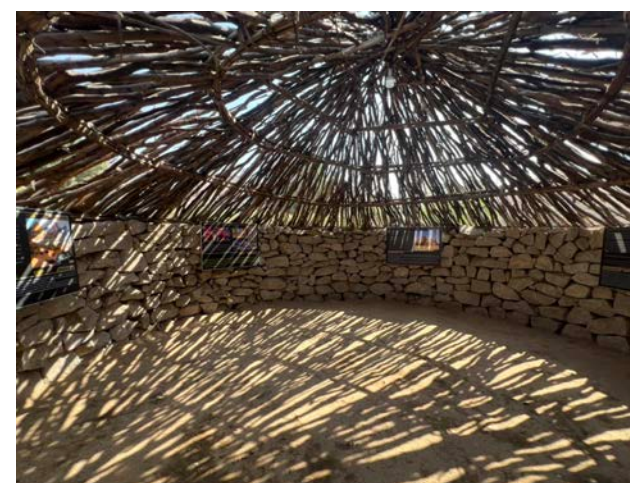
**12. Shafat – Construction – local engineer Ahmed Bushra and masons Osman Alfadil and Sufian Mutukil – based on workshop model**



## 12. Shefat – Kassala Exhibit



## 12. Shefat – Kassala Exhibit



Exhibition of Kassala Heritage



المروق الرئيسية من البان والسدر والدمس  
Main skeleton from Ban, Sidr, and Damas



بيت الشفت  
Shefet house



### 13. Sandagha – Traditional Timber House – based on workshop studies



### 13. Sandagha - Tourist Office and Photography Exhibition



## Photograph Exhibition



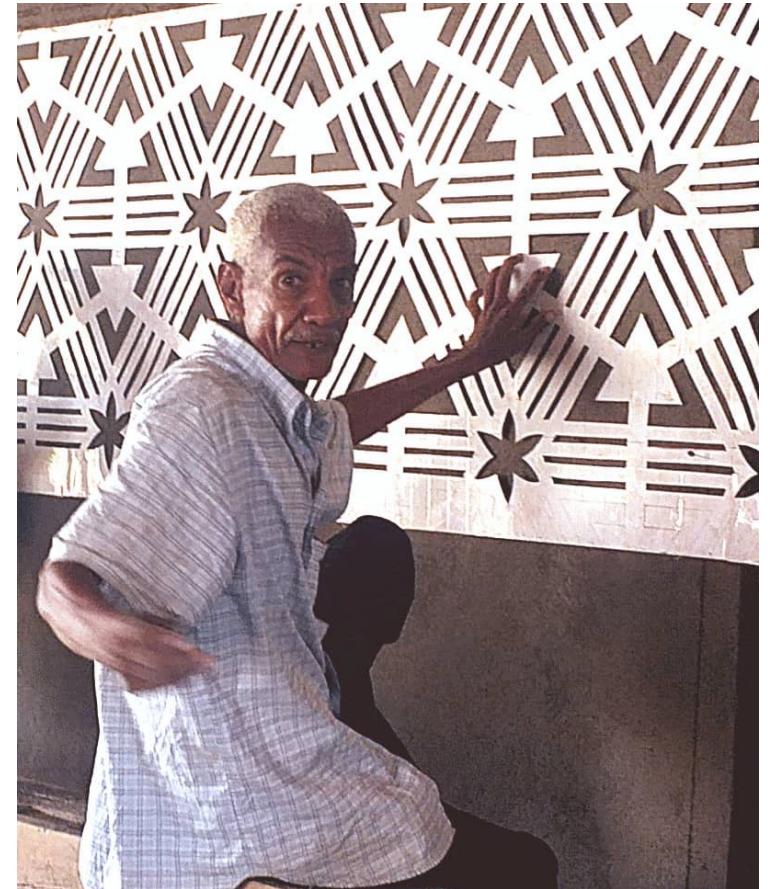
Photographs are a means of communication, memory preservation, documentation, and artistic expression, and they are essential in the museum display because they document events and history, go beyond the boundaries of words, tell moving stories, express human feelings, and document irreplaceable moments and irretrievable times.



