

GENOCIDE IN DARFUR, SUDAN



***Instructional Guide
A Road Map to Awareness and Action
2009***

THE NEW JERSEY COALITION RESPONDS TO THE CRISIS IN DARFUR, SUDAN

*Mission: To alleviate the persecution and end the genocide in
the Darfur region of Sudan through education, advocacy and assistance*

Coalition Members:

American Jewish Committee, Metro NJ

Anti-Defamation League, NJ Region

Center for Cultures and Communication,
Bloomfield College

Darfur Rehabilitation Project, Inc.

Drew University Center for
Holocaust/Genocide Study

Essex County Coalition for Darfur

Essex County Latino CBO's
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FOCUS Hispanic Center for
Community Development, Inc.

Help Darfur Now

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the Modern Experience, Rutgers
University, Newark Campus

International Public Policy Institute

Jewish Federation of Central NJ

Jewish Vocational Service of
MetroWest NJ

NAACP – Newark Branch

NJ Amistad Commission

NJ Commission on Holocaust Education

NJ Council of Churches

Newark – North Jersey Committee of
Black Clergy

North Jersey Coalition for Darfur

Roman Catholic Archdiocese of Newark
Commission for Interreligious Affairs

Summit Darfur Genocide Rescue
Committee

United Jewish Community
of MetroWest, Community Relations
Committee

Summer, 2009

Dear Educator,

The New Jersey Coalition for Darfur has developed this curriculum material so that your students may understand perspectives of the genocide that is occurring in Darfur, Sudan, – the history, the current issues and what they (as students) could do to help the victims.

The atrocities began five years ago and over 400,000 Darfurians have died, approximately two-and-one-half million people have fled their burning homes and vicious attacks in order to reach refugee camps miles away. Thousands have been killed, especially the men, innumerable women have been raped and multiple children kidnapped. The violence has escalated and has now spilled over into Chad, a neighboring country and the location of a dozen refugee camps.

It is imperative that young people learn about Darfur – one of the world's most critical humanitarian issues of today. We appeal to you as educators to utilize the guide and add this subject matter to your classroom curriculum. We have suggested some grade levels for the instruction, but mostly leave it to your expertise.

Please do not hesitate to contact us or any of the organizations listed on this letterhead if you have questions. We would appreciate hearing from you about activities in your school regarding the genocide for a report to the Governor.

Sincerely, on behalf of

**THE NEW JERSEY COALITION
RESPONDS TO THE CRISIS IN DARFUR, SUDAN**



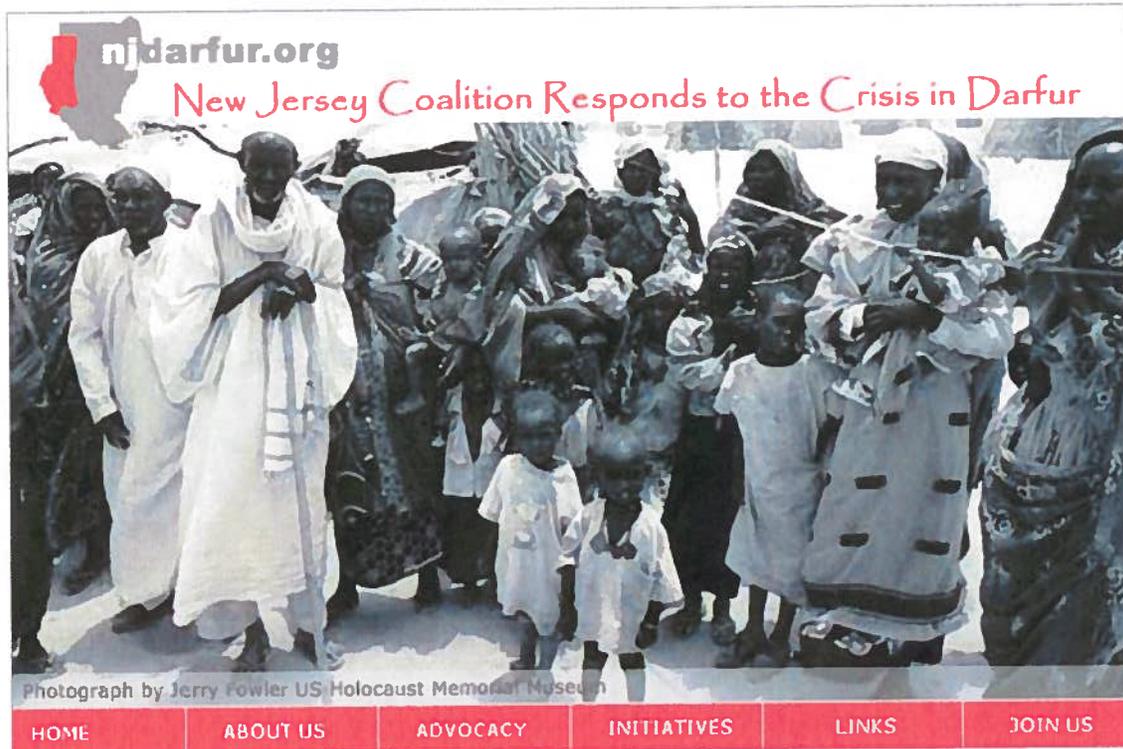
For further assistance or information, contact:

New Jersey Darfur Coalition

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<http://www.njdarfur.org>

NJ DARFUR COALITION LAUNCHES WEBSITE FOR LOCAL ADVOCATES



Website Launch

The "NJ Coalition Responds to the Crisis in Darfur" has launched its new website at www.njdarfur.org. Designed as a resource for Darfur advocates throughout New Jersey, our goal is to provide information on local and state wide advocacy initiatives to increase communication among groups working to end the genocide in Darfur.

Contact Us

Please let us know about your own local initiatives so we can publicize them on our site and provide assistance to your organization.

The NJ Coalition Responds to the Crisis in Darfur invites organizations and individuals to join in our coalition.

For additional information about our organization or to contact us about your local initiative or event please email us at info@njdarfur.org.

Features:

- Calendar of events
- Important updates on pending Darfur-related legislation
- Local action ideas
- Latest news about Darfur
- Important links
- Membership information

Visit our site at <http://www.njdarfur.org>

ACKNOWLEDGEMENTS & INFORMATION

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DARFUR: CONFRONTING OUR MORAL CHALLENGE; WE CANNOT BE SILENT

After the Holocaust in Europe during World War II, our nation swore that *never again* would we allow human beings to be slaughtered. Our responsibility to stop genocide is perhaps the greatest moral challenge our country faces.

Yet the evil of genocide continues today in the Darfur region of Sudan, where upwards of 400,000 people have died, and where two million civilians have been chased from their homes.

As I prepare to leave the U.S. Senate, I am proud of what I and colleagues from both parties have done in response to this crisis. But I remain deeply disappointed that our efforts have not yet stopped the genocide.

On November 18, the Senate passed the Darfur Peace and Accountability Act, a bill I introduced with Senator Sam

Brownback, a Republican from Kansas. The bill includes sanctions against those responsible for genocide, calls for international action against Sudan, including an effective arms embargo, and authorizes increased assistance to peacekeepers. This bill, which is sponsored in the House of Representatives by Congressman Donald Payne of Newark, provides the tools and policies needed to stop the killing.

To stop this genocide, we first had to recognize it for what it is. In July 2004, a resolution offered by myself and Senator Brownback declared the atrocities in Darfur to be genocide. That same day, a similar resolution sponsored by Congressman Donald Payne passed the House and, a month and a half later, the Bush administration made the same declaration.

That summer, I visited Darfur and toured the camps in which tens of thousands of innocent civilians have been

forced to live. They told me about the brutal attacks on their villages by government-backed militias. I met many brave men and women working for humanitarian organizations in Darfur. Today, they have limited access to vulnerable civilians. African Union peacekeeping has expanded, thanks in part to a series of amendments offered by myself and my colleagues that fund their mission. But the peacekeepers are overwhelmed by the size of the region and the severity of the violence.

And despite calls for sanctions against the Government of Khartoum by members of Congress, the international community has made no efforts of late to impose sanctions, and those responsible for the genocide continue to kill.

All across New Jersey, and across our country, Americans have spoken out. Civil and student

groups, churches, mosques and synagogues have called on our government to see this moral challenge clearly and to act. Activists in New Jersey led the way, raising awareness in our communities and our houses of worship. The passage by the Senate of a resolution I introduced with Senator Brownback declaring a National Day of Prayer this summer came out of the committed work of local activists.

There is so much more to do. So long as fellow human beings are being killed, we all have a role, and a responsibility to act. As Elie Wiesel, the Holocaust survivor and writer, said about Darfur back in July 2004, "How can a citizen of a free country not pay attention? How can anyone, anywhere not feel outraged? How can a person, whether religious or secular, not be moved by compassion? And above all, how can anyone who remembers remain silent?"



Senator Corzine visits with the children of Chad.

***There is so much more to do.
So long as fellow human beings
are being killed, we all have a
role, and a responsibility to act.***

WHAT IS GENOCIDE

The term "genocide," which did not exist before 1944, is a very specific term, referring to massive crimes committed against groups. Human rights, as laid out in the U.S. Bill of Rights or the 1948 United Nations Universal Declaration of Human Rights, concern the rights of individuals.

In 1944, a Polish-Jewish lawyer named Raphael Lemkin (1900-1959) sought to describe Nazi policies of systematic murder, including the destruction of European Jewry. He formed the word "genocide" by combining geno-, from the Greek word for race or tribe, with -cide, from the Latin word for killing. In proposing this new term, Lemkin had in mind "a coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups, with the aim of annihilating the groups themselves." The next year, the International Military Tribunal at Nuremberg charged top Nazis with "crimes against humanity." The word "genocide" was included in the indictment, but as a descriptive, not legal, term.

On December 9, 1948, in the shadow of the Holocaust and in no small part due to the tireless efforts of Lemkin himself, the United Nations approved the Convention on the Prevention and Punishment of the Crime of Genocide. This convention establishes "genocide" as an international crime, which signatory nations "undertake to prevent and punish." It defines genocide as:

[G]enocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- a. Killing members of the group;
- b. Causing serious bodily or mental harm to members of the group;
- c. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- d. Imposing measures intended to prevent births within the group;
- e. Forcibly transferring children of the group to another group.

The New Jersey Commission on Holocaust Education has expanded the definition of genocide to include examples that while not mass extermination, destroy people as a group. An example is slavery as an act of genocide or the Irish Famine. A good web site for information on genocide is: http://en.wikipedia.org/wiki/genocide_definitions

Convention on the Prevention and Punishment of the Crime of Genocide

Adopted by Resolution 260 (III) A of the United Nations General Assembly on 9 December 1948.

Article 1

The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish.

Article 2

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

Article 3

The following acts shall be punishable:

- (a) Genocide;
- (b) Conspiracy to commit genocide;
- (c) Direct and public incitement to commit genocide;
- (d) Attempt to commit genocide;
- (e) Complicity in genocide.

Article 4

Persons committing genocide or any of the other acts enumerated in Article 3 shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals.

Article 5

The Contracting Parties undertake to enact, in accordance with their respective Constitutions, the necessary legislation to give effect to the provisions of the present Convention and, in particular, to provide effective penalties for persons guilty of genocide or any of the other acts enumerated in Article 3.

Article 6

Persons charged with genocide or any of the other acts enumerated in Article 3 shall be tried by a competent tribunal of the State in the territory of which the act was committed, or by such international penal tribunal as may have jurisdiction with respect to those Contracting Parties which shall have accepted its jurisdiction.

Article 7

Genocide and the other acts enumerated in Article 3 shall not be considered as political crimes for the purpose of extradition.

The Contracting Parties pledge themselves in such cases to grant extradition in accordance with their laws and treaties in force.

Article 8

Any Contracting Party may call upon the competent organs of the United Nations to take such action under the Charter of the United Nations as they consider appropriate for the prevention and suppression of acts of genocide or any of the other acts enumerated in Article 3.

Article 9

Disputes between the Contracting Parties relating to the interpretation, application or fulfillment of the present Convention, including those relating to the responsibility of a State for genocide or any of the other acts enumerated in Article 3, shall be submitted to the International Court of Justice at the request of any of the parties to the dispute.

Article 10

The present Convention, of which the Chinese, English, French, Russian and Spanish texts are equally authentic, shall bear the date of 9 December 1948.

Article 11

The present Convention shall be open until 31 December 1949 for signature on behalf of any Member of the United Nations and of any non-member State to which an invitation to sign has been addressed by the General Assembly.

The present Convention shall be ratified, and the instruments of ratification shall be deposited with the Secretary-General of the United Nations.

After 1 January 1950, the present Convention may be acceded to on behalf of any Member of the United Nations and of any non-member State which has received an invitation as aforesaid.

Instruments of accession shall be deposited with the Secretary-General of the United Nations.

Article 12

Any Contracting Party may at any time, by notification addressed to the Secretary-General of the United Nations, extend the application of the present Convention to all or any of the territories for the conduct of whose foreign relations that Contracting Party is responsible.

Article 13

On the day when the first twenty instruments of ratification or accession have been deposited, the Secretary-General shall draw up a process-verbal and transmit a copy of it to each Member of the United Nations and to each of the non-member States contemplated in Article 11.

The present Convention shall come into force on the ninetieth day following the date of deposit of the twentieth instrument of ratification or accession.

Any ratification or accession effected subsequent to the latter date shall become effective on the ninetieth day following the deposit of the instrument of ratification or accession.

Article 14

The present Convention shall remain in effect for a period of ten years as from the date of its coming into force.

It shall thereafter remain in force for successive periods of five years for such Contracting Parties as have not denounced it at least six months before the expiration of the current period.

Denunciation shall be effected by a written notification addressed to the Secretary-General of the United Nations.

Article 15

If, as a result of denunciations, the number of Parties to the present Convention should become less than sixteen, the Convention shall cease to be in force as from the date on which the last of these denunciations shall become effective.

Article 16

A request for the revision of the present Convention may be made at any time by any Contracting Party by means of a notification in writing addressed to the Secretary-General.

The General Assembly shall decide upon the steps, if any, to be taken in respect of such request.

Article 17

The Secretary-General of the United Nations shall notify all Members of the United Nations and the non-member States contemplated in Article 11 of the following:

- (a) Signatures, ratifications and accessions received in accordance with Article 11;
- (b) Notifications received in accordance with Article 12;
- (c) The date upon which the present Convention comes into force in accordance with Article 13;
- (d) Denunciations received in accordance with Article 14;
- (e) The abrogation of the Convention in accordance with Article 15;
- (f) Notifications received in accordance with Article 16.

HISTORY & BACKGROUND OF SUDAN, AFRICA

Sudan is the largest country in Africa and has a population of 39 million people. About 60 percent are Muslim, a quarter are Animist and 15 percent Christian. Sudan was ruled jointly by Britain and Egypt from 1899 until achieving independence in 1956. Since then Sudan has been ruled by a succession of unstable civilian and military governments. In 1962, civil war broke out between the Muslim government and rebels (the Anya Nya) from the mostly Animist and Christian African population of southern Sudan. Government operations against the rebels declined after the 1969 coup, and ended with the Addis Ababa accords of 1972 which guaranteed autonomy for the southern region. The civil war resumed in 1983 when President Nimeiri imposed Shari'a law. The principle insurgent force was the Sudan's People's Liberation Movement/Army (SPLM/A). Peace talks in 2003 produced an agreement to share state revenues, particularly oil revenues, between the government and the southern rebel groups. On January 9, 2005 the SPLM and the Sudanese government signed a comprehensive peace agreement bringing an end to 20 years of civil war. Two million people died and 4 million were displaced during this conflict.

