EDUCATION KIT FOR TEACHERS:
PEACE IS POSSIBLE IN DARFUR

Introduction and Background of the Project

The Darfur Australia Network (DAN) is a not-for-profit community organisation aiming to raise awareness about the continuing tragedy in the Darfur region of Sudan, to assist in the resettlement of Darfuri refugees and to build solidarity between the Australian people and the people of Darfur.

As an extension of these aims, DAN has developed an education kit designed for upper primary and lower–middle secondary students to help them develop understandings and empathy about the situation in Darfur and, more broadly, to introduce them to the important concepts of global citizenship, cultural diversity, human rights, international conflict and refugees.

While the education kit provides a comprehensive and sequential unit of inquiry, it is designed to be flexible and teachers are encouraged to tailor it to suit the individual needs of their students.

It is intended that teachers will primarily teach the program themselves, but it may be possible to organise DAN volunteers to participate with students offering their expertise and perspectives during one or more classes and answering students' questions.

While the education kit includes the materials and resources required to run the program, the continued support of DAN in implementing classroom programs will also be offered.

Aims and Objectives of the Program

Aims

The main aim of the program is:
- To establish an understanding and awareness of the global community in which we live and to explore in depth what it means to be a global citizen.

This aim is underpinned by the development of important concepts:
- Acceptance of diversity
- Children's rights (human rights), responsibilities
- Violation of rights (the Darfur example) and
- Making a difference, social justice, social action, global community.

Objectives

Suggested teaching and learning experiences aim to lead to the development of the following understandings or 'big ideas' by the end of this unit of inquiry.

- We are all world citizens with common needs and important rights and responsibilities.
- Conflict can affect access to human rights.
- We are all connected in a global community and each have the power to contribute to our community in positive ways in order to promote social justice.

These central ideas are broken down into lines of inquiry or contributing ideas that students investigate within individual lessons. Each one makes up part of the central idea.

1. Although there is great diversity amongst children throughout the world, there are also many similarities, and some common needs.
2. All children throughout the world are entitled to a set of important universal rights.
3. Not all children have equal access to the set of universal rights.
4. In some countries, the rights of children are violated.
5. The conflict in Darfur affects children's access to their universal rights.
6. The ongoing conflict in Darfur has many serious consequences for children, families and communities.
7. We all have the ability, and as global citizens we have a responsibility, to help the world's children to achieve social justice.

During the teaching and learning experiences, students will:
- develop awareness of cultural diversity and by

extension, values such as tolerance and acceptance
- explore what it means to be human, with a specific focus on the child and on what rights and responsibilities we all share as humans and as children.
- gain an understanding of how violent conflict can be a trigger to rights violations, using the Darfur conflict as an example
- investigate ways to overcome rights violations
- explore what it means to be displaced from one's home and become a refugee and by extension nurture an understanding and tolerance for refugees living in Australia
- Engage in and encourage school, community and international engagement and action.

Education Kit for Teachers

This education kit is designed to provide teachers with an overview of the basic concepts surrounding the conflict in Darfur. We hope you will be able to use it to make teaching and learning about the crisis in Darfur as interesting and simple as possible and to answer specific student questions.

Much of the information provided in this education kit delves into greater detail than most students will require, however we believe that providing comprehensive background information will assist teachers to share knowledge with students more efficiently.

Teachers will appreciate how difficult it is to ensure statistics in a kit such as this are accurate and up-to-date. It is important to assist students to understand the difficulties involved. Firstly, in many cases it is not possible to measure some aspects and, secondly, while aspects might be measured and reported, there will often be widely divergent figures reported. For this reason, there will be examples within this kit where reports refer to different figures. The figures in themselves are not the important aspect of the kit, rather they are cited in order to highlight key concepts relating to the human rights and social justice issues being investigated in relation to the conflict in Darfur.

Students are however encouraged to conduct their own inquiries to establish the significant statistics.

This education kit covers the history of the conflict, the stakeholders and key principles involved. It will discuss:

- The Roots of the Conflict
- Rebel Groups
- African Union/United Nations Hybrid Operation in Darfur (UNAMID)
- The principle of 'Responsibility to Protect'
- Peacekeeping Operations and
- Genocide.