**14. Suakin House:** - Construction – Training workshop in lime skills by Osman Alfadil, Sofian Mutikil NCAM craftsmen of students and local trainees. Assad Babiker and Ahmed Bushra.



## 14. Suakin House: - Construction



**14. Suakin House: - Construction - Plaster decoration by Nadir Mustafa, Tariq Mustafa, Al Masri and Alfatih Olama**



**14. Suakin House – Art Exhibit – Kassala Team**  
– Diana Digne, Elnzeer Tarab, Nadir Mustafa and Ismail eltom





## Accessories & Decorations Exhibit

### Zeina Al Hodaje

The hodaje is made by women and is in the form of a dome covered with cloth and decorated with handmade heritage pieces such as the chamla made of animal dander by hand weaving and adab, pieces made of leather and decorated with fayga, such as the hands of the superior, the mafareg, the pod, the broom, the fronds such as the brooch, and others made of tree trunks such as the snails.



14. Suakin House – Art Exhibit



## Accessories & Decorations Exhibit

### Male Adornment

Adornment is a form that is added to a person to indicate beliefs or social status. One of the forms of men's adornment is the shalloukh, the dagger (shotal), and the halal that is used to comb the hair. The white weapon is used as a symbol of honor and prestige, as well as as a basic national heritage for the adornment of men in some societies, and it represents an essential part of the dignity of the individual and the clan and is not used inappropriately.



## Suakin House – Art Exhibit



# Accessories & Decorations Exhibit

## Women's Adornment

In the past, the decorations of Sudanese women reflected a cultural and social identity, as henna, jewelry made of gold and silver, beads, and perfumes (wine and dulka) were essential elements of beauty and distinction, especially on occasions such as weddings, and shalloukh were signs of beauty and tribalism, all of which reflected a rich history and inherited handicrafts.



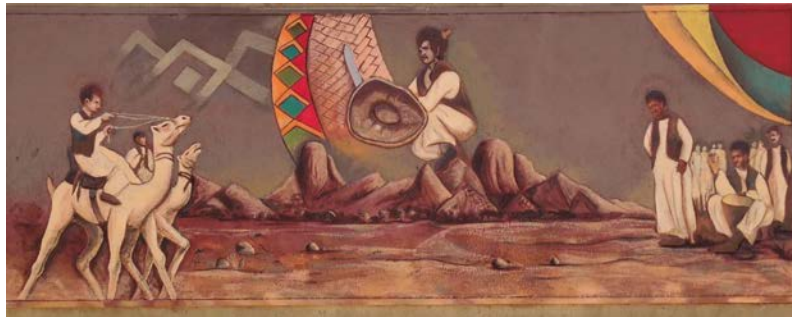
## Suakin House – Art Exhibit





## Peace Park Outdoor Exhibit

The outdoor display of the park includes the introductory signs of the traditional houses inside the park in both Arabic and English. The saagia also includes one of the traditional symbols in Sudanese culture, as well as a traditional oil press, in addition to the two artistic murals with two different themes, namely the bebop dance of the Beja group and the waaza music of the Blue Nile.



الرؤية والرسالة:

النباتات المختارة هي نباتات متواجدة بالطواقم المناخية المختلفة بالسودان تستخدم لاغراض كثيرة منها البناء. يهدف اختيار هذه الانواع للتعريف بها في المقام الاول والتوعية باهميتها والدعوة للمحافظة عليها. تم توزيع هذه النباتات بالحديقة بجانب البيوت الممثلة من نفس المنطقة لتعكس صورة مقربة للبيئة بالمنطقة المختارة.

Vision and Mission:

The selected plants are found in different climatic zones in Sudan and are used for many purposes, including construction. The selection of these species aims to introduce them in the first place and to raise awareness of their importance and call for their preservation. These plants were distributed in the garden next to representative houses from the same region to reflect a close picture of the environment of the selected area.