HISTORY AND BACKGROUND OF THE DARFUR REGION OF SUDAN

The largest region in Sudan, Darfur is home to some 36 ethnic tribes, composed of two major blocks – Arabs and non-Arabs – the latter known as “blacks.” The Fur and the Masalit ethnic groups, who dominate the African population in Darfur, have a long history of clashes over land with Arab camel – and cattle – herding tribes. Initially, such hostilities were monitored through negotiation between community leaders. In the 1970s, however, competition over fertile land and dwindling resources intensified dramatically due to the desertification of the region and the lack of good governance. Traditional conflict resolution mechanisms were soon replaced with bloody and politicized clashes and ethnicity soon became a major mobilizing factor.

Rivals began identifying themselves as “Arabs” and non-Arabs” for the first time during the 1987-1989 Fur-Arab conflict, when nomads of Arab origin and Fur clashed over grazing lands and water resources. During this time, some 27 Arab tribes grouped themselves under the previously unknown Arab Gathering. Reports at that time already refer to the nomad militia Janjaweed (evil men on horseback), which was known for attacking Fur as well as other non-Arab tribes. An estimated 2,500 Fur lost their lives and 400 villages were burned, causing tens of thousands to flee their land in search for safety.

A 1994 administrative reorganization by the government of President Omar El Bashir equipped members of the Arab tribes with new power, and was perceived by the African Masalit, Fur and Zaghawa as an attempt to debilitate their traditional leadership role and authority in the region. The decision led to the resurgence of fighting, culminating in the 1996-1998 Masalit-Arab conflict, where the torching of Masalit villages instigated the flow of 100,000 refugees into Chad. The fighting received little international attention.

In February 2003, a new armed opposition group called the Sudan Liberation Movement/Army (SLM/A) emerged in Darfur and began attacking government troops. The SLM/A declared that attacks were in protest of the failure of the government to protect villagers from attacks by nomadic groups and the economic marginalization of the region. Another armed opposition group called the Justice and Equality Movement (JEM) soon emerged with demands similar to the SLM/A's. The government chose to resolve the conflict by using force in March 2003.

Since then, the Sudanese government and the Janjaweed, have been engaged in a brutal campaign to displace and wipe out communities of African tribal farmers who live in Darfur. According to the United Nations Commission of Inquiry report in January 2005, "Government forces and militias conducted indiscriminate attacks, including killing of civilians, torture, enforced disappearances, destruction of villages, rape and other forms of sexual violence, pillaging and forced displacement, throughout Darfur." This campaign of destruction and displacement is calculated to ensure the loss of livelihood and means of survival, purposely forcing hundreds of thousands of men, women and children to face starvation and disease. Recent reports indicate that these atrocities are ongoing.

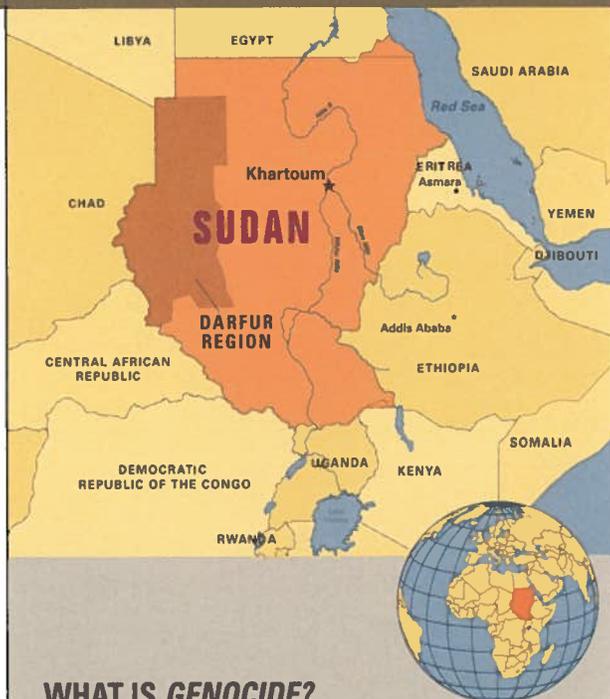
Millions of Darfurians have been affected by the conflict. As of early 2008, some 2.5 million people were "internally displaced," or refugees within their own country, while a total of about 4.2 million were in need of humanitarian assistance, according to the United Nations. Hundreds of thousands have fled to the neighboring African nation of Chad, where they were resettled in refugee camps. Those camps once provided a measure of relative safety even though the people there were afflicted by widespread malnutrition and violence against women. In recent years, however, refugee camps in Chad have become increasingly perilous places as the Darfur conflict expanded across the Sudanese border into Chad. Both international refugees and internally displaced people are in dire need of food, water, health care and shelter. An estimated 400,000 people have died from violence, disease and malnutrition since the conflict in Darfur began.

As of mid-2008, the crisis in Darfur seemed likely to worsen due to several factors, according to the United Nations, including: increasing violence against humanitarian workers trying to aid the displaced; poor local crop harvests and rising global food prices, and overstretched water and sanitation systems, leading to an increase in disease. Additionally, the 2005 Comprehensive Peace Agreement, negotiated as a resolution to the separate conflict between the Sudanese government and southern Sudan rebel groups, lacks enforcement and is in jeopardy, pointing to the possibility of even wider violence.

ALERT: Genocide today in the DARFUR region of SUDAN

committee on
CONSCIENCE

The Committee on Conscience has declared a GENOCIDE EMERGENCY for Sudan.



WHAT IS GENOCIDE?

Raphael Lemkin, a Jewish refugee who fled Poland to the United States, introduced the term *genocide* in 1944 to describe what was happening in Nazi-occupied Europe. In 1948, the United Nations adopted the UN Genocide Convention, which defined *genocide* as certain acts undertaken with the intent to destroy, in whole or in substantial part, a national, ethnic, racial, or religious group, as such. In agreeing to the Genocide Convention, nations promised to "undertake to prevent" genocide.

The Committee on Conscience was established by the United States Holocaust Memorial Council to alert the national conscience, influence policymakers, and stimulate worldwide action to confront and work to halt acts of genocide and related crimes against humanity. Join our electronic network at www.committeeonconscience.org.

Tens of thousands of civilians have been murdered and thousands of women raped in Sudan's western region of Darfur by Sudanese government soldiers and members of the government-supported militia sometimes referred to as the Janjaweed. About 2 million civilians have been driven from their homes, their villages torched and their property stolen by the Sudanese military and the Janjaweed. Some of the victims have escaped to the neighboring country of Chad, but most are trapped inside Darfur. Thousands die each month from the effects of inadequate food, water, health care, and shelter in a harsh desert environment. All are afraid to return home because the countryside is not safe.

The ethnic and perceived racial basis of the violence has been documented by the U.S. Department of State, the United Nations, independent human rights organizations, and international journalists. The Sudanese government primarily has targeted the civilian population of the Fur, Zaghawa, and Masaalit ethnic groups, sometimes referred to as "Africans." The government's Janjaweed allies are drawn from some of Darfur's "Arab" tribes.

Sudan's Khartoum-based government is fueling ethnic and racial violence by using the militia as proxies against Darfur insurgents who launched a rebellion in early 2003. But it is civilians who are suffering. Government-sponsored actions include:

- **INFLAMING** ethnic conflict
- **IMPEDING** international humanitarian access, resulting in deadly conditions of life for displaced civilians
- **BOMBING** civilians from aircraft
- **MURDERING** and **RAPING** civilians

Darfurians who have fled the violence provide chilling testimony. One refugee told *New York Times* columnist Nicholas Kristof that "the Arabs want to get rid of anyone with black skin. . . . There are no blacks left [in the area I fled]."

The death toll exceeds 100,000 and may be more than 400,000. And the crisis continues—the lives of hundreds of thousands more hang in the balance today.

To learn more, visit www.committeeonconscience.org.

LESSON PLAN

QUOTATIONS

It states in the Old Testament, he who saves a life saves the world. Maybe the life that is saved will be a person who does great things, perhaps a doctor. If we end this conflict one or two months earlier thousands of lives will be saved. If the Holocaust ended six (6) months earlier, think about the millions of lives that could have been saved.

- Dr. Jerry Ehrlich, Pediatrician and volunteer with Doctors Without Borders (August 2007)

People will tell you about the tragedy of Darfur .

People will tell you that Darfur will undoubtedly mark one of the worst tragedies of this new millennium.

People will tell you that in a time with all our communications, technologies and resources, the world knew what was happening in Darfur and did not respond for far too long.

People will tell you of the pain, the suffering, the violence, the systematic destruction, the rape, the horror.

People will tell you of the politics, the economics, the dirty interplay of government relations, the oil, the arms, the power struggles.

People will tell you of a place in the desert where a people were attacked, where people were left to die, where the violence spread, where an entire region destabilized. I want to tell you about the people of Darfur .

I want to tell you about a people with strength, dignity, resilience.

I want to tell you about a people with determination to go home, to rebuild, to educate their children, to have medicines and roads, and a say in their government.

I want to tell you about a people with hope.

I want to tell you about a people who will turn tragedy into triumph one day...a day and a dreaming disappearing with each day due to our inaction.

- Aisha Bain, Darfur Dairies, (August 2007)

I am often asked by people who come to hear me speak: What can we do? Should we send money, or food, or clothing?" My answer goes back to an old Chinese proverb that I believe deeply: Give a man a fish; you have fed him for today. Teach a man to fish; and you have fed him for a lifetime. Yes, the refugees of Darfur need food and shelter, but more than that they need schools to teach their children; they need the means to rebuild their lives and their homes with dignity and self-sufficiency.

- Paul Rusesabagina, (Real-life actions saved over twelve hundred people during the Rwandan genocide and inspired the film Hotel Rwanda)

Darfur is more than an occasional headline in the newspaper or 20 seconds on a forgotten nightly newscast. It is where genocide continues to happen while the rest of the world goes through the motions of concern but does nothing of substance to stop it. Will the world ever wake up?

- Brian Steidle, *The Devil Came on Horseback: Bearing Witness to the Genocide in Darfur*

Obstructionism by the Sudanese government, the failure of other countries to supply needed transportation equipment, and continued violence threatened to doom the mission of the freshly deployed peacekeeping force in Darfur. Without decisive progress on each of those three issues, we will indeed face dire consequences for the international efforts to help the Sudanese bring peace and stability to Darfur.

- Jean-Marie Guehenno, UN Undersecretary General for Peacekeeping (January 2008)

It is not beyond your power to effect change.

- Jerry Fowler, Save Darfur Coalition (February 15, 2008)

Darfur is a genocide that has gotten worse.

- Nicholas D. Kristof, Journalist/Author, *The New York Times* (February 15, 2008)

“A million human beings, young and old, have been uprooted, deported. Scores of women are being raped every day, children are dying of disease, hunger and violence.”

- Elie Weisel, Nobel Peace Laureate

“The Commission has established that many people in Darfur have been the victims of atrocities perpetrated on a very large scale for which the Government of Sudan and the Janjaweed are responsible—including war crimes, and very likely crimes against humanity.”

- United Nations Office of the High Commission for Human Rights

“There was a coordinated effort, not just random violence...The government of Sudan and the Janjaweed bear responsibility.”

- Former Secretary of State, Colin Powell

“As I watched the documentary Darfur Now and read books and reports out of Darfur I am so impressed with the courage, tenacity, and resilience of those being targeted by the violence (some don't appear to consider themselves helpless victims!). We have much to learn from the way the displaced/refugees organize themselves to help one another without waiting for outside help (though that help is so desperately needed). And we have much to learn from their efforts to document and get word out to the rest of the world about what is happening. Now that we know, we can't act like we don't know. Every choice we make, whether to do something or not, leaves us either more human or less human. There is no such thing as ‘staying the same’.”

- Carl Wilkins, Director World Outside My Shoes

Activity 1:

Write a one paragraph reaction to one or more of the quotes stated above. What emotions do these quotes stir up? Anger? Compassion? Fear? Sadness? Sympathy? Explain your opinion.

Activity 2:

Sensory Map: A sensory figure is a simple drawing of a person with short descriptions of what the person sees, hears, touches, and feels. Select one or more of the quotes stated above and finish the statement to describe four important things this person has seen, heard, touched, and felt (emotions) about the Darfur atrocities/genocide.

- With my eyes, I see . . .
- With my hands, I touch . . .
- With my ears, I hear. . .
- With my heart, I feel . . .

LESSON PLAN

BACKGROUND MATERIAL

Plan of Action: Review background information and discuss the following questions.

1. Historically what groups of people in Sudan have fought with each other and why?
2. What different ethnic groups exist in Sudan?
3. Before independence what countries ruled Sudan?
4. When did Sudan gain independence?
5. When conflict between Arab and non Arab people began in the 1980's, what was the cause of the conflict?
6. What were the rebel groups the Sudan Liberation Movement and the Justice and Equality Movement fighting for?
7. Who are the Janjaweed?
8. How did the government of Sudan respond to the rebel groups in western Sudan?
9. What is the relationship between the Janjaweed and the government of Sudan? What evidence is there that there exists a cooperative relationship between these two parties?
10. According to current information, how many people in Darfur have been displaced from their homes?

LESSON PLAN

MAP

Plan of Action: Review Map and discuss questions.

1. Locate Sudan on the map of Africa. In what geographic section of Africa is Sudan located?
2. List the countries that border Sudan.
3. Based on Sudan's location (locate the Tropic of Cancer on the map) what kind of climate do you think Sudan has?
4. Use the map of Sudan and locate the capital, Khartoum. What region of the country is Khartoum in?
5. Locate the Darfur region of Sudan. Where is it? What countries does it border?
6. What land forms are in Sudan (mountains, desert, rivers, etc.)
7. Where is Sudan in relation to the Nile River?
8. How big is Sudan? Compare it to the size of a country or a state with which you are familiar.
9. What are Sudan's natural resources?
10. What natural hazards does the region face?
11. What is the life expectancy?
12. What ethnic groups live in Sudan?
13. What are the different religions in Sudan? What religion are the majority of the people?
14. What type of government does Sudan have?
15. What agricultural products does Sudan produce?
16. Why are there refugee camps in Chad?

LESSON PLAN

READING

Plan of Action: After reading, discuss suggested questions.

Reading 1

Darfur: "A Man-made Disaster"

April 7, 2005. A band of 350 men riding horses and camels suddenly appear in the village of Khor Abeche. They rampage through the village "killing, burning and destroying everything in their paths and leaving in their wake total destruction with only the mosque and the school spared." (This according to a joint statement by the UN and African Union, BBC News, 4/9/05.) Outsiders don't know exactly how many men of Khor Abeche are killed, how many women raped, how many children burned to death.

Khor Abeche is in Darfur, in the western region of Sudan. Since February 2003, the black people of Darfur have lived and died in a reign of terror. Besides the killings, the rapes, and the burning of their homes, many have starved to death because their livestock has been slaughtered, their crops destroyed, and their drinking water contaminated. About 2.5 million people have been forced from their homes and villages. Most of those who survive live in misery in hastily assembled refugee camps or have become refugees in neighboring Chad.

Most of Darfur's black African people live by farming, while the lighter-skinned Arab people of the region are often herders of cattle or camels. Both blacks and Arabs are generally Muslim. But this has not prevented a competition between the two groups over land that goes back many years.

Until the late 1980s, leaders of the two groups usually resolved differences peacefully. But then, as drought turned arable land to desert, competition intensified. The black farmers resented camel-riding Arabs who trampled their land looking for pasture. Arabs resented those blacks who herded cattle across their grazing land. Fighting began, people and cattle were killed, villages and nomad tents burned.

