

“Being Jewish in Scotland” GETS GOVERNMENT GO-AHEAD!

SCoJeC has been awarded a grant of £21,270 by the Scottish Government for a short study of the varied experiences of Jewish people throughout Scotland. The project aims to find out more about the experience of Jewish people from all parts of Scotland, both urban and rural, including island communities, whatever their religious affiliation.

We are delighted that our preliminary work on this project has reached a successful conclusion, and are very grateful to the Scottish Government for their generous recognition of the issues facing scattered and diverse members of the Jewish Community. We will seek to record the diversity of experience of Jewish people in Scotland, in order to understand their concerns and develop our services to meet their needs. Carrying out the study will in itself be a catalyst for SCoJeC to strengthen networks of Jewish people throughout Scotland, and so reduce the isolation experienced by some of them.

Find out more on pages 2-3



Edinburgh Festival Open Day

STEPHANIE
BRICKMAN

Some 300 people gathered in the shul hall at Edinburgh

Hebrew Congregation's Salisbury Road premises for the annual Festival Open Day. The popular event, organised by congregant and playwright David Neville, featured performers from festival productions with a Jewish connection.

Artistes featured this year came from as far afield as Canada, Israel, and New Zealand. Dean Friedman dropped by unexpectedly and delighted the audience with his two most famous songs, *Lucky Stars* and *Lydia*. Singer-songwriter Daniel Cainer had the audience roaring with laughter at an extract from his show *Jewish Chronicles*. And comedian Bennett Arron performed a hilarious snippet of his stand up routine *Jewelsh* about being Jewish and Welsh. David Neville's own festival production *Kaddish for Pinter* was also featured.

Speaking of the event he said: "It was wonderful to have such a mix of talent and energy in our shul hall for the eighth year running."

Audience numbers were swelled by a coachload of people from the Glasgow community, and many non-Jewish members of the local community attended and also enjoyed tours of the synagogue led by Rabbi David Rose and congregant David Goldberg.



AN APPRECIATIVE AUDIENCE ENJOYED PERFORMANCES BY (FROM TOP) THE SAN FRANCISCO JEWISH COMMUNITY HIGH SCHOOL OF THE BAY, THE "THREE DAVIDS: DAVID NEVILLE, RABBI DAVID ROSE, AND DAVID GOLDBERG", AND DANIEL CAINER WITH ACCORDIANIST.



!שנה טובה! Shanah Tovah!

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“Being Jewish in Scotland” will be a small-scale study to find out more about the variety of experience of Jewish people in Scotland. The project will help to build a better understanding of what affects the sense of security of Jewish individuals and communities, and will be designed to engage people in identifying the issues that are important to them.

This will enable SCOJeC to establish what matters to the community, and so improve our support for Jewish people in Scotland. It will strengthen networks and social capital in the Jewish community; provide support to Jewish people; and assist statutory and voluntary organisations and agencies such as the Scottish Government, Local Councils, NHS, and the police, to support and respond more effectively to the needs and concerns of the community.

We are committed to working inclusively and participatively. Because the Jewish Community is dispersed throughout Scotland, we will encourage people to contribute by using a variety of techniques: focus groups, one-to-one interviews, and online and hard copy questionnaires – or simply writing to us with their views. The government grant will be used primarily to employ a Project Worker to arrange and conduct events throughout Scotland, create web-based resources, conduct interviews, and collate data.

*We want to hear
from YOU!*

A survey questionnaire will be included in the next issue of Four Corners, but please contact us if you would like to attend a focus group or help to arrange one in your area, or to arrange a one-to-one discussion. We will also be happy to receive your letters and e-mails telling us about your experiences of and feelings about being Jewish in Scotland. (See p1 for our contact details.)

I grew up in Los Angeles, a place where there are more Jews than there are in Israel. It is a robust, diverse and self-confident community. I find life in Scotland as a Jew very different. I am not used to being such an “unusual” minority, so I do find that I feel less confident, though I remain incredibly proud of my heritage. I get asked some extraordinary questions: (“Do Jews still sacrifice animals?”). One thing I am learning is that there has been (and still is) a lively tradition of Bible-reading in Scotland, which leads to a kind of respect for the Old Testament and the Jews that I hadn’t encountered before. I am trying to learn how better to respond to that, and how to answer their questions! I also enjoy Scotland’s multi-culturalism. I have a Muslim godson, and I am looking forward to figuring out how to make sure he embraces his heritage and also learns about the other ones around him.