At times, discussion, videos and activities related to the crisis in Darfur may include information and images that are highly confronting. Teachers will need to exercise great sensitivity to each child's background experiences, current family circumstances and ability to understand and cope with issues surrounding neglect, violence, the killing of humans by other humans and other related issues.

If you have further questions this education kit does not address, please feel free to contact us and we will endeavour to provide you with additional resources.

Roots of the Conflict

Since 2003, the Darfur region of Western Sudan has been in conflict, involving the government of Sudan and its non-governmental military force known as the Janjaweed, and local indigenous African people.

While fighting started in retaliation to assaults on government targets by rebels and to suppress claims of regional neglect, it quickly escalated into large-scale attacks on civilian populations by government and allied militias, which is in violation of international law.

The conflict in Darfur has been simmering beneath the surface for decades. The roots of it are various, interrelated and complex:

1) The ecological decline of the region: As the Sahara crept farther southward due to desertification, nomadic herders from the upper northwest of Sudan began to encroach on the agriculturally rich area further south. Tensions increased as nomads and their herds of cattle and camels strayed onto local farms and used precious water supplies.
2) The social, economic and political marginalisation of the region and its people: None of the successive national governments in Khartoum, Sudan's capital, have ever made any effort to provide education and development to the Darfur region. This has been exacerbated by environmental problems such as drought. The persistent neglect of the development needs in Darfur has left a deep sense of exclusion and economic and political marginalisation among the people of the region.
3) The easy access to weapons: The influx of large quantities of modern weapons into Darfur from neighbouring countries, in particular from Chad and Libya since the 1970s, has allowed easy access to weaponry. Internal armed conflicts that erupted in Chad as well as the Chad-Libyan war in the 1980s have played a major role in inciting Darfuris to procure and accumulate large stockpiles of modern weapons. Easy access to weapons encouraged the proliferation of a hitherto unknown culture of large-scale violence and banditry in the region.

4) The deliberate destabilisation of the traditional structures of the region: In pursuit of its 'pro-Arab' policies, the government has delegated administrative powers and allocated land owned by Fur, Masaleet and other indigenous African groups of Darfur to the recently arrived nomadic groups, destroying the traditional structures of the region.

The land is a complex mix of people, and tribal affiliations have always been important.

There are more than thirty main tribes in Darfur and despite the fact that both Arabic and non-Arabic identities have always been more political and cultural than racial, due to centuries of co-existence and intermarriage, people identified themselves as either belonging to an Arabic or a non-Arabic tribe.

In pursuit of the Arabic expansionism, the Sudanese governments have supported and encouraged the cross-border immigration of Arabic nomads into Darfur, destroying the precariously balanced harmony between the tribes.

In 1995, the government embarked on a program, remarking the geographic boundaries in Darfur. This program was selectively implemented in areas inhabited by the Fur, Masaleet and other indigenous African groups in the West Darfur State. The then Governor of West Darfur State unilaterally decided to divide Dar Masaleet (Land of the Masaleet) in West Darfur into thirteen emirates, and granted six emirates to the nomad tribes in the area.

The government has also replaced the historical chieftain system and its traditional titles of Shartai (Mayor) and Sultan with a new system. It has appointed pro-government elements from the Arab groups as leaders giving them the title of Emir, replacing the old titles used by the Fur and Masaleet other indigenous African groups.

The government's 1995 decision, undertaken in complete disregard of the traditional methods for land distribution in Darfur, was one of the most devastating measures experienced by the people of Darfur in their recent history. It was followed by widespread violence and destruction of lives and livelihoods. The combination of these factors has led to the unprecedented culture of violence, racial hatred and aggression currently experienced by the people of the region.

At least 300,000 and possibly as many as 400,000 have died and another 2.5 million have been forced to flee their homes in the current five-year conflict. Around 4 million Darfuris currently depend on international aid for their daily survival, a situation the UN calls 'the worst humanitarian crisis in the world today.' Yet due to persistent fighting and deliberate obstruction by government officials and rebel groups, many humanitarian agencies are unable to access people in need of assistance.

