

Educational Study Guide



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Lesson Ideas

This resource is a collection of ideas from a few creative educators around the country who have found ways to incorporate the Lost Boys of Sudan story into their teaching. You may want to try these strategies out with your students or maybe reading about them will spark ideas of your own. If you have an approach for using *Lost Boys of Sudan* that you think other educators might enjoy hearing about, please email us at info@LostBoysFilm.com

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The Dinka

By Dr. Jok Madut Jok

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The Dinka belong to a larger group known as the Nilotics. Dinkaland lies in the province of Bahr el-Ghazal and extends east into the savanna and swamplands around Lake No and Bahr el-Jebel in Upper Nile province, approximately 500 miles south of Khartoum, the capital of Sudan.

The government whose center is located in the North is in the hands of Arabicized Muslims while the Dinka and the other South Sudanese view themselves as African. Sudan has experienced a long history of alien intrusion; first the Arabs, then the Turks, then the British colonial occupation, and finally the Arabs again after independence from Britain. All of them had their own interests at heart in controlling Dinkaland rather than the interest of the Dinka, and all have concentrated education, development and other services in the North to the total neglect of the South. This pattern of concentration of services in the North has continued since independence in 1956, resulting in southern rebellions and two North-South civil wars.

Over the twenty years of civil war, close to one million Dinka have died. Their current population is approximately three million out of Sudan's total estimated population of twenty-six million. The Dinka are the largest ethnic group in Sudan.



Cultural Relations: Cattle dominate almost all sectors of the Dinka economy, as they are also essential in acquiring and maintaining prestige, influence and political power in the community. The Dinka see their lives and those of their cattle inextricably intertwined. The centrality of cattle to Dinka culture has resulted in the cow serving as the most important element in their religious beliefs and practices as well as their social organization.

Shared economic resources, similarities in language and cultural norms, and myths of genealogical connection among all the different Dinka tribal groups create a sense of collective identity. This identity is built on the self-identification as “blacks” and “Africans” who are marginalized by “Arab” and “Muslims.” Their collective identity also depends on the cultural patterns that distinguish them from other “Africans.”

Settlements: Because much of Dinkaland is flat and susceptible to flooding, the Dinka tend to pack their villages to the few elevated areas, and therefore there is no particular order to the settlements. The elevated dirt roads

that were built during the colonial times, and which have historically connected the villages to the towns, have now given way to disrepair due to the war. Over the last two decades, movement of villages has also been prompted by war and population displacement. Large number of Dinka currently live in refugee camps inside Sudan as well as in the neighboring countries.

Subsistence: The Dinka economy can be characterized as standing on four main pillars. These are, in the order of their perceived importance: live-stock (especially cattle), agriculture, trading, and wild foods (including fishing, fruits, and wild nuts).

Commercial Activity: Apart from forming the staple foods for the rural folk, crops such as sorghum, groundnuts, sesame, and millet, which are grown in most areas of western Dinkaland, provide a medium of exchange for livestock, as well as for the acquisition of town items such as cloths, medicine, salt, and sugar.

Division of Labor: Division of labor among the Dinka is not very different from that of many other East African peoples. In general, women's work tends to occur around the homestead, i.e. managing the household, farming, and food production; while men's labor takes them farther away from home since much of it involves herding and feeding cattle. Women, in addition to sharing food production with men (they both grow crops and women do the weeding), are responsible for child care, preparing and serving the family meals, cleaning the homestead, and milking the cows. Men take primary responsibility for harvesting the sorghum.

Land Tenure: All the land in Dinka country is under communal ownership. It is free and individuals only own it through continual use. Hardly any disputes arise over land use as the territory is expansive and the population is distributed sparsely.

Kin Groups and Descent: The Dinka are patrilineal. The term *dhieth*, in its most general sense, refers to all kinds of relationships that can be established through blood lines. People establish blood relations by reference to clan names. Those who belong to the same clan are considered relatives no matter how distant from each other.

Marriage and Family: Marriage in Dinka is exogamic to any individuals with whom a blood relationship can be established on both male and female lines going back several generations. Traditionally, marriage is everyone's goal and having a family is regarded as the fulfillment of life. Dinka marriages are quite stable; the only ones that are terminated result from the failure of the woman to conceive.

Sociopolitical Organization: Dinka society is generally organized around sub-section (*wut*), clans (*dhieth*), family, or patrilineage (*mac thok*). While the clan is used to recognize blood relatives throughout Dinkaland, patrilineage dictates village structure. Although people who belong to different clans may share a village, the most common structure for people of a shared lineage is to

occupy their own village. Every clan has a headman known as *nhomgol*. These men are expected to exercise leadership roles in support of the sub-chief who oversees a section of Dinka.

Political Organization: The traditional Dinka political system is structured around the concept of clan headman. A collection of clans headed by clan leaders form a higher political body known as the sub-chief, and several sub-chiefs fall under the position of executive chief, who is the liaison between the government and the people.

Religion: The majority of Dinka practice traditional religions whose central theme is the worship of a high god through the totem, ancestral spirits, and a number of deities. The high god is called *nhialic* and he is the source of sustenance followed by *Deng* who is the most noteworthy of the lower gods and *Abuk* who is a female god. Dinka religious practice involve the sacrifices of animals at designated times of year such as the beginning of the rainy season, and blessing of the crops at the harvest.

Christianity now plays a vital role in the lives of many people, including the non-believers. The Dinka Christians currently number about 20%. This is because of the Islamic extremism in the North, and because of the increased church-related aid over the past decade.

Cultural Roots and the Invisible Bridge: A Perspective from the Dinka

By Francis M. Deng

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Two concepts have always guided me in my works on the Sudan and in my message to the Sudanese in the Diaspora: they are the metaphor of a tree with deep roots and the notion of an invisible bridge. A tree with deep roots, I argue, will withstand even a hurricane, while a tree with shallow roots can easily be knocked down, even by a light wind. Likewise, a person who moves away from home or country, and loses contact, whether physically, emotionally, or intellectually, is a person gone adrift, while the one who remains connected through the invisible bridge, albeit a state of mind, that allows a to and fro movement between the homebase and any destination away from home, maintains a degree of continuity and security.

Roots are where a person comes from: family, lineage, community, tribe, region and country. The invisible bridge means knowing one's identity and background: who you are, where you come from what in substantive terms that means, and how that reinforces and strengthens your efforts toward self-fulfillment, wherever you are and whatever you do. It is with these principles in mind that I offer a cultural heritage of the Dinka, with its values and institutions, as an example for our people, wherever they happen to be. It is my firm belief that all of the peoples of the South have a proud cultural heritage from which we can learn. I use the Dinka only as an example of what I believe is



widely shared among the peoples of the South, if not the Sudan in general and because I know the Dinka culture best. Although Sudanese societies may differ on details, to all of them, the family is the foundation of the culture and its value system. The main objective of the family is the continuity of the ancestral line. With respect to the Animist South, traditional religion does not promise a paradise to come after death. Although people believe in some form of life after death that conceptually projects this world into the hereafter, death for them is an end from which the only salvation is continuity through posterity. Ancestral continuity through the lineage implies a system of values that links the interest of every individual in the line to that of the collective interest of the lineage or the clan. This is a system that emphasizes unity and harmony despite, and perhaps because of, its inherent individualism, competitiveness, tensions and conflicts.

Central to the Dinka value system is a concept known as *cieng*, which literally means “to live together”, “to look after” or “to inhabit”. At the core of *cieng* are the ideals of human relations, family and community, dignity and integrity,

honor and respect, loyalty and piety and the power of the word. *Cieng* is opposed to coercion, and instead, encourages persuasion and cooperation.

Cieng has the sanctity of a moral order not only inherited from the ancestors, who had in turn received it from God, but is fortified and policed by them. Failure to adhere to its principles is not only disapproved of as antisocial, but more importantly, as a violation of the moral code that may invite a spiritual curse, illness and even death, depending on the gravity of the violation. Conversely, adherence to the ideals of *cieng* is expected to receive material and spiritual rewards.

Although *cieng* is a concept with roots in the heritage of the ancestors, it is largely an aspiration that is only partially adhered to and, indeed, is often negated. Hence, it can be improved upon including through innovation. So vital to the Dinka is *cieng* and the ideals it embodies that even in the modern context, it is always highlighted in discussions, conferences, and congresses to stipulate how people should conduct themselves in human affairs.

A related concept which confers social status on a person based on living up to the principles of *cieng* is *dheeng*, appropriately translatable as dignity. When a young man is initiated and moves from being a boy to being a man, he is said to have become *adheng*, a “gentleman”, with the attributes of *dheeng*. But *dheeng* is a word with multiple meanings - all positive and equally applicable to men and women. As a noun, it means nobility, beauty, handsomeness, elegance, charm, grace, gentleness, hospitality, generosity, good manners, discretion, and kindness. The social background of a person, his physical appearance, the way he walks, carries himself, talks, eats, or dresses, and the way he behaves toward fellow human beings, are all factors in determining his *dheeng*. *Ting adheng*, or *nyan adheng* mean respectively a woman or a girl who lives up to the principles of *dheeng*.

A final set of concepts crucial to the values of leadership and good governance includes: *dom*, establishing authoritative or legitimate control over a group, *muk*, maintaining and sustaining the group in accordance with the ideals of a good leader, and *guier*; improving the lot of the group by enhancing unity, harmony and prosperity. It is obvious that each of these concepts connotes the observance of the principles of *cieng* and *dheeng*. A chief establishes control and “holds” the land or the group, *dom* not only by the mere fact of wielding power and authority, but also by using his position wisely to ensure peace, security, and prosperity. The continuity or stability of that state of affairs is maintained through *muk*, which literally means “keeping,” a word also applied to child rearing, including handling, feeding, looking after, protecting, and raising. *Guier* goes a step further to imply improvement of the existing situation, whether through reconstruction or reform, the closest to development, in traditional thought, but with implicit cultural and moral values. These normative concepts are mutually reinforcing and cyclical in nature. When a chief has taken over the reins of legitimate and authoritative power (*dom*), has stabilized his benevolent control over the situation (*muk*), and has introduced reforms to ensure a constructive and stable leadership (*guier*), he is described as having

held (*dom*) the land to ensure security, stability and prosperity.

