

## Darfur Sudan PowerPoint Presentation Script



Jewish World Watch was founded as the Jewish response to genocide and other atrocities worldwide.



Darfur is the westernmost region of the country Sudan, the largest country in Africa. Just Darfur is about the size of Texas, or Spain.

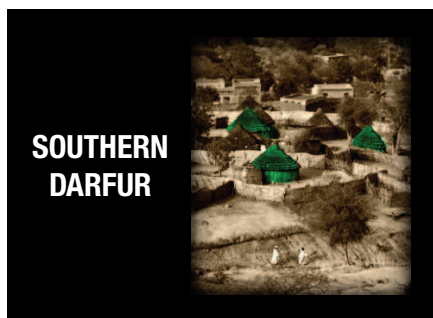
For over five years, JWW has worked to end the ongoing genocide in Darfur, where 400,000 have been killed and over 2.7 million displaced since 2003. These statistics are just that – statistics, numbers. Sometimes numbers are overwhelming. They can easily be ignored.

So today I'd like to introduce you to just one person, one woman, from Darfur. I'd like you to hear her story.



This is Zanuba (show picture).

Zanuba is a Zaghawan (Za-ga-won) woman. The Zaghawa are one of the three major African tribes of a place called Darfur.



Before 2003, Zanuba lived a pretty typical southern Darfuri life. In Southern Darfur there's at least a little bit of rain, so Zanuba, her family, and almost all of the people around her lived in small farming villages.

Zanuba's family, like most families in southern Darfur, lived a life of subsistence farming. They grew the staples of life – wheat, sorghum and other grains, some vegetables – just enough to survive on.

You can see in this picture – beyond simple family huts and some fruit trees, there's not much else going on in this village. There are very few roads in Darfur, very little infrastructure at all (few schools, hospitals, etc.).



Every once in a while Zanuba's village would get visitors from northern Darfur. These visitors spoke the same public language as Zanuba and her family – Arabic – even though in private Zanuba and her family would speak Zaghawan (Za-ga-won), as all the tribes in Darfur have their own languages as well as Arabic. The visitors also shared the same religion as Zanuba and her family – they were all Muslim.

While technically these visitors were a different ethnicity from Zanuba's – she and the other members of the Zaghawa are black African, while these nomads are ethnically Arab – really the only difference major difference between the two groups was one of lifestyle.

Southern Darfur and northern Darfur have two different climates, and so the lifestyle of the people from those areas developed differently. Because of the small amount of rain that Southern Darfur gets during the year (the rainy season is approximately June – October), Zanuba and her family, and other tribes in the region, were able to farm.

In northern Darfur, however, it's completely dry. So the people that live there travel throughout the year looking for land and water for their animals to graze on.

And so throughout the year, on a sort of a cyclical basis, these Arab nomads could be spotted outside of Zanuba's village. For decades, the nomads and the farmers got along pretty well – the nomad's camels and cattle would fertilize the villager's crops, and sometimes the nomads would offer to carry the crops to market for the farmers.

But life wasn't perfect. And in the late 1970s, early 1980s, two major changes happened.



First, climate change began ravaging Africa, and Darfur was not spared.

Less water every year meant that the nomads had to travel further south, and earlier in the year, to find resources for their animals. Instead of fertilizing crops, they were trampling crops. And the farmers, for that matter, started fencing off more and more land to grow the same amount of crops, because crops were failing. This meant fencing off land traditionally held aside as migratory routes for the nomads.

With less and less water, and less and less arable land, conflicts increased between nomads and farmers over scarce resources.



Second, a man named Omar al Bashir seized power. He is still the current “president” of Sudan. When he took power he inherited a civil war that had been raging between the Arab, Muslim north of Sudan (all of Sudan, not just Darfur) and the African, mainly Christian South of Sudan.

