

American Jewish World Service
and the Foundation for Jewish Camping
present:

NOT ON OUR WATCH

A Jewish Informal Education Resource on the
Genocide in Darfur



FOUNDATION FOR JEWISH CAMPING, INC.

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NOT ON OUR WATCH

INTRODUCTION AND LIST OF MATERIALS

Since February of 2003, the government of Sudan has been engaged in a genocidal campaign in Darfur, the western region of Sudan. During that time:

- More than two million people have been displaced inside Darfur,
- Some 250,000 refugees have fled across the border into eastern Chad and
- More than 450,000 people have died as a result of the genocide.

As Jews we have a responsibility to respond to this tragedy. Our Jewish values of *tikkun olam* (repairing the world) and *pikuach nefesh* (saving human life) obligate us to take action to protect the people of Darfur. And because we experienced genocide during the Holocaust, we must take action against genocide perpetrated anywhere in the world, against anyone, at any time.

American Jewish World Service (AJWS) has prepared a set of programs and activities to help Jewish organizations educate students about the genocide in Darfur and to give them tools for taking action. Because of the gravity and seriousness of this subject matter, these programs and activities are geared toward and developmentally appropriate for 8th-10th grade students, and can also be used with college-age and adult learners.

MATERIALS

The AJWS **NOT ON OUR WATCH** program package contains:

- **Background On the Genocide in Darfur** 5
- **Activity Plans**
 - **Darfur Programming Guide** 7
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- **Articles**



- "Africa's Hope," *Forward*, 5/5/2006 41
- "Never Again – For Darfur," *The Jewish Week*, 5/5/2006 43
- **NOT ON OUR WATCH Poster** included
 - This large-format visual aid includes a map of Darfur, key facts, photographs and stories, and relevant Jewish texts and values. It will enable learners to quickly grasp the situation in Darfur. The map, photos and stories help make the news of the genocide concrete and tangible. The Jewish values will establish our need to take action and show our support for these people in need.

QUESTIONS AND FEEDBACK

Included with this package of materials is a Facilitator Program Feedback Form. Please complete and return the form to help us learn from this program and improve our design of future programs.

If you have other questions or feedback about this project, please contact Aaron Dorfman, AJWS Director of Education, at adorfman@ajws.org or at 212-792-2810. We look forward to supporting you in this very important work.





NOT ON OUR WATCH

RESOURCE: BACKGROUND ON THE GENOCIDE IN DARFUR

HOW THE CRISIS BEGAN

The Darfur region, located in a drought-prone area of western Sudan, is the size of Texas and had a pre-conflict population of approximately six million people. The largest region in Sudan, Darfur is home to some 36 ethnic tribes.

Darfur's population is generally split between black African (non-Arab) tribes who are mainly farmers, and various Arab tribes who are generally nomadic herdsman. Both groups are Muslim and Arabic is a shared language. The distinction between "African" and "Arab" is a fairly recent one, politicized by competition for increasingly scarce fertile land and water.

Over the past few decades, the Arab-dominated government of Sudan has exploited these tensions, using "divide and rule" tactics and turning a blind eye to Arab militia raids on African villages in Darfur. According to the U.S. State Department, "The government of Sudan itself encouraged the formation of an 'Arab Alliance' in Darfur to keep non-Arab ethnic groups in check."

The current conflict began in early 2003, when two rebel movements – the Sudan Liberation Army (SLA) and the Justice and Equality Movement (JEM) – arose from among the African tribes in Darfur and launched an insurgency, citing economic and political marginalization of Darfur by the Sudanese government and accusing it of giving free reign to increasingly violent Arab raiding groups.

In response to the uprising, the Sudanese government armed and organized a militia known as *Janjaweed* (which, in Arabic, means "evil men on horseback") to attack and forcibly displace hundreds of thousands of civilians, most of whom are not associated with the rebels beyond sharing the same ethnicity. This brutal campaign aims to terrorize the general population and destroy any possible base of support for the rebel movements.

Mass attacks on villages began in February 2003 and escalated during that summer. According to survivors, the raids typically occurred in the early morning. Following bombing by government planes, *Janjaweed* on horses and camels would ride in, shooting indiscriminately and shouting ethnic slurs. They were often accompanied by regular Sudanese soldiers in army cars and trucks. They burned villages to the ground, executed men and boys, systematically raped women and girls, abducted children, destroyed crops and poisoned water supplies.

According to the findings of the United Nations Commission of Inquiry (January 25, 2005), Sudanese government officials and the *Janjaweed* are responsible for "the killing of civilians, torture, enforced disappearances, destruction of villages, rape and other forms of sexual violence, pillaging and forced displacement throughout Darfur." The Commission also noted that the rebel movements have been to blame for attacks, usually against military targets but also on civilians and humanitarian aid convoys. In addition, rebel groups have been responsible for abductions, looting and forced recruitment of children.

Despite ceasefire agreements signed in 2004 and 2005, as well as the May 2006 Darfur Peace Agreement, attacks on civilians continue. Instead of disarming the *Janjaweed*, the government of Sudan has been steadily incorporating them into formal government security forces, such as the army and police, and allowing them to operate with impunity. This pervasive atmosphere of insecurity prevents civilians from returning to their homes or planting crops before the rainy season begins. Looting and banditry continue to threaten the delivery of aid.

The brutal violence and forced displacement now directly affect almost four million people who are in dire need of humanitarian assistance. More than two million people have been displaced and some 250,000 have fled across the border to Chad, which is one of the poorest countries in the world. Many now live in hastily erected IDP (internally displaced persons) and refugee camps, lacking adequate food, water, shelter, medical care and security.



Still others are beyond the reach of humanitarian aid and are literally wandering in the desert.

Smith College professor and Sudan expert Eric Reeves estimates that between 480,000 and 530,000 people have died from violence, disease and malnutrition since the conflict began. U.N. agencies warn that rates of malnutrition, which had declined during 2005, are on the rise again. Those living in the camps still fear for their lives. Women and girls who venture out to gather firewood risk being assaulted and raped by *Janjaweed*. Men who leave the camps risk being beaten or killed. The camps themselves have become targets for attack. In response to deteriorating security levels, hundreds of aid workers from the U.N. and non-governmental humanitarian organizations have been evacuated. Remaining aid workers face threats on a daily basis, risking assault, kidnapping and death.

WHAT IS BEING DONE TO SAVE DARFUR

The African Union Mission in Sudan (AMIS) was originally deployed to Darfur in 2004 to observe a ceasefire agreement between the Sudanese government and Darfur rebels. In 2005, its mandate was expanded to include escorting aid convoys and protecting civilians encountered “under imminent threat and in the immediate vicinity, within resources and capability, it being understood that the protection of the civilian population is the responsibility of the government of Sudan.”

As of May 2007, the mission consisted of approximately 7,000 personnel, including unarmed military observers, soldiers and unarmed civilian police. AMIS’ mandate does not allow them to proactively prevent attacks on civilians, nor does the force have the capacity to do so. In terms of weaponry and force size, AMIS is no match for the well-armed rebel movements and some 20,000 government-backed *Janjaweed* marauders. In the vast Darfur region, AMIS provides the equivalent of one soldier for every 28 square miles.

In light of AMIS’ shortcomings, many organizations support the reorganization of A.U. forces in Darfur under the auspices of the United Nations. Transferring authority to the U.N. would ensure the continuation and expansion of the peacekeeping mission. In August 2006, the U.N. Security Council passed a resolution to send a peacekeeping force of 23,000 troops to Darfur with a mandate to protect civilians. Sudanese President Omar al-Bashir categorically rejected the U.N. resolution, equating it to a “Western invasion.” As a compromise, the U.N. proposed a plan of phased support for peacekeeping. While Sudan has indicated support for the first two phases, involving the deployment of support personnel and logistics, they have agreed to Phase 3 – the deployment of a hybrid A.U.-U.N. peacekeeping mission – only “in principle.” As of July 2007, no decisions have been made regarding the number of troops, their mandate or the timeline for deploying such a force.

The U.N. Security Council has passed numerous resolutions threatening sanctions on perpetrators of violence, referring war criminals to the International Criminal Court (ICC), demanding disarmament of the *Janjaweed* and calling for unfettered access for humanitarian aid groups. However, as of yet only four men have been targeted for a travel ban and assets freeze by the Security Council. The government of Sudan has not taken any steps to disarm the *Janjaweed* and has prevented ICC investigators from entering the country. Humanitarian workers continue to encounter difficulties obtaining visas and cannot reach all conflict-affected persons in need.

THE U.S. RESPONSE

In July 2004, the U.S. Congress declared that genocide was occurring in Darfur. In September 2004, the Bush administration reaffirmed that finding. The U.S. is currently the only country in the world to have labeled the situation genocide. While the U.S. has in many ways led the international response to the Darfur crisis, the Bush administration’s actions are tempered by two considerations. The first is the fragile Comprehensive Peace Agreement which ended decades of civil war between north and south Sudan. The U.S. was a major player in brokering the agreement in January 2005 and is concerned about losing those gains by pushing the Sudanese government too hard on Darfur. The second U.S. interest is its intelligence relationship with Sudan. The Sudanese government hosted Osama bin Laden from 1991 to 1996 and has information the U.S. considers valuable in the war on terror.





NOT ON OUR WATCH

RESOURCE: DARFUR PROGRAMMING GUIDE

Because of the gravity and seriousness of this subject matter, these materials and activities are geared toward, and made developmentally appropriate for, 8th-10th grade students. They are also appropriate for college-age and adult learners.

These materials and activities have been developed to give you flexibility in choosing how and when you utilize them. The activities can be run as stand-alone programs or can be linked together to form a day-long or multi-day unit. Below are short descriptions of the activities and sequencing suggestions for implementing a multi-activity program.

In planning a Darfur program, please consider these questions:

- When is the most effective time to implement the activity(s) (e.g. *Tisha Ba'av*, *Yom Tikkun Olam*, etc.)?
- Do you want to run one activity, or sequence two or more?