Leaders of a military coup in Khartoum, the capital of Sudan, seized power just as a possible settlement of the land conflict seemed near. The new leaders favored the Arab groups, denying the black African farmers their share of political representation and the country's resources. Ethnic and racial hatred led to war, with a rebel black African army fighting Sudanese government troops. Unable to defeat the rebels, the Sudanese government hired Arab militiamen known as Janjaweed, who have repeatedly swooped down on unarmed villagers like those at Khor Abeche. These attacks have been supported at times by Sudanese helicopter gunships.

This deliberate killing of civilians, combined with the creation of huge numbers of refugees suffering from malnutrition and disease, has so far killed some 400,000 people in Darfur. Civilians in the region continue to die at the rate of 15,000 a month. (This according to www.sudanreeves.org; see below.) African Union peacekeeping troops have not been able to halt Janjaweed raids, to prevent them from stealing relief supplies or even to protect terrified women who must venture from refugee camps to gather wood for fires and are often assaulted and raped.

The Janjaweed also frequently attack convoys of humanitarian aid workers, who are trying to serve the area's 150 refugee camps. Some aid workers have been robbed, others arrested by local government officials (Washington Post, 4/25/05).

The attacks on the Black Africans of Darfur by Janjaweed and Sudanese government forces are a clear violation of the Geneva Conventions, international agreements that prohibit deliberate wartime attacks on civilians. The African Union's 2,200 peacekeeping troops are too few to make a major difference. A proposed troop increase to over 6,000 will be an improvement but still insufficient for a region about the size of Texas. The Sudanese government has repeatedly denied that it supports the Janjaweed. It claims it is only fighting African rebels, and not committing atrocities.

But the best word to describe what is happening in Darfur is not "atrocities." It is "genocide." That word was coined by Raphael Lemkin as a direct result of the Holocaust. It combines the Greek geno, meaning "race" or "tribe" with the Latin cide, from cadere, meaning "killing." More than any other individual, Lemkin was responsible for the creation and passage of the United Nations Convention on the Prevention and Punishment of the Crime of Genocide, which was ratified by the General Assembly on December 9, 1948. Article 2 states:

"In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- a. Killing members of the group;
- b. Causing serious bodily or mental harm to members of the group;
- c. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part...."

Because of its gravity, the term "genocide" is not used lightly by world leaders. But on September 9, 2004, Colin Powell, who was then the U.S. Secretary of State, used that word to define for U.S. senators the situation in Darfur.

What is happening in Sudan is "a man-made disaster that is complicated by politics, religion, poverty, racism, breakdown of the rule of law, geographic isolation, lack of infrastructure, decades of conflict, and, not insignificantly, oil development," said Eric Reeves in an interview. (Smith College Quarterly, April 2005).

Reeves is a Smith College English professor who has for six years educated himself, and become an expert on, Sudan. He has traveled to the country, written and spoken regularly

about the terrible events there, and established a website to share this knowledge with others (www.sudanreeves.org). Reeves advocates for international intervention to stop the continuing genocide that the nations of the world—including the United States—and the United Nations have done very little about.

For discussion

1. What are the reasons for "the man-made disaster" in Sudan?
2. Why is "genocide" an appropriate word to describe it?

Student Reading 2

Where are the American people?

On April 24, 2005, the U.S. Senate passed the Darfur Accountability Act, which adds \$90 million for humanitarian aid to Darfur. It also calls for sanctions against the government of Sudan and demands that the genocide stop. The House of Representatives has not yet voted on similar legislation. But Congress has already urged President Bush to call what is happening in Sudan "by its rightful name—genocide." He has yet to do so.

Senator Jon Corzine (D-NJ), one of the sponsors of the Darfur Accountability Act, said, "If we are committed to saying never again with regard to the killing fields of Cambodia or the genocide of Rwanda, or even the kinds of actions that took place in World War II, we need to react to what is happening now. We can't have a review of our actions and history showing that we stood on the sidelines when we could have taken a stand on a moral issue." (www.wnbc.com, 4/22/05)

Unfortunately, that is what the United States and other countries have done repeatedly—"stood on the sidelines." The U.S. deplored the genocide of Armenians during World War I, Jews during World War II, as it did genocide in Cambodia in the 1970s, genocide against the Iraqi Kurds in the 1980s, and genocide against Bosnians and Rwandans in the 1990s.

Will the same pattern repeat itself in a new century?

The signs are ominous. Recently, U.S. Deputy Secretary of State Robert Zoellick visited Sudan and dramatically understated the number of deaths in Darfur, saying the State Department estimated them to be 60,000 to 160,000. But those who have studied closely what is happening in Darfur—among them the Coalition for International Justice, John Hagan of Northwestern University, and Eric Reeves—put those numbers close to 400,000.

As the Washington Post commented editorially (4/24/05): "Mr. Zoellick deserves credit for visiting Sudan and declaring that 'what has gone on in Darfur has got to stop.' He may feel that the precise mortality numbers don't matter. But his international partners will continue to drag their feet unless they are forced to confront the full horror of the killings. If they are allowed to believe that the death toll is one-third of its real level, the Russians and Chinese will pursue their commercial interests in arming Sudan's government and extracting its oil; Europe will make inadequate humanitarian gestures; the Arab world will ignore the murderous policy of a fellow Muslim government; and the African Union, which has a peace monitoring force in Darfur, will not step up its intervention enough to stop the killing. Mr. Zoellick needs to shake everyone awake."

Another ominous sign was the response of Secretary of State Condoleezza Rice when asked by the Washington Post (3/25/05) how many peacekeepers are needed to stop the genocide in Darfur. "I can't give a number," she said. The reporter persisted, saying that the UN Humanitarian Coordinator had said that "if the deterioration of humanitarian access continued, he could imagine 100,000 dying a month." Secretary Rice responded, "I just can't judge."

Eric Reeves commented, "Rice's response tells us all too much about the Bush administration's refusal to consider humanitarian intervention, even as it becomes increasingly clear that without such intervention, Mr. Bush will oversee precisely the genocide of which he declared early in his administration: 'not on my watch.'" ("Humanitarian Intervention for Darfur: Does the International Will Exist?" on www.sudanreeves.org)

UN Secretary-General Kofi Annan has called Darfur "little short of hell on earth." But the best the UN has been able to do is to ask the International Criminal Court to investigate war crimes there. As a New York Times article declared (4/29/05), "the UN has done so not only in the hope of ending the bloodshed but also, some diplomats say, because it would allow the Security Council to postpone direct intervention and nonetheless appear to be taking action."

In her book "A Problem from Hell": America and the Age of Genocide, Samantha Power explains why the U.S. and other nations have done so little in the past to stop genocide (from the Armenian genocide of World War I through the Rwandan genocide of 1994). "The most common response is, 'We didn't know.' This is not true. To be sure, the information emanating from countries victimized by genocide was imperfect...But although U.S. officials did not know all there was to know about the nature and scale of the violence, they knew a remarkable amount.

"A second response to the question of why the United States did so little is that it could not have done much to stop the horrors...[But] for all the talk of the likely futility of U.S. involvement, in the rare instances that the United States did act, it made a difference....A Rwandan hotel owner credits a U.S. diplomat's mere phone calls with helping convince militias not to attack the Tutsi inhabitants of his hotel during the genocide....

"The real reason the United States did not do what it could and should have done to stop genocide was not a lack of knowledge or influence but a lack of will. Simply, put, American leaders did not act because they did not want to. They believed that genocide was wrong, but they were not prepared to invest the military, financial, diplomatic, or domestic political capital needed to stop it. The U.S. policies crafted in response to each case of genocide examined in this book were not the accidental products of neglect. They were concrete choices made by this country's most influential decision-makers after unspoken and explicit weighing of costs and benefits."

Power charges a series of American presidents with failing to respond adequately to genocide: Woodrow Wilson (the Armenian genocide); Franklin Roosevelt (the Jewish genocide); Gerald Ford and Jimmy Carter (the Cambodian genocide); Ronald Reagan (the Kurdish genocide); George H.W. Bush and Bill Clinton (the Bosnian genocide); Bill Clinton (the Rwandan genocide).

But these presidents and their administrations are not solely to blame. Where were the American people? And where are President George Bush and the American people today?

The United States ratified the Convention on the Prevention and Punishment of the Crime of Genocide, in which Article 1 declares: "The contracting parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and punish."

If President Bush were to call what is happening in Darfur by its right name—genocide—the United States would be obliged to "undertake to prevent and punish."

Power concludes her study of genocide with the following words: "George Bernard Shaw once wrote, 'The reasonable man adapts himself to the world. The unreasonable one persists in trying to adapt the world to himself. Therefore, all progress depends on the unreasonable man.' After a century of doing so little to prevent, suppress, and punish genocide, Americans must join and thereby legitimate the ranks of the unreasonable."

For Discussion

1. What is the Darfur Accountability Act? What is your opinion of it? Why?
2. What signs have there been that the Bush administration is not inclined to declare that genocide is occurring in Darfur? Why?
3. What reasons does Power give for the U.S. failure to act aggressively during previous genocides?
4. What do you think ordinary American citizens might do to get its government to act?

LESSON PLAN CONNECTIONS

Plan of Action: Review material and discuss with students similarities and differences.

NICK NEWS LESSON PLAN

Never Again? From Holocaust To the Sudan

Civics/Current Events Activity for Students in Grades 6-9

Objectives

Students will look at the connections between the Holocaust and a conflict in the Darfur region of Sudan sixty years later and explore some of the ways young people are working to raise awareness of the conflict in the Sudan.

Materials

- Videotape: Nick News: Never Again? From Holocaust to the Sudan
- World map or globe
- Television and VCR
- Chalkboard and chalk (or white board and markers)
- Computers with Internet access for students
- Writing supplies (paper, pens, and pencils)

Web Resources

- United States Holocaust Memorial Museum
<http://www.ushmm.org>
- Museum of Tolerance Simon Wiesenthal Center
www.motlc.wiesenthal.com
- Facing History and Ourselves
www.facing.org
- Save Darfur.org
<http://savedarfur.org>
- Human Rights Watch Sudan--Crisis in Darfur
www.hrw.org
- Amnesty International USA Action Youth Center
www.amnestyus.org/youth

Vocabulary

In this segment Linda Ellerbee mentions several terms that may be unfamiliar to some students. Depending on the background knowledge of students, you may want to review the terms below with students before they view the segment.

Holocaust: The systematic, planned, and state-supported murder of 6 million European Jews by the Nazis during World War II. Over 5 million non-Jews died in the Holocaust including many Sinti and Roma (Gypsies), Jehovah's Witnesses, and people with disabilities but only the Jews were marked for complete annihilation. The word Holocaust comes from a Greek term meaning "burnt whole."

genocide: the deliberate and systematic murder of an entire political, ethnic, or religious

http://www.nickjr.com/teachers/lesson_plans/holocaust_sudan_plan.jhtml?_template=print

group. Other twentieth-century genocides occurred in Cambodia, Rwanda, and Bosnia. Armenians and Iraqi Kurds have also been victims of genocide.

ghetto: An area of a city in which all Jews from surrounding areas were kept until they were transported to concentration or death camps. Surrounded by barbed wire or high walls, ghettos were often sealed so people could not go in or out.

Auschwitz: Largest and best known of the concentration camps. It was both a slave labor camp and a death camp. In all there were six death camps, All of these camps were located in occupied Poland. The other death camps were Beizec, Chelmno, Maidanek, Sobibor, and Treblinka.

selection: the division of prisoners in death camps into two groups, those the captors believed to be able to work and those judged unable to work to be killed at once. At Auschwitz, selection often occurred when a train arrived. Those considered unable to work included children, old people, and women with small children. Often these groups went directly to the gas chambers.

Pre-viewing Discussion

- Write the term "Holocaust" on the chalkboard. Ask students what the term means. Review briefly with students what they already know about this event. Be sure students know when it took place, where it took place, and some of the historical, economic and political causes of this tragedy.
- Use this pre-discussion as a chance to provide an historical context for the program students are about to see. Locate Poland and Auschwitz on a map of Europe.
- Ask students what they know about the conflict currently taking place in the Darfur region of the Sudan. Have them describe what they have heard or read about this conflict. Locate the Darfur region of western Sudan on a map of Africa. In most classes few students will be familiar with this conflict.
- Have students briefly speculate about how the events of the Holocaust in Eastern Europe in the late 1930s and 1940s and events in the Sudan in 2005 might be related.

After discussion, explain that the Nick News Special they are about to see will help them understand the connection between these two events that occurred on different continents over 60 years apart and explore some of the ways young people today are taking an active part in speaking out to help others in need.

Post-Viewing Activities and Discussion Points

Begin discussion of this segment using some of the following questions:

- In this segment students hear the story of the Holocaust mainly through the voices of survivors and their grandchildren. Emphasize that many other groups participated in the Holocaust. Help students identify and see the difference between the roles of these other participants: perpetrators, bystanders, and rescuers.
- Ask students what group each of the following might belong to: leaders of the Nazi government, the engineers who designed and built the death camps, the train conductors who brought the trains to Auschwitz, the people who watched as Jewish neighbors were taken away, the people like Father Bruno who risked their own lives by hiding Jewish children.
- In this segment, Linda Ellerbee says that the "Holocaust couldn't have happened if people didn't let it." Ask students if they agree with this statement. In what sense is a decision not to take action a form of action? Why were most people

genocide and then do one of the following:

- o Create an exhibit of posters or photo gallery of pictures about Darfur. Many of the websites listed have photo galleries.
- o Write a letter to the local newspaper or to a local or state legislator expressing opinions about the situation in Darfur. Encourage others to write letters as well.
- o Plan a concert, party, bake sale, or other event to raise money for Darfur refugees
- o Make a short video about Darfur to air on the school TV or a local cable station
- o Raise awareness of the conflict by gathering signatures for a petition
- o Invite a guest speaker from a local university or a human rights organization to speak to a school group or civic club about events in Darfur

[Language Arts] In this program two Holocaust survivors describe their experiences as hidden children. One survivor relates how she watched the rabbits and dogs from the window of the room where she was hidden and was jealous of their freedom. Another envied the birds she saw from her hiding place. Have students think about the freedoms they have as Americans and imagine how different their own lives would be if they lived in a country that was not a democracy where human and civil rights were curtailed. Have students write poems that describe what freedom means to them. Students can also use the phrase "Never Again?" as a writing prompt for a poem.

Some students might pick poems from the book *I Never Saw Another Butterfly* for dramatic readings or a sound collage. This poetry collection compiled by Hana Volakova is available in most public libraries and is found in many school libraries as well. It consists of poems and drawings by children in the Terezin concentration camp. Students can introduce their readings by explaining why they chose each piece. Others student may prefer to illustrate poems from this collection with original drawings.

Prepare a report on the genocide in Cambodia or Rwanda or the ethnic cleansing that occurred in Bosnia. The report should identify the target group, the causes of the conflict, the steps that led to the genocide and how it was ended. An excellent resource for advanced students is *The Problem from Hell: America and the Age of Genocide* by Samantha Power. This book is also an excellent teacher resource for the study of genocide.

Assessment

Points Outcome Measure

4-5: The student shows a great deal of interest in the subject and participates in the class discussions. The student conducts further research on the topics discussed and presents the information to the class. The student completes most of the extension activities.

2-3: The student shows a limited interest in the subject and participates minimally in the class discussions. The student conducts further research on the topics discussed. The student completes a few of the extension activities.

0-1: The student shows little or no interest in the subject and does not participate in the class discussions. The student does not conduct further research on the topics discussed. The student does not complete any of the extension activities.

Linda Scher
North Carolina Council on the Holocaust
Raleigh, North Carolina

LESSON PLAN

PERSONAL MEMOIR

Plan of Action: After reading article and/or viewing “Witnessing Darfur”, discuss with students actions that could take place to stop the genocide in Darfur.

