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COMMISSION ON HUMAN RIGHTS
Sub-Commission on the Promotion
and Protection of Human Rights
Fifty-seventh session
Item 2, 6 (b) and (c) of the provisional agenda

**QUESTION OF THE VIOLATION OF HUMAN RIGHTS AND FUNDAMENTAL
FREEDOMS, INCLUDING POLICIES OF RACIAL DISCRIMINATION AND
SEGREGATION, IN ALL COUNTRIES, WITH PARTICULAR REFERENCE TO
COLONIAL AND OTHER DEPENDENT COUNTRIES AND TERRITORIES:
REPORT OF THE SUB-COMMISSION UNDER COMMISSION ON HUMAN
RIGHTS RESOLUTION 8 (XXIII)**

**SPECIFIC HUMAN RIGHTS ISSUES: CONTEMPORARY FORMS OF SLAVERY;
NEW PRIORITIES, IN PARTICULAR TERRORISM AND COUNTER-TERRORISM**

**Joint written statement* submitted by Association of World Citizens and Association for
World Education, two non-governmental organizations on the roster and International
Humanist and Ethical Union, a non-governmental organization in special consultative
status**

The Secretary-General has received the following written statement which is circulated
in accordance with Economic and Social Council resolution 1996/31.

[1 July 2005]

* This written statement is issued, unedited, in the language(s) received from the submitting
non-governmental organization(s).

Genocide and Slavery: Crimes against Humanity in Sudan

Introduction:

1. On 18 April 2005 during the 61st session of the Commission on Human Rights (CHR), a Parallel NGO Conference (Victims of Jihad: Muslims, Dhimmis, Apostates, and Women) was held, sponsored by three NGOs: International Humanist and Ethical Union (IHEU), the Association for World Education (AWE), and the Association of World Citizens (AWC).
2. The subjects discussed during eight hours at the conference by historians, writers, human rights defenders are of crucial interest for human rights worldwide. The dire effects of an “Ideology of Jihad” is pertinent to item 2, as CHR resolution 8 (XXIII) of 16 March 1967, § 2, requests “information on violations of human rights and fundamental freedoms from all available sources for the use of the Commission.” Agenda item (6b) refers to “Contemporary forms of slavery” and to human rights and international solidarity (6c). This statement is adapted from the moving address by former Sudanese slave and human rights activist, Simon Deng, given at a time when consideration of the resolution concerning the Sudan was still taking place at the adjacent plenum of the CHR.
3. Slavery is considered under international law to be a crime against humanity. The International Eminent Persons Report (May 2002) confirmed that the Government of Sudan (GOS) is largely responsible for the revival of slavery in Sudan. Local authorities in the SPLM-controlled parts of northern Bahr El Ghazal estimated that over 200,000 Dinka women and children have been enslaved since 1983. Members of the GOS’s Committee for the Eradication of Abduction of Women and Children (CEAWC) estimated in early 2005 that over 40,000 Dinka women and children were still enslaved in those areas of Sudan where CEAWC is allowed to operate. At a U.S. government-funded Arab-Dinka peace conference in Nyamlell, Southern Sudan (7-9 April 2005), Arab cattle camp leaders pledged to free their remaining Dinka slaves. The Report of the UN’s Commission of Inquiry on Darfur (25 January 2005) confirmed that the armed forces of the GOS and allied militias are still committing “crimes against humanity” in Darfur, including slavery and the sexual abuse of women.

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4. At the 18th April Conference, Simon Aban Deng informed participants that he was from Sudan, from the Shiluk tribe, and was a Christian by religion, belonging to a people who have been subjected to mass murder, slavery, systematic rape, religious persecution, enforced starvation, dislocation, and exile. As victims of physical and cultural genocide, he declared that they had been targeted for annihilation as human beings and as members of a culture, and that these miseries resulted from a Jihad-inspired political culture of the ruling Arab elites.
5. The scale of human losses perpetrated by Islamists has been enormous. First, starting in 1955 – the year before independence was granted by the British – and up until 1973. Then, from 1983 until just three months ago, when a peace treaty was brokered by the United States, the Southern Sudanese lost 2 million more lives in what the GOS called a Jihad holy war against the infidels. However, these black “infidels” in the South – the Christians and other non-Muslims – have refused to be ruled by Islam, and to be Arabized. They remained faithful to their religions and their tribal Southern Sudanese African cultures. For their “crimes” of resistance, the National Islamic Front regime has committed genocide.