While the overriding value of ancestral continuity primarily through the male line favors men over women and elders over youth, the social norms associated with *cieng* and *dheeng*, apply equally to men and women, and to all age groups. The leadership goals of *dom*, *muk*, and *guier* also apply to women, albeit within the framework of their responsibilities as wives and mothers.

Traditionally, these cultural values were the pillars of a coherent, well integrated social order, whose overriding goals and legitimate means for pursuing them were well defined and accessible to all members of the community. While they represent an ideal towards which society should strive, and therefore provide a constructive tension that should encourage reform, they were adhered to despite their inherent inequities in generational and gender relations. Their coherence, strength and functionality have, however, been deeply affected and remain threatened by their inherent inequities, particularly in the context of modernizing change and threatened by the upheavals of war. They still provide guidelines for behavior in virtually all aspects of life, both private and public. Indeed, the indigenous cultural values and the normative concepts that promote them provide a basis for both building on tradition and reforming, especially with regard to generational and gender roles.

Glossary and Pronunciation Guide

<i>cieng</i> (chee-yeng)	n. or v. to live together in harmony, to look after or to in habit harmoniously
<i>dheeng</i> (th-ang ¹)	n. dignity
<i>dom</i> (dome)	v. to establish authoritative or legitimate control over a group
<i>guier</i> (goo-weer)	n. or v. to improve the lot of a group by enhancing unity, harmony and prosperity
<i>muk</i> (mook)	n. or v. to establish authoritative or legitimate control over a group

¹ “Th” in this instance has a hard sound as in the English, “that”, “this” or “the.”

Understanding Sudan: An Introduction

By Professor Michael Kevane

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People often think that understanding a foreign country requires a detailed knowledge of actors and events. That is not true. Humans everywhere understand the past and present through narratives. Understanding a foreign country requires knowing which narratives apply to a country, and which do not.

Sudan has three narratives. One is a story of how the British colonial rulers cultivated an elite group of urban, educated civil servants, who inherited in 1956 the arrogance of power that the British displayed during colonial rule. This elite wanted to make a Sudan in its own image—urban, Muslim, and Arabic-speaking. Over the almost 50 years since independence they have largely succeeded, despite internecine feuds.

A second narrative is the story of the slow and steady rise of Islamism. This word, “Islamism,” is used by many academics to label a variety of social movements in the Muslim world. These movements typically use the vocabulary of Islam to challenge current regimes. They de-legitimize regimes by contrasting their own version of Islam with that of the regime. They appeal to moral values, often regarding the behavior of women and dealings with non-Muslims, and historical grievances, often embracing a view of Western oppression of the Islamic world. The movements encourage a collective re-



membrance of a golden age of Islam that may be regained through inner spiritual struggle and outward political mobilization. In Sudan, the Islamist movement has been led by Hasan al-Turabi, and he shared power with Islamist military leaders following a coup d'état of 1989, until a falling out in 2000. In this narrative, the rise to power of the Islamists changed the once-hopeful course of Sudanese history. The Islamists summarily executed opponents and used secret torture chambers in “ghost houses” to ensure political survival. Before this, the story goes, political conflict in Sudan was a polite game played among members of the same family (see narrative number one), always with the probability of becoming a ‘civilized’ nation where violence was not part of the political process. After this, the political game became more typical of Africa and the Middle East: losers died, so maintaining power or acquiescing to power was the only way to stay alive. That fiction of a special Sudanese politeness was shattered, and warlordism was no longer inconceivable. In fact, by 2004 it was easy to identify a number of warlords, in the North and South of the country.

Southern Sudan is completely absent from the first two narratives, which treat the South as an afterthought, an inconvenient problem that had to be dealt with by both regimes. Southerners were not considered Sudanese. They were not part of the original elite, the British-appointed inheritors of power, nor were they Islamists, the Allah-anointed rightful rulers.

The third narrative takes the perspective of the South. Colonial and pre-colonial rule in the South was not the peaceful, benevolent period imagined by international aid workers and donors. Southerners were hunted, killed and enslaved by successions of northern potentates, and then were hunted and killed by British patrols as the region was “pacified”. The British then calmly returned Southerners to their place: subservient to the Arabs of Northern Sudan. Before and after independence, every promise made to the South was broken and – every resource they had of value was taken. The water of southern swamps was to be channeled away by the monstrous Jonglei canal, and the oil of southern savannahs was to be siphoned away by a pipeline to Port Sudan. There was no Sudanese state actor who thought, “Leave the South alone in a social environment of peace and justice, and let Southerners decide their own economic and political future, at a pace of their own choosing.” Force has been a constant in the South, and force has generated resistance. From the first barracks mutiny of 1955, through the Nuer-Dinka slaughters of 1998, to the warlord militias of the present, the people of Southern Sudan have been struggling to attain political freedom.

One of the interesting things about these three narratives is that foreigners and foreign powers have little role. It is a curious feature of modern Sudanese history that the dynamics are all narrated as internal. Of course, there have been foreign actors. One thinks of Rolf Steiner, a German mercenary who fought for the South. He was captured and condemned in a very public trial in Khartoum in 1971. Another notable foreigner involved in Sudan was Osama bin Laden. He operated his network from a base in Khartoum for many years during the 1990s. Foreign powers have also mattered. Libya helped organize an ill-fated coup attempt in 1971. The United States was best pals with the Sudanese military dictator Gaafar Nimeiri, who ruled from 1969 to 1985. That chumminess led to a major miscalculation on Nimeiri’s part. His ouster by his second-in-command, following a wave of massive popular demonstrations, was prompted in part by Nimeiri’s agreeing to help the United States (and line his pocket, quite probably) by allowing the transport of Falasha Jews out of Ethiopia to Israel, via Sudan. Each of these events merits a documentary film of its own, but they do not negate the absence of foreign involvement in the major dynamics of Sudanese history.

Another notable absence in the narratives is the Marxist dynamic of the spread of industrial capitalism and exploitation of a property-less proletariat. Industrial enterprises in Sudan have always been small. Sudan has never come close to the Satanic Mills of the European industrial revolution, where oppression and class consciousness were forged in the same crucible. A ‘labor aristocracy’ of railroad workers did at one time wield considerable influence, but their power and cohesion was crushed by the military. Moreover, the bulk of the population continues to farm as their forefathers did. While vast

areas of land were delimited for “mechanized” farming, this usually involved no more than a tractor to initially till the soil. The remainder of operations still had to be carried out by hand. A memorable shot from an earlier documentary entitled *Kafi’s Story*, about a young man from the Nuba Mountains seeking money to buy a dress for his bride, has Kafi walk away from his employer, down a lonely evening road as fields of sorghum sway in the wind, unharvested. Sometimes the wars of Sudan are interpreted as inevitable conflicts over scarce resources, in the Marxist vein. But there is little evidence to support this view. The violence that shattered the peace of the Nuba Mountains, of Southern Sudan, and of Darfur, was incited and directed by urban elites.

For many years, Sudanese secondary school students read *Cry the Beloved Country*, Alan Paton’s beautiful novel of redemption set in his native South Africa. The students imagined themselves to be closer to South Africa, brutalized by apartheid, than to their own country. When academics speak of nationalism and nation-building, they point to the shared personal narratives, often fictionalized in novels, that make a people an “imagined community.” These tales of exodus, triumph, virtue and vice worm their way into the minds of children. An inability to collectively share the tales fuels anxiety and even rage. The meeting of strangers is marked by the absence of common ground, and trust and understanding has to be forged anew. Three narratives, I have suggested, are competing for the imaginations of the Sudanese. Whether Northerners will ever embrace a story that puts Southerners at the center of the stage remains to be seen; the history of the United States, though, offers food for thought: gradual acceptance of the centrality of slavery and the uniqueness of the African-American experience in forging the country, yet little progress in bringing the Native American experience into the common heritage.

For further reading, some of the following are recommended.

1. Millard Burr and Robert O. Collins, *Requiem for the Sudan : war, drought, and disaster relief on the Nile* (Boulder, Colo.: Westview Press, 1995) xiv, 385
2. Alexander De Waal, *Famine that kills : Darfur, Sudan, 1984-1985, Oxford studies in African affairs* (Oxford [England] New York: Clarendon Press; Oxford University Press, 1989) x, 258
3. Francis Mading Deng, *War of visions : conflict of identities in the Sudan* (Washington, D.C.: Brookings Institution, 1995) ix, 577
4. Sondra Hale, *Gender politics in Sudan : Islamism, socialism, and the state* (Boulder, Colo.: Westview Press, 1996) xv, 294.
5. Abd All ah Al i Ibrahim, *Assaulting with words : popular discourse and the bridle of shariah, Series in Islam and society in Africa* (Evanston, Ill.: Northwestern University Press, 1994) xiii, 208.
6. Douglas Hamilton Johnson, *The root causes of Sudan’s civil wars, African issues* (Bloomington: Indiana University Press, 2003) xx, 234.
7. Jok Madut Jok, *War and slavery in Sudan, The ethnography of political violence* (Philadelphia: University of Pennsylvania Press, 2001) 211.