Finally, consider what kind of action the participants will take as part of your program planning. This is critically important. Educating young people about injustice and then failing to give them methods and tools to respond serves only to foster cynicism. We seek to empower young people to pursue positive change in the world, not to burden them with stories of hopeless and inevitable tragedy.

On this point, Jewish tradition is very clear. In the momentous Talmudic debate between Rabbi Akiva and Rabbi Tarfon about whether study or action is greater, Rabbi Akiva's successful claim that study is greater is based on his assertion that study leads to action. Study that fails to be put into practice, that fails to motivate action, is impotent and irresponsible.

There are action suggestions on pages 39-40, but feel free to be creative and invite your students to think outside the box about how they can help the people of Darfur.

Following is a list of the activities along with a brief description:

DESCRIPTIONS OF DARFUR ACTIVITIES

#1 Darfur Empathy Exercise

This activity helps participants develop an empathetic understanding of the situation facing the people of Darfur. Through an exercise in imagination, participants flee their homes and pack the things they need into a suitcase. Navigating a series of challenges, they must try to hold on to their valuables over the course of their journey to a safe camp. This values-clarification activity attempts to put participants in the shoes of their Darfurian counterparts, and then asks them "What can we do, here in North America, to help people suffering halfway around the world?"

#2 *Tikkun Olam* Globe Game Introduction to Darfur

The *tikkun olam* globe game enables participants to learn about the geography and situation in Darfur with hands-on, physical activities. These activities build the participants' own sense of community and ask them to consider how they can help build and protect a stranger's community.

#3 Listening to the Voices of Darfur

In this activity, participants will experience the voices of people involved in the genocide in Darfur. Participants will be blindfolded and will traverse a series of stations. At each station, a staff person will speak



the words of someone involved in this tragedy: a humanitarian worker, a survivor, a journalist reporting the news, etc. After the blindfold walk, participants will have an opportunity to discuss and take action.

#4 Eating with the Refugees and IDPs in Darfur

In this activity participants have the opportunity to see, feel, make and taste the food that is being distributed to people in Darfur. Participants will also be able to compare and contrast the food from one of their own meals to what people in the Darfur region have to eat for a whole day.

#5 “Cain and Abel in Darfur” Text Study

By using Jewish texts from the Torah, we explore some of the age-old tensions between the factions fighting in Darfur. In the Torah, Cain, the farmer, strikes down Abel, the shepherd. In Darfur, the tables are turned, with the shepherds attacking the farmers, in the Dar (“homeland”) of the Fur people (a black African community who live in western Sudan and eastern Chad).

#6 Jewish Responses to Genocide Text Study

Through traditional Jewish texts we learn that we have a responsibility to help people in need. The Torah teaches us that we need to be a light unto the nations. In this activity our texts help us grapple with our responsibility to act in the Darfur tragedy.

#7 NOT ON OUR WATCH Poster

This tool will enable facilitators and participants to quickly and easily see and know the issues surrounding the situation in Darfur. Jewish values help elucidate our need to take action and show our support for these people in need. The map, pictures and stories help put a human, tangible surface on the news coming from around the world.

SEQUENCING SUGGESTIONS

You may utilize any activity as a stand-alone program or you may sequence the activities to build momentum and add more content to the participants’ experience. Below are a few suggestions for sequencing the above activities. Please also feel free to put together your own sequence of activities for a Darfur program.

Activity #	Next Activity #	Next Sequence
Activity #3	Activity #7	Any
Activity #7	Activity #1	Activity #4
Activity #3	Activity #5	Activity #2
Activity #2	Activity #5	Activity #1
Activity #6	Activity #7	Activity #4
Activity #2	Activity #3	Activity #6
Activity #5	Activity #7	Activity #1
Activity #2	Activity #5	Activity #1





NOT ON OUR WATCH

ACTIVITY #1: DARFUR EMPATHY EXERCISE

Remember, this is a REAL situation and the goal is to evoke empathy for people who are living through this crisis. Please give this activity your full respect and attention.

Before starting this activity, please read this activity sheet thoroughly once or twice to get a feeling for the timing and the flow of the program.

MATERIALS NEEDED FOR THIS PROGRAM

- Paper
- Pens/pencils
- Darfur **Take Action!** Activity Sheet
- Darfur Letter-Writing Activity Sheet
- NOT ON OUR WATCH Poster

AGE APPROPRIATENESS

- 8th-10th grade students
- College-age students
- Adults

SEQUENCE

Read the following lines to the participants using a very sincere, slow voice. You may want to pause after every bulleted point.

- I would like to ask you to use your imagination. The first part of using your imagination is closing your eyes.
- Now breathe.
- Use your imagination to paint a picture of your town, your friends and your home.
- Where do you play?
- Where do you hide?
- What do you eat for breakfast? What is your favorite snack?
- This is home – your parents' home, your grandparents' home, and it should be your home, too.
- Keeping your eyes closed, take a moment to appreciate your home. It is what you have known your whole life. It's a pretty nice place.

Pause for 15 seconds. Then **read** to the participants:

- Some people from your town have become involved in a conflict with the government. In response, the government has armed people from the neighboring town to put down the rebellion. You didn't even know about the conflict, but the people from the neighboring town have decided to invade your town and drive you from your home. They are not very nice, and if you don't leave, you and your family may be hurt. This all is happening very quickly. You have five minutes to pack, leave and escape harm.
- In a moment, I'll ask you to "pack" by listing on a piece of paper the five most important things that you would pack. Your suitcase/luggage can hold both abstract objects, such as your family, your health or your community; or they can be concrete objects, such as a pillow, your journal or a pet. You have five minutes to pack and leave.



- Please open your eyes.

Pass out paper and pencils. Give the participants about four minutes to write their lists. For participants who may have a difficult time, you can help them using the following questions:

- What do you like most about home?
- What do you do for fun? Who do you have fun with? Who do you play with? How does your family...

Feel free to invent your own questions to help the participants think about the most important things in their lives.

Read to the participants:

- You are being chased now and are running as fast as you can to a place people have said is safe. A place called an Internally Displaced Persons (IDP) camp. (When people around the world are displaced across international borders, they have the status of refugees. When they are displaced within their own country, they are called IDPs.)
- Unfortunately, due to your leaving home in such a hurry, one of the things on your list fell out of your suitcase. Please choose one item from your list of five to cross out and leave behind.

Pause for five seconds, and then **read**:

- Because you have to travel such a long way and your suitcase is far too heavy, you must choose one more thing to take out of your suitcase. Please cross one more thing off your list.

Pause another five seconds, and then **read**:

- A storm has washed out the road and path you were traveling on. Your suitcase is too big and there are many other people traveling with you on the road with their own suitcases. Therefore everyone has to choose one more thing to cross off their list.

Pause for five seconds, and then **read**:

- Finally you make it to the camp. It has only the very basics: a tent instead of a house, a bathroom shared by 100 people, and food that is totally unfamiliar and that you don't like. This is your new life, possibly for a very long time.

Pause, look around at the participants. Then, with a calming and steady voice, **read** and **ask** them the questions below to start a conversation:

- This is a hard situation. It would be very difficult for me to decide what to cross off my list. Does anyone want to share what was on your list?
- What did you cross off your list? How did you make that choice?
- What made it into the camp with you?
- Can you think of a Jewish experience in history where our ancestors had to make similar decisions?
- How is it similar to the experience you've just had? How is it different?

After the discussion/answers, **read**:

- Unfortunately the situation we've just imagined is based on a real-life situation. While we are here in North America, people halfway around the world are living what we just have role-played.

Share the NOT ON OUR WATCH Poster and **explain** briefly what is happening in Darfur.

- As human beings, we need to understand that this is happening. As Jews, we need to understand even more. We need to understand in order to help these people. We need to believe that they would do the same for us. In fact, as Jews there are lots of people who have helped us in our time of need. So the next question is:
- How should we help these people? This question is real and has real bearing on the world. I really want to hear from you. How can we help these people in need?



Ask for, and **accept**, responses. You may **assign** a note-taker to record the suggestions.

- Does anyone have any questions about this activity?
- Does anyone want to know more about the situation in Darfur?
- There are Jewish organizations around the country that are helping people help these people in need. Here are some of the ways we can take action and help:

Take Action! on Darfur

Brainstorm possible ways participants can respond to the genocide in Darfur.

Use Darfur **Take Action!** Activity Sheet.

Use Darfur Letter-Writing Action Sheet.

The “Darfur Programming Guide” has suggestions for program sequencing for you and your students.





NOT ON OUR WATCH

ACTIVITY #2: *TIKKUN OLAM* IN DARFUR – GLOBE GAME INTRODUCTION

Remember, this is a REAL situation and the goal is to evoke empathy for people who are living through this crisis. Please give this activity your full respect and attention.

Before starting this activity, please read this activity sheet thoroughly once or twice to get a feeling for the timing and the flow of the program.

Also, please look at the globe and find Sudan (in Africa, below Egypt and Libya) and be able to point it out to participants. If you need help locating it, ask someone for help or do a Google search on “Sudan.”

MATERIALS NEEDED FOR THIS PROGRAM

- 1 BIG inflatable globe for every group of 10-15 participants (Inflated beforehand. The BIGGER the globe, the better.)
- Darfur **Take Action!** Activity Sheet
- Darfur Letter-Writing Activity Sheet
- NOT ON OUR WATCH Poster

AGE APPROPRIATENESS

- 8th-10th grade students
- College-age students
- Adults

SEQUENCE

Have group stand in circle. Holding the globe, **say**:

- *Tikkun olam* means fixing the world. *Tikkun* is the Hebrew word that means “fix,” and *olam* is the Hebrew word that means “world.” *Tikkun olam* therefore is “fixing the world.”
- This game is an introduction to how we can fix our world.
- The first part of fixing our world is simply not breaking our world. We have all heard that old saying, “If it isn’t broken, don’t fix it.” Well, it’s true!
- In this game we are going to pass the globe around our circle. We must be very careful because this (hold up the globe) is very fragile.

Ask the participants: “What is the best way to not break the world in this game?” **Accept** all answers that are plausible. The best answer is, of course, “Don’t drop the globe!” **Say**: Exactly! We just shouldn’t drop the ball!