6. Overcome by emotion half way through his description of life as a slave, Simon Deng broke down and the remainder of his text was read for him by Roy Brown, the president of the IHEU. A brief quotation from his moving testimony speaks volumes:

“ I am standing before you today, a victim of Sudanese Arab enslavement in Sudan. I was a slave. I am not ashamed to say it. When I was nine years old, my village was raided by Arab troops in the pay of Khartoum (...) I was abducted and given to an Arab family as a “gift” (...) As a child, I lived as a slave for several years. I was beaten time and time again for no reason at all – even the whim of my “master’s” children could produce these beatings. I was subjected to harsh labour and indignities of every sort (...) You need to understand that if you take my experience as a child slave and multiply it hundreds of thousands of times, only then can you begin to understand the nightmare of the African peoples of Sudan at the hands of the Jihadists. While the life of a slave is like hell, there is no shame in being a slave; it is not a choice. There is only shame in being a “master.” If anyone is to feel shame for the suffering of the people of the Sudan who have lost 3.5 million lives at the hands of a barbarous regime, it is the regime in Khartoum and their Islamist allies throughout Sudan and the Islamic world.”

7. The war was conducted in the name of Jihad. According to the murderers, rapists and slavers – they were engaged in a Jihad, holy war in the name of Allah. According to Deng, the Sudanese Jihadists have a simple-minded, cruel, and binary worldview. By definition the African Christians and other non-Muslims are *khoufar*, the infidel, the enemy, human beings dispossessed of the right to life who may be treated with terrible inhumanity. The Jihadists in Khartoum have a great challenge in Sudan, the Land of the Blacks. Those Arabs and Sudanese who have chosen to be culturally Arab are so comparatively few – and the blacks are so many. Genocide was committed against the South and the world simply looked away. Now they have turned their attention west to Darfur and some are watching.

8. When millions of Southern Sudanese were starved, shot, and bombed to death and tens of thousands of women and children were being enslaved, the world remained indifferent. Perhaps worst of all – the UN turned its back. How long, asked Deng, will mass murder, slavery, religious persecution and systematic rape, enforced starvation, and “ethnic and religious cleansing” be allowed to continue unpunished?

9. After the Nazis exterminated millions of innocent Jews, after Pol Pot slaughtered his own people in Cambodia, after 800,000 were hacked to death in Rwanda, each time the world said "Never again!" But when a ruthless genocide was perpetrated in South Sudan where two million and more were killed in the name of a Jihad ideology by Islamist dominated Governments, there was a deathly silence. When will the international community really say: “Never Again!” with respect to the people of Sudan – and act on the meaning of those words? At last a move is made regarding Darfur.

10. Deng believes that, unpalatable as it might be to say so, the fact that the Sudanese are black is a large part of the problem. “We are the ultimate victims of a global racism that continues even in the new millennium.” And furthermore when it comes to the ideology of Jihad, open discourse at the CHR is muted. “People refuse to speak the truth because no one wishes to be seen as anti-Islamic, especially not at the United Nations.” His poignant testimony ended with a dramatic appeal, which is noteworthy:

Simon Deng's Appeal to Muslims and the United Nations on the Question of Slavery in the Sudan

11. "Finally, let me turn to address Muslim believers. Surely you know the enslavement and slaughter of millions of people is evil? Does your religion condone these crimes against humanity? If it does not, why don't you speak up to condemn these crimes, these sins? The genocide and slavery perpetrated by the GOS of Khartoum is done in the name of the ideology of Jihad. Thus, these crimes appear to be committed, by implication, in your name, in the name of the religion you hold sacred. If you are silent, I cannot help but think you condone these crimes against humanity."

"As a child in Southern Sudan, I witnessed my people being slaughtered with my own eyes; I witnessed young girls and women being raped. As you know, the rape of black women in Sudan counts for nothing because the Arab regime of Khartoum sends its soldiers in the field to rape and murder, since black African infidels are not judged to be entitled to human rights. The ideology of Jihad has placed infidels outside the law. No religious authority or law holds the perpetrators responsible because their crimes are a matter of government policy and are sanctioned by the State religion."

12. "How long will the world be silent? How long will the world let "infidel" people be slaughtered and enslaved in the name of the ideology of Jihad? How long will the world silence moral judgment in a pointless effort not to offend the murderers and slavers and the supporters of murder and slavery? Is the sacrifice of ethical principle more important than not offending violent Jihadists? I direct these last words principally to the United Nations. Do you stand for all human rights? Do you stand for all human liberties? Do you care about the dignity of all of the people in the world, including those branded by Jihadists as "infidels"? The failure of the UN system to guarantee the basis rights of the slaves of Sudan and other black African "infidels" is shameful beyond expression. The questions I have asked are repeated every single day by millions of black Sudanese. Can you answer me?"

Note

1. The full texts of the presentations made at the conference can be found at www.iheu.org/UNCHR2005; and the text by Simon Deng is at: <http://www.iheu.org/modules/bfsection/article.php?articleid=376>

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