8. David Keen, *The benefits of famine : a political economy of famine and relief in southwestern Sudan, 1983-1989* (Princeton, N.J.: Princeton University Press, 1994) xvi, 289.
9. C. A. E. Lea, M. W. Daly, *On trek in Kordofan : the diaries of a British district officer in the Sudan, 1931-1933*, *Oriental and African archives* ; 2 (Oxford: Oxford University Press for the British Academy, 1994) ix, 304 , [12] of plates.
10. Ann Mosely Lesch, *The Sudan : contested national identities, Indiana series in Middle East studies* (Bloomington Oxford, UK: Indiana University Press ; J. Currey, 1998) xii, 299.
11. Richard Lobban, Robert S. Kramer, and Carolyn Fluehr-Lobban, *Historical dictionary of the Sudan, African historical dictionaries* ; no. 85, 3rd ed. (Lanham, Md.: Scarecrow Press, 2002) cviii, 396.
12. Donald Petterson, *Inside Sudan : Political Islam, conflict, and catastrophe* (Boulder, Colo.: Westview Press, 1999) xiii, 209.
13. Eve Troutt Powell, *A different shade of colonialism Egypt, Great Britain, and the mastery of the Sudan, Colonialisms* ; 2 (Berkeley: University of California Press, 2003) xi, 260.
14. Jemera Rone and Human Rights Watch, *Sudan, oil, and human rights* (New York: Human Rights Watch, 2003) 754.
15. Heather J. Sharkey, *Living with colonialism : nationalism and culture in the Anglo-Egyptian Sudan, Colonialisms* ; 3 (Berkeley: University of California Press, 2003) xiii, 232.
16. Ahmad Alawad Sikainga, *Slaves into workers : emancipation and labor in Colonial Sudan, Modern Middle East series* ; no. 18, 1st ed. (Austin: University of Texas Press, 1996) xvii, 276.
17. A. M. Simone, *In whose image? : political Islam and urban practices in Sudan* (Chicago: University of Chicago Press, 1994) ix, 273.
18. Jay Spaulding and Stephanie Beswick, *White Nile, black blood : war, leadership, and ethnicity from Khartoum to Kampala* (Lawrenceville, NJ: Red Sea Press, 2000) xxviii, 336.
19. Endre Stiansen and Michael Kevane, *Kordofan invaded : peripheral incorporation and social transformation in Islamic Africa, Social, economic, and political studies of the Middle East and Asia*, v. 63 (Leiden ; Boston: Brill, 1998) x, 303.
20. Gabriel Warburg, *Islam, sectarianism and politics in Sudan since the Mahdiya* (London: C. Hurst, 2003) xvii, 252.

Genocide

By Jerry Fowler

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U.S. Holocaust Memorial Museum

In April 1941, a Jewish refugee named Raphael Lemkin arrived by boat in Washington state. He had fled his native Poland when the Nazis invaded in September 1939, reaching the United States only after stops in Lithuania and Sweden, and a grueling train trip across Siberia's vast reaches. For him, America meant safety. But his parents and most of his family remained behind.

Two months after Lemkin made it to the U.S., Nazi Germany invaded the Soviet Union. Mobile killing squads followed behind the front lines, systematically murdering Jews, Roma (Gypsies) and political enemies. The massacres moved British Prime Minister Winston Churchill to comment, "We are in the presence of a crime without a name."

Already familiar with the Ottoman campaign of murder and deportation against the Armenians that began in 1915, Lemkin understood the murderous implications of Nazi ideology much sooner than most of his contemporaries. He believed that if he could give that crime a name, it would be easier for people to understand what was happening in Nazi-occupied Europe. So he created the word genocide, by combining the Greek word for tribe or race (geno-) with the Latin word for killing (-cide). By genocide, he meant "a coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups, with the aim of annihilating the groups themselves."



The United Nations Genocide Convention

After World War II ended, Lemkin returned to Europe and learned the worst – his parents and most of the rest of his family had perished in what we today call the Holocaust. He concluded that one way he could honor their memory was to push tirelessly for an international treaty against genocide. His efforts succeeded in 1948, with the adoption of the United Nations Convention for the Prevention and Punishment of the Crime of Genocide.

The Convention defines genocide as certain acts, when committed "with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such." The specified acts are (a) "killing" group members; (b) "causing serious bodily or mental harm" to group members; (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”; and (e) “forcibly transferring children of the group to another group.”

The specified acts go beyond the direct murder of group members, but the focus remains on a group’s physical destruction. The destruction of a group’s cultural identity, such as by suppression of its religion or language, is not included in the treaty. That type of destruction is sometimes referred to as “cultural genocide” or “ethnocide.”

When the former Yugoslavia disintegrated in the early 1990s, the term “ethnic cleansing” gained currency. Popularly understood as the elimination of a targeted group from a specific territory, it does not have a precise legal meaning and it may or may not involve genocide. For example, mass deportation of group members without loss of life might “cleanse” a territory, but it would not be genocide under the Convention. On the other hand, if the campaign of “ethnic cleansing” includes killing group members, deporting them to a location where harsh conditions are calculated to bring about the group’s physical destruction or any of the other acts listed in the Convention (committed with the requisite intent), then it would be genocide.

Definitional Issues

The Convention was the product of compromise among sovereign states, and its definition of genocide has been widely criticized for being both too narrow and too broad. For example, political and socio-economic groups are not protected. On the other hand, the Convention’s application to the intent to destroy a protected group “in part” begs the question of what constitutes a sufficient part. There is broad agreement that the part must be “substantial,” in either quantitative or qualitative terms. But beyond that, what the definition requires is impossible to specify.

Even determining what constitutes “a national, ethnical, racial or religious group” can be difficult. The 1994 campaign by extremist members of Rwanda’s Hutu majority to wipe out the Tutsi minority, resulting in the deaths of as much as three-quarters of Rwanda’s Tutsi population, is a clear cut case of genocide. But on examination it is not clear what kind of groups, exactly, the Hutu and Tutsi are. Within Rwandan society, they are thought of as “ethnic” groups. Yet they do not differ in characteristics, such as language and culture, generally considered to set one ethnic group apart from another. One approach is that the subjective belief by perpetrators (and/or victims) that the groups are ethnic groups is enough to satisfy the Convention’s requirements. An alternative approach is that it is enough that the differentiation of the groups in the society is stable over time, as would be the case with ethnic groups.

Punishment of the Crime of Genocide

The Convention specifies that perpetrators can be tried by courts in the country on whose territory genocide was committed or by an international tribunal. The reference to an international tribunal was theoretical until the 1990s, when the UN Security Council created “ad hoc” tribunals to try geno-

cide and other serious international crimes committed in the former Yugoslavia and Rwanda. On 1 July 2002, a permanent International Criminal Court (ICC) was established to have jurisdiction from that date forward over genocide and other serious international crimes. The ICC can only act, however, with regard to crimes committed on the territory or by the nationals of countries that have accepted its jurisdiction, or when requested to act by the United Nations Security Council. In principle, the crime of genocide also is subject to “universal jurisdiction,” meaning that any nation’s courts can try alleged perpetrators, without regard to connections such as territory or nationality.

Prevention of Genocide

Though the Convention speaks of preventing genocide, the history is largely one of failure. Most notoriously, when the Rwanda genocide began in April 1994, the UN Security Council voted to withdraw most of the UN peace-keeping force that already was on the ground. By way of contrast, the United States government cited “indicators of genocide” against Kosovar Albanians as one of the justifications for launching an air war against Yugoslavia in 1999.

In September 2004, the U.S. government determined that genocide has occurred in Sudan’s western region of Darfur, where tens of thousands of civilians have been killed and well over one million driven from their homes. The crisis in Darfur follows on decades of human destruction in the South of the country, which saw some 2 million perish and many millions more displaced, including the “lost boys.”

The U.S. determination did not immediately spark a vigorous international response to the Sudanese crisis. Rather, a contest erupted over whether the U.S. had correctly applied the Genocide Convention’s problematic definition. Meanwhile, civilians in Darfur continued to die.

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35 Million Displaced People

By Erin Patrick

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The Lost Boys fled their homeland of Southern Sudan more than 15 years ago. That conflict, between the Sudanese government and a rebel groups called the Sudan People's Liberation Movement, is now in the midst of a peace process that many people believe will end the fighting there for good. However, just as the war in the south appears close to resolution, another major conflict has broken out in the far west of Sudan, in a province called Darfur. But even as horrible as the situation in Sudan continues to be, it is by no means the only area of the world where people are forced to flee their homes in search of safety elsewhere. There were approximately 17,000 Lost Boys – but they are only a tiny part of the estimated 35 million displaced people in the world today.

What are “displaced people?”

The majority of people who are displaced fall into one of two categories: refugees or internally displaced people (also called “IDPs”).

Refugees are people who, in order to escape conflict or persecution, have fled across an international border (as the Lost Boys fled to Kenya, for example). Once across a border, they seek and generally receive the assistance and protection of the United Nations, through its refugee agency called the UN High Commissioner for Refugees (UNHCR). UNHCR responds as quickly as possible to new instances of refugees anywhere in the world. It establishes refugee camps in which inhabitants are fed, sheltered, provided with health care and other fundamentals and generally taken care of until they are able to return home or until another permanent solution is found for them – like being resettled in a new country. Unfortunately, hundreds of thousands of refugees (including the Lost Boys) end up staying in camps for years, even though the goal of the camp system is to provide emergency protection and assistance and help refugees to safely and voluntarily return home as soon as possible.



Internally displaced people, or IDPs, flee their homes and villages for reasons very similar to refugees – conflict or persecution. Unlike refugees, however, instead of crossing an international border, they stay within their home country. There are many reasons why IDPs may choose to stay in their home country: voluntarily (to remain close to family, to farms, etc.); because

they are too frightened to cross a border; because their own government will not allow them to leave; or because they are prevented from crossing by authorities on the other side of the border. There is no fixed UN agency similar to UNHCR that protects and assists internally displaced people – instead, each IDP crisis is managed in a different way, often causing confusion and generally meaning that IDPs do not benefit from the international system in the same way as refugees.

How do conflicts cause displacement?