Ellen McCance – Dundee

BELOW, WITH SCHOOL CHILDREN
AT DUNDEE SYNAGOGUE



“Being Jewish IN SCOTLAND”

As a Jew previously from London who now lives in Aberdeen, I think it is fair to say that a friend was correct in her prediction that we would stand out more here for our Englishness than our Jewishness. There are so few Jews in this part of the world that most of our acquaintances have never met anybody who was Jewish before. This has the advantage that there is little if any antisemitism; and the disadvantage that no-one has even the foggiest notion about Judaism and how Shabbat or kashrut laws might impact in practice (for example, regarding children’s birthday parties). While technically Aberdeen seems tolerant of its different faith communities, I personally find it hard living in a place which feels so strongly monocultural. I feel more comfortable living in a melting-pot. That said, everyone in the Jewish community here is friendly – we’re too small for the usual politics!

Sarah Bronzite – Aberdeen

I think the Jewish community has earned the respect of the population in Scotland due to our social and communal infrastructure, and many people I meet ask questions about my faith because they find it very interesting.

I used to feel completely at ease living in Scottish society until a few years ago. I now feel a bit ill at ease due to so much attention in the press and media to the political situation in the Middle East. My son, who is now 25, felt so intimidated by weekly pro-Palestinian protests week after week after week, month after month after month outside his place of work on Sauchiehall Street. He loved Scotland but he left because he was too intimidated. I find it unacceptable that pro-Palestinian protesters come to Jewish communal events. You feel the protest is aimed at you because you are Jewish, and it makes us feel frightened.

Evy Yedd – Glasgow



I suppose my first real impression of being Jewish in Scotland came a few years after my wife and I moved here from the Essex coast in 2001. We had become very friendly with a couple (English) who live in a grand Georgian house and who were most hospitable. Parties, croquet on the lawn, trips out to restaurants and the movies were the kinds of lovely things we did together. Then came the bitter moment. We were staying in their timeshare villa in Fife, having a glass or two of wine before dinner, when the words "Of course you know that the Jews asked for it during the war" came tumbling, with accompanying broken glass and barbed wire, out of our host's mouth. We were preparing to leave the next morning, vowing never to see them again, when his wife added to our pain by saying "But we never think of you as being Jewish - you're our friend".

This, my only real experience of antisemitism since arriving in Scotland, was a real eye-opener for me. So much so, I now put my fiercely-proud-to-be-Jewish credentials firmly on any new table I happen upon, hopefully, in order to avoid the pain of a repeat experience.

A year later, seeing a poster on the wall of our local library, was a brilliant contrast. It advertised SCOJeC, and I felt like I had just been given a really warm Yiddisher hug!

Ashley Medicks - Dumfries



ASHLEY MEDICKS WITH WIFE JACKIE (LEFT) & SISTER ELANA (RIGHT)

BEING JEWISH in Scotland

Most of my "Jewish life" has been spent here in Scotland. It has been a very positive experience, especially through my involvement in the Jewish communities and with people of other faiths through the Edinburgh Inter-Faith Association and the Women's Inter-Faith Group. I have given many talks to church groups, women's groups and school-children of all ages.

My antecedents came from a small village or shtetl somewhere between Lodz and Warsaw. The family consisted of my great-grandfather, his sister and two brothers - they came over here in the mid 1800s and settled in England.

I was not brought up Jewish: my exploration began when I was seven years old. My engagement with, and study of, Judaism began later in 1972 and continued when I came up to Edinburgh University to study Hebrew and Jewish Studies in 1994. In Scotland I found the freedom, opportunity and support to reclaim my Jewish roots. Here was where my real journey began - an eventful journey which has not yet ended. There is much further to go ...



Rebekah Gronowski - Edinburgh

Personally, I feel that being Jewish in Scotland is extremely



different from being Jewish in a larger community, whether it is in London, Manchester or Israel. For me, despite the obvious disadvantages of the lack of Jewish schools and not having Jewish shops on every street like in parts of London, being a Jewish teenager in Scotland is definitely a good thing. Due to being the only Jewish person in my year at school, I have learnt to be more proud of my religion and heritage and see it as something that I am truly lucky to have. In addition to this, I really enjoy belonging to a smaller Shul, as I feel the bonds between members are made much stronger and everyone is able to find their own place and purpose within the community, whereas in a much larger Shul, this may not be case.