The conflict now threatens security outside of Sudan, having spread to neighbouring Chad and the Central African Republic. It also affects a fragile peace brokered between North and South Sudan in 2005, following a 21-year civil war.

Rebel Groups

The rebel movement was split from the beginning between the Sudan Liberation Movement/Army (SLM/A) and the Justice and Equality Movement (JEM). The SLM/A has the backing of the Fur, the largest of the African Muslim tribes in Darfur, through the leadership of Abdul Wahid al-Nur, as well as significant backing from the Zaghawa and Masaleet tribes. Led by Khalil Ibrahim, JEM is a smaller, mostly Zaghawa operation made up of Islamists who were purged from the government in 1999.

Today, the Darfur rebel movement has splintered from two groups to more than fifteen, many of whom are little more than armed bandits.

THE ORIGINAL DARFUR REBEL MOVEMENT

The two groups fighting in Sudan's Darfur region – the Justice and Equality Movement (JEM) and the larger Sudan Liberation Army (SLA) – have very different ideological backgrounds.

The Sudanese Liberation Army (SLA)

The Sudanese Liberation Army (SLA) is backed by Eritrea. Until 2003, the group was known as the Darfur Liberation Front. Rebels in Darfur emerged in February 2003 under the name of Darfur Liberation Front. The Darfur Liberation Army announced no connection with the Southern rebels, but called in the middle of March 2003 for 'an understanding' with the opposition forces which fight the Islamist government in Khartoum.

In March 2003, the Darfur Liberation Front announced that it had downed a helicopter that was carrying an official in the province. Later that month, the Darfur Liberation Front announced that the movement would be called the Sudan Liberation Movement and the Sudan Liberation Army (SLM/SLA).

The Darfur Liberation Front was a secessionist organisation calling for the secession of the area of Darfur from Sudan. The SLM/A issued statements that it does not seek independence, but demands greater political autonomy and a more equitable share of resources from the central Sudanese authorities.

The Justice and Equality Movement (JEM)

The Justice and Equality Movement (JEM) is said to be backed by a Sudanese opposition leader, Hassan al-Turabi. In 1989, President Omar al-Bashir overthrew the

government of Sadeq al-Mahdi. The coup was backed by the National Islamic Front of Islamist leader Hassan al-Turabi. Mr Turabi became the leading ideologue of the new government and was seen as the power behind the throne.

In 1991, he organised an Arab Popular and Islamic Conference and became its Secretary-General. From this platform, Mr Turabi went out of his way to offer African Muslims from peripheral regions of Sudan – like Darfur – a means of obtaining a share of power. He recruited them into his movement, and gave them some prominence.

In 1999, Mr Turabi was involved in a showdown with President al-Bashir, when he introduced a bill into the national assembly reducing the powers of the presidency. Mr Bashir reacted by dissolving the assembly and declaring a state of emergency. He also purged Mr Turabi's supporters from the machinery of government. It was the African Muslims from Darfur that were removed at this time who went on to found JEM.

Other rebel groups

Other rebel groups in the region, some little more than armed bandits, only serve to complicate matters further, with varying levels of support and backing from other African leaders, or the people of Darfur.

THE EVOLUTION OF THE ORIGINAL REBEL GROUPS

On 8 April 2004, the first cease-fire agreement between the Darfur rebels and the government was signed in Chad, which allowed African Union observers into the region.

The Sudanese Liberation Army (SLA)

After the ceasefire, a split has happened between Nur, who controlled the political arm of the SLA and Minni Arcua Minnawi, who controlled the military arm of the rebel group and staged a rigged vote to gain control of the political arm.

On 7 November 2005 in Kenya, the Sudan Liberation Movement was permanently separated from the Sudan Liberation Army.

In May 2006, Minnawi signed a peace deal with Sudan, and he officially joined the government in Khartoum. Most of Minnawi's commanders deserted him when he left for Khartoum, although a small group that claims loyalty to Minnawi remain active in Darfur.

