

**Notes for teachers using the documentary All About Darfur in the classroom.**  
**(Film produced and directed by Taghreed Elsanhoury, distributed by California Newsreel, 82 min.)**

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The various segments of the film (with approximate timing) are given here with commentary and suggestions for discussion.

:01-:12 Conversation in Theresa's coffeehouse. This is a nice introductory discussion of *unsuriyya* (racism) in Sudan. Students might identify the speakers and summarize what each one says about *unsuriyya* and the nature of Sudanese society. Why does one speaker say Sudan has a "culture of war" (*thiqafa al-harb*)? For Arabic class, a discussion of the different words for racism and ethnic stereotyping might be rewarding.

:12-:20 Excellent and honest discussion of identity in Sudan and discourse on what happened in Darfur. Students might identify the speakers (Fadlallah, Sami Babiker) and the women, and ask whether the speakers are agreeing or disagreeing. Write down what each speaker says. Is the content of what they say different from that of the coffeehouse regulars?

:20-:25 Elsanhoury goes back to the girl's school she attended as a child. There, the camera records the girls' reenactment of the conflict between the local forces and the expeditionary force mounted by Mohamed Ali, the viceroy of Egypt who in 1821 invaded what was to later become Sudan. Why would these events be defining of Sudanese nationalism? Is the nationalism these events reenact a shared nationalism or a one-sided nationalism? Use other sources to examine the history of the conquest of Sudan by Egypt and the 64 years of rule that followed, a period of Sudanese history known as the *turkiyya*. Eve Trout Powell's book *A Different Shade of Colonialism* (see the H-Net review at <http://www.h-net.org/reviews/showpdf.cgi?path=268461094234586>) deals with how Egyptians talked and wrote about Sudanese peoples. The book is a fascinating insight into double colonialism, where a colonized people in turn colonize another people.

:25-30 Interview with William Ezekial. How does this unabashed southerner respond to Elsanhoury's questions. What is his point about Israel?

:30-:33 Elsanhoury's cameraman offers an insightful comment on U.S. policy- Khartoum regime made a mistake but the American's won't let it go. What does he mean, do you think?

:33-:37 Interview with family about their Darfur heirloom. Read about the British conquest of Darfur.

:37-:48 Theresa's story of the death of her father and mother. What questions do you have about her story? If you were a journalist, what parts of her story seem unclear and require follow-up?

:48-51 Man on the street interviews in Suuq Libya. When the man says that "nothing happened," what does he mean?

:51-:54 Interview with Adam al-Zein Mohamed, a Sudanese academic who co-edited (with Al-Tayeb Ibrahim Weddai) a book, *Perspectives on Tribal Conflicts in Sudan* (University of Khartoum: Institute of Afro-Asian Studies, 1998). What does al-Zein mean what he says, "the government created an ethnic conflict"?

:54-:55 Short interview with Akoll Damanter (sp?). When he says that the constitution should reflect pluralism, what would this mean in practice in terms of non-Muslims living in the north where *shari'a* law was applied? Look up the current Sudanese constitution online. Find the relevant sections that deal with this issue. Are there contradictions and ambiguities? Compare the regime constitution of 1998 (available at <http://www.sudan.net/government/constitution/english.html>) with the interim constitution of 2005 (the early March draft is available at <http://www.reliefweb.int/library/documents/2005/govsud-sud-16mar.pdf>)

:55-:70 Interviews in El Fasher, including interesting exchange, in a wealthy Arab household, between the employers and an old lady who is maid, and also an interview with a displaced family in a refugee camp. Does the image of the displaced family, seemingly healthy and retaining their dignity, seem at odds with the more common labeling of the conflict in Darfur as genocide? Is there a reason Elsanhoury did not interview or present interviews with other families in the camp?

:70-:75 Short interview with Mariam Sadiq al-Mahdi and then psychiatrist in El Fasher. Very un-illuminating and best skipped.

:75-82 Elsanhoury's cameraman tells his story, and then film closes with hopeful discussion of end of *unsuriyya*. The cameraman is an unabashed supporter of the regime. Is there an ethical issue here, of a documentary filmmaker cast in the role of journalist having such a partisan cameraman? Might people have been more careful about what they were saying? Might Elsanhoury, as a novice filmmaker, have relied too much on her obviously more experienced cameraman to select persons to interview?