Sarah Levy - Livingston

I was born in Glasgow, as was my father. My father's parents had come to Glasgow from Lithuania in 1890. I am Jewish and Scottish.



My Jewishness derives from my ancestry and upbringing. My Scottish identity is more difficult to account for. What I can and do say is that I was born in Scotland and I feel as much a Scot as those who can trace their family history in Scotland for generations.

Some 8 years back I was in Tarbert in a bar talking to two natives of the island. I mentioned that I was thinking of coming to live in the Western Isles. I was told: "no matter how long you live in the island you will never be an islander." My response was: "I with my heart in the islands am more of an islander than you two who just happened to be born here."

Louis Woolfson - Isle of Scalpay

Living in Scotland and being Jewish is not in itself difficult. In general people are accepting although not particularly knowledgeable. Practising Judaism and being part of the Jewish community is easy to do, if you so wish. It is the politics that Jews often (although not always) align themselves with, which make it more challenging. Glasgow is a particularly anti-Zionist city. There is a continued anti-Israel presence in Glasgow's City Centre and West End which can make being a Zionist Jew difficult. Whilst studying at the University of Glasgow my views on Israel were often attacked, and more often than not those doing the attacking were very ignorant. Lecturers also encouraged the bias against Israel by making ignorant and biased remarks. Despite this, it is entirely possible to be Jewish and not support Israel so being just Jewish in Scotland is fine, but being a Zionist Jew is more challenging.

Ben Freeman - Glasgow

Unetane Tokef

ונתנה תוקף and the Crisis of Faith

ALICK
ISAACS

For me one of the great climaxes of Rosh HaShanah and Yom Kippur is the recitation of the early medieval *piyyut* (hymn) *Unetane Tokef*. This deals with one of the most fundamental theological questions that all of us ask: Why do good people suffer and sinners sometimes prosper?

One of the beautiful things about *Unetane Tokef* is the way in which, across the generations, Jews have given musical interpretations to this prayer. The one that stands out for me is the composition of Israeli songwriter, Yair Rosenblum, whose score was written after the tragedy of the Yom Kippur war.

Unetane Tokef is a theodicy – that is, to paraphrase Milton, a justification of the ways of God to man – that provides some of the

most vivid images in the Rosh HaShanah liturgy. It portrays God sitting on a celestial throne, while the angels prepare for His pronouncement of the Day of Judgment. The shofar is sounded. God is described as a shepherd weighing up the deeds of his flock, jotting down his rulings in great ledgers of life and death, writ on Rosh HaShanah and sealed on Yom Kippur.

In essence, the message is that the anxiety and confusion of life in an incomprehensible world, in which there appears to be no justice, no rhyme and no reason, can be calmed by the knowledge that, from the divine perspective, everything ultimately makes sense. Though we cannot see it, as Robert Browning said, God is indeed in his heaven and all's right with the world.

Manuscript evidence dates this prayer to 4th or 5th century Israel. Despite this, it is famously attributed to a mythological Jewish writer, Amnon of Mainz. The only contemporary reference to him appears in a 13th century masterpiece of Isaac of Vienna, the *Or Zarua*, which claims, "I found in a manuscript by R. Ephraim Bar Yaakov of Bonn, that R. Amnon of Magenza instigated the prayer *Unetane Tokef* after the terrible thing that happened to him." This "terrible thing" came about after Amnon was taunted by a Bishop to speak against his faith. He asked for three days to think it over, but then was struck with remorse and begged to have his tongue cut out for uttering words of doubt. The Bishop, who preferred Amnon's tongue to the hands and legs that did not bring him to the Church, had these removed digit by digit, asking at each step of his torture if Amnon was ready to convert. Crippled, Amnon was brought to the synagogue on Rosh HaShanah, where he recited *Unetane Tokef* at the high point of the service. In so doing, he sanctified his soul to God and died.

Ephraim of Bonn, the author of this story, is the primary source of information about Jewish reaction to the Second Crusade. His writings show the crisis of faith that this caused for the Jews of Europe. The widespread acts of martyrdom that characterised Jewish responses to the First Crusade were not repeated in the Second, and it has been suggested that he introduced the story of Amnon (connoting *Emunah*, faith) to reinvigorate faith in a time of crisis. Understood in this way, *Unetane Tokef* is not a statement about how world is, but a prayer or a supplication to encourage our faith in the mystery of God.