Omar al Bashir is several things. He is racist. He is a fundamentalist. And he is also, dangerously, a pragmatist. And he decided that in order to win this long-running civil war, he needed to make sure that his cronies were in power throughout the nation.

That meant replacing any African leader, anyone who had the slightest amount of power in any community simply because that was his tribe’s territory, with an artificial regional governor – an Arab.

In an atmosphere where conflicts were increasing over scarce resources, this move also did away with the indigenous conflict resolution mechanisms that used to leave everyone feeling like they at least got a fair deal. Now when a conflict arose, both nomad and farmer needed to plead their case to an Arab governor – who almost always settled the conflict in favor of the Arab nomads.

Disenfranchised ethnic African leaders tried their hands at a political solution – when North and South Sudan both finally sat down to negotiate peace in 2000, the African leaders asked to be a part of the negotiations. But they were denied access – everyone helping with the negotiations was worried about overcomplicating the issue.



Frustrated young men like this one, denied any sort of power or voice in their government or communities, joined forces in rebel armies. In 2003 these rebels attacked a government held airport in the north of Darfur.

And Zanuba would never see her village again.



(pause for drama!)

The government of Sudan did not decide to fight a civil war, militarily, against the rebels. They did not set out to fight the rebels, to attack the rebels, to start a military conflict.

What Omar al Bashir’s government decided to do was to “get at the fish by draining the sea.” They decided that the way to put down the rebellion was to annihilate any and all civilian that might support the rebels – and that meant destroying the African tribes of Darfur.



ZANUBA

So let's go back to Zanuba.

When the JWW team met Zanuba, she didn't seem to want to talk to them at first. And so the President of JWW, Janice Kamenir-Reznik, prepared to say goodbye. She told Zanuba and a few other women that she had met that Jewish World Watch was working hard to end their suffering. She also told them that hundreds more people would have come with her to meet the women, if only there had been room on the airplane.

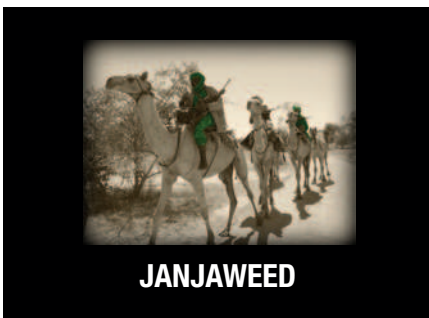
That word, airplane, struck a chord with Zanuba, and she couldn't stay silent.



ZANUBA

"The airplanes came," she said. "I remember the day the airplanes came."

This is what she meant – this is a Sudanese government helicopter just returning from bombing a village in Darfur. What Zanuba told us was a story JWW has since heard a thousand times over. The Sudanese army, with their airplanes and helicopters, bombed her village early one morning. In the chaos and panic that followed, the Janjaweed swept in.



JANJAWEEED

The Janjaweed are a militia group that is armed and paid by the Sudanese government – the same government that should be protecting Zanuba and other Darfuris. The name "Janjaweed" means "evil man on horseback. They have the government's permission to loot, rape, murder and destroy all the African people of Darfur.

(this is a picture of the Janjaweed)



On their camels and horses, with guns blazing, the Janjaweed attacked the men first. They shot all the men they could find.

Zanuba and other women tried to disguise their men as women by wrapping them in their headscarves and putting them in women's clothing. The Janjaweed forced everyone to remove their head coverings – humiliating the women. The men were shot.

Some of the women were taken to be raped.



Other men hid – the Janjaweed forced their wives, sisters and mothers into trees and set the trees on fire, demanding the women reveal the hiding places. Even when the women complied, they let them burn. This is a woman who was burned by the Janjaweed – she, luckily, survived.

Zanuba ran to her best friend's side when the Janjaweed came. She had given birth to twins the night before, and could not run. The babies were nursing. Zanuba's friend and her babies were all killed.