Hold up the globe and **say**:

- This is the game. I will say my name and pass the globe to someone.
- That person will say, “Thank you _____ (fill in the name of the person who just passed it to you), my name is ____ (the person should use his/her real name).” He/she will then pass it to someone else.
- We will continue until everyone in the group has been introduced.
- The last person will pass the globe back to me.



Play the game. Expect some silliness and don't be discouraged. You can suggest that they are out to set the world record and that this is a practice round. Or you can suggest that the world is already broken enough, we are learning how to *tikkun olam*, how not to break the world.

Say: Excellent! That was pretty easy. Now let's make this game a little harder. Here are the rules:

- No one can catch the globe, it must always be in motion.
- No one person can hit the globe twice in a row.
- The globe cannot hit the ground.
- Everyone in our circle must hit the globe at least once.
- Any questions? OK, let's play!

Start the globe off by hitting it into the center of the circle. Perhaps you can give them a chance to strategize. Or challenge them: "We want to go for the world record for keeping the globe aloft longest!"

After the first success, or after about five minutes of play, **take** possession of the world (globe) and **say:**

- Excellent! You did a fantastic job in this game. By working as a community we were able to keep the world spinning and moving.
- Unfortunately there are some places in this world where this game is not being played well. In fact, it's not a game at all.
- People are not keeping the globe aloft. Instead the world is being trampled on, along with the people that live on it.
- This is happening in a few places around the world, but I wanted to show you a place where it's happening right now and it's in the news all the time.
- Let me show you on the globe where this is. Before I point it out, has anyone heard of the country Sudan, or know where it is in the world?

Show participants the globe. **Point** out the U.S., and perhaps your city and state. **Show** them Israel. **Show** them Africa. Then **show** them Sudan. Darfur is located in the western part of Sudan.

Explain to your participants:

- *Dar* is an Arabic word meaning "homeland." The *Fur* are a native people that live in this region.

Point to the Dar (homeland) of the Fur. Then **say:**

- Now that we know the location of Darfur, let's find out more about the people who live there and their situation. Perhaps we can help get their world aloft again.

Take Action! on Darfur

Brainstorm possible ways participants can respond to the genocide in Darfur.

Use Darfur **Take Action!** Activity Sheet.

Use Darfur Letter-Writing Action Sheet.

Closing thought to read and discuss with participants:

"I am cognizant of the interrelatedness of all communities and states. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly."

~Dr. Martin Luther King, Jr., "Letter from a Birmingham Jail"

The "Darfur Programming Guide" has suggestions for program sequencing for you and your students.





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ACTIVITY #3: LISTENING TO THE VOICES OF DARFUR

Remember, this is a REAL situation and the goal is to evoke empathy for people who are living through this crisis. Please give this activity your full respect and attention.

Before starting this activity, please read this activity sheet thoroughly once or twice to get a feeling for the timing and the flow of the program.

MATERIALS NEEDED FOR THIS PROGRAM

- One blindfold per participant
- Copies of each script page
- Long rope
- Darfur **Take Action!** Activity Sheet
- Darfur Letter-Writing Action Sheet
- NOT ON OUR WATCH Poster

AGE APPROPRIATENESS

- 8th-10th grade students
- College-age students
- Adults

SET-UP

This program requires a large open space for the program area (e.g. a gymnasium or recreation hall). Around the periphery of the program area, seven stations should be set up, each of which will provide a different form of auditory education about the genocide in Darfur. Around the inside of the program area, a circle of rope will be placed on the floor which blindfolded participants will use to guide themselves around the room, passing by and listening at each of the stations.

SEQUENCE

Participants gather outside of the program space (gymnasium or recreation hall) and are blindfolded. They should be given instructions for how the program will work and they should be asked not to speak until they are told to remove their blindfolds.

As participants enter the program area, staff should place their hands onto a large rope circle that they will use to guide themselves around the room. At each station, a staff person will be reading slowly and deliberately from the scripts on the attached pages, repeating each over and over again until the program ends. Readers should begin their scripts as soon as the first participants enter the space. Staff will be reading simultaneously and should be spaced so that, as participants move around the space, they will be able to focus on a particular narrative.

Staff should guide participants one-by-one into the space, place their hands on the rope, and let them know which direction they will be traveling. Participants should move around the space at their own pace. Once all participants have passed by all the stations, the readers should stop reading. Then each reader, in order, should read aloud his/her script for the entire group.



After all seven scripts have been read, participants should be asked to remove their blindfolds. Participants should then be divided into small groups with staff for follow-up discussion based on the discussion questions below. Each discussion group leader should have a copy of the NOT ON OUR WATCH Poster for reference.

SUGGESTED DISCUSSION QUESTIONS

- What was that experience like for you?
- What did you learn? What did you already know?
- Which voice surprised you the most?
- Which voice was the most powerful for you?
- Were there voices missing?
- How would you add your voice to this program?
- What can you/we do to respond to the genocide in Darfur?

TAKE ACTION! ON DARFUR

Brainstorm possible ways participants can respond to the genocide in Darfur.

Use Darfur **Take Action!** Activity Sheet.

Use Darfur Letter-Writing Action Sheet.

STATIONS

1. Voices from the News Media – The NewsHour with Jim Lehrer
2. Voices of Witnesses – Nicholas Kristof
3. Voices of Survivors
4. Voices of Humanitarian Workers
5. Voices of the International Community – The Genocide Convention
6. Voices from History – Genocide During the Last 100 Years
7. Voices from our Tradition – Genocide and Responsibility

The “Darfur Programming Guide” has suggestions for program sequencing for you and your students.





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ACTIVITY #3: LISTENING TO THE VOICES OF DARFUR

Station 1: Voices from the News Media

NOTE: Read in a newscaster's voice.

Tension in Darfur between black Africans and Arabs dates back decades. The two groups have long competed over scarce land, water and other natural resources.

However, the situation came to a head in early 2003, when two groups of black Africans from the region openly rebelled against the Sudanese government, demanding inclusion in new power-sharing arrangements.

To suppress the rebellion, the Sudanese government trained and armed Arab militias, according to human rights groups.

"The *Janjaweed*, armed militias supported by the Sudanese armed forces, are committing massive human rights violations in the Darfur region in the west of Sudan. They are systematically pillaging and destroying the towns and villages of Darfur, forcing the people to flee for their lives," Amnesty International reported.

To date, the violence has claimed some 450,000 lives and has forced almost 2.5 million people from their homes. About two million of them live in camps within Darfur, while 250,000 have fled over the border into Chad.

The Sudanese government denies supporting the *Janjaweed*.

~The NewsHour with Jim Lehrer, September 15, 2004. Cited statistics have been updated to be current as of June 2007.





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ACTIVITY #3: LISTENING TO THE VOICES OF DARFUR

Station 2: Voices of Witnesses

On one of the first of my five visits to Darfur, I came across an oasis along the Chad border where several tens of thousands of people were sheltering under trees after being driven from their home villages by the Arab *Janjaweed* militia, which has been supported by the Sudan government in Khartoum. Under the first tree, I found a man who had been shot in the neck and the jaw; his brother, shot only in the foot, had carried him for forty-nine days to get to this oasis. Under the next tree was a widow whose parents had been killed and stuffed in the village well to poison the local water supply; then the *Janjaweed* had tracked down the rest of her family and killed her husband. Under the third tree was a four-year-old orphan girl carrying her one-year-old baby sister on her back; their parents had been killed. Under the fourth tree was a woman whose husband and children had been killed in front of her...

Those were the people I met under just four adjacent trees. And in every direction, as far as I could see, were more trees and more victims—all with similar stories.

~Nicholas Kristof, "Genocide in Slow Motion," *New York Review of Books*, February 9, 2006





NOT ON OUR WATCH

ACTIVITY #3: LISTENING TO THE VOICES OF DARFUR

Station 3: Voices of Survivors

In the afternoon we returned from school and saw the planes. We were all looking, not imagining about bombing. Then they began the bombing. The first bomb [landed] in our garden, then four bombs at once in the garden. The bombs killed six people, including a young boy, a boy carried by his mother, and a girl. In another place in the garden a woman was carrying her baby son; she was killed, not him. Now my nights are hard because I feel frightened. We became homeless. I cannot forget the bad images of the burning houses and fleeing at night because our village was burned...

~Taha, Age 13 or 14 (*Human Rights Watch, Darfur Drawn: The Conflict Through a Child's Eyes*)

Hussein, twelve, was hiding away from the village, behind a tree with three other children, when *Janjaweed* and soldiers shot him three times – in the face, right arm and right leg. Three other children hiding with him were injured at the same time:

I was in a valley near the mountains. I saw many *Janjaweed* and soldiers coming. They shot me from that far (gesturing to a tree about twenty yards away) and I fell down. They saw me and aimed at me. I was hiding behind that tree with three other children – Yassin (twelve), Manyo (nine) and Fatima (seven). I saw them all fall down [injured] ... I saw three people dead in that valley, including a woman – Gaisma Mohammed Yousif (eighteen).

~*Human Rights Watch interview, Hussein, Chad, April, 2, 2004*

NOTE: The text below is particularly graphic and difficult. It should be used only with careful discretion and consideration and only with older participants.

A thirty-five-year-old Fur woman and mother of five children, from Krolli village, south Darfur, told Human Rights Watch that when the *Janjaweed* militias attacked her village many of the village residents gathered in the police station, seeking protection. The police took no action. Civilians were held there for several days while the militia selected young women for rape and men were shot and tortured if they protested. She said:

Janjaweed would pass their hands touching the heads and legs of women; if a woman has long hair and fat legs and silky skin she is immediately taken away to be raped. There was panic among all of us and we could not move. They took girls away for long hours and brought them back later. Girls were crying; we knew they raped them. Some of us were raped in front of the crowd. ... I was sitting with the others on the bare floor, very exhausted, thirsty and scared. Two of them came to me, I resisted them and told them I did not want them but they did not like that. They hit me and decided to rape me in front of others, one of them came to me from the back and started raping me. ... I could not move after that. Some young men tried to protect us from [rape]; they received shots in both their legs. That was very painful and made them bleed, they could not move any more. Others were hanged on the tree naked. ... It was just killing us to be raped and to see our men tortured like that.