In Darfur, My Camera Was Not Nearly Enough

By Brian Steidle — Washington Post, Sunday, March 20, 2005; Page B02

Our helicopter touched down in a cloud of camel-brown sand, dust and plastic debris. As the cloud gradually settled into new layers on the bone-dry desert landscape, we could make out the faces of terrified villagers. "Welcome to Sudan," I murmured to myself, grabbing my pen and waterproof notebook.

A former Marine, I had arrived in Sudan's Darfur region in September 2004 as one of three U.S. military observers for the African Union, armed only with a pen, pad and camera. The mandate for the A.U. force allowed merely for the reporting of violations of a cease-fire that had been declared last April and the protection of observers. The observers sometimes joked morbidly that our mission was to search endlessly for the cease-fire we constantly failed to find. I soon realized that this was no joke.

The conflict had begun nearly 1 1/2 years earlier and had escalated into a full-scale government-sponsored military operation that, with the support of Arab militias known as the Janjaweed, was aimed at annihilating the African tribes in the region. And while the cease-fire was supposed to have put a stop to that, on an almost daily basis we would be called to investigate reports of attacks on civilians. We would find men, women and children tortured and killed, and villages burned to the ground.

The first photograph I took in Darfur was of a tiny child, Mihad Hamid. She was only a year old when I found her. Her mother had attempted to escape an onslaught from helicopter gunships and Janjaweed marauders that had descended upon her village of Alliet in October 2004. Carrying her daughter in a cloth wrapped around her waist, as is common in Sudan, Mihad's terrified mother had run from her attackers. But a bullet had rung out through the dry air, slicing through Mihad's flesh and puncturing her lungs. When I discovered the child, she was nestled in her mother's lap, wheezing in a valiant effort to breathe. With watery eyes, her mother lifted Mihad for me to examine.

Most Sudanese villagers assume that a khawadja -- a foreigner -- must be a doctor. And my frantic efforts to signal to her to lay her struggling daughter back down only convinced her that I had medical advice to dispense. It broke my heart to be able to offer her only a prayer and a glance of compassion, as I captured this casualty with my camera and notepad. I pledged, with the linguistic help of our team's Chadian mediator, that we would alert the aid organizations poised to respond.

"This is what they do," the mediator -- a neutral party to the conflict -- screamed at me. "This is what happens here! Now you know! Now you see!" I was unaware at that time that when the aid workers arrived the next day, amid continued fighting, they would never be able to locate Mihad.

Mihad now represents to me the countless victims of this vicious war, a war that we documented but given our restricted mandate were unable to stop. Every day we surveyed evidence of killings: men castrated and left to bleed to death, huts set on fire with people locked inside, children with their faces smashed in, men with their ears cut off and eyes plucked out, and the corpses of people who had been executed with gunshots to the head. We spoke with thousands of witnesses -- women who had been gang-raped and families that had lost fathers, people who plainly and soberly gave us their accounts of the slaughter.

Often we were the witnesses. Just two days after I had taken Mihad's photo, we returned to Alliet. While talking to a government commander on the outskirts of the town, we heard a buzz that sounded like a high-voltage power line. Upon entering the village, we saw that the noise was coming from flies swarming over dead animals and people. We counted about 20 dead, many burned, and then flew back to our camp to write our report. But the smell of charred flesh was hard to wash away.

The conflict in Darfur is not a battle between uniformed combatants, and it knows no rules of war. Women and children bear the greatest burden. The Internally Displaced Persons (IDP) camps are filled with families that have lost their fathers. Every day, women are sent outside the IDP camps to seek firewood and water, despite the constant risk of rape at the hands of the Janjaweed. Should men be available to venture out of the camps, they risk castration and murder. So families decide that rape is the lesser evil. It is a crime that families even have to make such a choice. Often women are sexually assaulted within the supposed safety of the IDP camps. Nowhere is really safe. If and when the refugees are finally able to return home and rebuild, many women may have to support themselves alone; rape victims are frequently ostracized, and others face unwanted pregnancies and an even greater burden of care.

The Janjaweed militias do not act alone. I have seen clear evidence that the atrocities committed in Darfur are the direct result of the Sudanese government's military collaboration with the militias. Attacks are well coordinated by Sudanese government officials and Arab militias, who attack villages together. Before these attacks occur, the cell phone systems are shut down by the government so that villagers cannot warn each other. Whenever we lost our phone service, we would scramble to identify the impending threat. We knew that somewhere, another reign of terror was about to begin.

Helicopter gunships belonging to the government routinely support the Arab militias on the ground. The gunships fire anti-personnel rockets that contain flashettes, or small nails, each with stabilizing fins on the back so the point hits the target first. Each gunship contains four rocket pods, each rocket pod contains about 20 rockets and each rocket contains about 500 of these flashettes. Flashette wounds look like shotgun wounds. I saw one small child's back that looked as if it had been shredded by a cheese grater. We got him to a hospital, but we did not expect him to live.

On many of the occasions we tried to investigate these attacks, we would find that fuel for our helicopters was mysteriously unavailable. We would receive unconvincing explanations from the Sudanese government's fuel company -- from "we are out of fuel" to "our fuel pumps are broken." At the same time, government helicopters continued to strafe villages unimpeded.

Those villagers who were able to escape flocked to existing IDP camps, where they would scrounge for sticks and plastic bags to construct shelter from the sun and wind. In even these desperate situations, however, the Sudanese government would not give up its murderous mission. First it would announce the need to relocate an IDP camp and assess the population of displaced people, often grossly underestimating the numbers. Then after international aid organizations had built a new, smaller camp, the government would forcibly relocate the population, leaving hundreds to thousands without shelter. It would bulldoze or drive over the old camps with trucks, often in the middle of the night in order to escape notice. It would then gather up and burn the remaining debris.

The worst thing I saw came last December, when Labado, a village of 20,000 people, was burned to the ground. We rushed there after a rebel group contacted us, and we arrived while the attack was still in progress. At the edge of the village, I found a Sudanese general who explained why he was doing nothing to stop the looting and burning. He said his job was to protect civilians and keep the road open to commercial traffic and denied that his men were participating in the attack. Then a group of uniformed men drove by in a Toyota Land Cruiser. The general said they were just going to get water, but they stopped about 75 yards away, jumped out, looted a hut and burned it. The attacks continued for a week. We have no idea how many people died there but tribal leaders later said close to 100 were missing.



Note: Brian Steidle, a former U.S. Marine, was a member of the African Union team monitoring the conflict in Darfur, where he took hundreds of photographs documenting atrocities and wrote the book "The Devil Came on Horseback" and the documentary (study guide provided).

LESSON PLAN

PHOTOGRAPHS FROM DARFUR

Plan of Action: Discuss with students the questions in relation to the pictures.

1. Picture of Janjaweed, head wrapped in green cloth

Who is pictured here? What are the items in the picture beside the man? What does this picture suggest about the power of the militia? What might it mean that we cannot see the soldier's face?

2. Picture of refugee camp, many tents covered with different color cloths.

What is happening in this picture? What do you imagine the conditions to be? Who is living here and why?

3. The next two pictures are close up pictures of sick children in the refugee camps.

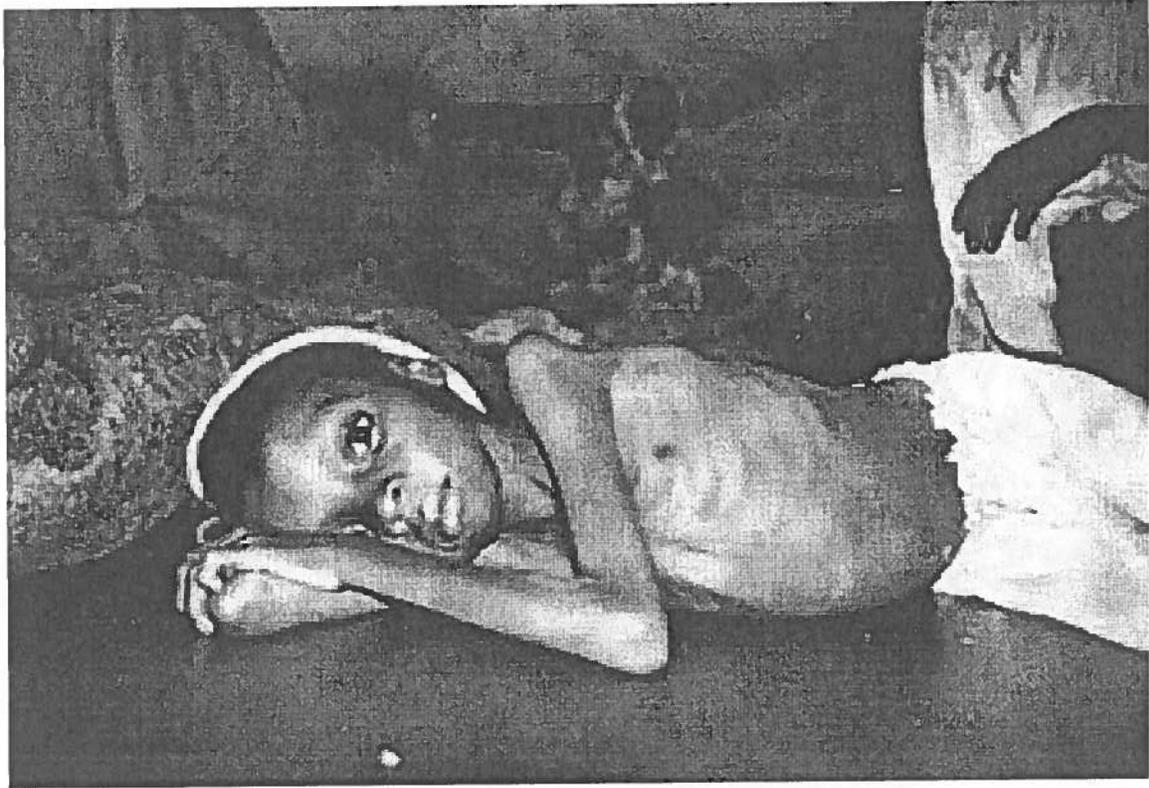
How do these two pictures give the war in Sudan a human face? Does the photojournalist have a responsibility to show disturbing images and if so, why? How are we supposed to feel when we see these images?

4. Picture of refugee camp – straw huts

What does the landscape look like in this picture? How would a person who had been a farmer react to this particular landscape? What does this mean for those who have been displaced from their homes and had their villages destroyed?

The next series of pictures were brought back by Dr. Jerry Ehrlich, a member of Doctors Without Borders, who while tending to the victims in a Chad refugee camp, had the children draw pictures. He did this to keep their minds occupied. The idea came to him from a memory of the Holocaust where a teacher in the Terezin concentration camp helped the children to draw and write. Those pictures, once found, became a book "I Never Saw Another Butterfly."

What do the pictures say to you? You may express your feelings verbally, in written form or through pictures.