For me, saying *Unetane Tokef* and remembering the story of Amnon of Mainz is an opportunity to ask myself, "What is the challenge we face this year? What is it that forces us to draw strength and reaffirm our faith in the climactic words, *uteshuvah utephillah utzedakah maavirim et roah hagezerah* – may repentance, prayer, and charity rescind any evil decree."

Mazal Tov!



My Bar Mitzvah

BEN LEVY

My Bar Mitzvah service, at the newly refurbished synagogue in Dundee, was a happy and exciting event, which I shared with family, guests and the Jewish community. Reading the Torah, being showered with well-aimed sweets, delivering my speech (remembering to keep eye contact...), and then listening to Bill at the end of the service, was the final phase in a long journey. For many months beforehand I had to read about what having a Bar Mitzvah is really all about and attend a weekly teaching session with Bill Shackman. With his help I learned about my Torah portion and practiced the Hebrew reading of the ancient text. I also attended a beautiful service in Glasgow to witness another Bar Mitzvah ceremony, celebrated in a much bigger Jewish community. When it came to the day itself I was nervous and excited but at the end, piling up the presents, I think it was well worth the effort. However, whilst one part of the journey is over another part has just begun – I was already asked to attend a community service where I could now be counted as a Jewish man. Many thanks to all those who attended my big day and helped me on the way.

ABOVE: BEN WITH HIS FATHER, DUNDEE CHAIR, SHARON LEVY



Moshe Reiter, who does not speak, is the first special-needs child to have a Bar Mitzvah in Aberdeen. His father, Ehud, is Chair of the Aberdeen community.

BELOW: MOSHE HELPS WITH KIDDUSH, AT HIS BAR MITZVAH, FLANKED BY HIS FATHER AND SISTER NAOMI.

YOM TOV CALENDAR

Rosh Hashanah:

WED 28 SEPT EVENING,
THURS 29 AND FRI 30 SEPT

Tzom Gedaliah:

SUN 2 OCT

Kol Nidre:

EVENING FRI 7 OCT

Yom Kippur:

SHABBAT 8 OCT

Succot:

WED 12 OCT EVENING,
THURS 13 AND FRI 14 OCT

Chol HaMoed:

SHABBAT 15
TO TUE 18 OCT

Hoshannah Rabbah:

WED 19 OCT

Shemini Atzeret:

WED 19 EVENING,
THURS 20 OCT

Simchat Torah:

THURS 20 EVENING,
FRI 21 OCT

Conviction for 'Racial' Attack on Jewish Student

As widely reported, a St Andrews student has been sentenced to 150 hours community service and ordered to pay £300 compensation for "acting in a racially aggravated manner that caused distress or alarm" to a Jewish fellow-student.

His victim, Chanan Reitblat, in St Andrews on an exchange programme from Yeshiva University in New York, was asleep when Paul Donnachie and Samuel Colchester visited his room-mate in the early hours of 12th March.

Donnachie launched into a tirade of expletives, called Chanan a "terrorist", wiped his hand on his genitals and then onto an Israeli flag (a present from his brother), and disturbed other students. The court also heard that Colchester jumped on Chanan in his bed and urinated around the room, "causing collateral damage" to his toothbrush. Next day, Donnachie wrote on Facebook that he did not regret his actions. He claimed in evidence that it was "a time-honoured way of making a political protest".

Finding him guilty, Sheriff Charles Macnair said the issue was neither antisemitism nor the Israel/Palestine conflict, but only whether the incident had caused "distress or alarm" and been motivated by association with a racial group as defined in law. Since there was clear evidence that Donnachie was motivated by Chanan's identification with Israel, he said he was "satisfied this was a racist attack", and added, "It is equivalent to saying all Muslims are terrorists, and that is wholly unacceptable. It is perfectly legitimate for you to have a view on Israel ... but Mr Reitblat has an equal right to express his view."

The case against the other accused was not proven, but after a separate investigation, the university suspended him for one year. Donnachie was expelled.

His supporters, who had demonstrated outside the court, booed and heckled the Sheriff, and shouted at the Jewish Student Chaplain that "as Jews you should be ashamed". After sentencing, Donnachie said, "Mr Reitblat was an American studying over here, so he's from a rich family." He claimed he had "fought racism all my life".

Chanan has donated the compensation to a charity for victims of terrorism.

The Student Chaplain writes:

RABBI GARRY WAYLAND

Several months ago, I got a late night phone call from a distressed student about a "vile hate-crime" that he had suffered. Chanan Reitblat, a normally confident, outgoing student, visiting St Andrews from Yeshiva University for a semester, left Scotland as soon as he could, only planning to come back for the court case.