~*Human Rights Watch interview, Kass displaced persons camp, south Darfur, February 2005*





NOT ON OUR WATCH

ACTIVITY #3: LISTENING TO THE VOICES OF DARFUR

Station 4: Voices of Humanitarian Workers

Basically, every morning they had to get up and line up for something – line up for sacks of food, for plastic covering for their huts, to get medical care, to get cans of clean water. In our camp, we had someone whose job was to count graves every day.

~Dr. Jerry Ehrlich, Volunteer with Doctors Without Borders

Particularly when I visit the new arrivals in the camps, I am vividly reminded of the fact that people are entirely exposed to the elements due to their displacement. Some of the families that have sought refuge in the camps from the last few months' militia attacks on their villages are still living in rickety little shelters constructed from merely a few small branches and pieces of thin cloth or fabric (often colorful sarongs – called 'tobes' in Sudan – that the women wear). Families crouch together in these makeshift huts with hardly any protection against the sun, wind or nighttime chill. Most don't even have mats to sleep on, and simply put their children to bed directly on top of the deep sand.

~From *Sleepless in Sudan*, an aid worker diary from Darfur, Sudan, November 13, 2005





NOT ON OUR WATCH

ACTIVITY #3: LISTENING TO THE VOICES OF DARFUR

Station 5: Voices of the International Community – The Genocide Convention

According to the United Nations Convention on the Prevention and Punishment of the Crime of Genocide,

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.





NOT ON OUR WATCH

ACTIVITY #3: LISTENING TO THE VOICES OF DARFUR

Station 6: Voices from History – Genocide During the Last 100 Years

Between 1915 and 1918, the Turkish government and military committed genocide against the Armenian population of Turkey, ultimately causing the deaths of 1.5 million Armenians.

Between 1932 and 1933, Josef Stalin, the head of the Soviet Union, created forced famines in Ukraine, ultimately leading to the deaths of 7,000,000 Ukrainians.

Between 1937 and 1938, the Japanese Imperial Army invaded China's capital city of Nanking and proceeded to murder 300,000 of the city's 600,000 inhabitants.

Between 1933 and 1945, Adolf Hitler and the German Nazi Party committed genocide against the Jews of Europe, ultimately murdering 6,000,000 Jews, along with vast numbers of homosexuals, Sinti and Roma people (pejoratively known as gypsies), and political opponents.

Between 1975 and 1979, Pol Pot and the Khmer Rouge attempted to create a communist peasant farming society in Cambodia, ultimately leading to the deaths of 2,000,000 Cambodians, 25 percent of the Cambodian population, from starvation, overwork and executions.

Between 1992 and 1995, in the midst of a civil war in Yugoslavia, the Serb community committed genocide against the Bosnian Muslim community, ultimately killing about 200,000 Bosnians.

In the spring of 1994, the Hutu majority in Rwanda perpetrated genocide against the Tutsi minority, murdering over 800,000 Tutsi people in just 100 days, the most efficient period of mass murder in human history.

Beginning in February 2003, the Sudanese government began a genocidal campaign against the black African population of Darfur, the western region of Sudan, that has so far resulted in the deaths of over 450,000 men, women and children.





NOT ON OUR WATCH

ACTIVITY #3: LISTENING TO THE VOICES OF DARFUR

Station 7: Voices from our Tradition – Genocide and Responsibility

First they came for the Communists, and I didn't speak up, because I wasn't a Communist.
Then they came for the Jews, and I didn't speak up, because I wasn't a Jew.
Then they came for the Catholics, and I didn't speak up, because I was a Protestant.
Then they came for me, and by that time there was no one left to speak up for me.

~Pastor Martin Niemoller

Lo ta'amod al dam re'echa! You shall not stand idly by the blood of your neighbor!

~Leviticus 19:16

"If we Jews remain indifferent to the plight of the oppressed, what right do we have to criticize the leaders of the free world for having abandoned us during the Holocaust?"

~Elie Wiesel

If I am not for myself, who will be for me? If I am for myself alone, what am I? And if not now, when?

~Pirke Avot 1:14

Whoever can prevent his household from committing a sin but does not, is responsible for the sins of his household; if he can prevent his fellow citizens, he is responsible for the sins of his fellow citizens; if the whole world, he is responsible for the sins of the whole world.

~Babylonian Talmud Shabbat 54b





NOT ON OUR WATCH

ACTIVITY #4: EATING WITH THE REFUGEES AND IDPs OF DARFUR

Remember, this is a REAL situation and the goal is to evoke empathy for people who are living through this crisis. Please give this activity your full respect and attention.

Before starting this activity, please read this activity sheet thoroughly once or twice to get a feeling for the timing and the flow of the program.

MATERIALS NEEDED FOR THIS PROGRAM

- An example of a typical North American meal. (Prepare this ahead of time by making or buying a plate of food and putting clear wrap or foil over it.)
- Measured quantities of food that an IDP or refugee has to eat in a day. (See instructions for preparation on the attached Fact Sheet.)
- Darfur **Take Action!** Activity Sheet
- Darfur Letter-Writing Action Sheet
- NOT ON OUR WATCH Poster

AGE APPROPRIATENESS

- 8th-10th grade students
- College-age students
- Adults

SEQUENCE

Read the following lines to the participants using a very sincere, slow voice. You may want to pause after every bulleted point.

- I would like you to picture, taste and remember the quality and the quantity of food you ate at your last meal.
- If your memory is a little fuzzy, let me show you a typical North American meal (show them the plate of food you prepared earlier). Is this meal similar to what you ate?
- Now I would like to show you a whole day's ration of food for the people of Darfur who have been displaced and chased from their homes. (Show them the example you prepared. You may want to hold the North American food next to the refugee/IDP food and compare and contrast. A list of food and quantities can be found at the bottom of this activity.)
- This is one whole day's worth of food for the people in the IDP and refugee camps! Look at your meal. Now look at the food they have for a whole day.

Ask the following questions and **discuss**:

- What do you notice?
- Why do you think the people are eating this food?
- According to the World Health Organization (WHO), the amount of food that many Darfurians have to eat is below starvation levels. How is this happening in our world?
- Why do you think that we are learning about this today? Does this have anything to do with us as Jews? What? Why, as Jews, should we care?



- Can you recall a time in our history, as a Jewish people, that we may have had to rush out of our homes with little or no food?

Participants may reference the Exodus from Egypt or the Holocaust. These answers are absolutely appropriate and can/should be used to start a discussion about our responsibility to prevent other people from having to live through the same situation.

- Did people try to help the Jews during the Holocaust? Why or why not?
- Have you ever heard the term “righteous among the nations?” (“Righteous among the nations” are non-Jews who protected Jews from harm during the Holocaust, often endangering themselves and their families.)
- Has anyone ever heard the saying, “Am I my brother’s keeper?” Do you know where it comes from? How does it apply in this situation?

Take Action! on Darfur

Brainstorm possible ways participants can respond to the genocide in Darfur.

Use Darfur **Take Action!** Activity Sheet.

Use Darfur Letter-Writing Action Sheet.

Closing thought to read and discuss with participants

“Never underestimate the power of a small, vocal group to influence the world. Indeed, this is the only thing that has.”

~Margaret Mead

The “Darfur Programming Guide” has suggestions for program sequencing for you and your students.





NOT ON OUR WATCH

ACTIVITY #4: EATING WITH THE REFUGEES AND IDPs OF DARFUR

FACT SHEET

The graph below represents one day of food aid being given to the IDPs and refugees in the camps in and around Darfur. Measure each quantity of food and put it together either on a plate or in a box for the comparison with the North American meal.

Last year, because of budgetary constraints and logistical difficulties, the World Food Program had to reduce the amount of food provided to IDPs in Darfur and refugees in Chad from 2,100 calories per day (the generally accepted minimum level of nutrition in humanitarian disasters) to 1,000 calories. The World Food Program's 1,000-calorie per day food ration for IDPs in Darfur and refugees in Chad included:

- Sorghum/Millet
- Oil
- Corn-soya blend
- Beans
- Sugar
- Salt

Sample foods for a 1,000-Calorie Daily Eating Plan:

Food Item	Calories
Beans (1.5 cups)	320
Brown rice, cooked (1.25 cups)	270
Cracked wheat bread (1 slice)	65
White sugar (1 tbsp)	45
Olive oil (1 tbsp)	120
Salt (1 tsp)	0
Raw fruit without skin (1 cup)	40
Cooked vegetables (1 cup)	40
1% fat milk (1 cup)	100
Vitamins	0
Total Daily Calories	1,000





NOT ON OUR WATCH

ACTIVITY #5: "CAIN AND ABEL IN DARFUR" TEXT STUDY

Remember, this is a REAL situation and the goal is to evoke empathy for people who are living through this crisis. Please give this activity your full respect and attention.

Before starting this activity, please read this activity sheet thoroughly once or twice to get a feeling for the timing and the flow of the program.

MATERIALS NEEDED FOR THIS PROGRAM

- Paper
- Pens/pencils
- Enough copies of the "Cain and Abel in Darfur" Text Study sheets for half of the group (or, you can make double-sided sheets for all the participants so everyone has both sets of texts)
- Darfur **Take Action!** Activity Sheets
- Darfur Letter-Writing Action Sheet
- NOT ON OUR WATCH Poster

AGE APPROPRIATENESS

- 8th-10th grade students
- College-age students
- Adults

SEQUENCE

Introduce *chavrutah* study to participants. **Read/explain:**

- *Chavrutah* study is a traditional way of studying Torah or other Jewish texts.
- The word *chavrutah* comes from the Hebrew word *chaver* which means "friend."
- *Chavrutah* study means "study with friends" or "friendship study."
- The study of texts should always be done with friends, or partners, because two perspectives will help elucidate and clarify important information better than just one point of view.

Split participants into groups of two to three. Give each group a copy of the "Cain and Abel in Darfur" Text Study sheet (see below).