Historically, those fighting wars were supposed to do everything they could to avoid harming civilians. More recently, however, this rule has been broken with increasing frequency. And more worryingly, civilians are now often the targets of the wars themselves – because of their race, religion or ancestry, because those fighting want to take over land or resources, because they are thought to support an enemy, or for no reason at all other than pure destruction and evil. Particularly in poor countries with weak governments, civilians that have become the targets of conflict often have little alternative but to flee. Sometimes they go far away and stay for long periods of time – this was the case for many Afghan refugees in Pakistan and Iran, as well as for the Lost Boys. Other times, as in Colombia, people may flee somewhere closer and come home when they think their attackers have left. Too often, they have to repeat the process over and over, as conflicts continue over years or even decades.

How many displaced people are there? Where are the major populations? What are the trends?

In 2004, according to the US Committee for Refugees, there were just under 12 million refugees and 23.6 million internally displaced people throughout the world. The majority of the displaced – both refugees and IDPs – are found in Africa. In fact, Africa hosts more IDPs than all other continents combined. Civilians fleeing violent, long-standing conflicts in Sudan, the Democratic Republic of the Congo, Uganda, and throughout West Africa account for the majority of Africa's displaced.

But displacement is not limited only to Africa. The war in Colombia has uprooted nearly three million people, and there are still tens of thousands of people displaced from the wars in the Balkans – even almost ten years later. Though more than two million Afghan refugees have returned to Afghanistan, there are still more than one million left in Iran and Pakistan. And there are smaller – but no less desperate – refugee and IDP populations in almost all regions of the world: Russia, Turkey, Iraq, India, Indonesia, Southeast Asia, and others.

In the last decade, while the number of refugees has been slowly declining, the number of IDPs has greatly increased. There are various reasons for this trend. First of all, the majority of post-Cold War conflicts have tended to be internal conflicts rather than wars between states – the wars in the Balkans, for example, rather than the war between Vietnam and the US. When conflicts

arise within a state, it is much more likely that people fleeing the conflict will stay within that state, though fleeing to a region where they feel safer. But it is also true that countries neighboring conflicts, or countries that have in the past welcomed refugees from far-away wars, are becoming less willing to allow people to cross their borders. This reluctance is tied to a variety of concerns, mostly associated with cost and security issues.

As the number of displaced people continues to increase, how will poor and war-ravaged countries be able to cope? Should the U.S., for example, continue to take in more people like the Lost Boys, or should the displaced stay in camps until there is peace in their home countries? Do the U.S. and other wealthy countries have the responsibility to help those who cannot help themselves, or must the governments or rebel groups fighting the wars be held accountable for the consequences – including displaced civilians? The United States has traditionally resettled more refugees each year than all other countries in the world combined. In recent years, however, resettlement in the U.S. has declined dramatically. As the resettlement program – along with nearly all other immigration programs – is revamped in the wake of the September 11th terrorist attacks, it is important to keep in mind that refugees like the Lost Boys are not the only people that benefit from refugee resettlement. Because of the program, American citizens themselves benefit enormously from the chance to learn from and work or go to school with people from all over the world, with vastly different life experiences – a key cornerstone of the American story.

Christianity and Southern Sudanese in the United States

By Dianna J. Shandy

© Dianna J. Shandy, Department of Anthropology, Macalester College

This paper explores the socio-political role of Christianity within the refugee resettlement process of Southern Sudanese in the United States. It focuses on how cultural constructions of Christians affect the nature and quality of engagement between Sudanese and American Christians. In addition, it probes the ways secular social scientists (and by extension human services providers) relate to belief systems and matters of faith among the populations with whom they work; in so doing, it highlights the need for more attention to the study of Sudanese Christianity as an indigenized belief system that helps forced migrants cope with extreme and rapid social change.

Since the early 1990s, more than 20,000 Sudanese refugees have been resettled in the United States, with about a fifth of that population constituting the so-called “Lost Boys.” One facet of the protracted conflict in Sudan is Muslim-Christian religious strife. It is impossible to disentangle the threads of religion, ethnicity, and control over resources, including oil, which feed the current civil war. Nonetheless, the politicization of religious identity in Sudan is vital to how the crisis and the refugee flows it generates are perceived internationally.



This paper outlines four points of articulation between religion and the experiences of Southern Sudanese forced migrants. First, religious identity feeds the politics of difference in Sudan and legitimates the position of those seeking refugee status in ways that fleeing hunger, destruction of the means of livelihood, and other results of civil war simply do not. Framing asylum claims in the language of religious persecution allows Southern Sudanese to make their experience meaningful to representatives of the international refugee regime.

Second, a Christian religious identity links Southern Sudanese to a wider international community. These ties are significant in their ability to leverage international support for resources directed towards Sudan and Southerners' quest for political autonomy. Persecution of Christians, oil, and allegations of slavery in Sudan are all issues that generate broad-based domestic constituencies in the U.S. (Pettersen 1999).

Third, in addition to its bridge-building capacity connecting Southern Sudan to a global community of Christians, constructing a common Christian identity creates an idiom of kinship that has the potential to unite disparate

ethnic groups and sub-groups within and across ethnicities in Sudan. However, the converse may also be true, and the politicization of religious identities within Christianity may fuel social divisions.

And fourth, among Sudanese refugees in the United States, Christian identity serves as a means of social reconstruction. From the moment refugees are met at the airport by their sponsoring agency, religious institutions manage their integration into the host society. In the U.S. many of the voluntary agencies that contract with the U.S. government to implement its refugee resettlement program are Christian-based, including Lutheran Social Services and the YMCA. While these programs are obliged to and reportedly do operate along secular lines, Christian churches and congregations act as sponsors, and volunteers are often recruited within these bodies to assist in easing refugees' transition to the U.S. These volunteers are vital to the resettlement experience, as they are the ones who familiarize individual refugees with the essentials of daily life.

Constructing Christians

Churches in the United States emerge as a key venue for the incorporation of refugees into U.S. society. Sudanese encounter cultural as well as spiritual Christian norms upon arriving in the U.S. Two key features of American Christianity that Sudanese appear to be tapping into are voluntarism and denominationalism. American churchgoers can express disappointment over both regular attendance and what I call "denominational drift." One American woman observed, "Sudanese jump ship for promises of aid from somewhere else. And Americans feel burnt when this happens." Another woman described this in poignant detail when she recounted the abrupt departure of a Sudanese family whom she had befriended over several years. One day, without alerting anyone, the family loaded their minivan with some of their belongings and left. The woman later heard through church channels that this family had become involved with a church of a different denomination in another state. One of the factors feeding into denominational drift has been the way Sudanese pastors who ministered to congregations in Africa frequently have found their credentials and achievements devalued in the U.S. Ironically, by virtue of being Christian, they were denied opportunities for education in Sudan. Due to limited education, they are prevented from accessing pastoral training in the U.S.

Secular Study of the Sacred

One final aim of this paper is to broach the ways in which secular social scientists (and others) relate to matters of religion among their "study populations" and to prompt dialogue on this subject.

Taking anthropology as a case in point within the social sciences, one can observe that all religions are not viewed equally. For instance, an anthropologist is more likely to assume a culturally relativistic stance when talking about magic than Mormonism. It is telling that in a recent poll of college faculty in the United States, more than three out of five anthropologists claimed no

religion at all, making them the highest percentage among faculty of non-believers (Wagner 1997:95). These religious views shape research agendas. The research emphasis, particularly on Christianity, remains on religion as an encroaching ideology or tool of oppression rather than on the ways in which formerly colonized peoples have made it their own.

This article interrogates religion as a socio-political category, but has not treated Southern Sudanese Christianity as a belief system that has some relationship to American Christianity, but being culturally based, is not identical with it. Additional research is needed to understand the ways Sudanese populations have made Christianity their own. This relates to a larger research agenda in which spirituality and religion assume a more central role in understanding the experiences of forced migrants and the ways they make sense of their experiences of displacement (Gozdziak and Shandy 2002).

Conclusion

Clearly, Southern Sudanese lives in America intersect with and are constituted in relation to Christianity in multiple ways: from the politicization of religious identity in Sudan; to their religious affiliation that renders their situation noticeable to a U.S. constituency; to the agencies brokering their U.S. resettlement; to the community support offered to support official resettlement initiatives. Religion in both a socio-political and an affective sense, is therefore a thread woven throughout the depth and breadth of Southern Sudanese refugees' experiences.

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Melting in to America's Complex History of Race

By Charles Mudede

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and Adjunct Professor for Pacific Lutheran University

In the early 70s, Mudede and his parents left Rhodesia, which was then in the middle of a war, to live in the U.S. His family lived in predominately black neighborhoods in Nashville, Tennessee and Washington D.C. In 1981, Mudede returned with his family to his newly independent country, now called Zimbabwe, and lived there for 8 years before returning to the U.S., in 1989. Mudede still considers himself to be an African immigrant.

I shall begin by pointing out that what distinguishes whites and blacks from other Americans of color (Asian Americans, Chicanos) is that, culturally, both have relatively weak bonds with their old worlds (Europe, Africa). By the system of the melting pot, ethnic Europeans were thoroughly transformed (without coercion) into one race, white; and by the system of American slavery, ethnic Africans were even more thoroughly transformed (with coercion) into a new race, black. So, Europeans who came into America during the late 19th century encountered what they had to become: white Americans; and black Africans and West Indians who have come to America since the passage of the Immigration Reform Act in 1965 (the law that abolished “national origins quotas that favored European immigrants”) have encountered what they can become: black Americans. But this is where the problem starts.