Up to 400,000 people are estimated to have been killed. Nearly 3 million people have been displaced, and are living in abject conditions in refugee camps like this. In total, 4.7 million people in Darfur are affected by this conflict on a daily basis, and need our help and constant humanitarian aid just to survive.



80 – 90% of the African/farming villages in Darfur now look like this.



This is called genocide – the intentional murder of a specific group of people by a government. And it's happening in our time.

---

4.7 million people in Darfur need our help.



**WHAT CAN ONE PERSON DO?**

To end not only this immediate humanitarian crisis, but the genocide in whole, is going to take all of us. It may seem overwhelming, but there's actually quite a lot we can all do.



Here's what one person did: Rabbi Harold M. Schulweis, after learning about the ongoing genocide in Darfur, in October 2004 challenged his congregation and the entire Jewish community to re-sanctify the promise of "Never Again." As a community that has suffered a history of genocide, Rabbi Schulweis called on the Jewish community to respond to the genocide in Darfur.

Rabbi Schulweis tapped Janice Kamenir-Reznik, JWW's current board President, to create an organization called Jewish World Watch, dedicated to combating and preventing genocide worldwide. JWW's first priority was to help end the genocide in Darfur – and this work is ongoing. JWW also now works on ending the ongoing conflict in eastern Congo, where over the last 12 years 5.4 million people have been killed.

The basis for JWW's work is the value that comes from the book of Leviticus, which says "Do not stand idly by the blood of your neighbor." We take this very seriously, that today, when we think about who is our neighbor and what that means, we can no longer think of ourselves just as small communities, families or tribes. We are a world-wide community. It is our responsibility not just to engage in issues that involve our own immediate communities, but to open our eyes and our hearts to mass atrocities occurring worldwide.

**TAKE ACTION!**



Together, we can make a huge impact by advocating for this cause. We'll be learning more about advocacy in the next few weeks, but basically it means that we're going to stand up for a cause. We need to tell our leaders – President Obama, UN Ambassador Susan Rice, Secretary of State Hillary Clinton and others – that ending the genocide in Sudan is a priority!



We can also have an impact helping Darfur people on the ground! Jewish World Watch has visited the Darfuri refugee camps in eastern Chad to meet with people working on the ground there and making a dramatic impact. In the next few weeks, we're going to learn about the local action we can take here and the incredible impact we can have globally by supporting projects on the ground in Chad and Sudan.



From women building solar cookers so that they don't have to risk taking dangerous firewood-collection trips outside of the camps,



To children going to school and dreaming of a future outside of the camps,



The people of Darfur are survivors, working to rebuild their lives, restore their societies, and build a safe and secure community for many generations to come.

We can do this, you can help.



(Our website- you can direct any questions you can not answer to the site)



Final slide – any questions?

## Appendix D

---

# Congo PowerPoint Presentation Script

---



Intro slide.



This is the Democratic Republic of Congo. It is, arguably, one of the most beautiful, most richly resourced places on earth.



With vast rivers and waterways, lush forests and jungles, incredibly rich, fertile soil, home to rare populations of endangered animals and large deposits of copper, tin, tungsten, gold and diamonds, among other minerals, Congo should be teeming with tourists and its citizens should be incredibly well off from the profits of the land. But this is not the Congo we know.



The Congo that we know, that we hear about on the news, has been in war since 1996. Over 5.4 million people have been killed by violence, starvation and disease. 45,000 people continue to die every month – that's 1,200 people today.



The Congo that we know has been called “the worst place on earth to be a woman.” Hundreds of thousands of women are reported to have been attacked – and those are just the reported cases. Violence against women tears entire communities apart and rips the social fabric to shreds.\*

\*Note to teachers: Rape and extreme violence against women and girls is a horrible epidemic in Congo. **You know your students best.** If you are comfortable speaking clearly about “violence against women” as rape, please do so.

**You may choose to add to the script:** Doctors Without Borders reports that 75% of all rapes it deals with worldwide occur in Congo.