Assign half of the groups to study the Cain and Abel story and the other half to read the synopsis of the Fur farmers and the Arab nomads in Darfur. Each group should spend 10 minutes reading and discussing the text sheet. Have them answer the questions on the bottom of the text study sheet. Each group should appoint a note-taker to record the conversation and report back to the larger group.

After 10 minutes, **bring** the groups together. **Start** a discussion using the questions below. Try to be accepting of all answers.

- What happened in the Cain and Abel story?
- What was Abel's work?
- What was Cain's work?
- Why was there tension between the two brothers? What was it?
- Why do you think one of the brothers' work was not considered by God?



- Have you ever heard the phrase “Am I my brothers’ keeper?”
- What do the Fur farmers do for work?
- What do the Arab nomads do for work?
- Is there any similarity between the situation and history in Darfur and the struggle that took place between Cain and Abel? What is it?
- What are the differences between the situation in Darfur and the situation between Cain and Abel?

Take Action! on Darfur

Brainstorm possible ways participants can respond to the genocide in Darfur.

Use Darfur **Take Action!** Activity Sheet.

Use Darfur Letter-Writing Action Sheet.

Closing thought to read and discuss with participants

“The world is too dangerous to live in – not because of the people who do evil, but because of the people who sit and let it happen.”

~Albert Einstein

The “Darfur Programming Guide” has suggestions for program sequencing for you and your students.





NOT ON OUR WATCH

ACTIVITY #5: "CAIN AND ABEL IN DARFUR" TEXT STUDY

"CAIN AND ABEL IN DARFUR" TEXT STUDY

TEXT #1 - Cain and Abel

Read the following story from the Torah describing **Cain and Abel**.

Bereishit/Genesis 4:1-9

And the man (Adam) knew Chava (Eve) his wife, and she conceived and gave birth to Cain saying, "I have gained a man with God." She gave birth again, this time to his brother, Abel. Abel became a shepherd while Cain was a worker of the soil.

An era ended. Cain brought the fruit of the ground as an offering to God. Abel also offered some of his first born from the fattest ones. And God was pleased with Abel and his offering, but Cain's offering did not please God. Cain became furious and he hid his face. And God said to Cain, "Why are you angry? Why do you hide your face? If you do well, won't you be accepted? And if you do not do well then sin is waiting at the door and will devour you. You may rule over him." And Cain spoke with his brother Abel, and when they were in the field Cain rose up against his brother and killed him. And God said to Cain, "Where is your brother Abel?" And Cain responded, "I do not know. Am I my brother's keeper?"

Cain and Abel questions

- What did Abel do for work?
- How did Cain make a living?
- Why do you think Cain's offering was not pleasing to God?
- Why did Cain strike his brother?
- Was Cain his "brother's keeper?" What does it mean to be "My brother's keeper?"
- What would you say to Cain and/or Abel to help them?
- What other questions might you ask about this story?

Questions for both stories

- In each story, who are the shepherds and who are the farmers?
- Why do you think there are tensions between shepherds and farmers?
- If you were a shepherd, what would you do with land?
- What would you do with land if you were a farmer?
- What are some ways for farmers and shepherds who are competing for limited resources to work out their problems?





NOT ON OUR WATCH

ACTIVITY #5: “CAIN AND ABEL IN DARFUR” TEXT STUDY

“CAIN AND ABEL IN DARFUR” TEXT STUDY

TEXT #2 – The Fur People and the Arabs in Darfur

Read the following synopses of the history of conflict between **the Arabs and the Fur people in Darfur**.

Excerpted from the Human Rights Watch Web site on May 18, 2006

While Darfur is bordered by historically pastoral or nomadic groups of Arab ethnicity ... an important point of contact between settled Fur communities and migrating Arab tribes has been during the annual livestock migrations. ... Over the past few decades, there has been increasing conflict over land, especially between sedentary Fur farming communities and migrating Arab nomads, particularly landless nomadic groups, due to a number of factors: increasing human and livestock population, environmental degradation, expanding agricultural cultivation, inadequate water resources and the migration of nomads from Chad into Darfur.

Tragedy in Darfur, “On Understanding and Ending the Horror,” Alex de Waal

Until very recently, conflict between these different groups was a matter of disputes over camel theft or grazing rights, not the systematic and ideological slaughter of one group by the other.

Khartoum’s [the capital of Sudan] economic neglect of the region meant that trade was declining, and conflicts were breaking out across the central farming belt of Darfur, principally between impoverished former nomads seeking land to farm and established villagers who sought to keep the best land for themselves.

The current crisis has roots in those conflicts over resources. As communities armed themselves in their struggle for survival, Khartoum withdrew from governing Darfur, resorting solely to divide-and-rule – and chiefly siding with the Arab nomads.

In the past, intercommunal conflicts were settled by tribal conferences, but the last of these – held in 1990 – showed glimmerings of a Darfurian united front to challenge Khartoum’s neglect. That conference called for the disarming of both the Arab *Janjaweed* and the Fur militia. It also demanded a much stronger administrative presence and social and economic development. But these and other recommendations from the conference were never implemented. Cynically, the central government played the politics of divide-and-rule, usually supporting Darfur’s Arab tribes.

Darfur questions

- Who are the Fur people? How do they make a living?
- Who are the Arabs in Darfur? What do they do for a living?
- Why is there tension in this region?
- What are some qualities of the relationship between the Fur people and the Arabs in Darfur?
- The texts mention many factors that have increased the tensions between Fur farmers and Arab nomads. What are they and how do you think each of them might have contributed to the conflict?
- What responsibilities do people living side by side have toward each other?
- What other information do you want/need about this story?

Questions for both stories

- In each story, who are the shepherds and who are the farmers?
- Why do you think there are tensions between shepherds and farmers?
- If you were a shepherd, what would you do with land?
- What would you do with land if you were a farmer?
- What are some ways for farmers and shepherds who are competing for limited resources to work out their problems?





NOT ON OUR WATCH

ACTIVITY # 6: JEWISH RESPONSES TO GENOCIDE TEXT STUDY



Introduction

This text study was prepared in advance of the Washington, DC rally for Darfur on April 30, 2006 (for information on the Save Darfur Rally to Stop Genocide, go to www.ajws.org/darfur). It is designed to provide a series of entry points into conversations about the Jewish obligation to respond to the genocide in Darfur.

Over the course of this session we will read and analyze a number of Jewish sources that relate to our human and Jewish responsibility to act in the face of pain and suffering, to preserve and also to ennoble human life. Studying these sources will raise a number of important questions for us regarding both the ways in which we think about our responsibilities to the world and the boundaries that we choose to set on those responsibilities.

This text study is divided into two sections, and depending on time, you may choose to focus on only one, or to work through both. **Section One** addresses the question, “**What is the nature of our responsibility to prevent unjustified killing?**” **Section Two** addresses the question, “**What are the boundaries/limits of our responsibility to prevent unjustified death?**”

Background

Since February 2003, Sudanese government forces and their proxy militia known as *Janjaweed* (which in Arabic means “evil men on horseback”) have been engaged in a genocidal campaign to wipe out communities of African tribal farmers in Darfur, Sudan.

According to the findings of the United Nations Commission of Inquiry (January 25, 2005), Sudanese government officials and the *Janjaweed* are responsible for “the 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. John Prendergast of the International Crisis Group calls it “Rwanda in slow motion.” Others call it “genocide by famine.”

The brutal violence and forced displacement directly affects more than three million people who are in dire need of humanitarian assistance. More than two million people have been displaced from their homes, 200,000 of whom have fled across the border to Chad. Many now live in hastily erected IDP (internally displaced persons) camps lacking adequate food, water, shelter, medical care and security. Estimates put the number of fatalities as a result of violence, disease and malnutrition at 450,000 since the crisis began.

The Sudanese government shows no intention of disarming the *Janjaweed* or bringing them to justice. In this pervasive atmosphere of insecurity, civilians suffer recurring attacks and are unable to return to their homes. Looting and banditry threaten the delivery of aid, and the lives of millions hang in the balance.



NOT ON OUR WATCH

ACTIVITY # 6: JEWISH RESPONSES TO GENOCIDE TEXT STUDY



SECTION I: What is the nature of our responsibility to protect human life?

Introduction

<p><u>Vayikra/Leviticus 19:16</u> You shall not stand idly by the blood of your neighbor; I am God.</p>	<p><u>ויקרא פרק יט פסוק טז</u> לא תעמד על דם רעך אני יקוק:</p>
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In this section of our text study, we will analyze several Jewish sources that revolve around our responsibility to protect human life. The most fundamental source is the preceding verse from Vayikra, but the verse is rather vague.

- What does it mean to “stand idly by”? What if you are not in a position to directly save the life?
- Who is the “neighbor” the Torah is talking about? What if the blood is not being spilled in front of you?
- What if it seems like there is nothing you can do?

In short, what does the Torah expect of us? How narrowly or broadly should we conceive of this obligation? In what ways can it inform our action in regard to genocide in the world?

Over the course of this section, think about the following questions:

- How does each text we read expand upon or clarify our obligation to not stand idly by the blood of our neighbors?
- What can we as individuals take from each of these texts in terms of our responsibility to social action in the world?

Text I

<p><u>RaMBaM Laws of the Murderer and Protecting Life, 1:14</u> Whenever a person can save another person's life but fails to do so, he transgresses a negative commandment, as [Lev.19:16] states: “Do not stand idly by the blood of your neighbor.” Similarly, [this commandment applies] when a person sees a colleague drowning at sea or being attacked by robbers or a wild animal, and he can save him himself or can hire others to save him. Similarly, [it applies] when he hears [others] conspiring to harm a colleague or planning a snare for him, and he does not inform him and notify him [of the danger].</p>	<p><u>רמב"ם הלכות רוצח ושמירת הנפש פרק א</u> <u>הלכה יד</u> כל היכול להציל ולא הציל עובר על +ויקרא י"ט ט"ז+ לא תעמוד על דם רעך, וכן הרואה את חברו טובע בים או ליסטים באים עליו או חיה רעה באה עליו ויכול להצילו הוא בעצמו או שישכור אחרים להצילו ולא הציל, או ששמע גוים או מוסרים מחשבים עליו רעה או טומנין לו פח ולא גלה אוזן חברו והודיעו.</p>
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- Why does RaMBaM list so many examples? Do the individual examples lead to different reactions or have different connotations?
- How do each of the examples listed by RaMBaM shape the nature and extent of our obligation to save a life?