As the Jewish student chaplain for Scottish universities, I sat with Chanan throughout the trial. As he testified to the court, the past few months have been very traumatic, but I was there to offer pastoral and counselling support.

Donnachie's supporters were keen to make his fight political – he became a pawn in a bigger game. If his so-called experts – both teachers at Edinburgh universities – cared about their students as much as their cause, perhaps things would have ended differently for him. But their refusal to condemn his actions implies they believe the means justify the ends; perhaps this is why he became a sacrifice for their cause.

Before the trial, the Scottish Palestinian Solidarity Campaign posted on their website the absurd conspiracy theory that the prosecution was an "attempt by Scottish prosecutors yet again to conflate legitimate political criticism of the State of Israel with racism." If they are so keen on legitimate criticism, they should encourage articulate debate in open forums, especially in universities. Instead, at Edinburgh University, they stormed a lecture by a Bedouin Israeli diplomat, pre-armed with megaphones to prevent any discussion taking place. They showed that reasoned debate is not their goal, but rather suppression and intimidation.

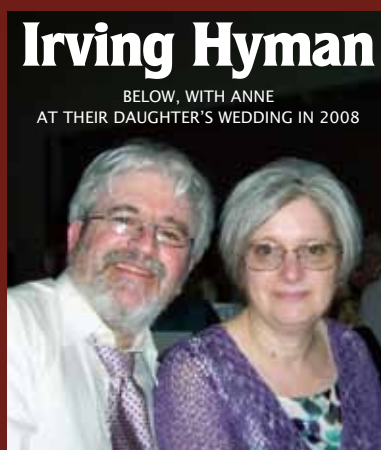
As Chaplain, my position has always been clear: support every student, regardless of their situation, offering pastoral care and counselling so they can achieve their goals on campus. This case showed there is a clear line, and that no student should have to suffer the same distress as Chanan.

SCOJeC comments:

This ruling has drawn an important line between legitimate political debate and protest, and unacceptable criminal behaviour, and made clear that Jewish people must be protected by the law from hate crime, whether motivated by medieval prejudice or its modern mutations.

It is sad that some people delude themselves into believing that the Palestinian cause is advanced by thuggish behaviour, and defend it as "legitimate protest"; we ask them to reflect on how their strident support for bullying, intimidation, and racist stereotyping advances their cause, and whether defence of a racist action is not itself racist. They see no irony in supporting the aggressor rather than the victim. They claim a better understanding of Judaism than the students' Rabbi, and hide their racist stereotyping and violence behind facile lip-service to anti-racism.

Far from promoting freedom of speech, their actions demonstrate their refusal to listen to anything other than their own prejudices, and their inerrant certainty that their political ends justify any means, however abhorrent.



It is with great sadness that we report the sudden passing of Irving Hyman only two weeks after I saw him at a small family gathering celebrating his 60th birthday in Jerusalem.

Irving played a significant part in my journey back to Judaism, although he might have scoffed affectionately if I'd told him so. Irving and Anne opened their home to me whenever I needed it, and were the first who bravely came to eat in my newly kashered kitchen (and unexpectedly spend the night also!)

He did not hold himself up to be a champion of religion, or anything he wasn't. Yet, in his practical, forthright way he stood up loud and clear for the things he held dear. One of these was proper observance of Jewish burial practices. More than once, Irving personally took it on himself to see the right thing done in remote parts of Scotland.

It was Irving who organised Lag B'Omer BBQ's in unusual places, as reported in Four Corners. The emergence of JNAH (Jewish Network of Argyll and the Highlands) caught his interest, and he joined us several times. Raised in the village of Alva, he identified strongly with rural Scotland and its people, and related to us all with wry humour and warmth.

I am one of many who will miss him, and send sincere condolences to Anne, and to his children Aaron, Ruth, and Sara, and all the family.

JACQUELINE FRIEDMAN (NEE SPEYER)



SCOJeC AGM

Jeremy Newmark, the Chief Executive of the Jewish Leadership Council, was the guest speaker at SCOJeC's AGM in June. He praised the cooperation that exists between the JLC and SCOJeC, who provide parliamentary monitoring services to a consortium of UK communal organisations through the JLC's network, and discussed a number of other ways in which collaboration could be developed.