Photos Courtesy of United States Holocaust Memorial Museum



Photos Courtesy of United States Holocaust Memorial Museum

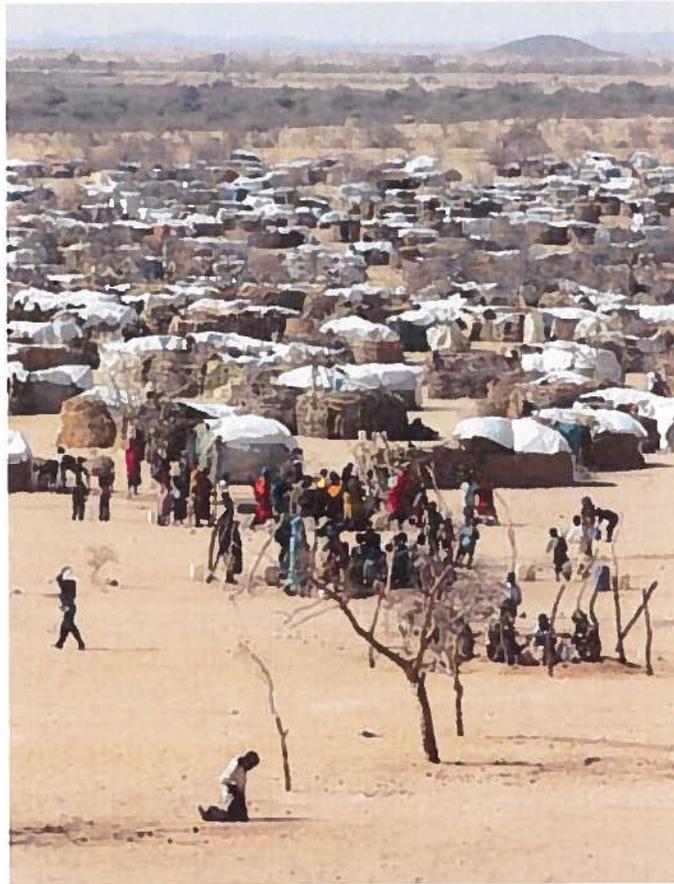


Photo Courtesy of United States Holocaust Memorial Museum



Photo Courtesy of Brian Steidle

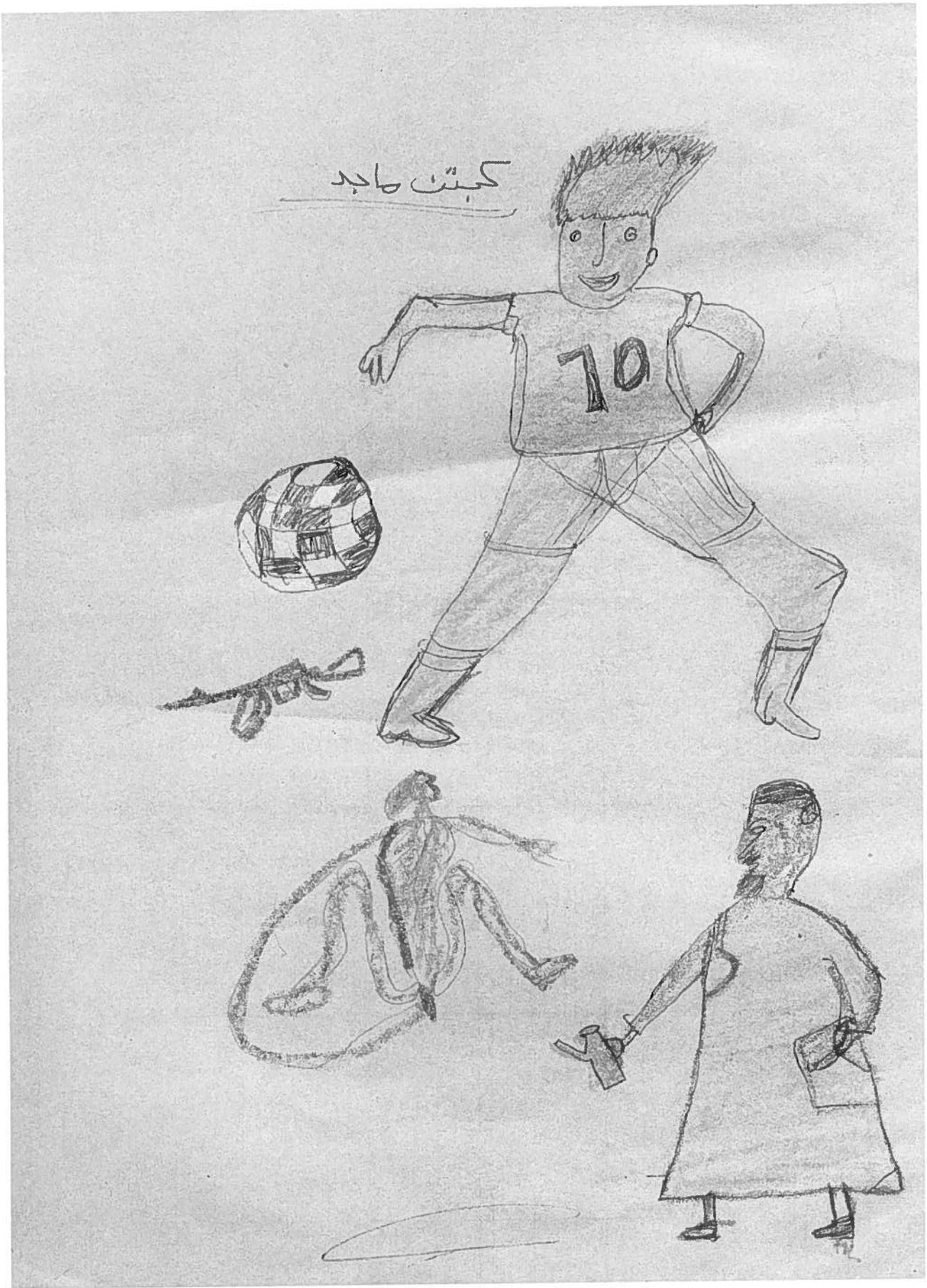
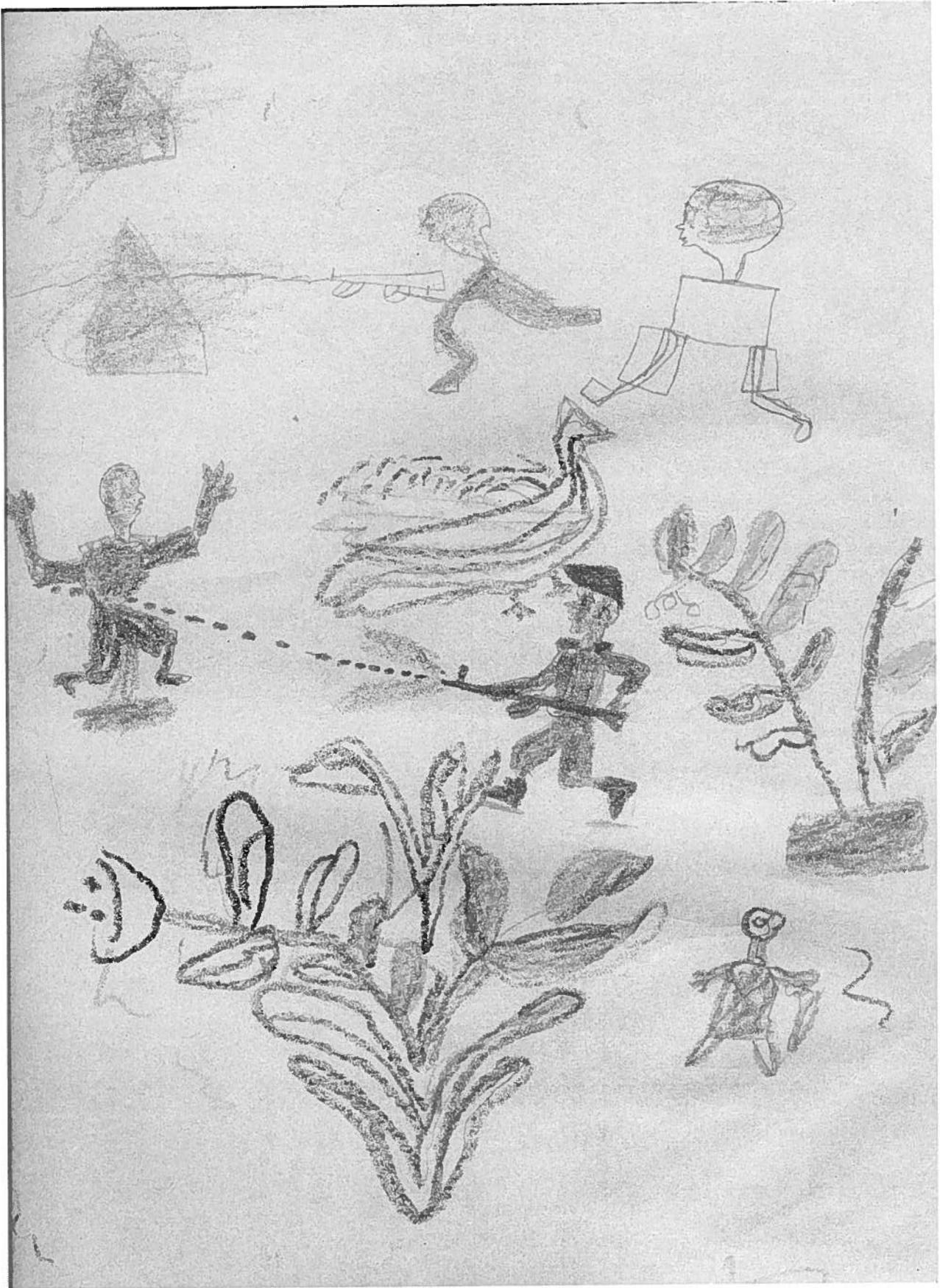
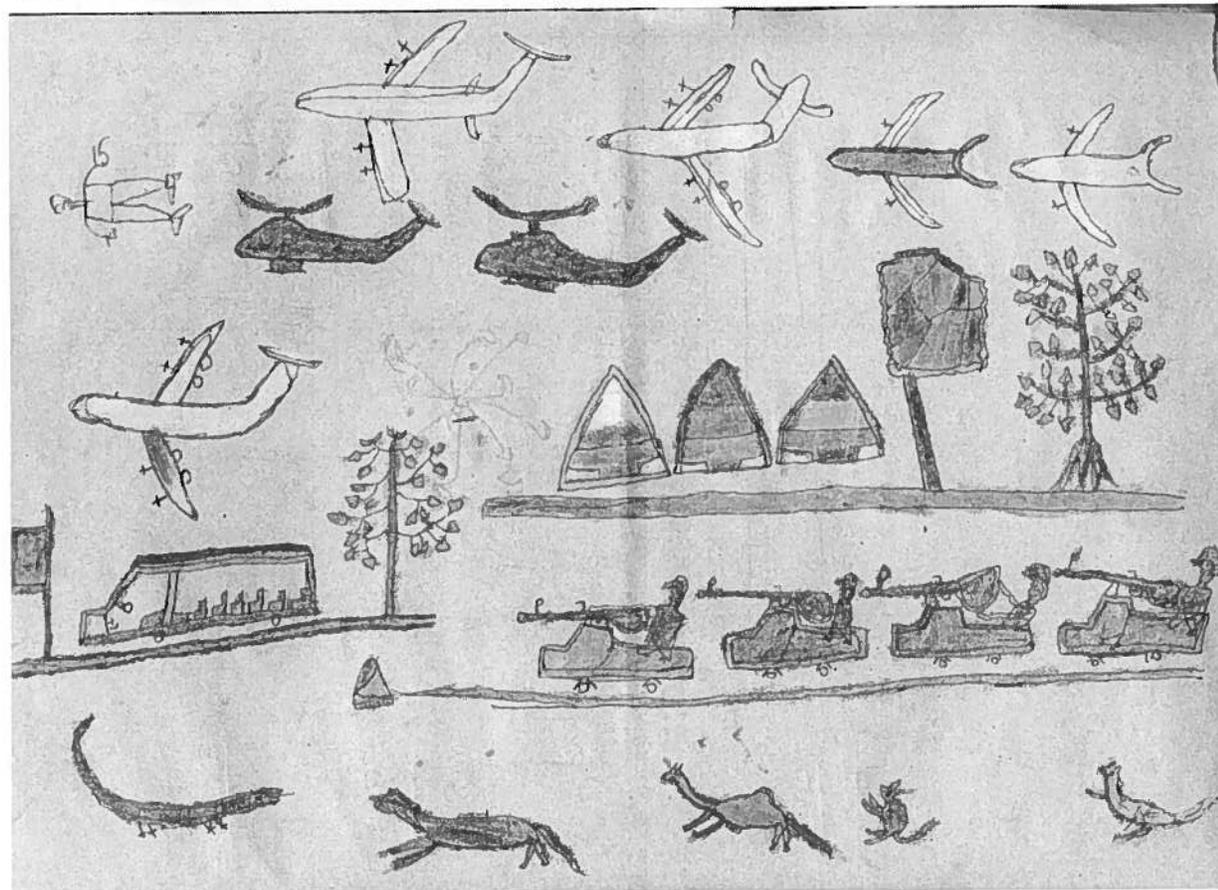
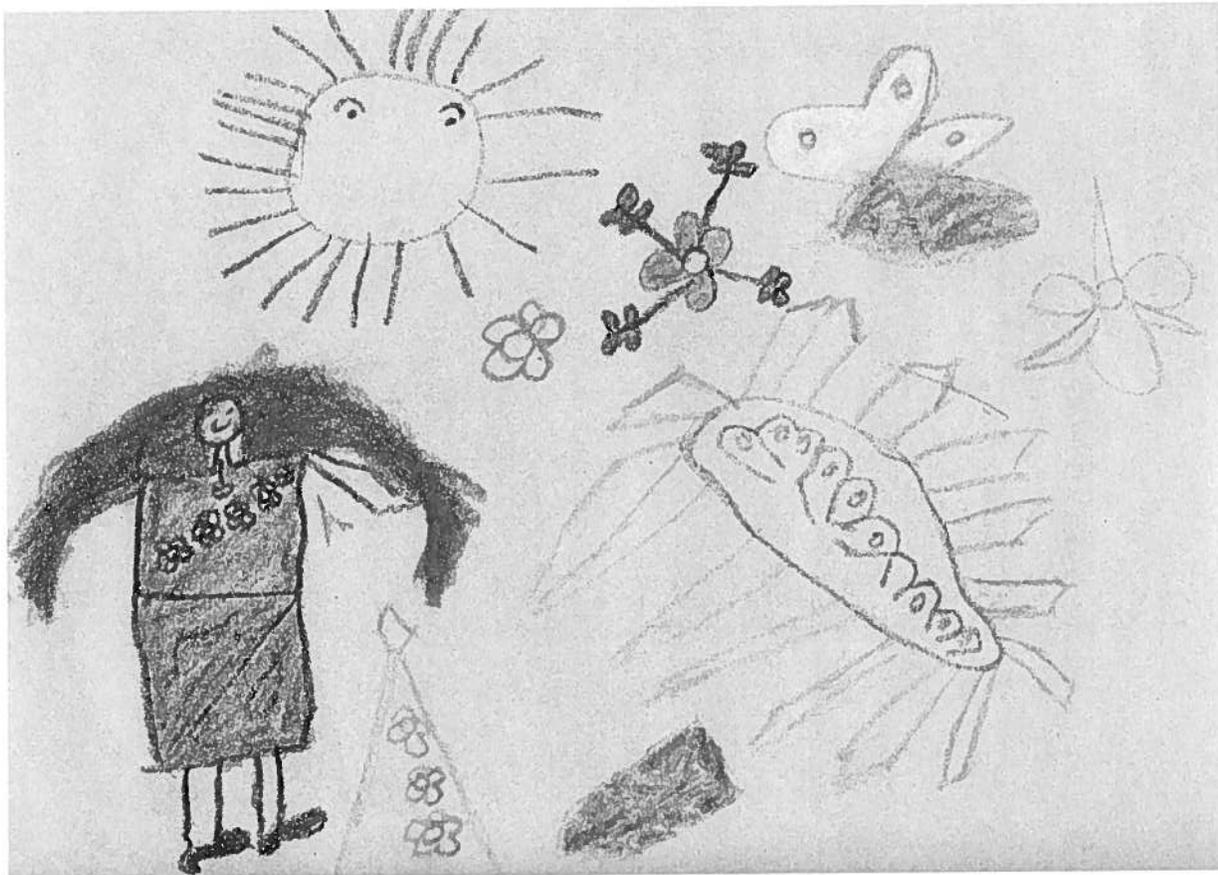


Photo Courtesy of Dr. Jerry S. Ehrlich
"Doctors Without Borders"



**Photo Courtesy of Dr. Jerry S. Ehrlich
"Doctors Without Borders"**



Photos Courtesy of Dr. Jerry S. Ehrlich
"Doctors Without Borders"

LESSON PLAN
QUESTIONS FOR DISCUSSION
AND/OR RESEARCH

1. Who are the targeted groups in Darfur?
2. Who is primarily responsible for the violence in Darfur? Explain
3. How does the situation in Darfur fit the definition of genocide?
4. How many civilians have been affected by this crisis?
5. How has the government of Sudan been involved in the genocide?
6. Where do the victims who escape seek refuge? Explain
7. What do you think people in the world should do in response to this situation? Why is it difficult for the world to respond?

LESSON PLAN

POLITICAL CARTOONS

A political cartoon is a picture that critiques a political, social or other current issue.

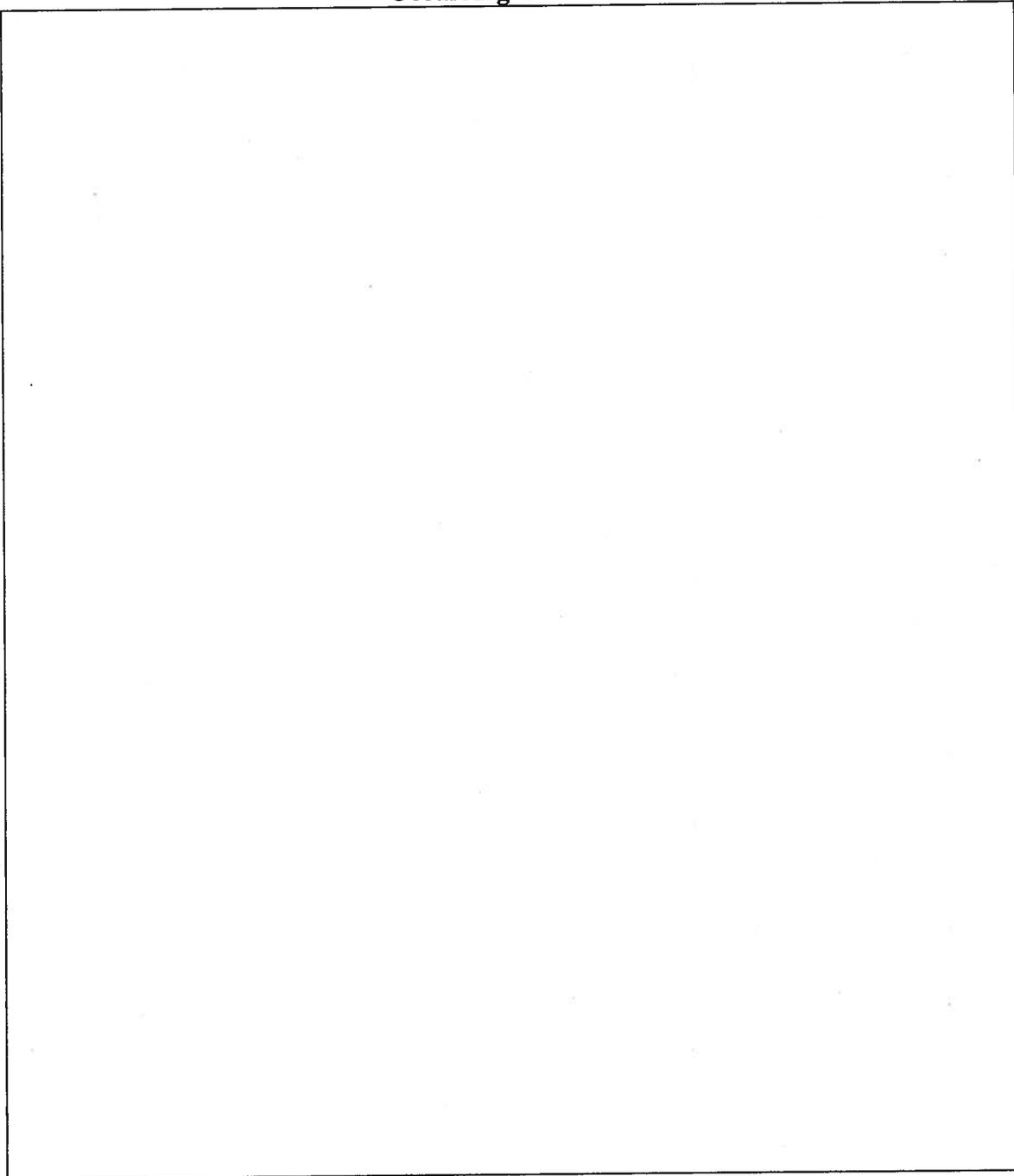
Directions: Interpret and analyze a political cartoon by answering the following questions.