The situation for Sudanese refugees and other African immigrants of the late 20th and early 21st century such as myself is this: Becoming a black American does not have the same benefits that becoming a white American did for Europeans in the late 19th and early 20th century. Indeed, the transformation from ethnic European to white American is the model for what sociologists call “upward assimilation,” which is the “assimilation into mainstream middle-class America with acculturation, deliberately adopting the middle-class values and ways of life.... Researchers have cited early European immigrants as an example.” (Population Research Institute). Unlike some Latin American and Asian immigrants of today, black Africans (and especially Sudanese immigrants, who, as Santino Majok Chur in the documentary *Lost Boys of Sudan* points out, are much blacker than most black Americans) don’t stand a chance of becoming white and having greater access to the institutions and connections that support upward mobility. What a black African can become is the other type of traditional American: black American. However, the transformation of black African into

a black American is called, in sociological terms, “downward assimilation,” a process by which new immigrants are absorbed into “impoverished, generally nonwhite, urban groups whose members display adversarial stances toward mainstream behaviors, including the devaluation of education and diminished expectations” (Center for Migration Studies of New York).

Often, black Africans choose to retain their original identities rather than identifying themselves with African Americans. It is in this spirit that the old man near the beginning of the documentary advises the group of young men who are departing for the United States not to wear baggy clothes, and to stick close to their culture. It was also in this spirit that as a boy attending American schools my parents encouraged me to dress and speak distinctly African and not adopt American fashions and slang. For my parents, and the immigrant parents of today, this was a mechanism for surviving in racist America.

As studies have shown, particularly in the area of West Indian immigration, the maintenance of ethnic accents, appearance, and practices improves employment opportunities—a white American in a managerial position is more likely to hire a black immigrant before they hire a black American. In the case of black Africans, the reason for this is, one, an immigrant from a desperately poor country will not openly complain about low wages or difficult working conditions. Whatever they are paid (just below or above the minimum wage), it is still considerably higher than what they would earn for comparable work in Africa. Secondly, there isn’t a direct history of conflict between white Americans and black Africans, and as such the working relationship between the two groups is not stressed or burdened by what is often described as 400 years of resistance and repression. (The scene of Peter Dut eating lunch with his white boss and coworker in a park on a sunny Houston day clearly demonstrates this.)

True, Africans understand that black Americans were stolen from Africa and brought to America by the distant ancestors of some white Americans, but, ultimately, this understanding is so abstract and vague that it has almost no value in emotional terms (Which Africans were taken? What tribe? What century?). What is directly felt for black Africans is Europe’s colonization and exploitation of Africa in the 19th and 20th centuries, not America’s slave trade in the 17th century. For example, in my particular case, the tension has been with white Africans (as we share a long and bloody past) and not with white Americans (as I’m still in the process of developing a history with them).

Black Africans are aware of and often have brushes with American racism. They are also aware of the fact that the harsh realities that exist for urban black Americans are not self-imposed or the product of “a culture of poverty,” but imposed by others over a very long and complicated history. And, for the most part, black Africans would prefer to improve their relationship with black Americans. Black American music, athletes, and movies are hugely popular in Africa. But the two big obstacles to building these relationships are: one, a fact of black American poverty is crime, which black Africans experience directly because they are usually resettled in poor, black urban neighborhoods that are badly policed; and two, because of globalization black Africans

know more about black Americans than black Americans know about black Africans. Americans in general know little about the world outside of their country's border, and for many black Americans, who are educated in underfunded public schools, this ignorance is even more pronounced. These factors coupled with the frequently harsh economic realities of being a black American produce a seemingly insurmountable gulf between the groups. It should be said, however, for obvious reasons, the distance between middle-class black Americans and black Africans is not so dramatic.

Shortly after arriving in the United States, as my parents did in the early 70s, Africans realize "what is what," as my mother used to say at the dinner table when the discussion invariably turned to the inexhaustible subject of how to survive in America. Generally, what we determined was this: white Americans have the money and power and black Americans don't. If you want to work in this country then you have to get along with white people. "You can't be their enemy, even if you don't like them," my father would say. The rule for survival was don't threaten their views or way of life, attend their parties, listen to their stories, and pray with them.

Peter Nyarol Dut is a perfect example of the kind of upward mobility that is accessible to black African immigrants. He retains his Africaness, socializes with suburban white teenagers in Kansas City, and deliberately attends a prosperous white high school. He is friendly to whites—who in turn are friendly to him. And it pays off - he completes high school and faces what is certainly a very bright future.

The Plight of Refugees Around the World

By Representative Zoe Lofgren, CA-16

Imagine being eight years old running in the middle of the night to escape rebels trying to kill your family and burn down your village. Imagine watching your father being murdered before your eyes just as you barely escape your own death. Imagine ending up in what appears to be a safer foreign country only to learn later that your mother disappears as she attempts to find food and shelter. Imagine being sent to an international refugee camp never knowing where you will go, what you will do, or who will take care of you. All the while, you wonder why this is happening to you as you end each day all alone hoping your mother returns.

This is the plight of thousands of children around the world.

Although these distressing, but very real stories of children always elicit the strongest responses, there are millions of adult refugees who suffer similar fates that often go ignored. Many experience similar horrifying fates through no fault of their own often caught up between warring government factions or militant forces trying to gain power. Others simply try to exercise basic human or political rights we take for granted in this country – the right to vote, the right to print a private newspaper without government control like a local community or school paper, the *L.A. Times*, or the *New York Times*. Some simply

want to write an essay just like this one and post it on a private internet website without being arrested.



Today, there are over 11 million refugees worldwide who have fled their countries, 23 million internally displaced persons, and another 5,000 unaccompanied children detained upon arrival in the United States. As Americans in a nation with so many resources and opportunities, we have a moral responsibility to uphold a strong refugee program that provides the inspiration these refugees need to stand

up to oppression around the world. We must set an international example for other nations to follow.

As a member of Congress, I take the moral responsibility to help refugees very seriously. I work closely with my colleagues as a co-chair of the Refugee Caucus and as a member of the Judiciary and Homeland Security Committees that have jurisdiction over refugees. I work to ensure that the U.S. provides humanitarian assistance to refugees and that, as a leader for freedom around the world, the U.S. helps to prevent new refugee and internally dis-

placed populations while making it safe for refugees to return home. In those cases where returning home is impossible, we work to resettle refugees in the U.S.

As an American with the right to vote or a high school student about to become a voter, you too have a moral responsibility to help refugees by ensuring that your representatives in government uphold a robust US refugee program. I hope you take that responsibility as seriously as I do.

Refugee Resettlement Overview

By The International Rescue Committee (IRC) Resettlement Department

There are an estimated 17 million refugees worldwide. Refugees have fled persecution and conflict in their home countries and, for most, the only options are to remain in refugee camps or live with an uncertain future in the countries to which they fled.¹ However, for a number of refugees there is another option: permanent resettlement in the United States. Each year approximately 50,000 refugees from around the world are admitted under the United States Refugee Resettlement Program to begin new lives in the US.

The refugee process starts overseas: to become eligible for admission through the U.S. Refugee Program, a refugee must be referred to the program through the United Nations High Commissioner for Refugees (UNHCR) or a U.S. embassy. Refugees receive referral to the program by being part of a group of special interest to the United States, such as the Lost Boys of Sudan, or by having a close relative who already lives in the U.S. The President of the United States determines the target annual admissions number each year. In the years just prior to September 11, 2001, nearly 70,000 refugees were admitted to the United States annually. After September 11, 2001, there was a significant slowdown in refugee arrivals, with a low of 27,300 refugees arriving in 2002.



Once refugees are selected for admission to the U.S., they usually participate in a cultural orientation program and begin to learn about the United States and American culture. Some refugees participate in English language training. The cultural orientation provided overseas in refugee camps offers refugees the opportunity to learn about many topics, including the role of the resettlement agency; rights and responsibilities of refugees; transit to the U.S.; early employment priority; English language study; public assistance benefits; cultural adjustment; education; health care; and housing.

Every refugee admitted to the U.S. undergoes a security clearance to ensure that he or she does not present a threat to the U.S. or its interests.

¹ United Nations High Commissioner for Refugees. 2004. <http://www.unhcr.ch/cgi-bin/texis/vtx/basics>. Accessed September 13, 2004.

Refugees also undergo a thorough medical examination to check for certain conditions that might make them ineligible for admission to the U.S. Of all of the immigrants admitted to the United States, refugees are the most thoroughly vetted and screened group.

Refugees are admitted to the U.S. through cooperation between UNHCR and US government agencies. Once they arrive, ten voluntary resettlement agencies work in conjunction with the U.S. Department of State to help ease the refugees' transition to life in the U.S. Representatives from the voluntary agencies meet weekly to determine which arriving refugees will be placed by which agency and in which city. Refugees who are being reunited with family members are placed in the same city or town as their relatives. Refugees who do not have close relatives in the U.S. are placed by the resettlement agencies in areas with affordable housing, strong economies, and good social service networks. Refugees are resettled in communities throughout the United States, resettling in both urban and rural areas, as well as in smaller cities. The U.S. Refugee Resettlement Program has an annual budget of \$50 million, and each agency is provided with a budget consisting of \$800 per refugee, of which a minimum of \$400 must be provided in the form of maintenance support for refugees.

Refugees must pay their own airfare to the United States. Since most refugees are not in a position to provide resources to do so, they are given a no-interest loan by the International Organization for Migration (IOM), which the refugees pay through a monthly payment plan beginning six months after arrival in the United States. When refugees arrive at the airport, caseworkers or volunteers from the voluntary agencies meet refugees to take them to their newly prepared apartments. Depending on their county of origin, some refugees may already know how to work modern appliances and how to navigate the public transportation system. Many refugees are educated and have left behind thriving careers. For other refugees, such as the Lost Boys of Sudan, gas stoves, mass transit systems, and employment resumes are unfamiliar. Agency caseworkers help refugees apply for Social Security cards, learn English, find viable employment, and integrate in their new communities. Staff also help refugees enroll their children in school, develop job skills, and understand American laws and customs. Resettlement agencies often partner with other non-profit and community-based organizations to provide other services, including after-school programs for refugee teenagers, specialized job training, services for elderly refugees, and financial literacy courses.