Earlier the same week the Senior Vice-President of the Board of Deputies had commented that "SCOJeC does a prodigious amount of work with very limited resources", and, as SCOJeC Director Ephraim Borowski informed the meeting, we have indeed been phenomenally successful, achieving significant legislative change, speaking out for the Community, influencing public opinion, reaching out to those who have no physical connection with the Community, and holding exciting and innovative events in parts of Scotland that no other Jewish organisation has ever reached. In a week when the Jewish Chronicle had headlined the President of the Board of Deputies saying that the Board has "access but no influence", he said that, although influence does not always mean complete success, SCOJeC could justifiably claim to have both access and influence.

The meeting agreed that SCOJeC should incorporate as a Scottish Charitable Incorporated Organisation (SCIO), and approved a draft constitution that meets the regulatory requirements.

It also approved two new cooptions, of Edgar Prais and Paul Morron. Prof Sir Gerald Gordon, who stepped down after several years as a cooptee, will continue to advise on legal matters as a member of the Council's advisory panel.

Paul Morron

I have been head of Criminal Justice Social Work in Strathclyde Region and Glasgow City, was a founder member of Victim Support (Scotland) and of Sacro (the prisoner resettlement body), and was responsible for the introduction of Community Service Orders in Scotland. In addition, I have been a special advisor to Scottish Government Justice Department responsible for the introduction of Drug Courts in Scotland, and was awarded an MBE in 1997 for services to criminal justice in Scotland.



After 'retirement' I chaired the Scotland Committee of NCH, the charity Action for Children, have served on the Glasgow Jewish Representative Council and Board of Deputies for many years, and am a founder member and on the executive of the Northern Region Jewish Chaplaincy and UK Chaplaincy Boards.

Edgar Prais

I am best described as a retired Scottish Israeli QC now living in Edinburgh, the son of German refugees, the husband of an Israeli, and the father of three daughters. I am a fiercely secular Jew, committed to the universal preservation of Jewish culture.



Jewish Glasgow THE BICENTENARY

KENNETH COLLINS

While the first synagogue in Glasgow dates back to 1823, the community was already in existence several years before that, and is often dated to 1812, when the first Jewish burgess was admitted to the City Guild.

To mark this important anniversary, an illustrated history of the Jewish community of Glasgow is being produced and should be completed in 2012, which is also the silver jubilee of the Scottish Jewish Archives. The aim is to tell the story of Glasgow Jewry from its beginnings in the early 19th century until the present day, substantially through pictures from the Archives' extensive collection of photographs, artifacts, documents, and certificates. It will tell the story of the religious, Zionist, social, welfare, and educational life of the community, with special features on wartime, and on art and culture. Interspersed through the book will be short vignettes from, amongst others, the writings of Chaim Bermant, whose wit and wisdom cast an affectionate glance at Glasgow Jewry, and Ralph Glasser's autobiography, which highlights a darker aspect of the community. *Place*, a short poem by A C Jacobs, manages to capture the Jewish link between the Gorbals and the old life in Eastern Europe in just 23 words.

This book is one more example of what has been achieved since the founding of the Archives. There have been many publications, articles, and exhibitions that owe their success to the Centre at Garnethill Synagogue, and material still arrives on a weekly basis, some of it more than a century old. If you would like to visit the Centre, or volunteer to help with our work, please contact us at: 0141 332 4911 or info@sjac.org.uk

Disproportionate Interest?

Foreign Affairs are a "reserved" issue, that is, the Scotland Act specifies that they are not the business of the Scottish Parliament, but are decided on at Westminster. One would, therefore, expect only minimal comment from MSPs about events outwith the UK, and, in general, that is the case.

There is, however, one exception, namely Israel. No other country, even those where there is widespread concern about Human Rights abuses, or that have suffered natural disasters or conflicts, came close to receiving the same level of attention. This disproportionate interest is immediately evident from Motions proposed by MSPs, statements on issues they consider important that are published daily in the parliamentary Business Bulletin, and which other MSPs can sign to indicate support.

During the last parliamentary session, from May 2007 till this year's Scottish Parliament election, MSPs put forward 83 Motions concerning Israel, the vast majority of them strongly critical. By comparison, during the same period, there were only 29 Motions about Iraq, 17 about Burma, 12 about Afghanistan, 7 about China, 6 about each of Iran and the Congo, 5 about Japan, 4 about Darfur, 3 about each of Libya and Tibet, and only 2 about Bangladesh. One wonders why.