1. Identify the symbols used by the cartoonist.
2. What message is the artist communicating?
3. What does the cartoon imply about the Darfur atrocities/genocide?
4. If the cartoon does not have a caption or title, what one would you give it? Explain.
5. Develop your own political cartoon with a caption.

LESSON PLAN POSTER

Plan of Action: Create a poster and slogan or statement that will interest people in the conflict and volunteers to work with your organization. Your poster should be informative, colorful, creative and persuasive. Use poster board or construction paper for your final draft. Use the following space for your rough draft:

Occurring in Darfur

A large, empty rectangular box with a thin black border, intended for students to create a rough draft of their poster. The box is centered on the page and occupies most of the lower half of the document.

LESSON PLAN

SCRAPBOOK

Plan of Action: Create a scrapbook using current events. Label the following sections:

1. Displacement
2. Devastation and Destruction
3. International Response
4. Latest Developments
5. Map
6. Pictures

Questions:

1. How much space is devoted to Darfur?
2. What is your opinion of the coverage?
3. What information is missing in the news compared to your research?
4. What opinion to the articles take on the situation?
5. What are the editorial opinions in the paper?

LESSON PLAN CURRENT EVENTS

(Grade Range: 9-12)

Objective:

To examine a news story about the Genocide in Darfur (Sudan).

Assignment:

1. Read a recent news story about any topic related to the Darfur genocide. Possible sources of information include newspapers, news magazines and journals.
2. Submit a report on a news story.
3. The report should consist of the following parts:
 - **Summary** (main points of news story; answers the questions: who? what? where? when? why? how?)
 - **Critique** (evaluation of news story; is the news story interesting and engaging? is the news story well-organized and explained? what didn't you find out from this news story that you want to know?)
 - **Connection to Course** (draw a detailed connection [a parallel] between the event/situation described in the news story and a topic described in class reading, assignments, presentations and/or discussions about the genocide in Darfur).

LESSON PLAN

CRITIQUING ARTICLES

(Grade Range: 9-12)

Choosing from a variety of different types of news stories/articles that appear in print, you will compile your work with a cover and a table of contents in an organized manner that shows your knowledge of the genocide.

Examples:

- **Editorials:** Editorials are written by the editor of the magazine about an important event or situation. These articles are a definite opinion or position on an issue.
- **Letters to the Editor:** These are letters written to the editor by the public where the person expresses an opinion on a certain issue. These letters are signed and usually have a title above each one that briefly tells the position of the letter.
- **Feature Articles:** These are in-depth news stories about a topic.
- **Political Cartoons:** These are cartoons that carry a strong statement about a current event or issue.
- **Interview:** You are a journalist interviewing a person connected to the Darfur genocide. This is written in a question and answer format.

Topics of Study:

There are four (4) different sections in which you will write an article/piece. With each of the following groups you must write an article that clearly shows the information covered within the topic.

1. Pre-genocide: What was life like for Darfurians before the genocide?
2. Genocide: What is life like today for Darfurians? Focus your piece on *A Day in the Life of a Darfurian*.
3. The awareness campaigns and actions taken by the United Nations (UN), the United States, Nongovernmental organizations (NGOS), and others.
4. Never Again: Why has the genocide continued?

LESSON PLAN

OPINION: EDITORIAL AND LETTER TO THE EDITOR

(Grade Range: 9-12)

For more than five years the international community, nongovernmental organizations (NGOs), the United States, students and others have spoken out and played a role in the movement to end the genocide in *Darfur*. However, the situation on the ground continues to deteriorate. **What more should be done to stop the genocide in Darfur?** Write a 1-2 page editorial or letter-to-the editor in response to this question.

Students should . . .

- Learn more about the genocide in Darfur
- Research current conditions in Darfur
- Propose ways to respond to the crisis today
- Effectively communicate their views to their audience

Editorials and letters to the editor should be evaluated based on the extent to which the editorial . . .

- Advocates a position regarding the genocide in Darfur
- Accurately portrays the history, facts, policy, and current situation in Darfur
- Provides an analysis and interpretation of the situation
- Presents an organized and clear argument to a reader who knows little about Darfur
- Suggests an approach to what others can do to help end the genocide
- Is grammatically correct

Tips for Writing an Effective Editorial and Letter to the Editor

Editorial

- Write a Headline for your editorial (6-8 words)—grab the reader’s attention (use action verbs).
- State your point—in one sentence state the issue and where you stand.
- Bring something new to the topic; do not just repeat facts.
- Have a clear point of view and express it through your argument.
- Provide insight into the issue. Your editorial should educate the reader.
- Make sure to re-emphasize your position and your call to action in your conclusion. Leave the readers with a sense of what you want them to take away from your editorial.
- Use clear and direct language—use action verbs and try to avoid clichés.
- Appeal to average reader. Do not assume that your readers know as much about the situation in Darfur
- Support your position with compelling and convincing evidence—quotes from experts, statistics, results of a study, etc.

Letter to the Editor

- Focus on one topic or issue.
- Write in response to something you read or viewed in the newspaper or something the newspaper isn't covering.
- Write why you support, oppose, or are questioning what was in the newspaper or the perspective in the newspaper.
- Keep it brief and to the point—three paragraphs are usually enough. Write clearly and to the point.
- Include a title, your name, and address.

LESSON PLAN

PERSUASIVE LETTER WRITING

(Grade Range: 9-12)

Using what you learned from class on Darfur, write a persuasive letter to the White House, Congress or the United Nations expressing your concern and urging them to implement your specific recommendations for ending the genocide in Darfur.

White House

President George W. Bush
1600 Pennsylvania Avenue
Washington, DC 20500

Congress

Contact Your Local Representative

Senator Frank Lautenberg
324 Hart Office Building
Washington, DC 20510

Senator Robert Mendendez
317 Senate Hart Office Building
Washington, DC 20510

United Nations

UN Secretary General Ban-Ki Moon
1st Ave. at 46th Street
New York, NY 10017

State and Local Representatives Outside of New Jersey

Rubric for Persuasive Letter

The letter:

- is clear, logical and addresses the needs of the audience
- has a strong and clear topic sentence stating the writer's opinion
- has 2 or more supporting details with elaborations
- includes a concluding statement that restates the author's point of view
- has few, if any errors in spelling, grammar, capitalization and punctuation

The letter:

- is clear and addresses the audience
- has a clear topic sentence stating the writer's opinion
- has 2 or more supporting details without elaborations
- includes a concluding statement that restates the author's point of view
- has few errors in spelling, grammar, capitalization and punctuation

The letter:

- is clear and addresses the audience
- has a clear topic sentence stating the writer's opinion
- has 1 or more supporting details without elaborations
- includes a concluding statement that restates the author's point of view
- has few errors in spelling, grammar, capitalization and punctuation

The letter:

- has a topic sentence that does not clearly state the author's opinion
- has less than 1 or more supporting details
- may not have a concluding statement
- has several errors in spelling, grammar, capitalization and punctuation

The letter:

- has an ambiguous statement of opinion
- may not include a topic sentence
- has no supporting details
- may not have a concluding statement
- has many errors in spelling, grammar, capitalization and punctuation

LESSON PLAN

RESEARCH – OMAR AL-BASHIR

(Grade Range: 9-12)

Assignment:

Students will research a report on Omar al-Bashir, the dictator of Sudan. The report should focus on the political beliefs and actions of the ruler including the repressive actions taken against his own people (Darfurians). As you conduct your research and write your report, please keep in mind the following essential questions:

- Should the United States government ever ally itself with any dictators, anywhere in the world?
- Why do you think America sometimes supports dictators?
- Should our country do business with dictators, or does our trade only help to support their regimes?
- Should the United States or the United Nations work to end dictatorship around the world? Why or why no?
- Is dictatorship always bad, even when a dictator treats people well?

Students will be required to use several sources (at least 3) to obtain information. Varied sources should include some or all of the following: primary source documents (first-person and eyewitness accounts), online databases and books.

The report should include the following components:

- Description of the political movement, beliefs, and rise to power
- Description of the repressive and aggressive actions, especially against Darfur
- Identification of Sudan's key allies. What is Sudan's relationship with the United States? Make sure you include a detailed description and analysis of those political relationships.
- List of five (5) relevant questions about the actions and beliefs of ruler (questions you would ask, if given the opportunity at a press conference or an interview)
- Comparison of aggressive actions and political views of Omar-El-Bashir to one of the world's 10 worst dictators in 2008 (cited by Parade magazine). How does Omar-El-Bashir compare to the other dictators on the list? What are the similarities? What are the differences?

LESSON PLAN BOOK REPORT

(Grade Range: 9-12)

Requirements:

1. **Read a non-fiction book about the Genocide in Darfur. (See Resources Section)**
2. **Submit a written report that includes the following elements:**
 - Basic information about the book, including title, author and your rationale/reasons for selecting the book.

Author's purpose and main themes of the book:

- A general overview of the author's topic, argument, and main points.
- What is the thesis?
- What are the important conclusions?
- Don't try to summarize each chapter. Choose the ones that are most significant and interesting to you.

Analysis and Evaluation:

- Critique the book. Explain and support your opinion with examples from the book.

Some questions you should consider:

- Do you agree with the author's arguments and conclusions?
- Did the author achieve his or her purpose?
- Is the writing effective? powerful? difficult?
- What are the strengths and weaknesses of the book?
- What are the author's qualifications to write about the subject?
- What is your overall response to the book? Did you find it interesting, moving, or dull?
- Would you recommend it to others? Why or why not?
- How has the book affected the way you look at the world?

LESSON PLAN

MEDIA/POWER POINT:

DARFUR GENOCIDE

(Grade Range: 9-12)

Student groups will work together to create a Power Point lesson on the Darfur genocide. The Power Point slide should have about 30-40 slides in length. The lesson must include the following information:

- Prehistory of the country/region
- History of the conflict leading to the genocide
- Motivation of the attackers
- Steps taken to lead up to or commit the atrocities
- Victimized/targeted groups
- Reason(s) this group(s) was targeted
- Specific atrocities that occurred
- When and where did the genocide occur
- Eyewitness accounts
- Applicable names
- Effect(s) of the victimized population
- Effect (s) on the community overall
- International and national reaction to genocide

The above information must be presented in a comprehensive manner including pictures, maps and primary source documents/quotes, if possible. Lastly, the group must compare their findings to the list of eight (8) steps of genocide and assess whether the atrocity was indeed a genocide.

LESSON PLAN

MEMORIALIZATION

MUSEUM CURATOR PROPOSAL

(Grade Range: 9-12)

Introduction:

The Darfur Genocide is the first, and hopefully last, genocide of the 21st century. The world said *Never Again* after the atrocities committed during the Holocaust. . . then came Cambodia, Bosnia, Rwanda and so on. Yet here we are more than sixty years later confronting another genocide.

Task:

You have been selected to be the potential curators for a new museum on the Darfur genocide. The objective of this museum is to inform present and future generations about the first genocide of the 21st century, and, to more importantly, inspire people to take action. You will be responsible for the selection of artifacts to be included in the museum. These artifacts may include pictures, eyewitness accounts, documentaries, movies, music or anything else that you may find documenting this genocide. You have limited space so you need to be careful in the selection of items and your use of your area. **You want to make sure that you select the most important and powerful images.**

You will only have room for **10 items** in this museum. You will also need to “sell” your ideas for the museum to the museum’s Board of Trustees. You will be competing for the curator job against other teams. You will need to prepare a proposal of your choices with detailed explanations (rationale) as to why you believe your choices are the best ones to include in the museum. The Board of Trustees will be making the ultimate decisions as to which items will be included in the museum based on how well you “sell” your ideas.

Process:

- The first page of your proposal should be an introduction that includes some background information and a detailed explanation on why this museum is important.
- Some suggestions of items to include in your museum: Pictures, eyewitness accounts, map(s), poems, songs, documentaries, movies, etc.
- Each item you choose should be on a separate page of your museum proposal. Included on the page should be a picture of the item as well as a detailed description of the item.
- The last page of your proposal needs to be a bibliography page giving credit to all of the reference books and web sites you imported pictures and/or information from.

LESSON PLAN

DARFUR MEMORIAL/MUSEUM

1. Explain why you think there should be a memorial/museum dedicated to the Darfur genocide.
 - a. Compare what you know about the genocide to each of the 8 steps of genocide. Does it meet each step? Explain.
 - b. Compare what you know about the genocide in the official definition of genocide. Does it meet the requirements? Explain.
2. What significant events and/or persons demonstrate the atrocities of the genocide?
 - a. List at least 2 events and/or persons. Explain/justify your choices.
3. What would you like visitors to this memorial/museum to experience? Explain/justify your choices.
 - a. What should they see?
 - b. What should they feel emotionally?
 - c. What should they touch?
4. Who is the target audience for your memorial/museum? Make sure to justify all of your choices.
 - a. Design your memorial/museum.
 - b. What would you entitle the memorial? Explain.
 - c. Describe the décor/details in architecture and/or interior design. Include descriptions of colors and materials.
 - d. What quotations and/or historical data will be read by visitors? Explain.
 - e. What picture/video/sculpture/audio will the visitors use to learn about the genocide?

LESSON PLAN

ASSESSING AND DEFINING RESPONSIBILITY

(Grade Range: 9-12)

As best you can, define what the term “responsibility” means to you. Now list ten “responsibilities” you can see yourself having.

If you were a judge, how would you assess the “responsibility” of these people for what has happened, and continues to happen in Darfur. Indicate one of the following:

1. Not responsible
2. Minimally responsible
3. Responsible
4. Very responsible

What penalty, if any, could you foresee yourself giving to each of them?

- _____ Omar al-Bashir, the president of Sudan
- _____ Government of Sudan
- _____ Janjaweed, Arab militia, who are accused of committing major human rights violations, including mass killings, looting, and systematic rape of the non-Arab population of Darfur
- _____ A Sudanese diplomat representing the Sudanese government
- _____ Sudanese military for providing assistance to the Janjaweed, including aerial bombardment in support of ground attacks by the Janjaweed
- _____ Sudanese citizens for not speaking out against the genocide
- _____ United Nations for not doing enough to prevent and/or stop the violence
- _____ European Union members, including Great Britain, for not imposing economic and diplomatic sanctions against Sudan
- _____ African Union members for failure to prevent and/or stop the violence
- _____ Arab countries for not speaking out against the genocide
- _____ United States for not divesting itself from all companies doing business with the Sudanese government
- _____ China for purchasing oil from Sudan, and refusing to support UN economic and political sanctions
- _____ Russia for supporting the Sudanese oil industry, and refusing to support UN economic and political sanctions
- _____ Countries attending the 2008 summer Olympics in Beijing
- _____ Rebel groups who refuse to compromise and coalesce for the greater good
- _____ International Olympic Committee

Making a Difference

I try to make a difference:	Evidence from self:
I take action to help to improve our community	by _____ _____
I speak up against racism and intolerance	for example _____ _____
I support human rights and am willing to take action to help	for example _____ _____
I have ideas about how to make the world a better place	for example _____
I take action to influence politicians or other decision-makers to make changes our community/world needs	for example _____ _____

LESSON PLAN

JUDGEMENT AND TRIAL

INTERNATIONAL CRIMINAL TRIBUNALS: WHAT ABOUT THOSE RESPONSIBLE?