Most refugees establish new lives and adjust to their new communities rather quickly. Within six months, most employable refugees are placed in full-time jobs, working and supporting their families without significant support from the voluntary agencies. Refugees work hard, often in entry-level positions, pay taxes, and most receive no public assistance after the initial resettlement process. After their first year in the United States, refugees are eligible to apply to become legal permanent residents. Five years after arrival refugees are eligible to apply for American citizenship, and most do. Refugees make significant contributions to their new communities, as workers in American companies, students in schools, and parents who want the best for their children.

As conflicts emerge and resolve in different parts of the world, the nationalities of refugees resettled in the U.S. have changed significantly over the years. In the 1970s many Vietnamese and other Southeast Asian refugees came to the U.S. In the 1980s, the U.S. began welcoming higher numbers of refugees from Africa. Throughout the 1990s, the crisis in the former Yugoslavia allowed tens of thousands of refugees to resettle in the United States. In the late 1990s the U.S. assisted nearly 10,000 refugees from Kosovo. In the last ten years, a large number of refugees have come from Africa, including the Somali Bantu, Liberians, and the Lost Boys of Sudan.

Refugee resettlement is part of a proud American tradition of welcoming those fleeing racial, religious, or ethnic persecution, war, and conflict. The US Resettlement Program helps refugees rebuild their lives, free from violence and oppression.

For information on how you can volunteer to support refugee resettlement visit:

www.theirc.org

www.LostBoysFilm.com

Peter Nyarol Dut's Autobiography

By Peter Nyarol Dut

March, 2001

I am Peter Dut. I was born in 1984 in a small village in the Bahr Al Ghazal region of Sudan in Africa. I left my homeland in 1989 when I was five years old due to the war between Southern and Northern Sudan. During that time the Northern government sent the army into villages in the South to come and kill people and take property and women and young children captive.

One day, my father and I were gathered around the fire in my village where my grandparents were telling us stories about things that had happened long ago. We were mainly children gathered around the fire. That night the shooting began in the valley, by the Northern army. At that time, I was near my father. My brothers and sisters were with my mother. When the shooting began everybody just ran for their lives, and I ran too. The following day I found my father who saw me and grabbed my hand, but we never found my mother or brothers and sisters. We decided to join the other people running to the border with Ethiopia. On the way, my father fell sick. One morning I was out playing while my father slept in the sleeping hut. I asked myself why my father was sleeping so late. He had died that night in his sleep. When they told me about the death of my father, I cried and cried a lot because although all these bad things had happened to us, I had my father to protect me. Now I only had God to protect me.



I continued to Ethiopia. I walked without food or water for many days. There were many other orphaned young boys also running. They called us the "Lost Boys of Sudan." We passed through many different places along the way. It was a very hard journey. We had no shelter and had to run from wild animals that would eat us. Many boys died along the way. Finally, we made it to Ethiopia and registered as refugees with the United Nations. We stayed in that camp for three years and began our schooling. In 1991 war broke out in Ethiopia and we had to run again. We had to cross the Gilo River which was moving very fast and full of alligators. Many boys drowned, but I survived. Again our group of boys walked together for months to find a safe place. We crossed the border into Kenya and the United Nations again came and found us. They made a decision with the Kenyan government to bring us to Kakuma refugee camp in 1992.

were schooling. I completed primary school in 1999 and went to high school into my second year. Then the American government decided to bring the Lost Boys to America.

My first day in the United States was quite good because I came to a different world with a different life. I saw many things that I had not seen before in my life. There are a lot of things I really like in America. People are friendly to each other and offer to help you. America is good because life is healthy and secure. When I arrived, I saw that I could start to plan for tomorrow. I would be able to be something in the future and help my people and myself. I am now a senior at Olathe East High School in Kansas.

Lesson Ideas

This resource is a collection of ideas from a few creative educators around the country who have found ways to incorporate the Lost Boys of Sudan story into their teaching. You may want to try these strategies out with your students or maybe reading about them will spark ideas of your own. If you have an approach for using *Lost Boys of Sudan* that you think other educators might enjoy hearing about, please email us at info@LostBoysFilm.com

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Community-based Learning and Composition

By Katie Mills, PhD

English Composition
College sophomores

Visiting Assistant Professor
Department of English Writing
Occidental College
Los Angeles, CA

In my sophomore composition class at Occidental College (a small, private, liberal arts college in Los Angeles, where I teach in the English Writing department), I find students enjoy writing about films. When I saw *Lost Boys of Sudan* at the Los Angeles Film Festival in 2003, I knew it would work well because the challenges faced by both young men were so immediate and touching. I felt that my 19-year-old students would gain perspective by seeing how badly Santino and Peter wanted an education. The view of America through the refugees' eyes also seemed rich with possibilities.

It was easy to create a community-based learning component to enhance the educational opportunity offered by the film. I did this in advance by calling the L.A. office of the International Rescue Committee (IRC). Kate Rath, the Resource Developer, came to my class to dispel the many myths and misconceptions about refugees and asylees and the type of circumstances they face when they finally come to the U.S. Kate did a great job, but for teachers who can't find a good community partner, this information is available at <http://www.theirc.org> and other web sites. That same night, we all screened the film together in one of Oxy's nice auditoriums. I encouraged my students to bring friends.

What surprised me was how much students were moved by the film. Sophomores could really relate to the hardships faced by Santino and Peter in setting up their own households, trying to make enough money to pay their bills, and juggling so many responsibilities.

Some students wanted to learn more about refugees, so one writing option for them was to interview a refugee. Since we're in L.A., there are plenty of refugees who are our neighbors, co-workers, or regular food servers, so students who wanted to do this easily found contacts. Furthermore, the IRC introduced us to Joan McNamara, owner of a chic West Hollywood restaurant, Joan's on 3rd, who has hired about five refugees; a few of us went to interview Joan and her employees—plus we had a great lunch. The film and these community-based options generated good discussions that lead to the complex analyses I'm trying to help students learn to craft. I even had a student who eventually wrote about his own experiences as a refugee, even though he chose not to discuss his experiences with the class. Another student became an IRC volunteer.

I showed the film again in Oxy's Multicultural Summer Institute, where students focused more on the racial tensions between the two refugees and African Americans. When I asked them to guess the race of the filmmakers, the black students correctly guessed that they were white. I thought that was interesting. It opened up a good discussion about representation—who has the power and responsibility for speaking up for the plight of people who need help? My colleague, Professor Donna Maeda, followed a discussion of the film with a great deconstruction of the State Department's June 2004 Trafficking in Persons Report. That was a great pairing, one I will be repeating this semester.

Colonialism/Imperialism and Point of View

By Gwendolyn Paine

English/Social Science
10th grade

English Core 3-4
Tamalpais High School
Marin, CA

Our students are sophomores in a “Core” program, meaning a grouping, in which the students have the same English and Social Science teachers and curriculum is interrelated. We are incorporating the film *Lost Boys of Sudan* into a unit where students are building an understanding of Colonialism and Imperialism and the literary devices of voice and point of view. Along with the film the students will be reading Barbara Kingsolver’s *Poisonwood Bible* as well as African and Western poetry.

The *Lost Boys of Sudan* film is pertinent to the students’ ability to temporarily sustain their experiences, values and beliefs, to fully recognize the great struggles in Africa, the courage required to endure, to survive, to believe. The documentary—by its very nature of an authentic story, a human experience exposed—forces us to empathize and consider not only the truly remarkable plight of these boys in their journey, but also their arrival to America. Similar to Kingsolver’s novel, we as observers (or readers) are confronted with the themes of captivity and freedom, of love and betrayal, as the boys leave their fragmented lives of friends and families, of country and identity behind and escape to pre and post-9/11 America with her great promise of freedom and liberty, as well as her grotesqueness of abundance and oblivion of their history. Similar to Kingsolver’s cunning employment of literary voice and point of view, the directors of *Lost Boys of Sudan* offer an incisive and compelling telling of a story that until recent has been all but ignored and reveals our responsibility and burden as Americans in this tragedy.

- Students will be asked to identify how specifically voice and point of view work in the film and how it relates to Kingsolver’s novel.
- Having seen *Lost Boys of Sudan* discuss the power of documentary.
- Students will also be asked to define the role of Americans in the film. Describe the relief effort, the actors, the motivation and complications.
- What is not told and why?
- The comparison of the previous life of these boys and their struggle to assimilate in America. Are their lives better, or worse, and in what ways?
- How does this relate to colonialism/imperialism?

(Note: students will be actively following conversations surrounding the Sudanese crisis and researching prior to viewing film as part of their Social Science curriculum.)

“I read the Children of Violence novels and began to understand how a person could write about the problems of the world in a compelling and beautiful way. And it seemed to me that was the most important thing I could ever do, if I could ever do that.”—Barbara Kingsolver

***The Poisonwood Bible* – Barbara Kingsolver**

Each of you will be following one of the voices—Orleanna, Rachel, Adah, Leah, or Ruth May Price—throughout our study of *The Poisonwood Bible*. You will participate in two (2) literary groups: a group comprised of all students reading the same character as you; and, an assigned group of students representing each of the characters. Together as literary groups, and as a class in Socratic seminars, you will engage in a thoughtful exploration of the novel. Your reading responses for *The Poisonwood Bible* will be to trace the development of Kingsolver’s stated purpose as a writer, writing as a form of political activism. For each reading assignment, you will be asked to write a response in the form of analytical paragraphs, which evaluate Kingsolver’s philosophy to the actual text of *The Poisonwood Bible*.