NOT ON OUR WATCH

ACTIVITY # 6: JEWISH RESPONSES TO GENOCIDE TEXT STUDY



Texts 2 and 2a

<p>Deuteronomy 22:8 When you build a new house, you shall make a parapet for your roof, so that you do not bring bloodguilt on your house if anyone should fall from it.</p>	<p style="text-align: center;"><u>דברים פרק כב פסוק ח</u> כי תבנה בית חדש ועשית מעקה לגגך ולא תשים דמים בביתך כי יפל הנפל ממנו:</p>
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<p><u>RaMBaM Laws of the Murderer and Protecting Life. 11:4</u> Both the roof and any other object of potential danger, by which it is likely that a person could be fatally injured, such as a well or a pit in his courtyard, whether or not the well or pit contain water, he is obligated to erect a barrier which is ten handbreaths high or to make a cover so that a person will not fall in it and die. And so, too, regarding any obstacle which could cause mortal danger, one has a positive commandment to remove it, and to take particular care as it is said (Deuteronomy 4:9) "Guard yourself and guard your life." If one does not remove it but leaves those obstacles constituting potential danger, one transgresses a positive commandment and negates [a negative commandment] "Thou shall not spill blood."</p>	<p style="text-align: center;"><u>רמב"ם הלכות רוצח ושמירת הנפש פרק יא הלכה ד</u> אחד הגג ואחד כל דבר שיש בו סכנה וראוי שיכשל בו אדם וימות כגון שהיתה לו באר או בור בחצירו בין שיש בהן מים בין שאין בהן מים חייב לעשות להן חוליה גבוהה עשרה טפחים או לעשות לה כסוי כדי שלא יפול בה אדם וימות. וכן כל מכשול שיש בו סכנת נפשות מצות עשה להסירו ולהשמר ממנו ולהזהר בדבר יפה יפה שנ' +דברים ד' ט'+ השמר לך ושמור נפשך, ואם לא הסיר, והניח המכשולות המביאין לידי סכנה, ביטל מצות עשה ועבר על לא תשים דמים.</p>
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- These texts focus on anticipating and protecting against potential dangers, rather than saving a person from immediate danger. How does this obligation change the nature of our responsibilities? Does the text imply any limit to this responsibility? What would a reasonable limit be? Should it be conceived narrowly (e.g. not leaving a loaded gun around the house) or broadly (e.g. advocating for an international peacekeeping force in Darfur to protect against the "mortal danger" posed by the *Janjaweed*)?
- Does the responsibility to anticipate and protect only apply within the walls of your house? Look closely at the text. Must we protect against danger wherever it may be found?

Texts 3 and 3a

A *met mitzvah* is a murder victim found in the wilderness. The Torah delineates very specific guidelines for what to do when a *met mitzvah* is found:

<p>Deuteronomy 21:1-9 ¹ If, in the land that Adonai your God is assigning you to possess, someone slain is found lying in the open, the identity of the slayer not being known, ² your elders and magistrates shall go out and measure the distances from the corpse to the nearby towns. ³ The elders of the town nearest to the corpse shall then take a heifer which has never been worked, which has never pulled in a yoke; ⁴ and the elders of that town shall bring the heifer down to an everflowing wadi, which is not tilled or sown. There, in the wadi, they shall break the heifer's neck. ⁵ The priests, sons of Levi, shall come forward; for Adonai your God has chosen them to minister to God and to pronounce blessing in the name of Adonai, and every lawsuit and case of assault is subject to their ruling. ⁶ Then all the elders of the town nearest to the corpse shall wash</p>	<p style="text-align: center;"><u>דברים פרק כא</u> (א) כי ימצא חלל באדמה אשר יקוק אלהיך נתן לך לרשתה נפל בשדה לא נודע מי הכהו: (ב) ויצאו זקניך ושפטריך ומדדו אל הערים אשר סביבת החלל: (ג) והיה העיר הקרבה אל החלל ולקחו זקני העיר ההוא עגלת בקר אשר לא עבד בה אשר לא משכה בעל: (ד) והורדו זקני העיר ההוא את העגלה אל נחל איתן אשר לא יעבד בו ולא יזרע וערפו שם את העגלה בנחל: (ה) ונגשו הכהנים בני לוי כי במ בחר יקוק אלהיך לשרתו ולברך בשם יקוק ועל פיהם יהיה כל ריב וכל נגע: (ו) וכל זקני העיר ההוא הקרבים</p>
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NOT ON OUR WATCH

ACTIVITY # 6: JEWISH RESPONSES TO GENOCIDE TEXT STUDY



their hands over the heifer whose neck was broken in the wadi. ⁷
And they shall make this declaration: "Our hands did not shed this blood, nor did our eyes see it done." ⁸ Absolve, Adonai, Your people Israel whom You redeemed, and do not let guilt for the blood of the innocent remain among Your people Israel." And they will be absolved of bloodguilt. ⁹ Thus you will remove from your midst guilt for the blood of the innocent, for you will be doing what is right in the sight of Adonai.

אל החלל ירחצו את ידיהם על העגלה הערופה
 בנחל: (ז) וענו ואמרו ידינו לא <שפכה> שפכו
 את הדם הזה ועינינו לא ראו: (ח) כפר לעמך
 ישראל אשר פדית יקוק ואל תתן דם נקי בקרב
 עמך ישראל ונכפר להם הדם: (ט) ואתה תבער
 הדם הנקי מקרבך כי תעשה הישר בעיני יקוק:

The *mishnah* in Sotah notes this curious phrase, "Our hands did not shed this blood, nor did our eyes see it done":

Mishnah Sotah 9:6

The elders of that town washed their hands in water at the place where the neck of the heifer was broken, and they said, "Our hands have not shed this blood neither have our eyes seen it." But could it be that the elders of a Court were shedders of blood? **But, "He came not into our hands that we should have dismissed him without sustenance, and we did not see him and leave him without escort!"** And the priests say, "Atone for your people Israel whom you redeem to God and do not allow for there to be innocent blood spilled amongst the people of Israel."

משנה מסכת סוטה פרק ט משנה ו

זקני אותה העיר רוחצין את ידיהן במים במקום
 עריפה של עגלה ואומרים (דברים כ"א) ידינו
 לא שפכו את הדם הזה ועינינו לא ראו וכי על
 דעתינו עלתה שזקני בית דין שופכי דמים הן
 אלא שלא בא לידינו ופטרנוהו בלא מזון ולא
 ראינוהו והנחנוהו בלא לוייה והכהנים אומרים
 (שם) כפר לעמך ישראל אשר פדית ואל תתן
 דם נקי בקרב עמך ישראל:

- According to the *mishnah*, the town elders must wash their hands of the guilt of this death. Why would we think of them as responsible for a crime they did not commit? What triggered their responsibility to protect?
- The *mishnah* deals immediately with the responsibility of elders towards the happenings in their town. Does this have broader ramifications for us now? Should we be responsible for everyone we can see? Does the ubiquity of information, television and the Internet change this dynamic?



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Conclusion

Beyond the negative prohibition against harming people, Jewish tradition also articulates a positive obligation to defend people from harm caused by a third party. Each of the texts in this section speaks to this “bystander problem”: What is our responsibility to protect people against danger we have not caused? This prohibition on indifference has been stated also in many other places:

- Dante wrote, “The hottest places in Hell are reserved for those who, in times of great moral crisis, maintain their neutrality.”
- Einstein said, “The world is too dangerous a place to live not because of the people who do evil, but because of the people who sit by and let it happen.”
- Abraham Joshua Heschel: “The opposite of good is not evil, the opposite of good is indifference. In a free society, some are guilty, but all are responsible.”

Based on the sources in this section, can you articulate a general rule or set of rules governing the Jewish responsibility to protect human life?



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SECTION II: Whose lives are we obligated to protect? Who is inside our universe of obligation?

Introduction

Rabbi Jonathan Sacks, *The Dignity of Difference*, p.30

David Hume noted that our sense of empathy diminishes as we move outward from the members of our family to our neighbors, our society and the world. Traditionally, our sense of involvement with the fate of others has been in inverse proportion to the distance separating us and them. What has changed is that television and the Internet have effectively abolished distance. They have brought images of suffering in far-off lands into our immediate experience. Our sense of compassion for the victims of poverty, war and famine, runs ahead of our capacity to act. Our moral sense is simultaneously activated and frustrated. We feel that something should be done, but what, how, and by whom?

As Jews and human beings, how do we think about our responsibility to act in the face of pain in the world? What are the ethical, moral and religious sources of our responsibility?

In the above selection, Rabbi Sacks focuses on the way the spread of information has changed our sense of involvement with the world. As you study the next three sources, think about the following questions:

- To what extent is our responsibility to respond to violence and genocide linked to our knowledge of that violence? Do we have an attendant responsibility to educate ourselves about genocide taking place around the world?
- In terms of the way we think about our relationship and responsibility to the broader world, Hume focuses on **empathy** and **compassion**. What value or values does each of the following texts argue is at the core of our responsibility?

Text 1

RaMBaM Laws of the Courts and the Penalties Placed Under Their Jurisdiction 12:3

For this reason, one human being was created alone in the world. This teaches us that a person who eliminates one human life from the world is considered as if he eliminated an entire world. [Conversely,] a person who saves one human life is considered as if he saved an entire world.

רמב"ם הלכות סנהדרין פרק יב הלכה ג
 לפיכך נברא אדם יחידי בעולם ללמד שכל
 המאבד נפש אחת מן העולם מעלין עליו כאילו
 איבד עולם מלא וכל המקיים נפש אחת בעולם
 מעלין עליו כאילו קיים עולם מלא.

- Note that in citing Mishnah Sanhedrin 4:5 here, RaMBaM replaces the original "*nefesh ahat m'yisrael*" ("one Jewish life") with "*nefesh ahat min ha-olam*" ("one human life"). What should we make of this?
- Why does this text return us to a time before nations and religions to ground its argument that individual human beings have infinite value?