(Grade Range: 9-12)

The issue of impunity, not punishing those responsible for war crimes and genocidal acts, is of ongoing concern. International Criminal Tribunals are currently underway to try perpetrators for crimes against humanity and acts of genocide in the former Cambodia, Yugoslavia, Rwanda, and now in the Sudan. Research the progress made with regard to these efforts for acts of genocide committed in Rwanda and the former Yugoslavia. Examine the web sites below for more information.

International Criminal Tribunal for Rwanda
<http://www.ictt.org/>

International Criminal Tribunal for the former Yugoslavia
<http://www.un.org/icty/>

Working in parallel with a Rwandan justice system that has prosecuted many people who committed acts of genocide, the International Criminal Tribunal for Rwanda has handed down landmark verdicts, which send a message to those who may be contemplating genocide in other countries. It was the first international court to convict anyone for this crime; the first court of any kind to hold a former head of government responsible for genocide; the first to determine that rape was used as an act of genocide; and the first to find that journalists who incite the population to genocide are themselves guilty of that crime.

In 2005, the International Criminal Court opened an investigation into human rights violations in Darfur. The Prosecutor has charged several individuals with crimes against humanity committed between 2003 and 2004, including rape, persecution, torture, murder, attacks against civilian population, and severe deprivation of liberty. Warrants for their arrest were issued in June 2007, yet they remain in positions of power in the Sudan. Despite the actions of the ICC, crimes against humanity in Darfur have not ceased.

Questions for Discussion/Research or Follow-Up:

1. Sudanese President Omar el-Bashir recently reiterated his country's refusal to extradite any suspect to the ICC, maintaining that "The Sudanese judiciary solely has the jurisdiction of ruling in cases in Sudan, especially those in Darfur." Do you think it was right for the international community to be meddling in the affairs of other nations? Why or why not?

2. What do the Nuremburg trials teach us about the importance of the pursuit of justice after-or, in the case of Darfur, during – genocide?
3. What measures might be taken against those considered responsible for the acts of genocide occurring in Sudan?
4. Utilizing the UN Crime of Genocide Regulation, how would you judge the Sudanese President, who has been charged with genocide?

LESSON PLAN

OTHER ACTIVITIES

- Examine Darfur-related videos posted on the video sharing website -You Tube.
- Google Earth: log onto Google Earth to view the villages destroyed in Darfur (initially paired with the United States Holocaust Museum)—Students will go on Google earth and track daily happenings using a journal.
- Class Debate: Is there a moral and ethical responsibility for the United Nations, nations and individuals to prevent or respond to genocides?
- Analyze the eight stages of Genocide and compare to Darfur.
- Create a mock trial for those responsible for the genocide.
- Investigate one example of genocide in the 20th century (this might be genocides of Armenians, Jews, Cambodians, Kurda, Bosnians, or Rwandans) and the U.S.'s role.
- Investigate the near-genocide in Kosovo (1999) and the U.S.'s role.
- Learn about divestment against companies whose projects support the Sudanese government.

ACTION ACTIVITIES

ACT NOW: WHAT STUDENTS CAN DO TO HELP END THE GENOCIDE IN DARFUR

1. Invite speakers and plan an assembly for your school about Darfur.
2. Organize fundraising events such as: car washes, walk-a-thons, read-a-thons, benefit dances/concerts, assemblies, sell pins, wristbands, t- and sweatshirts, magnets, etc. Solicit businesses in your community, such as retail stores and restaurants, and ask them to pledge money for humanitarian relief groups during the dates of your project.
3. Schedule movie nights at your school or in your community and show, for example, "Darfur Diaries: Messages from Home", "The Devil Came on Horseback", "Sand and Sorrow", "God Grew Tired of Us: The Story of the Lost Boys of Sudan", "POV: Lost Boys of Sudan", "A Journey to Darfur", "Hotel Rwanda" or "The Killing Fields". Ask for donations as people enter the theatre and sell popcorn, candy and sell products with a Darfur theme for more fundraising possibilities.
4. Plan a candle light vigil for Darfur.
5. Organize letter writing/calls to elected officials asking for governmental action to end the crisis and for US humanitarian aid.
6. Write letters on paper plates to members of congress asking for US humanitarian aid. The paper plates symbolize the ongoing starvation in Darfur. Collect the plates and make a trip to the state capital or US representative's offices to deliver the plates.
7. Wear attention-getting items, e.g. wristband, green ribbon daily and inform people about the genocide.
8. Organize a poetry reading about Darfur.
9. Solicit pledges to support schools in Darfur.
10. Plan poster-making contests to raise awareness about the crisis and make and display your posters throughout your school, communities and places of worship.
11. Distribute flyers to raise awareness about Darfur throughout your community, schools and place of worship.
12. Introduce the topic of Darfur at your place of workshop. Show "Darfur – A Call to Action", a 20 minute documentary produced by the Save Darfur Coalition and visit the "Faith Outreach" link on the web for discussion guides.
13. Organize a school supply collection.
14. Organize a solar cooker fundraiser.
15. Join a local Darfur facebook or myspace group to share information and ideas and to learn about Darfur-related events in your community.

16. Write articles to your newspapers and letters to the editor to keep Darfur in the spotlight.
17. Subscribe to weekly e-mail newsletters and updates.
18. Contact the media – let them know about your event and invite them to come and/or cover your event. Not only does this help spread the word about the crisis in Darfur, it will make more people aware of your group for when you have future events.
19. Keep informed: Find out more about what is happening from various news sources and organizations. Regularly visit websites.
20. Contact the media. Write a letter to the editor of your local newspaper or to other news outlets to comment on their coverage of Darfur or to express your views about the importance of public attention to the story.
21. Communicate with the government and the UN. Contact your government representatives to let them know your views and concerns about events in Darfur.
22. Support relief efforts. Find out more about relief organizations mounting efforts to help civilians affected by the crisis. These organizations may have ideas of ways you may help.
23. Get engaged in your community. Talk about Darfur to your friends, family members of organizations you belong to, and coworkers – help spread the word. Look for groups within your community who may also be working to help address the crisis.
24. Organize a writing or art contest.
25. Collect signatures for a petition calling for a strong response to the crisis in Darfur. Remember that petitions should include the names and addresses of the signatories, the petition statement should be printed on the top of each page. Address the petition to our President and send copies of the petition to your local Congressperson and Senators.
26. Meet with members of Congress. Both the House and Senate voted unanimously to condemn the “genocide” in Darfur. Constituents can meet in Washington, D.C. or local district offices to ask their representatives in person to support proposed Darfur-related legislation. Contact your representative to set up an appointment.
27. Push your local community council to pass a proclamation condemning the atrocities in Darfur and calling upon the US and UN to take further effective actions.
28. Join Student groups from New Jersey.
29. Develop school kits for Darfur.

Action information provided by New Jersey Darfur Coalition.

RESOURCES:

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Wax, Emily. "Sudanese Rape Victims Find Justice Blind to Plight". *The Washington Post*. November 8, 2004, pg. A.01.

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Drew University Center for Holocaust/Genocide Study

II. DOCUMENTARY/FILM:

A Journey to Darfur. 2007.

Darfur Diaries. 2006.

On Our Watch: PBS/Frontline. 2007.

Study guide available at:

<http://www.pbs.org/wgbh/pages/frontline/teach/darfur/discussion.html>

60 Minutes: Searching For Jacob. October 27, 2006.

The Devil Came on Horseback: Bearing Witness to the Genocide in Darfur. 2007. (Study guide available at www.thedevilcameonhorseback.com)

Darfur Now – Six Stories – One Hope. 2007 AIW Documentary – LLC Warner Bros. Entertainment, Inc.

II. WEB RESOURCES (INTERNET):

Please be sure to see the extensive bibliography of books, journals and newsletters on genocide listed on the web site of the Institute for the Study of Genocide/ International Association of Genocide Scholars: http://www.isg-iags.org/references/books_basic.html.

AFRICARE

<http://www.africare.org/>

American Jewish World Service

http://www.ajws.org/index.cfm?section_id=2&sub_section_id=2&page_id=296

Amnesty International

<http://web.amnesty.org/pages/sdn-index-eng>

<http://www.amnesty.org>

Use "Search" function key

Anti-Defamation League

www.adl.org/sudan

BBC News

www.bbc.com

Use "Search" function for latest news on Darfur

http://news.bbc.co.uk/1/hi/in_depth/africa/2004/sudan/default.stm

(BBC information on the Sudan)

Cable Network News

www.cnn.com

Use "Search" function for latest news on Darfur

Center for American Progress

<http://www.americanprogress.org/>

Committee on Conscience (U.S. Holocaust Memorial Museum)

www.committeeonconscience.org

Church World Service

www.churchworldservice.org

Darfur Information Center

www.darfurinfo.org

(Not that useful!)

Darfur: A Genocide We Can Stop

www.darfurgenocide.org

Darfur Rehabilitation Project

<http://www.darfurrebhab.org/>

(Darfur Rehabilitation Project, Inc. (DRP) is a non-profit organization established by individuals from the Darfur region of Sudan. It is a US based NGO, newly established as a result of the recent crisis that cripples the Darfur region.)

Doctors Without Borders
www.doctorswithoutborders.org

Eric Reeves Website
<http://www.sudanreeves.org/>
(Eric Reeves is a Professor of English Language and Literature at Smith College in Northampton, Massachusetts. He has spent the past 7 years working full-time as a Sudan researcher and analyst, publishing extensively both in the U.S. and internationally. Website includes photos and many links)

Enough Project: The project to abolish genocide and mass atrocities
<http://www.enoughtproject.org>

Genocide in Our Time. Sponsored by the Center for Holocaust and Genocide Studies at the University of Minnesota.
http://www.chgs.umn.edu/Educational_Resources/Events/Genocide_in_Our_Time/genocide_in_our_time.html

Genocide Watch
<http://www.genocidewatch.org/eightstages.htm>
<http://www.genocidewatch.org/whatisgenocide.htm>
(Relates to all genocides)

Helpdarfurnow.org
Student sponsored web page promoting information and prevention

Human Rights Watch
<http://hrw.org/english/does/2005/01/13/sudan9885.htm>
<http://www.hrw.org/english/docs/2004/05/05/darfur8536.htm>
<http://www.hrw.org/doc?hrw.org/doc?t=africa&c=sudan>
http://www.hr.org/doc?t_africa&c=darfur

www.hrw.org
Also, use "Search" function for latest news on Darfur

Institute for the Study of Genocide. International Association of Genocide Scholars.
<http://www.isg-iags.org/>.

International Crisis Group
www.crisisgroup.org
Use "Search" function for latest news on Darfur

International Rescue Committee
www.theirc.org

Map of Darfur. University of California, Berkeley.
<http://web.amnesty.org/pages/sdn-background-eng>.

MSNBC
<http://msnbc.msn.com>
Use "Search" function for latest news on Darfur

New Jersey Commission on Holocaust Education
<http://www.state.nj.us/njded/holocaust>

New York Times
www.nytimes.com
Use "Search" function for latest news on Darfur

PBS
<http://www.pbs.org/frontlineworld/>
Use "Search" function for latest news on Darfur

Physicians for Human Rights
www.physiciansforhumanrights.org

Prevent Genocide International: Information on the Genocide Convention
<http://www.preventgenocide.org/law/convention/>

Prevent Genocide International: UN Secretary-General Kofi Annan's Action Plan to Prevent Genocide
<http://www.preventgenocide.org/present/UNdocs/KofiAnnansActionPlantoPreventGenocide7Apr2004.htm>

Save Darfur
www.savedarfur.org

Sleepless in Sudan
<http://sleeplessinsudan.blogspot.com>.
(Uncensored blog by 31 year old female aid worker in Sudan. Provides links to other information about Darfur)

Sudan Tribune
http://www.sudantribune.com/mot.php3?id_mot=26
(Current articles about Darfur/Sudan)

USAID
www.usaid.gov
Use "Search" function for latest news on Darfur

United States Holocaust Memorial Museum
www.ushmm.org

United Nations
www.un.org
(UN articles on genocide)

USA Today
www.usatoday.com
Use “Search” function for latest news on Darfur

US Holocaust Memorial Museum
www.ushmm.org
<http://www.ushmm.org/conscience/alert/darfur/contents/01-overview/>
(Holocaust Museum section on Darfur)

Women for Women
<http://www.womenforwomen.org/>
(Focuses on women survivors)

US Institute for Peace: The Genocide Convention at 50
<http://www.usip.org/pubs/specialreports/sr990107.html>

“USI Peace Briefing – Engaging the Darfur Diaspora for Peace” written by Susan Hayward
http://www.usip.org/pubs/usipeace_briefings/2008/0221_darfur_diaspora.html

IV. LESSON PLANS:

A Brief History of the Conflict in Sudan
Jewish World Watch
Grade Range: 4-9
<http://www.JewishWorldWatch.org>

A Toolbox for Responding to Genocide –
Facing History and Ourselves
Grade Range: 7-12
[http://www.fainghistorycampus.org/Campus/OC/reslib.nsf/all/sudan_reading1.pdf/\\$FILE/sudan_reading1.pdf](http://www.fainghistorycampus.org/Campus/OC/reslib.nsf/all/sudan_reading1.pdf/$FILE/sudan_reading1.pdf)

Amnesty International USA
http://www.amnestyusa.org/Educate/Teaching_Guides/page.do?id+11-2179&n1=4&n2+7 ...
(the conflict in Darfur and eastern Chad, as well as specific issues such as the role of women and girls and the conflict as it affects refugees.)

Considering Genocide in Sudan – Choices Program

Grade Range: 9-12

http://www.choices.edu/genocide_lesson.cfm

Darfur and the Janjaweed

National Geographic

Grade Range: 9-12

<http://www.nationalgeographic.com/xpeditions/lessons/03/g912/africadarfur.html>

Darfur, Sudan: Beyond the Headlines

National Peace Corps Association

Grade Range: 9-12

<http://www.rpcv.org/lessons/Darfur.doc>

Digging Deeper into Darfur: Creating Infographics to Illustrate the Conflict in Darfur

New York Times Learning Network

Grade Range: 6-12

http://www.nytimes.com/learning/teachers/esssons/20070530wednesday_print.html

“Bush Tightens Penalties Against Sudan”

Fidelity Out of Sudan Campaign

Grade Range: 7-12

<http://www.fidelityOutOfSudan.com>

(the basics of targeted divestment, as well as the campaign to change Fidelity’s policy)

Lost Childhoods: Exploring the Consequences of Collective Violence
(includes lesson on Lost Boys of Sudan)

PBS

Age Range: High School

http://www.pbs.org/pov/pov2003/the flute player/pdf/study_guide.pdf

Never Again? From Holocaust to the Sudan

Nick Jr.

Grade Range: 6-9

http://www.nickjr.com/teachers/lesson_plans/holocaust_sudan_plan.jhtml

NGOS Helping Sudan

United Nations Association of the USA

Age Range: Grades 9 – 12

http://www.unausa.org/atf/cf/%7B49C555AC-20C8-4B43-8483-A2D4C1808E4E%7D/Lesson_NGOs%20Sudan.pdf

Save the Children in Sudan – BBC

Grade Range: 6-9

http://news.bbc.co.uk/cbbcnews/hi/teachers/citizenship_11_14/subject_areas/voluntary_groups/newsid_3940000/3940171.stm

Sudan – Efforts to Avert Genocide in the Making

PBS

Grade Range: 9-12

http://www.pbs.org/newshour/extra/teachers/lessonplans/world/sudan_genocide.html

TeachableMoment.org a project of Educators for Social Responsibility.