The Congo that we know is the Congo where violence has displaced 2 million people. Where people are uprooted time and time again, where even refugee camps aren’t safe havens.



In the Congo that we know, people never see the benefits from the incredibly fertile soil, the huge deposits of valuable minerals or any of Congo’s other vast resources. Throughout Congo’s history, Congo has been led by leaders only looking to exploit these resources for their own gain – and the people of Congo continue to suffer.

This is a picture of a gold miner in eastern Congo. No matter how much valuable gold he finds, he will live in complete poverty, earning less than \$1 a day sometimes men like this one are forced to work for no money, or the armed groups who own the mines tax the miners as they leave so that there’s virtually nothing left of their day’s earnings.



This is one of the few hospitals in Eastern Congo. There is limited access to medical care, little capacity to treat wounds or burns and a severe lack of hospitals and trained doctors. People are at much higher risk of death from starvation or disease because they are constantly uprooted, constantly under attack, and can’t access the limited services that do exist.

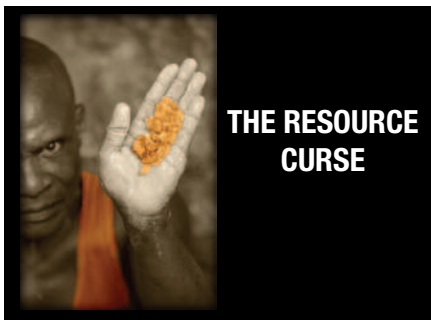
So how did we get here? How did we get from a rich, beautiful, resource-wealthy nation to one plagued by almost constant conflict, displacement, murder and violence?



This is the Democratic Republic of Congo. It is a vast country slightly larger than Western Europe, about a quarter of the size of the US. It also has a vast population – well over 66 million people divided into over 200 ethnic groups. Most people in the country are Christians, about 10% are Muslim, and about 10% are traditional local religions.

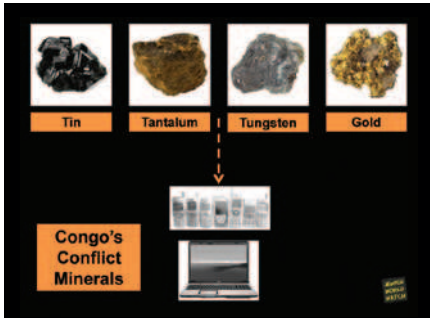
Congo has a long history of corruption – the Belgian King Leopold II owned Congo as his own personal property in the 1800s, stealing millions in ivory and rubber from the Congolese people and killing approximately 10 million Congolese. After independence, Congo’s dictator Mobutu Sese Seko stole well over \$5 billion dollars from his citizens.

At one point or another, all of the countries that you see bordering Congo were involved in Congo’s wars. Rwanda and Uganda, in particular, still play a role in Congo’s wars today, sponsoring proxy armies to exploit Congo’s minerals.



Congo has a “resource curse.” Even though it has large amounts of incredibly valuable minerals and other natural resources – like incredibly fertile land that is really important for farming – those resources don’t benefit the Congolese people. Instead, they’re a curse, a reason for armed groups to attack them. Armed groups are able to buy weapons and continue their war because they’re profiting off of the trade in four key minerals.

This is a picture of a cassiterite miner. Cassiterite is tin in its ore, or raw mineral, form. Often really young children – some as young as 6 or 7 – are forced to work in the tin mines because they can fit into the very small holes.



There are four minerals that we call “conflict minerals” – these are some of Congo’s most valuable minerals, which armed groups use to fund their war, buying weapons and paying their soldiers.

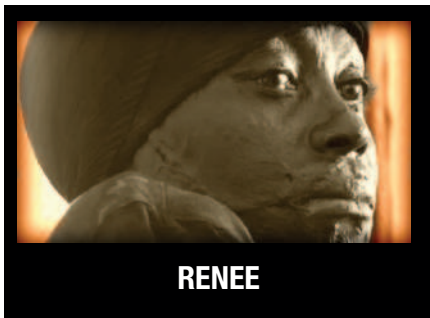
(click to reveal tin): Tin is used to make circuit boards in all of our electronics. Congolese armed groups make \$85 MILLION per year on tin!