Meanwhile, Nur took refuge in Eritrea, and although he continued to command great respect among the Fur and started the Non-Signatory Faction (NSF) within the SLM, he lost most of his control over the rebel forces fighting

under the SLM name. Ahmed Abdel-Shafi took command of this faction, calling it SLM-Classic. In the past years, the SLM has splintered even further, with loose groupings like SLM-Unity and Group of 19 (G19) existing as umbrella organisations for what can largely be described as groups of armed bandits.

On 10 May 2008, JEM launched an armed attack on Omdurman, one of the three towns that form greater Khartoum. This was the first time that a rebel group has engaged government forces near the capital, marking an escalation in the Darfur conflict. In 2000, JEM leader Khalil Ibrahim Muhammad published *The Black Book: Imbalance of Power and Wealth in the Sudan*, which accused Arabs of having a disproportionate representation at the top levels of government and administration. The book was instrumental in mobilising Darfuri rebel resistance against the Government of Sudan.

Although JEM and SLA come from different ideological backgrounds they have managed to co-operate in their fight against the government and the Arab militia, the Janjaweed. But they have continued to maintain separate identities and this has led to tensions. While the Sudanese Liberation Army is a member of the National Democratic Alliance (NDA), the umbrella opposition organisation grouping, the Justice and Equality Movement is not.

UNAMID

The African Union/United Nations Hybrid Operation in Darfur (UNAMID) is a joint African Union/United Nations peace operation in Darfur, authorised by Security Council Resolution 1769, of 31 July 2007.

The mission has the protection of civilians as its core mandate, as well as contributing to security for humanitarian assistance, monitoring and verifying implementation of agreements, assisting an inclusive political process, contributing to the promotion of human rights and rule of law, and monitoring and reporting on the situation along the borders with Chad and the Central African Republic (CAR).

UNAMID is authorised to consist of up to 19,555 military personnel, including 360 military observers and liaison officers, and up to 6,432 police personnel. When fully deployed, it will comprise approximately 26,000 uniformed troops in Darfur, with another 5,000 or so civilian support personnel.

At full strength, UNAMID will be the largest mission ever deployed by the United Nations and will cost an estimated $2.6 billion per year, in addition to start-up costs. UN member states will fund the mission through the UN assessment scale.

The Sudanese government is obstructing deployment of the force by refusing to approve the list of countries contributing troops provided by the UN and AU, imposing restrictions on UNAMID flights, delaying the release of UNAMID equipment from Port Sudan and failing to provide sufficient land for bases in Darfur.

In December 2007, UNAMID took control of peacekeeping operations in Darfur from the previous African Union led peace operation, AMIS. But the transition from African Union peacekeepers to the new hybrid mission was largely ceremonial. The people of Darfur are still waiting for protection after five years of death, displacement, rape and broken promises.

Responsibility to Protect

The international community has embraced the right of civilians to be protected from genocide, war crimes, ethnic cleansing and crimes against humanity since the principle known as Responsibility to Protect (R2P) was adopted at the 2005 UN World Summit. The principle affirms that sovereign states have a primary responsibility to protect their own citizens. If the state is unable or unwilling to exercise this responsibility, the international community must act to help protect populations from these crimes.

Darfur is the first test case of the international community's commitment to this principle. The government of Sudan has demonstrated that it does not have the will to protect the people of Darfur. The international community must exercise its responsibility to protect the people of Darfur immediately.

Peacekeeping Operations

Traditionally, peacekeeping has been defined as 'a process where a group of lightly armed military personnel stood between two parties in a conflict who had agreed to a ceasefire'.

The conventional tenets guiding the process are impartiality, minimum use of force and acquiring the consent of involved parties. However, the nature and scope of conflict has changed since peacekeeping was first conceived. Whereas in the past, conflicts were mostly seen between two states (inter-state), today many conflicts happen between two or more groups in the same state (intra-state). At the same time, there has been increased hostility and targeting of civilians, and all involved parties are not following commonly accepted international conventions for conflict.

Contemporary peace operations today generally encompass a wide array of activities including peace making, and rebuilding.

Peacekeeping

Peacekeeping refers to traditional types of peace operations that fulfil several requirements:

- Consensual operation: Peacekeeping takes place after a ceasefire and implies the request or agreement of involved parties to an external intervention
- International conflict: Peacekeeping only takes place in a conflict between two or more states with a defined battlefield
- Respect for accepted laws of armed conflict by combatants
- Impartiality and minimum use of force: UN troops observe from the ground and report impartially on adherence to the ceasefire, troop withdrawal or other elements of the peace agreement.