Alan Shapiro: ashapiro7@comcast.net.

The Devil Came on Horseback

Study Guide for the Documentary and additional resources and activities for further study

Prepared by Karen Hinkes Levine, Vernoy Joret Paolini, Helen M. Simpkins, and Colleen Tambuscio.

Grade Range: 9-12

The International Criminal Court's History and Uses: Background, Activities and Critical Analysis

PBS/NewsHour

Grade Range: 9-12

http://www.pbs.org/newshour/extra/teachers/lessonplans/world/intl_criminal_court.html

What's Happening in Darfur?

National Geographic

Grade Range: 6-8

<http://www.Nationalgeographic.com/peditions/lessons/031g68/africadarfur.html>

What Should the World Do in Darfur?

PBS/Frontline

Grade Range: 9-12

<http://www.pbs.org/wgbh/pages/frontline/teach/darfur/lessons.html>

Watch. Learn. Act.

A Study Guide for the Documentary

The Devil Came on Horseback

A film by Annie Sundberg and Ricki Stern

A Break Thru Films production in association with
Global Grassroots and Three Generations

Prepared by

Karen Hinkes Levine
Vernoy Joret Paolini
Helen M. Simpkins
Colleen Tambuscio

Founding Members of the Council of Holocaust Educators

Questions on the Documentary

1. Brian Steidle was a Captain in the United States Marine Corps. How did his family background and his own interests lead Brian to join the Marine Corps? Why did Brian decide to leave the Marine Corps?
2. How did Brian arrive at his decision to apply for a job as a military observer with the African Union (AU) in Sudan? From the viewpoint of his employers, what did this job entail?
3. What do you think an observer should do? What is a bystander? Is there a difference between being an observer and a bystander? Explain your response.
4. Why does Brian say that he was "totally unprepared" for his experience in Sudan? What tools did Brian have with him when he arrived in Sudan?
5. Brian's job was to be a "patrol leader in Sudan to monitor a cease fire." Which regions of Sudan had been engaged in the fighting at that time? Identify the groups that were engaged in the fighting. How does Brian explain the reason(s) for the fighting between these two regions? What other area of Sudan was involved in a separate conflict?
6. According to Brian, why did Darfur enter into a struggle with the Arab government of Sudan? What was the government response to the resistance in Darfur?
7. What is the ethnicity and religious background of the people of the Janjaweed? Describe the role of the Janjaweed in the Darfur crisis. Why are the Janjaweed eager to be involved in attacks on the people of Darfur?
8. Why did the government seek to involve these Arab groups in the fighting in Darfur? How did they arrive at the decision to appeal to these particular groups to become involved?
9. What incentives and promises did the Khartoum (Sudan) government make to these Arab groups? How does the government assist the Janjaweed in their attacks on the people of Darfur? What incentives are there for the Janjaweed to participate in this conflict? Explain.
10. What does the Khartoum government claim about its relationship with the Janjaweed? What evidence do you see in the documentary to support or refute the government's claims about the relationship? Is there other evidence that you would need to reach a conclusion? Explain.

11. How did the growing conflict in Darfur threaten the cease fire between the North and the South in Sudan?
12. June, 2004: What was Brian's belief about troops coming to Darfur in days if people saw the photos of what was happening? How did this statement reflect Brian's world view and his view of America's commitment to helping people? How could this statement be interpreted as a turning point for Brian in his status as an observer? Why did Brian leave his job as an observer with the Joint Military Commission's cease-fire unit in the Nuba Mountains to serve as a military observer with the African Union in Darfur?
13. What did Brian witness in a classified report that caused him to volunteer for Darfur? Why were those photographs classified? What does "classified information" mean? What reasons can you think of for photographs of human rights abuses to be kept classified? Why should or should they not be made public?
14. What is the African Union (AU)? What is their role in Sudan's struggles? The AU was called the "African solution to African problems." Do you think that this is a good description of the AU? Explain your response. Why does the AU have problems fulfilling their responsibilities in Sudan?
15. When he arrived in Darfur, Brian was greeted with the comment, "Welcome to Hell." What was the speaker trying to tell Brian and the other observers?
16. Why are many people from Darfur afraid to speak out to Brian? What does the confidential source tell him? What does the source mean when he says, "There is no gray area. It is either genocide or it is not."? Do you think it is genocide? What does genocide mean?
17. The United Nations is supposed to serve as an international organization working for peace and the improvement of people's lives worldwide. Why was the UN reluctant to challenge the Khartoum government? Why was the AU referred to as the only hope?
18. Are the members of the Janjaweed Sudanese? Are the Janjaweed African? Are they Arab? Are the African people of Darfur Sudanese? How do the members of each group explain the difference between the two groups if both groups are considered Sudanese?
19. According to the United Nations and other international agreements, what is their obligation in a situation like Darfur? In your opinion, how is the international community doing in meeting these obligations? What is meant by the statement that there is "no appetite in the international community to intervene."? What is

the impact of this attitude on Darfur and other places where ethnic cleansing and genocide occur?

20. Describe life in an Internally Displaced Person's (IDP) camp. Explain how the situation in Darfur has impacted on the neighboring country of Chad. Why is the situation in Darfur and other areas of Sudan a threat to much of neighboring Africa?
21. In one scene in the documentary, a Darfurian woman asks, "If today I say I am a teacher, can you believe me?" Why does she ask this? How does she describe what has happened to her and the situation in which she now finds herself? What do you think this woman is trying to communicate when she weeps, "My country...my country...my country..."?
22. How does the Janjaweed defector describe their preparation to attack a Darfurian village? What is the role of the government in this preparation according to this defector? What is the slogan that the Janjaweed chant as they prepare to attack the Darfur villages?
23. According to the documentary, intelligence officials said that Africa has become a recruiting ground for Islamic extremists and they expressed concern about the impact of political instability and poverty on the fight against terrorism in Africa. What comments were made by Osama Bin Laden about UN intervention in Darfur? What was the response of the Khartoum government to Bin Laden's comments? What has been the response of the government to the possibility of UN intervention in Darfur?
24. Why are the people of Darfur and Brian optimistic when they hear that the President of the United States and other government officials have declared what is happening in Darfur a genocide? What do they expect to happen as a result of the statements?
25. Brian experiences a personal conflict set off by his Marine Corps training to protect people v. the job assigned as an observer in Darfur, Sudan. What evidence of this conflict can be found in Brian's comments in the documentary?
26. Why does Brian say that it was time for him to leave Darfur? Why did he take with him everything he could?
27. What role does Brian's sister Gretchen play in getting Brian's photographs out to the public? Why is Brian torn by the question of publishing the photos v. keeping the photos private? What risks did he face? Why might he experience backlash from his colleagues, humanitarian aid groups or the United States government?

28. Brian is introduced to the audience by Jerry Fowler, staff director of the Committee on Conscience (COC), at a meeting sponsored by the COC at the United States Holocaust Memorial Museum (USHMM). How do several people in the audience who identify themselves as Sudanese attempt to discredit Brian and his photos? Why would the Sudanese government want to have people in the audience to challenge what was being said? How does Brian respond?
29. Brian met with Secretary of State Condoleezza Rice and other US government officials and talked with them about his experiences and shared his photos with them. What government responses followed these meetings? Why might the US State Department want Brian to cease publishing and sharing his photos with others?
30. Why does Brian take his sister Gretchen to Chad? Why were they so cautious in their planning and offering information about where they intended to go?
31. Why is firewood such a problem for the refugees in the camps in Chad? What impact is this having on the environment? Why is collecting wood a special problem for the women?
32. What do the women mean when they say that they were “beaten up” by the Janjaweed? Why is sexual assault used as a tool of war? What does this suggest about the way women and girls are viewed in their culture and by their attackers? What are some of the long-term impacts that result from this violence? What are some ways that these women can be protected?
33. How do the people in the camps struggle with the problem of water?
34. Why does the African Darfurian man say he sends his warm thanks to the American people? Why is he disappointed and frustrated with the Arabs and Islamists? What is it he believes the Arab Muslims want of the African Darfurian people? What does this man hope America and the international community will do?
35. Brian was invited to go to Rwanda to view the commemoration of the genocide that had occurred there. One of the places he visited was the Murambi Technical School. What did he see and hear during his visit to the school? How did the visit to Rwanda affect Brian and his views of what he had seen in Darfur? What can we learn from Rwanda in terms of our response to on-going genocide and the needs of the people after genocide?
36. Elie Wiesel, a Holocaust survivor and Nobel laureate, expressed his definite views on what the UN needs to do in Darfur. What did he say needs to be done? Do you agree or disagree with the views expressed by Elie Wiesel? Explain your response.

37. Brian was invited to go to the International Criminal Court (ICC) at The Hague to offer his evidence of the genocide occurring in Darfur to the chief prosecutor. What is the ICC and how does it operate? How will Brian's evidence be used? Does the US cooperate with the ICC and what is the debate on this topic? What was the response of the chief prosecutor to the evidence from Brian and others?
38. Brian concluded that he was naïve before he went to Darfur. Why does he believe this? How have Brian's experiences as a witness to genocide affected his life plans?
39. How did Brian describe himself in response to the question about being a whistleblower? How do you feel about Brian's description of himself?
40. What is the responsibility of a first-hand witness? What is the responsibility of someone who learns from a witness? What is the responsibility of the international community and our government? What is your responsibility?

Glossary of Terms

African Union (AU) an international organization founded to promote cooperation among the independent nations of Africa. The goal of the pan-African organization is to work toward peace, prosperity, unity and cooperation among the African nations. With limited resources and support, the AU has been seriously hampered in its efforts to monitor the violence in Darfur.

Committee on Conscience (COC) a committee established by the United States Holocaust Memorial Museum to “alert the conscience, influence policy makers, and stimulate worldwide action to confront and work to halt acts of genocide or related crimes against humanity.” The COC has been active in the efforts to bring worldwide attention to the genocide occurring in Darfur and to action(s) to help the people of Darfur.

Ethnic cleansing refers to the use of force and intimidation to remove or displace or deport an ethnic group from a territory or nation

Genocide violent crimes committed against national, ethnical, racial and/or religious group(s) with the intent to destroy the very existence of the group(s).

Internally Displaced Person (IDP) is a term used to describe people who have been forced to leave their home or traditional geographic region because of conflicts including war, ethnic cleansing, genocide, and other acts of violence. IDPs continue to live in the same nation or state but in new places – often camps or similar gathering places. These locations are referred to as IDP camps. In Darfur, the IDPs in these camps have continued to be the target of attacks by the Janjaweed and frequently are forced to flee once again.

International Criminal Court (ICC) is an independent, permanent court, based on a treaty signed by 41 countries, that tries persons accused of the most serious crimes of international concern, namely genocide, crimes against humanity and war crimes.

Janjaweed refers to the groups of “Arab” militias who have attacked Darfurian villages and groups to wrest the land away from the “Africans” and to drive them out of the area. The government of Sudan works side-by-side with the Janjaweed in addition to supplying them with funds, weapons, training, and military support in their attacks against the Darfurian people. The Janjaweed have also targeted the IDP camps as the displaced remaining in Darfur have moved into these camps.

Justice and Equality Movement (JEM) is a Darfur opposition or rebel group that opposes the policies and practices of the government of Sudan that they see as discriminatory.

Non-Governmental Organization (NGO) is a term used for non-profit civilian groups whose activities may include humanitarian, cultural, educational, religious, economic and other work designed to aid people who are suffering and in desperate need. NGOs engaging in this work often face difficult situations and dangerous obstacles.

Sudan Liberation Army/Movement (SLA/M) is the largest opposition force in Darfur that opposes the current government of Sudan. It is a secularist (not religiously organized) group.

United Nations A global membership organization established in 1945 to maintain international peace and security; to develop friendly relations among nations; to cooperate in solving international problems and in promoting respect for human rights; and to be a centre for harmonizing the actions of nations. The United Nations is not a world government. It does not make laws, but provides the means to help resolve international conflicts and formulate policies on matters affecting all of us.

Let's Not Become Bystanders; Let's Do Something Now for Darfurian Refugees!

July 31, 2008



Jerry S. Ehrlich, M.D.

As a pediatrician in private practice, I have left to volunteer, on multiple occasions, for the Doctors Without Borders organization. My last mission was in the summer of 2004 in Darfur. I was an eyewitness to the horrors and atrocities inflicted on the African tribes of Darfur by the Sudanese military, and their funded and armed Arab militias, the Janjaweed.

I was able to bring back children's artwork and photos documenting what most of the world has called the first genocide of the 21st century. I have shared my experiences in Darfur; recently, I gave a presentation about the situation at Yad Vashem in Israel. Also, with the help of the African Refugee Development Center in Jerusalem, I visited a shelter where 140 Darfurian men -- out of the 1,300 refugees in Israel -- are currently housed.

Their stories were all too similar. They described their villages being bombed and pillaged, and families being killed before their eyes. They ran, hid, and escaped to other villages and to displaced-persons camps. Most then made their way to Egypt; others tried entering Libya.

Looking for work, education and freedom, they found none of these. They were not allowed to attend Egyptian/Libyan schools, worked for little or no pay, and had no rights to anything. When they objected, they were arrested and tortured. Many were deported back to Sudan. When Egyptian security fired upon and killed dozens of African refugees sitting in a hunger strike in Cairo, asylum-seekers began crossing the border into Israel.

They describe paying to be "smuggled" into the Sinai, and then walking at night crossing into Israel before being stopped by Israeli soldiers and searched. One man said he was surprised to be just searched and questioned by the Israelis. Had they been soldiers from Sudan or Egypt, "they beat you, then they ask questions."

They were then sent to various Israel prisons, where they stayed between three and 16 months. Legal help from the African Refugee Development Center led to their release, and they are now free. They are learning trades, getting an education, working on kibbutzim and in service industries. Although their shelter is overcrowded, they say they are happy because for the first time they can walk the streets in safety and freedom.

The living conditions of these refugees in Israel are quite poor. About 140 men live in three rooms. There are mattresses next to one another with no space in between. There is but one small kitchen and restroom.

Several humanitarian-aid groups and student groups are working hard to get the Darfurians jobs, medical care (they have no benefits) and access to education. But there is another greater problem threatening them. Some members of Knesset want to deport these people, and to make sure that no more are allowed in.

The same groups that have struggled to help the Darfurians are also lobbying in the Knesset to keep them in Israel and allow more in, rather than having these homeless people thrown back to certain peril in Egypt. But they need the voices of U.S. Jewry to join in the chorus of those calling for proper treatment of these refugees.

Why should Israel continue to keep and accept more Darfurians? There is a legal and humanitarian argument to be made here. In 1951, Israel was an initiator of the Geneva convention relating to the status of refugees. This document requires all nations not to deport refugees back to a country where lives will be in danger because of ethnicity, religion and/or gender. Yet that is exactly what would happen if Israel deported the Darfurians.

Currently, 200,000 Darfurians remain in Chad, where they live in deplorable camps and are totally dependent on humanitarian assistance for food, water, shelter, latrines and medical care. They're still subject to attacks by the Sudanese military and the Janjaweed. Those who have gone to Egypt and Libya have no rights at all.

That leaves Israel as a place of shelter. The only acceptable thing to do is to receive those who have no place else to go. The question, as it has often been throughout Jewish history, is plain: Will we become involved or remain silent bystanders?

Jerry S. Ehrlich, M.D., is a pediatrician living in Cherry Hill, N.J.



Photos courtesy of: Brian Steidle