(click to reveal tantalum): Tantalum (sometimes called “coltan”) is used to store electricity in capacitors – these are what let your cell phone, your iPod or your laptop battery hold a charge. Congolese armed groups make \$8 MILLION per year on this mineral.

(click to reveal tungsten): Tungsten makes your cell phone vibrate when you get a text message or call. Armed groups make \$2 MILLION per year off of tungsten.

(click to reveal gold): The last conflict mineral is gold. Gold is mostly made into jewelry, but a tiny amount of it is also in all of our electronics – it is used in making microchips. Gold is perhaps the MOST profitable of all of the minerals, but it is also the most difficult to trace. Because just a small amount of gold can be so valuable, it is easy to smuggle out of the country illegally – it is estimated that \$1.2 BILLION dollars’ worth of gold is smuggled out of Congo each year.

(click to reveal arrow and electronics) These minerals are found in every single electronic product sold. It is quite possible that the cell phone or iPod that’s in your pocket right now, or the computers and cameras that you have at home, have minerals from Congo in them.



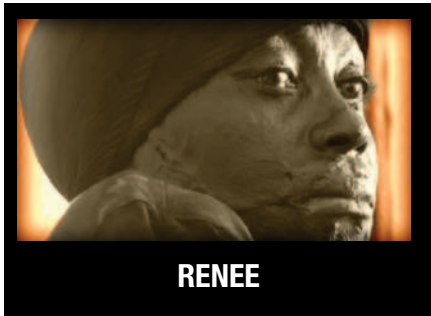
**Note to teachers: OPTIONAL SLIDE.** *This is a story of a woman JWW met on one of its trips to Congo. It is a difficult story to hear, and a difficult story to tell, but is often impactful. YOU know your students best – please feel free to omit this slide; if you do decide to use it, it is of course your decision whether or not to explain that Renee was raped by her attackers.*

Sometimes it feels overwhelming when we hear about all these statistics and facts – 5.4 million people killed, 45,000 people dying every day, hundreds of thousands of women attacked, millions more displaced time and again.

We’ve been exploring the importance of stories, and we’ll explore that a little bit more today as well. So today I want to tell you a story about one woman. Her name is Renee, and a team from Jewish World Watch met her in November 2009. This is her picture.

Renee woke up one morning to fire. Her village was being attacked by a rebel group called the FDLR – the leaders of the FDLR were actually responsible 16 years ago for the genocide that happened in Rwanda. They attacked her village and lit it on fire, and as Renee peeked out her window to see what was going on, she saw a soldier coming towards her house.

He forced himself into her house – she tried to hide her children. He tried to attack her, but she was able to fight with him. In the meantime, however, an older, bigger soldier made his way into the house. He pushed the first, younger soldier aside and asked him, “how is it that you can’t even overpower a woman?”



### RENEE SLIDE, CONTINUED...

Then he attacked (raped) Renee. She told the JWW team that he gave her a “judo chop” to the neck, and that she fell to the floor. More soldiers came in – five total – and helped him attack (rape) her.

As she was trying to recover, and trying to see what had happened to her children, Renee saw out of the window that another soldier was lighting matches. The first two wouldn’t strike, but the last one lit the house aflame.

She said that it all happened so fast – suddenly her house was engulfed in fire. In the smoke and in the confusion, she tried to grab her two children and run outside. Her oldest child, a boy of about 3, ran back into the house – she chased after him, but the house collapsed around them in flames.

This is the beginning of Renee’s story. What followed was weeks of wandering – Renee was so badly burned that she couldn’t even use her hands, so even if someone took pity on her and gave her food, she could not feed herself. Other villages were either afraid of her or attacked her – they were afraid that if they were found helping someone who escaped from the FDLR, they would be attacked.