1. As you read, on the right hand side of your Interactive Journal, identify four (4) passages that you feel demonstrate Kingsolver’s goal. Below is a partial list of elements in the novel for reflection of her goals:
 - Implications of the novel’s title phrase, “the poisonwood bible,” in connection with the main characters’ lives and the dominant themes
 - The character’s voices, the unique device of point of view and what each sister reveals about herself, her family, their relationships, and their lives in Africa
 - The significance of Kingsolver’s inclusion of the *Kikongo* word “nommo” and the concepts of being and naming; the Christian parallels to the constellation of meanings and beliefs assigned to “nommo”; the significance of the Christian names of the Price girls and their acquired *Kikongo* names
 - The theme of balance and thus, by implication, imbalance: historical, political, social and cultural; individual characters and their physical, emotional, spiritual and mental balance/imbalance
 - The cultural, social, and spiritual differences between Africa and America and Kingsolver’s implied assertions concerning these differences
 - The parallel of Nathan Price and his family and Tata Ndu’s relationship with his people, and the relationship with the Belgian and American authorities with the people of the Congo; also, the appropriateness of the political elements—fiction and historical
 - The double themes of captivity and freedom and love and betrayal in terms of the nature of confinement, oblivion, struggle and resolution
 - The definition of “justice,” for whom and by whom

2. For each reading assignment, as indicated below, choose two passages as concrete details for a 2CD analytical paragraph in which you evaluate the text in terms of Kingsolver’s goal.

Reading Assignments:

During our course of study we will be using a supplementary poetry reader of both Western and African Colonialism and Imperialism poetry, and the disparate perspectives and themes revealed.

Preview of Final Project:

Your final project for this unit of study will be a group performance art piece coordinated with your Social Science class, demonstrating your understanding of the themes of Colonialism and Imperialism, and the literary devices of voice and point of view, and how these devices translate to film. Your group will be assigned a historical account, which you will be asked to further research. You will then be given a bibliography of resources for related Western literature and African oral traditions such as proverbs, parallels, and stories, relevant Western and African art, and various historical accounts. You will then prepare and film a dramatic interpretation of the account through a cross-cultural combination of Western literary forms and African creative expression that elucidates your experience with the essential elements of the text and unit of study.

Human rights and technology-based learning

By Andy Dobbie

Global Issues

9th grade

Andy Dobbie

Jeannette Junior High School

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I have been teaching at Jeannette Junior High School for the past three years, this being my second year teaching my current “Global Issues” course to ninth graders. Jeannette is a large, suburban, ethnically diverse public school in an upper middle class community. Global Issues is a relatively new class in our district that deals with such issues as: terrorism, the environment, global economics and human rights issues.

It is under the scope of our human rights unit and discussion of refugee issues, that I introduced the story of the Lost Boys will be introduced to my classroom. I became familiar with the plight of the Lost Boys through searching for a technologically based unit for my students. Through searches on the internet, I came across the site of Global Education Motivators at www.gemngo.org that offers teleconferencing opportunities to schools. We originally planned a teleconference with United Nations officials when the GEM coordinator told me about the Lost Boys and that two of them are currently enrolled at a local university and they do the teleconferences as well. When I learned that there was a new movie on the story of the boys, I became even more excited about sharing it all with my students. I’ve been teaching for only four years, but I can easily say that I’ve never had a film get such a positive reaction from my students, as well as from the other teachers I’ve invited to watch.

The teaching of the Lost Boys lasts for seven class periods and begins with a showing of the brief “60 Minutes” segment on the story of the boys. From there, students engage in a series of activities to expand their knowledge of the Lost Boys, the Sudan, and refugees. Students map out the journey of the boys, as well as create a timeline of the experience of a lost boy. They also learn more about refugees in general through information provided by the United Nations High Commission on Refugees. With that background knowledge, my students are presented with *The Lost Boys of Sudan* film. The entire film is shown over two class periods. At the conclusion of the film, students write an essay on the difficulties encountered by the boys in the film and what kind of things could be done to make the experiences of refugees relocated to the U.S. easier. The showing of the film also introduces the students to the accents of the Sudanese men and hopefully making them more familiar with their speech when we conduct the teleconference. Prior to the teleconference, each student will draft five possible questions to ask. The teleconference, lasting about an hour, gives the background story of the two individuals, their subsequent experience in the United States to conclude with questions from my students.

One of the goals of my global issues class is to teach students that the world is much larger than their local community and things that happen on the other side of the globe can impact them greatly. The story of the Lost Boys, the teleconference and the *Lost Boys of Sudan* film will definitely serve that purpose.

The film is so powerful on so many levels for my students. Next year, I plan on helping a student team put together a district-wide fundraising activity to benefit refugees in the U.S.

The Lost Boys of Sudan -An Interactive IRC Experience-

Background: The Lost Boys of Sudan are a group of thousands of young Sudanese boys and men that were forced to flee their homeland due to Civil War. Most of these boys lost their families in the conflict and were only left with each other. Their perilous journey took them throughout war-torn Sudan, Ethiopia, Kenya and Uganda where they not only dodged bullets, but also the wildlife, the heat, and the hunger of the journey. After years of wandering and living in refugee camps, the stories of the boys reached the United States where various charitable organizations helped thousands of boys to enter the United States.

Prior to the IRC: The teacher may want to show the new documentary “Lost Boys of Sudan” in their classrooms. This will be broadcast on PBS on September 28, 2004 at 10 PM. This will give the students ample background on the issue as well as preparing them to listen to the accents that the Sudanese will have when we teleconference with them. Prior to seeing the movie, students should read some background information about the Sudan and place this event in historical context since the country has been hit with so many wars since independence. There are two attachments that are provided re: present-day events in the region. Both of these are taken from CNN student news which is available to our teachers by simply registering your school. Students should also prepare questions to ask the ‘Lost Boys.’

At the IRC: Depending on the scheduling of the teleconference, students will either attend the stations first, or see the teleconference.

Stations (see the information below)

1) Refugee Information: Students will use the information found in the packet as well as the CIA World Factbook to complete the given worksheets. (approx 20 minutes)

2) Mapping: Students will work with a map of the Southern Sudan region as well as one of the United States to trace the boys’ journey. (approx 20 minutes)

3) Journey Timeline: Students will read a personal narrative of one lost boy. From that, they will create a timeline of that boy’s life using the Tom Snyder Timeliner software. (approx 20 minutes)

Teleconference

The teleconference will be with one or two ‘lost boys’ currently attending Chestnut Hill College in Philadelphia, Pennsylvania. The teleconference will last approximately 40 minutes.

1) The “lost boys” will give a presentation on their story and what it is like to a child of war and poverty, as well as what it means to be a refugee.

2) Following the presentation, the class will interact with the “Lost Boys and ask them questions.

Back at school Post Activity: Students will write an editorial about refugees and how they feel this problem can be resolved.

Standards & Benchmarks addressed.

UCS Grade Level 9 Benchmark 2, 4, 5 Human Rights

Evaluate historical and present day children’s rights violations. 1.4.HS.2 and 2.1.HS.1

Describe how religion and politics have been used to violate human rights. 1.1.HS.3 and 1.2.HS.3

Identify international organizations created to foster and expand human rights.

Interpret information provided on all types of maps. 5.1.HS.1-3

Interpret information from graphic sources. 5.1.HS.1-3
Dear Global Issues Teachers

Students analyze how current global issues have resulted from countries historical development. 1.1.HS.3 and 1.3.HS.3

Additional activities:

1) Write a letter about what it’s like in America from boys perspective. Letter is written to friends still waiting to get to US.

2) Distribute pictures of modern day stuff. Kids write about first encounter with their item. (From the perspective of boys.)

Lost Boys of Sudan

-Refugee Information -

Instructions: Use the PowerPoint presentation taken from the [United Nations High Commission on Refugees](#) and answer the following questions. All of the information about the different types of refugees is contained on the slides. Use the “arrow” buttons to go back and forward in the presentation.

I. Define the Following

1. Refugee:

2. Asylum Seekers

3. Returned Refugees

4. Internally Displaced Persons (IDP):

5. Stateless Persons:

Together, all of these people are considered ‘**people of concern**’

6. How many ‘people of concern’ were there in 2003? _____

II. List the top five ‘Countries of Origin’ for refugees in 2002 and their total number of refugees.

	Nation	Total Refugees
1)		
2)		
3)		
4)		
5)		

III. For the top four countries, you will use the CIA World Factbook to find some common bonds that may exist between nations with a large number of refugees. You will link to the internet when you go the last slide of the PowerPoint. Compare these countries with the United States.

	1)	2)	3)	4)	5) United States
Population Growth Rate					
Literacy rate (total pop.)					
Median Age (total pop.)					
GDP per Capita (total income divided by total population)					
Infant Mortality Rate					

For your Information: “The Rule of 72” - a growth rate of 1% will double in 72 years. A growth rate of 10% will double in 7.2 years. Populations grow fast with even low growth rates.

IV. Now, pick one of the five areas and create a chart to demonstrate the similarities among countries with high Refugee populations, and compare them to the United States. Be sure to label your graph appropriately.

Lost Boys of Sudan -A Personal Timeline-

Go to the website:

<http://www.redcross.org/news/in/africa/0108lostboyspage.html>

Scroll down toward the bottom and select **'first-hand account about one Lost Boy's journey'** by Daniel Garang. Read it and create a timeline of Daniel's journey from his birth to his arrival in the United States using a technology format: Inspiration, Word, or Appleworks. If using a word processing format, you may want to use a drawing document. Answer the following first:

Daniel's Life

1. Year Born: _____
2. Bombings of his village began: _____
3. Lost his family: _____
4. Life in the refugee camp: _____
5. War breaks out in Ethiopia: _____
6. Pochalla, Sudan: _____
7. Kakuma, Kenya: _____
8. Houston, Texas, USA: _____

Attach your timeline to this handout.

Write a short paragraph to reflect on the data: What does this timeline show about his life and the impact of being a refugee?