Ficus sycamorus. الجميز



Tamarindus indica العرديب



Bambusa abyssinica القنا



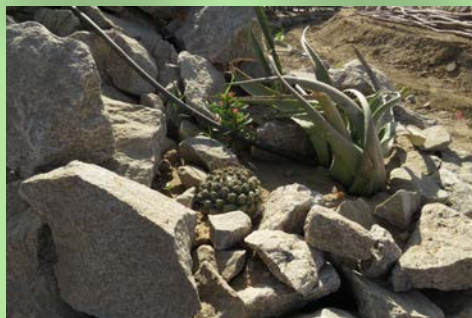
Carica papaya الهبابي



Grewia tenax القضم



Phoenix dactylifera النخ



Aloe sinkatana. صبار



senna siamea. اكاسيا سيامي



Euphorbia abyssinica صبار الزقوم

أنواع النباتات المزروعة بالحديقة

Ficus sycamorus	الجميز
Vachellia seyal	الطلع
Tamarindus indica	العرديب
Syzygium guineense	الزونيا
Adansonia digitata	التيندي
Grewia tenax	القضم
Khaya senegalensis	المهورتي
Vachellia nilotica	السنط
Acacia etbaica	المسكنيب
senna siamea	اكاسيا سيامي
Bambusa abyssinica	القنا
Ziziphus spina-christi	السدر
Phoenix dactylifera	النخ
Salvadora persica	الاراك
Azadirachta indica	التيم
Diospyros mespiliformis	الجوجان
Euphorbia abyssinica	صبار الزقوم
Carica papaya	الهبابي
Aloe sinkatana	صبار

## Hand Over Event – December 6th 2025



## **Message of Sustainability - Peace garden as voluntary activity for sustainable outcome**

### **The Project Philosophy: Amani Gashi - Coordinator SSLH, Chair Ethnographic Museum Committee**

Sudan as is a country with a cultural diversity, due to the different communities, in Sslh encourage them to participate in common work in peace garden in kassala as power full way to foster unity, understanding and this could be beneficial and contributed to peace in this critical situation. From here come the idea of the peace garden.

1. First for this contribution to be effectively promote peace in Sudan make a plan to:
2. Ensure all communities are represented and have a voice in planning and decision – making
3. Encourage involvement and endorsement from community leaders and authorities to amplify impact
4. Plan for long – term engagement and outcomes to ensure the efforts translate into lasting peace
5. Encourage dialogue and exchange among communities, however they come from different parties of Sudan - Attract tourism and economic benefits.

From our experience in this work, there are some point encourage us to be continue the work :

Building trust, the collaborative work helps build trust among communities which is a crucial element for peacebuilding by working together, people see each other strength and challenge and this reducing suspicion and fear.

1. Economic cooperation: cultural festivals created economic benefit that transcend community boundaries cooperation
2. The project highlights the country richness and promote Sudanese identity.
3. Addressing common challenge focusing in common issues unite communities to finding solution, shifting focus from different to shared goals (peace)
4. The main factor success the work of the traditional house building in the garden is the Nafir as traditional Sudanese customs of communal work and mutual support, where community members come together to help each other
5. Nafir strength community ties and encourage collaboration, making it easier for people to share cultural practices and traditions
6. During Nafir events communities share food, music and stories facilitating culture exchange and understanding.
7. Nafir involves traditional practices, helping, preserve and pass down cultural heritage to young generation.
8. Nafir is indeed one of the ways people in Sudan can get to know each other better by working together on common task, individuals in different background
9. One of our priority is to provide opportunities for volunteers to engage in cultural preservation and peacebuilding, these collaboration lead to joint projects, workshops and events that in rich the cultural garden and benefit the community, encourage them to contribute their skills and time.
10. Energize the project with fresh ideas and empower young people to become cultural ambassador and peacebuilders
11. Ensure the cultural village remains vibrant and relevant for future generations.
12. For future sustainable
13. Establish committee representing different communities to contribute to plaining as focus groups to gather input and ideas from community centers.
14. Encourage community members to volunteer for specific tasks, fostering ownership and engagement
15. The peace garden benefits
16. Promotes cross- cultural understanding and appreciation
17. Foster understanding and harmony among Sudanese communities
18. Promote cultural exchange and appreciation
19. Provide a neutral space for dialogue and conflict resolution
20. Showcase Sudan rich heritage to the world.