After months of wandering, Renee found her way to the capital city of North Kivu in Congo, Goma, and to a hospital there. She had been there for five years, undergoing surgeries every few months to treat the damage done to her body from the attack, when the JWW team met her. She didn’t know what had happened to her children.

But here’s the important part of this story. Even though Renee was attacked, even though she lost her village, her home, and her family, even though she was burned so badly that she could not use her hands and even though she had suffered more than any of us could imagine – Renee is no victim.

Renee is, in every sense of the word, a survivor. She never asked the JWW team for money, for help paying for her surgeries, for food, for anything. Instead, despite her burns, despite her humiliation and despite her pain, she asked JWW to turn on the camera, to record her story, to bring it back to the US and to tell it to anyone who would listen, so that we would all rise up and do something about what was happening in Congo. So that what happened to Renee would never happen to another woman, another child, another person.

Never again.



The good news is that there is hope and a lot we can do to help the people of Congo! The people of Congo – like Renee – are survivors. They are strong, powerful people that are working on rebuilding their country, restoring their society and making their lives better and brighter for their children. We can help – we can work with them to make Congo the rich and beautiful country we all know it can be.

Jewish World Watch has gotten involved in Congo because we believe that, as a community, we cannot stand idly by as these atrocities occur. In our last meeting and for the next few weeks, we'll be learning together what we can do to help end the crisis in Congo – by joining the JWW Congo Now! campaign as trained activists!



One of the most important things we can do to help the people of Congo is to deal with the issue of conflict minerals.

Right now none of the electronics companies know where their minerals are coming from. So right now we have no way of knowing whether we are unintentionally buying products that are fueling the conflict and the horrible crimes that are being committed against innocent people.

The electronics companies need to hear from us, and hear that we demand conflict-free products, in which the whole supply chain of the minerals has been traced to make sure that at no point an armed group profited from the minerals in order to produce those products. The electronics industry has already admitted that putting the right checks and balances into place to make sure that their products are conflict free will cost only 1 more penny per product!

Would you be willing to pay 1 cent more for a cell phone, an iPod, or a laptop in order to make sure that it hasn't funded an armed group committing atrocities in Congo?

The most important thing we can do, right now, is to tell the electronics companies that we demand conflict free products! JWW can help us get in touch with the 21 largest electronics companies in the world – these are their logos. Here's what we can do.



Together, we can make a huge impact by advocating for this cause. We'll be learning more about advocacy in the next few weeks, but basically it means that we're going to stand up for a cause. In the context of Congo, it means we're going to tell the electronics companies that we want conflict free products, and we can do that in three ways:

(click) First, as individuals, we can sign a pledge saying that we would purchase conflict-free products if they became available.

(click) Second, as consumers, people that buy things, we can email the electronics companies through the JWW website and tell them that we want them to make conflict-free products available.

(click) And third, as community members, we can lead other members of our community – parents, siblings, friends and more – to sign the pledge, to email the electronics companies, and maybe even to pass a resolution at our synagogue/school's board that says that as a community we would choose conflict-free products when they become available.



We can also have an impact helping Congolese people on the ground! Jewish World Watch has taken a couple trips to Congo to meet with people working on the ground there and making a dramatic impact. In the next few weeks, we're going to learn about the local action we can take here, like ending the use of conflict minerals, and the incredible impact we can have globally by supporting projects in Congo.



From doctors working to heal people's bodies after they've been attacked,



To women working to raise crops together to pay for their own maternity care so that they can have healthy babies,



To women who have survived violence learning how to sew and tailor so that they can start a business for themselves,



the people of Congo are survivors looking to re-build their lives.  
And build a safe and secure community for many generations to come.  
We can do this, you can help.



(Our website – you can direct any questions you can not answer to the site)



Final Slide – Any questions?