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Text 2

<p>Babylonian Talmud Shabbat 54b Whoever can prevent her household from committing a sin but does not, is responsible for the sins of her household; if she can prevent her fellow citizens, she is responsible for the sins of her fellow citizens; if the whole world, she is responsible for the sins of the whole world.</p>	<p style="text-align: center;"><u>תלמוד בבלי מסכת שבת דף נד עמוד ב</u> כל מי שאפשר למחות לאנשי ביתו ולא מיחה – נתפס על אנשי עירו, באנשי ביתו, באנשי עירו – נתפס על אנשי עירו, בכל העולם כולו – נתפס על כל העולם כולו.</p>
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- This text shifts focus from protecting the victim of a sin to preventing anyone from committing sin to begin with. How does this change the nature of our responsibility?
- The text leaves open what exactly “can prevent” means. What are some options? To be sure, this obligation depends on the kind of power and authority people wield. How does that affect the nature of the responsibility?

Texts 3 and 3a

<p>Babylonian Talmud Gittin 61a Our Rabbis taught: We sustain the non-Jewish poor with the Jewish poor, visit the non-Jewish sick with the Jewish sick, and bury the non-Jewish dead with the Jewish dead, for the sake of peace.</p>	<p style="text-align: center;"><u>תלמוד בבלי מסכת גיטין דף סא עמוד א</u> ת"ר: מפרנסים עניי נכרים עם עניי ישראל, ומבקרין חולי נכרים עם חולי ישראל, וקוברין מתי נכרים עם מתי ישראל, מפני דרכי שלום.</p>
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<p>RaMBaM Laws of Kings and Their Wars 10:12 Our sages commanded us to visit the non-Jewish sick and to bury the non-Jewish dead along with the Jewish dead, and support the non-Jewish poor along with the Jewish poor for the sake of peace. Behold, [Psalms 145:9] states: “God is good to all and God’s mercies extend over all God’s works” and [Proverbs 3:17] states: “[The Torah’s] ways are pleasant ways and all its paths are peace.”</p>	<p style="text-align: center;"><u>רמב"ם הלכות מלכים פרק י הלכה יב</u> אפילו העכו"ם צוו חכמים לבקר חוליהם, ולקבור מתייהם עם מתי ישראל, ולפרנס ענייהם בכלל עניי ישראל, מפני דרכי שלום, הרי נאמר טוב ה' לכל ורחמיו על כל מעשיו, ונאמר דרכיה דרכי נועם וכל נתיבותיה שלום.</p>
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- Why are these three examples (poverty, illness and death) chosen to symbolize our obligations?
- Much has been made of the phrase “for the sake of peace” – does it imply that we’re only caring for non-Jews because we want them to like us, or because we fear they’ll harm us if we don’t? What are some other ways of reading this phrase?
- What do the verses from Psalms and Proverbs add to the way a Jew must think about her responsibility to the broader world?



NOT ON OUR WATCH

ACTIVITY # 6: JEWISH RESPONSES TO GENOCIDE TEXT STUDY



Conclusion

Rabbi Joseph B. Soloveitchik, from A. Besdin, *Man of Faith in the Modern World: Reflections of the Rav*

The modern Jew is entangled in the activities of the Gentile society in numerous ways – economically, politically, culturally, and on some levels, socially. We share in the universal experience. The problems of humanity, war and peace, political stability or anarchy, morality or permissiveness, famine, epidemics, and pollution transcend the boundaries of ethnic groups. A stricken environment, both physical and ideological, can wreak havoc upon all groups ... It is our duty as human beings to contribute our energies and creativity to alleviate the pressing needs and anguish of mankind and to contribute to its welfare.

Rabbi Soloveitchik writes that as modern Jews, we share in “the universal experience” of the world, and as a result, “it is our duty to contribute to its welfare.”

- How does this relate to the selection from Rabbi Jonathan Sacks with which we opened this section?
- How do each of the texts we studied along the way inform the duty articulated by Rabbi Soloveitchik?



NOT ON OUR WATCH

ACTIVITY #7: NOT ON OUR WATCH POSTER

Remember, this is a REAL situation and the goal is to evoke empathy for people who are living through this crisis. Please give this activity your full respect and attention.

Before starting this activity, please read this activity sheet thoroughly once or twice to get a feeling for the timing and the flow of the program.

MATERIALS NEEDED FOR THIS PROGRAM

- Paper
- Pens/pencils
- Darfur **Take Action!** Activity Sheet
- Darfur Letter-Writing Action Sheet
- NOT ON OUR WATCH Poster

AGE APPROPRIATENESS

- 8th-10th grade students
- College-age students
- Adults

SEQUENCE

Seat group in a semi-circle. Take out the NOT ON OUR WATCH Poster. **Point** to Sudan and Darfur (Sudan is below Egypt and Libya. Darfur is in western Sudan, next to Chad). You may want to **use the questions** below to start a discussion:

- Has anyone heard of Sudan? When?
- In what context (where)?
- Does anyone know what is happening there?
- What do you think could cause such incredible tension and violence?
- Can you imagine this happening in your life, in your hometown, to your people?

If someone says that it has happened to us, to the Jews, you can **point out** that there are many parallels between what is happening in and around Sudan and what happened to us in the Holocaust.

- If no one mentions the Holocaust, you may mention that we have the responsibility to respond to this genocide because we were in a similar situation. One of the reasons we need to respond is that we needed other people to respond to help us during the Holocaust.
- Now is a good time to define genocide. Please refer to the NOT ON OUR WATCH Poster. The term "genocide" was invented to describe what happened to the Jews during the Holocaust.
- The U.S. government has declared that genocide is being perpetrated in Darfur.

Take Action! on Darfur

Brainstorm possible ways participants can respond to the genocide in Darfur.
Use Darfur **Take Action!** Activity Sheet.
Use Darfur Letter-Writing Action Sheet.

The "Darfur Programming Guide" has suggestions for program sequencing for you and your students.





NOT ON OUR WATCH

RESOURCE: DARFUR TAKE ACTION! ACTIVITY SHEET

According to the Pulitzer Prize-winning *New York Times* columnist Nicholas Kristof, "What will really stop this genocide is indignation. It's just a matter of having enough people express their outrage before the machinery of the political system will click into place and things will begin to change."

Along with participants, brainstorm ways that you as a group can take action to help end the genocide in Darfur. Here are some suggestions to get you started:

Have participants...

- **Create** public service announcements or short skits to teach their peers about what's going on in Darfur. Find ways to present the skits to members of the community.
- **Make** posters to educate the community. Take pictures of them and post them on your organization's Web site.
- **Incorporate** Darfur into your organization's *Tisha B'av* commemoration. This could be readings, prayers, or direct action.
- **Organize** a call-in day to members of Congress or the White House.
- **Write** op-ed articles/letters to the editor to local newspapers.
- **Write** protest/educational songs about "Never again!", Darfur, etc.
- **Research** whether there are local groups involved in Darfur activism and find out if there are opportunities to collaborate [e.g. STAND (Students Taking Action Now: Darfur) – a Darfur activism student group based on college campuses, etc.].
- **Write** letters to their Senators demanding specific governmental actions in response to the genocide. (See the enclosed Darfur Letter-Writing Action Sheet.)

Check out www.dollsfordarfur.org for other possible action suggestions.





NOT ON OUR WATCH

RESOURCE: DARFUR LETTER-WRITING ACTION SHEET

Write a letter to both of your Senators and tell them words are not enough!

In 2004, the Bush administration acknowledged that genocide was occurring in Darfur. That same year, both the Senate and the House of Representatives declared that the violence in Darfur constitutes genocide. Yet it is now three years later and the genocide continues.

A U.N. peacekeeping force with a mandate to protect civilians is urgently needed to stop the atrocities being committed against the people of Darfur.

Please handwrite two letters, one for each of your Senators, urging them to back up their words with actions. In your own words, tell them it is imperative that a United Nations peacekeeping force be deployed as soon as possible. You may use some of the talking points and background information provided below.

You should address the letters as "Dear Senator _____," and mail them to American Jewish World Service at the address at the bottom of the page. We will mail all of the letters to each Senator in one envelope. Please include your first and last name, the name of the city where you live, and the name of the organization that facilitated this program.

You can find out who your Senators are by going to www.senate.gov.

Thank you for taking action and helping to make a difference!

TALKING POINTS

We will not stand by as genocide is occurring in Darfur. We must stop genocide anywhere and everywhere. In order to stop the genocide, an international peacekeeping force must supplement the African Union troops; this expanded multinational force must be deployed with a mandate to protect civilians and stop the genocide.

Leaders of the world must be held accountable for preventing and stopping genocide in Darfur now and preventing and stopping genocide anywhere in the future.

Please send your letters (there's a pre-addressed envelope included with this program package) to:

Aaron Dorfman, Director of Education
American Jewish World Service
45 West 36th Street
New York, NY 10018





NOT ON OUR WATCH

ARTICLE: "AFRICA'S HOPE" – MAY 5, 2006

FORWARD

FOUNDED IN 1897 • PUBLISHED WEEKLY IN NEW YORK

The 20,000 demonstrators who rallied in Washington last weekend to end the killing in Darfur might not have broken any attendance records, but they did create something more important: the beginnings of a new language and a new calculus in American foreign policy-making. No longer will it be possible for this nation's leaders to say that suffering in remote places can be safely ignored because it has no domestic constituency. Sunday's protest showed that there is such a constituency. And if the rally's organizers are to be believed, this new movement is going to grow.

That sense of something new was reflected in the extensive press coverage that the rally received. Even if it wasn't the biggest protest rally of the year — not even the biggest of the week — it seemed unprecedented in its ability to mobilize Americans by the thousands for a cause in which they had no direct stake beyond that of common humanity.