School-wide, colonial history, religion, current affairs

By Beck Larkin

Interdisciplinary

9-12th

Rebecca Larkin

Director of Student Programs

Second Baptist School

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Houston, TX 77057

Second Baptist School, a Christian college preparatory school in Houston, used *Lost Boys of Sudan* as a part of our Interdisciplinary Core program. In the Interdisciplinary Core program all upper-school students are required to read a contemporary work which is then studied in an interdisciplinary manner during the fall semester. As Director of Student Programs, I oversee selection of the book and supervise the attendant activities each year. Activities have included guest speakers, research projects, interviews, small group discussion, films, and fine arts presentations appropriate to the work selected each year.

In 2004, we selected *Escape from Slavery* by Francis Bok as the Core book. *Escape from Slavery* is Bok's story of the decade he was enslaved in Sudan (age 7-17), his eventual escape, and his subsequent life in the U.S. We required students to read the work over the summer. We began the school-wide study with a lecture on the history of Sudan presented by a local university professor of African history. She analyzed both ancient and modern colonial history which has led to the current civil war. The second guest speaker was a native Sudanese who gave students a more personal perspective of the religious aspects of the civil war. Our final speaker was the author, Francis Bok, who recounted his capture, enslavement, and escape.

Students completed study questions for each of the speakers and the book; they researched the major elements of Islam and Islamic history; summarized three news articles about Sudan; and watched the film, *Lost Boys of Sudan*. Finally, students met in small groups to discuss their reactions and attitudes in light of what they had learned. The program concluded with a comprehensive test.

Student response to the program was very positive. The fact that *Lost Boys of Sudan* was filmed partly in Houston added a very personal note for our students. We had to show the film in parts over a couple of days and actually ran out of time to finish it. The students opted to give up review time for the test in order to watch the conclusion of the film.

**2004 CORE
STUDY OF ESCAPE FROM SLAVERY**

Elements for study

Book

Escape from Slavery by Francis Bok

Speakers

Kairn Klieman, professor of African Studies, University of Houston, will speak on the history of Sudan.

Elias Wakoson, English instructor at Grayson College (Denison, TX), will speak on life in Sudan.

Francis Bok, author of *Escape from Slavery*

Film

Lost Boys of Sudan

Small Groups

Discussion/review of speakers and study questions over the book and

Islam handout

Quiz

Portfolio

The portfolio will include the following: completed study questions over the book, speakers, and Islam handout; and 3 summarized, current event articles about Sudan. Articles may be downloaded from the Internet, but must be from reputable news agencies or Questia (ex. major newspapers or transcripts from network (TV or radio) news programs).

Schedule (tentative)

Aug.	19	Dr. Kairn Klieman
	20	small group discussion of book, history, and Islam
	23	Elias Wakoson
	24	Francis Bok
	25	<i>Lost Boys of Sudan</i> shown in the classrooms with small groups
	27	film continued
	30	review
	31	quiz; portfolio due to small group leaders

Grading

25%	Small group participation
25%	Portfolio (includes completed study questions from readings and speakers and 3 articles and summaries about Sudan)
50%	Quiz

Current global issues, problem-solving, geography

By Randy Majors

World Geography

9th grade

Randy Majors

Fruita-Monument High School

Fruita, Colorado

My interest in the story of the Lost Boys and the horrible conditions for Sudanese refugees began in the spring of 2004. A local organization was hosting two Lost Boys in my community of Grand Junction. Both young men were part of the relocation efforts conducted on behalf of the Lost Boys of Sudan.

After hearing a first hand account of the Lost Boys story, I introduced my world geography students to the situations and events occurring in Sudan. My students conducted several research projects about main events in African history including the Lost Boys saga.

As helpless as I feel about the problems in Sudan it seems the best way I can help is to teach my students about the problems in Northern Africa. Increasing awareness is the first step in aiding those in need. Currently the Geography Club at Fruita-Monument High School is planning to host several viewings of *Lost Boys of Sudan* and perhaps invite the Lost Boys to return to speak to our school community.

“Lost Boys” Lesson Plan

Overview - This lesson is designed for a ninth grade world regional geography class. Fruita-Monument High School has an enrollment of approximately 1750 students. World regional geography is a two part class and is a required class.

National Geography Standards Addressed -

- Standard 4: The physical and human characteristics of place
- Standard 9: the characteristics, distribution, and migration of human populations on Earth’s surface
- Standard 12: The process, patterns, and functions of human settlement

Objectives –

- students will learn the physical geography of Northern Africa
- understand the current conflict within Sudan
- know the impact of the conflict on the people of the region
- use geography to solve real world crisis
- understand the problems immigrants have coming to the United States

Materials –

- Atlases
- World Maps
- Class set of Trip Report, Senator Brownback and Congressman Frank

Wolf. (Available online at: <http://www.house.gov/wolf>)

- BBC NEWS article Analysis: Reining in the militia by Koert Lindijer
- Background notes on Sudan
- Access to online resources periodicals

Lesson Plan

I. Student Research – In small groups students research the following topics

- The history of Sudan it's government.
- Who are the Janjaweed?
- What role does religion play in the region?
- List key political, military, and cultural events in Sudan in chronological order.
- Describe the climate and physical geography of Sudan.
- Identify the humanitarian crisis that current exists in Sudan.
- Research how have refugees received aid in past crisis situations.

II. Group Project – Once the problem has been identified create a plan of action to aid the Sudanese refugees. Some options might be...

- Send aid in the form of money
- Send aid in the form of machinery and goods
- Send only food, clothes and materials for shelter
- Supply military protection
- Invest in schools and hospitals
- Begin a campaign of relocating the refugees to the United States

III. After discussing the solutions view Lost Boys. Students would be supplied a viewing guide to complete while viewing the film.

IV. Concluding Activity

- Have students return to their groups and allow them to make changes in their original plans of actions. Each group would then share their plans to the class.
- Have students complete a timed writing activity using the following prompts –
 1. Is America really the "Land of Plenty"?
 2. What were some of the misconceptions the Lost Boys had about the United States?
 3. What skills did the Lost Boys possess that allowed them to become successful in the United States?
 4. What were the largest hurdles for the Lost Boys that Americans perhaps take for granted?
 5. After viewing the program, what changes would you make to Sudanese relocation efforts?

Suggested Reading List

The books and films below may help you further explore the themes raised in *Lost Boys of Sudan*.

- BOOKS
- The Middle of Everywhere : the World's Refugees Come to Our Town***
by Mary Pipher
New York : Harcourt, c2002 Harvest Books
ISBN 0156027372
- A Problem from Hell : America and the Age of Genocide***
by Samantha Power
New York : Perennial, 2003
ISBN 0060541644
- Emma's War***
by Deborah Scroggins
New York : Pantheon Books, c2002.
ISBN 0375703772
- Migrations***
by Sebastião Salgado
Aperture; (April 5, 2000)
ISBN 0893818917
- They Want to Pour Fire on Us From the Sky***
The Flight of the Lost Boys from Sudan
by Alephonsion Deng, Benson Deng, & Benjamin Ajak with Judy Bernstein
Public Affairs
ISBN 1-58648-269-6 June 2005
- Dinka of the Sudan***
by Francis Mading Deng
Waveland Press; Reprint edition (February 1, 1984)
ISBN 0881330825
- War and Slavery in Sudan***
by Jok Madut Jok
Ethnography of Political Violence
ISBN 0-8122-1762-4
- Slave***
by Mende Nezer and Damien Lewis
PublicAffairs, 2004
ISBN 1586482122
- Escape from Slavery: The True Story of My Ten Years in Captivity and My Journey to Freedom in America***
by Francis Bok
ISBN 0312306245

Intergroup Relations in the U.S. – Promising Practices

NCCJ National Conference for Community and Justice

<http://www.nccj.org>

ISBN 0-9665452-2-2

One Day We Had to Run!

The children's stories and paintings give a striking picture of the experiences of refugee children through their own eyes.

Published in association with Evans Brothers & UNHCR

ISBN 0 237 52095 8

FILMS ***REFUGEE*** – Follows three young men from San Francisco's Tenderloin district as they travel to Cambodia to find their families.

Spencer Nakasako and Mike Siv

<http://www.naatanet.org>

<http://www.refugeethemovie.com>

Well-Founded Fear – Provides a behind the scenes look at the INS and the system that decides which political refugees get to stay in America and which ones get sent back.

Michael Camerini and Shari Robertson

<http://www.wellfoundedfear.org>

Daughter from Danang – A young Asian American woman from Tennessee returns to Vietnam to reunite with her birth mother.

Gail Dolgin and Vicente Franco

<http://www.daughterfromdanang.com>

First Person Plural – A woman adopted from Korea by American parents as a small girl, returns to Korea to unite her biological and adoptive families.

Deann Borshay Lim

<http://www.naatanet.org>

New Americans – Series follows a group of immigrants and refugees of different nationalities as they learn what it means to be new Americans in the 21st century.

Kartemquin Films

<http://www.pbs.org/independentlens/newamericans>

La Ciudad/The City – Four stories of present day immigrant life in New York's Latino community.

David Riker

<http://www.zeitgeistfilms.com>

Additional Curriculum Resources

The issues raised in the film can be found on the following websites.

Lost Boys of Sudan POV/PBS site

<http://www.pbs.org/pov/lostboysofsudan>

NewsHour Sudan Genocide

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

Teen Experiences of War

<http://www.itvs.org/beyondthefire/>

An Interactive Web Series on the Concept of Borders

<http://www.pov.org/borders>

Role of Ethnic Identity in Society

<http://www.pbs.org/wnet/cryfromthegrave/lessons/lesson2.html>

Refugees

<http://www.amnestyusa.org/education/lessonplans/refugees.html>

The Immigrant Experience Modern

<http://www.pbs.org/independentlens/newamericans/foreducators.html>

The Immigrant Experience Historical- Library of Congress

<http://memory.loc.gov/learn/lessons/theme.html>

The Immigrant Experience Historical - Angel Island

<http://www.aiisf.org/resources#teachers>