Peacekeeping creates time and breathing space for diplomatic efforts to address the underlying causes of conflict. It is a diplomatic rather than a military solution. This operation type is considered as being first generation.

A new generation of peace operation

Initially intended to deal with dispute between two countries, modern conflicts are a complex mix: their roots may be essentially internal, but they are complicated by cross-border involvement, either by states or by economic interests and other non-state actors. As a result, the structure of peacekeeping missions has also changed.

Expanding purposes: Peace making, peace building or peace enforcement

Peacemaking addresses conflicts in progress, attempting to bring them to a halt, using the tools of diplomacy and mediation as well as punitive measures such as sanctions and, in extreme cases, military presence.

Peace building is a term of more recent origin that defines UN activities to establish the foundations of peace and provide the tools for building on those foundations. Peace building includes, but is not limited to, reintegrating former combatants into civilian society, security sector reform, strengthening the rule of law, improving respect for human rights, providing technical assistance for democratic development, promoting conflict resolution and reconciliation techniques. Community peace-building is about supporting community groups and civil society to promote peace through dialogue, mediation and addressing the root causes of conflict.

Genocide

The Genocide Convention was adopted by the United Nations General Assembly on 9 December 1948. The Convention entered into force on 12 January 1951.

More than 130 nations have ratified the Genocide Convention and over 70 nations have made provisions for the punishment of genocide in domestic criminal law.

The text of Article II of the Genocide Convention was included as a crime in Article 6 of the 1998 Rome Statute of the International Criminal Court.

Punishable Acts

The following are genocidal acts when committed as part of a policy to destroy, in whole or in part, a group's existence:

- **Killing members of the group** includes direct killing and actions causing death.
- **Causing serious bodily or mental harm** includes inflicting trauma on members of the group through widespread torture, rape, sexual violence, forced or coerced use of drugs, and mutilation.
- **Deliberately inflicting conditions of life calculated to destroy a group** includes the deliberate deprivation of resources needed for the group's physical survival, such as clean water, food, clothing, shelter or medical services. Deprivation of the means to sustain life can be imposed through confiscation of harvests, blockade of foodstuffs, detention in camps, forcible relocation or expulsion into deserts.
- **Prevention of births** includes involuntary sterilisation, forced abortion, prohibition of marriage, and long-term separation of men and women intended to prevent procreation.
- **Forcible transfer of children** may be imposed by direct force or by through fear of violence, duress, detention, psychological oppression or other methods of coercion. The Convention on the Rights of the Child defines children as persons under the age of 14 years.

Genocidal acts need not kill or cause the death of members of a group. Causing serious bodily or mental harm, prevention of births and transfer of children are acts of genocide when committed as part of a policy to destroy a group's existence. It's a crime to plan or incite genocide, even before killing starts, and to aid or abet genocide: Criminal acts include conspiracy, direct and public incitement, attempts to commit genocide, and complicity in genocide.

The law protects four groups – national, ethnical, racial or religious groups.

- A **national group** means a set of individuals whose identity is defined by a common country of nationality or national origin.
- An **ethnical group** is a set of individuals whose identity is defined by common cultural traditions, language or heritage.
- A **racial group** means a set of individuals whose identity is defined by physical characteristics.
- A **religious group** is a set of individuals whose identity is defined by common religious creeds, beliefs, doctrines, practices, or rituals.

Further resources for teachers

Teachers for Darfur

http://teachersfordarfur.blogspot.com/

An online community for teachers committed to teaching about Darfur.

Facing History

http://facinghistory.org/campus/reslib.nsf

Ideas for teaching about Darfur and other complex issues.

Oxfam's work in Darfur

http://www.oxfam.org.uk/oxfam_in_action/emergencies/darfur_chad.html

BBC

http://news.bbc.co.uk/1/hi/world/africa/3496731.stm

UN News Centre

http://www.un.org/apps/news/infocusRel.asp?infocusID=88&Body=Sudan&Body1