It's no accident that Jewish organizations took the lead in mobilizing the rally. As organizers had pointed out for months beforehand, and as participants in the crowd readily acknowledged to reporters, Jews feel a special responsibility to speak out in the face of genocide. It was important, however, that the rally was not only a Jewish gathering. Critics had been whispering before the event that the Save Darfur movement was driven primarily by pro-Israel activists eager to embarrass the Arab government of Sudan. The diversity visible on the speakers' podium last Sunday — Christian and Muslim clergy, black and Arab-American leaders, and celebrity entertainers along with rabbis and Jewish communal figures — showed that to be a lie. Outrage over the continuing slaughter in Darfur runs across ethnic and religious lines.

The tragedy in Darfur has complex roots. It began as an armed rebellion by tribesmen in western Sudan demanding a greater say in their region, but the central government's indiscriminate response to the rebellion has aroused international revulsion. Up until now, the world's conscience has expressed itself mainly in grandstanding by world leaders, backed up by a toothless African Union peacekeeping force. Talks between the government and the rebels, held in Nigeria under African Union mediation, have dragged on endlessly. And as the world dithers, the government and its allies have continued their campaign of murder.

The appearance of a popular movement on the streets of America inevitably changes the equation. It's not lost on the Sudanese government that the world's superpower is losing patience with the slaughter. Indeed, on the very day that the rally took place in Washington, the talks in Nigeria produced a government agreement to accept a compromise peace plan. That's not mere coincidence. There are many forces at play in a crisis as charged as Sudan; American public opinion is not the least of them.

If the rally is to have lasting meaning, however, it must represent the beginning and not the end of this new coalition of conscience. The Darfur crisis is not over, however hopeful the signs from Nigeria this week. And beyond Darfur, the continent of Africa bleeds. Fighting continues in Congo, where a conflict even deadlier than Darfur's has raged for five years. Across much of the continent, poverty and disease take a daily toll worse than Darfur and Congo combined. During the past year, while child mortality declined in much of the world, it increased in 10 nations — eight of them in Africa, according to a new report by the World Bank. Millions every year die needless deaths — and preventable ones. They die because the rest of the world lacks the will to act.



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No, these crises are not the same as Auschwitz. For that matter, neither is Darfur; nobody ever brokered peace talks between Nazi Germany and the Jews of Poland. But if we have learned anything in the past 60 years, it is that inhumanity degrades us all, and that silence is complicity.

To its credit, our community has begun to stir itself. In recent months, new Africa initiatives have been launched by the American Jewish Committee and the World Jewish Congress. The American Jewish World Service, which led last week's Darfur effort, has been working on the continent for years. More efforts are in the works.

The lesson of the rally is that shouting is better than whispering. The tentative initiatives must become a national movement, building on the momentum of the Darfur protest. The 20,000 people who rallied last weekend must draw in thousands more. They are Africa's best hope.





NOT ON OUR WATCH

ARTICLE: "NEVER AGAIN – FOR DARFUR" – MAY 5, 2006

The Jewish Week

SERVING THE JEWISH COMMUNITY OF GREATER NEW YORK

They came wearing knitted kipot, black hats and T-shirts, representing every religious stream of Judaism and every political point of view. But what comes next remains an open question.

By **Doug Chandler** - Special to *The Jewish Week*

For Shelley Cohen, a member of Lincoln Square Synagogue on the Upper West Side and a mother of three, traveling anywhere with her oldest child, a 20-year-old quadriplegic confined to a wheelchair, can often prove taxing. Her son Nathaniel is afflicted with Duchenne muscular dystrophy, a congenital, rapidly progressive illness that destroys the body's muscles.



But that didn't stop Cohen, her husband, Ruvan, and Nathaniel from attending last Sunday's "Save Darfur" rally in Washington, a protest on the National Mall that drew an estimated 75,000, according to organizers, many of them Jewish. The three traveled to Washington by train, said Cohen.

Cohen, in a phone interview, said there was never any doubt in her mind that she and her family would attend the rally — in large part, because she is the daughter of Holocaust survivors.

"I have a really heightened sensitivity about the importance of human life," said Cohen, who called the ethnic cleansing in Darfur a genocide, a term also used by others, including President Bush. She added that Jews who attended the rally "were there to say, 'We care about every human life.'"

The Holocaust, in fact, came up time and time again during the rally in conversations with Jewish participants. Some said that if the much-repeated phrase "Never Again" is to have any true value, it must apply to everyone.

"We say that all the time in our synagogue," said Rabbi Lee S. Paskind of Congregation Ahavat Shalom, a Conservative synagogue in Lakewood, N.J. "We've sat by too many times and watched too many genocides over the past 30 years. We have to figure out how to work together [with other groups] to prevent this."

Many people often stand by, doing nothing, as genocides take place, said Ben Linden, 17, of Larchmont, N.Y., "and I didn't want to be counted among them." Linden, a member of the Westchester Jewish Center in Mamaroneck, added that his mother's parents are Holocaust survivors and that he hoped his presence, in some way, made up for what happened to them.

The rally's first speaker, Nobel laureate Elie Wiesel, made the same link for the crowd, comparing the ethnic cleansing in Darfur and his own suffering at Auschwitz. "As a Jew," he said, "I'm here because when we needed people to help us, nobody came."

He also told the crowd that the rally was being held "because of leaders who are timorous, complacent and unwilling to take risks. We want them to take risks and stop the massacre."

Other speakers included New Jersey Gov. Jon Corzine, Sen. Barack Obama (D-Ill.) and Rep. Nancy Pelosi (D-Calif.), minority leader of the House of Representatives; celebrities such as actor/director George Clooney and refugees



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from Darfur, a region of the western Sudan. The roster also included the Rev. Al Sharpton and James J. Zogby, president of the Arab-American Institute.

But the crowd also heard from Ruth Messinger, president of the American Jewish World Service; Rabbi Steve Gutow, executive director of the Jewish Council for Public Affairs; Rabbi David Saperstein, director of the Reform movement's Religious Action Center; and Rabbi Marc Schneier, founding president of the Foundation for Ethnic Understanding.

The choice of speakers reflected the history and extent of Jewish involvement in the rally, which was sponsored by the Save Darfur Coalition, a collection of 150 faith-based, advocacy and humanitarian agencies. The group took shape two years ago at the initiative of the American Jewish World Service, an international development agency, and the U.S. Holocaust Memorial Museum. AJWS and the Jewish Council for Public Affairs, members of the coalition's steering committee, assumed lead roles in mobilizing the Jewish community.

The results could be seen at the rally, where the sea of diversity included many from the Jewish community. They arrived by bus, train and plane — some from as far away as Portland, Me.; El Paso, Texas, and Los Angeles. Many wore knitted kipot; some, black hats; and others, T-shirts identifying them as members of Hillel, Hadassah, Young Judaea and other groups.

Most who attended from New York City traveled to the rally aboard buses arranged by the Jewish Community Center in Manhattan, which was named by AJWS to handle transportation logistics for the five boroughs.

Sarah Kay, the JCC's director of community programs, said the number of local participants far exceeded her organization's goal of 5,000. In the end, she added, she and her colleagues arranged for 87 buses, most of them leaving from synagogues, day schools and other community organizations.

The largest contingent of city residents represented Yeshiva University, which sent 330 students, faculty members and staff to the rally. Those aboard the buses included YU President Richard Joel, said Rebecca Stone, a recent YU graduate and, currently, a staff member at YU's Office of University Life.

"There's no greater cause for the Jewish people than to fight genocide," said Stone, 23, who organized the school's participation in the event.

Many of those at the rally, like Penny Linden of Larchmont and Mindy Weinblatt of Forest Hills, Queens, went to the event with their children.

Linden, who traveled to the rally with her youngest son, Ben, said he grew up hearing about his grandparents' experiences during the Holocaust, as she did when she was a child. She is certain that those stories pushed her son to become active in the Darfur issue at high school, although, she added, he has long been involved in other political issues.

Weinblatt, a member of the Forest Hills Jewish Center, went to the rally with her 13-year-old daughter, Gabrielle, believing it was important for her child to learn about "how people can promote justice — tikkun olam." The rally was the first her daughter ever attended, said Weinblatt, who reports that her daughter became "wide-eyed" at the event but also "more aware of how crucial it is to speak out about a horror like this."

Weinblatt, who attended demonstrations in the 1980s on behalf of Soviet Jewry, works with Holocaust survivors through Selfhelp Community Services, a local Jewish agency, and said some of her clients told her that "if only there had been rallies like this during the Holocaust, more lives might have been saved."

Many of those at the rally — speakers and participants alike — said the event brought together Jews and blacks on behalf of a common cause for the first time since the civil rights movement and that it has the potential of sparking a new alignment for social justice.



Rabbi Gutow of the Jewish Council for Public Affairs said in an interview that the effort to mobilize the Jewish community on behalf of Darfur offers a model for a new kind of Jewish activism. Citing AJWS, a lesser-known Jewish agency that emerged as a galvanizing force on the issue, he suggested that working with such groups could benefit more established organizations and “bring in Jews we don’t normally see.”

The effort, he added, was “an amazing statement of what we can do when we mobilize the full range of our resources, become passionate and unite around an issue.”

Locally, Rabbi Jeremy Kalmanofsky of Congregation Anshe Chesed, a Conservative synagogue in Manhattan, said he hoped social action on behalf of one cause “will breed more social action,” just as one mitzvah produces another.

Others, however, counseled caution.

Rabbi Joy Levitt, associate executive director of the JCC, said that, while “it’s heartening to see how so many people got together, we have to be mindful that there isn’t consensus on other issues.” She added that Jewish organizations “have to keep the eye on the prize, which is ending the genocide in Darfur.”

Washington Correspondent James Besser contributed to this report.







This program was written and designed by **Aaron Dorfman**, Director of Education, American Jewish World Service, and **Josh Lake** of Lake Educational Industries, Inc.

American Jewish World Service (AJWS) is an international development organization motivated by Judaism's imperative to pursue justice. AJWS is dedicated to alleviating poverty, hunger and disease among the people of the developing world regardless of race, religion or nationality. Through grants to grassroots organizations, volunteer service, advocacy and education, AJWS fosters civil society, sustainable development and human rights for all people, while promoting the values and responsibilities of global citizenship within the Jewish community.

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