

Rwanda, Past and Present

Overview

In an experiential divisive activity, students will examine the psychological effects of European colonial divisions upon the people of Rwanda. Students will also learn about the reasons for European Colonialism in Africa via a Power Point presentation, culminating with a jigsaw activity in which students focus specifically on Rwanda's pre-colonial, colonial, and post-colonial history. Students will then apply what they have learned regarding Rwanda's 1994 genocide by creating a memorial "quilt" which displays the stories of survivors.

Grade

9

Materials

- Name tag labels with "Hutu" or "Tutsi" written on each (one per student)
- Candy or small prizes
- "Rwanda, Past & Present" accompanying PowerPoint, available in Carolina K-12's Database of Resources: <https://k12database.unc.edu/wp-content/uploads/sites/31/2012/05/RwandaPastPresentPPT.pdf>
 - To view this PDF as a projectable presentation, save the file, click "View" in the top menu bar of the file, and select "Full Screen Mode"
 - To request an editable PPT version of this presentation, send a request to CarolinaK12@unc.edu
- "Scramble for Africa" Guided Notes, attached
- Rwandan History Reading, attached:
 - Ruanda-Urundi
 - A Belgian colony
 - Independence
 - The prelude to genocide
 - Genocide
 - After genocide
- Children Survivor Drawings, images attached
- Rwandan Genocide Survivor Quilt, assignment sheet attached
- Art paper or cloth squares for Memorial Quilt activity; squares should be cut to 8" x 8".
- Computers with Internet access for student research
- Rwandan Genocide Survivor Quilt Project Evaluation Sheet, attached

Essential Questions:

- What is the "Scramble for Africa?"
- How did European colonialism of the early 20th century contribute to the Rwandan genocide of 1994?
- What did the people of Rwanda experience during the 1994 genocide?

Duration

90 minutes for lesson; additional homework time for completion of quilt squares

Student Preparation

Students should be prepared to read violent accounts of genocidal atrocities.

Teacher Preparation

Before starting this lesson, create nametags that say “Hutu” or “Tutsi.” (Approximately 80% of the class should get a “Hutu” nametag and approximately 20% should get a “Tutsi” nametag.) By labeling, segregating, and favoring particular students based on their label, an emotional response will ideally be evoked from students, which can then be related to actual feelings experienced during African colonization.

Procedure

Hutu-Tutsi Divide Activity

1. As students enter class, give each a nametag labeled Hutu or Tutsi. Instruct the “Hutus” to sit on one side of the room and the “Tutsis” to sit on the other. Throughout this process, teachers should be overly welcoming to students who are labeled as “Tutsi,” bestowing compliments and kind gestures to the point of exaggeration. If any of the Hutus ask a question about what you are doing, ignore them. If a “Tutsi” asks a question, continue to lavish them with praise, but refrain from an explanation at this point. Throughout the beginning of the lesson, teachers should make every effort to favor Tutsis.

The Scramble for Africa: European colonization of Africa from 1880-1890

2. Once all students are wearing a nametag and seated, begin class by projecting [slide 2](#) of the accompanying PowerPoint and ask students to discuss:
 - What do you see in this image? What things do you notice first?
 - What countries are represented in the drawing? What does it appear the countries are doing?
 - What message do you think the artist is trying to convey?
- As students volunteer their responses, teachers should subtly ensure they praise answers provided by Tutsi students (i.e. “nice observation,” “great answer,” etc.) When Hutu students answer, respond with more bland responses (i.e. “OK” or “uh-huh.”)
3. Tell the class that they are going to be learning a bit about the European colonization of Africa from 1880-1890. Pass out the attached notes handout (serving the Tutsis first) and go through the brief Power Point. Teachers may want to request student volunteers to read particular slides out loud (calling on only “Tutsi” volunteers.)
4. After viewing the PowerPoint, have students pair up and discuss the following questions. Be sure that the “Hutus” and “Tutsis” do not intermingle when partnering:
 - What did you notice about the 1914 map of Africa and the 2009 map of Africa? (teachers may want to return to this slide of the PPT so that students can view it once more)
 - *Colonial borders and modern borders are very similar.*
 - Why do you think the Europeans did not invite any Africans to the Berlin Conference?
 - *European racial attitudes viewed the Africans as inferior.*
 - What problems do you think can arise from drawing borders without any regard for the people living there?
 - *Resources are not distributed equally, rival groups who were separate are now part of the same country, people living there lose their autonomy, etc.*
 - What do you think some of the effects of colonialism/imperialism are on Africa today?
 - *Unequal distribution of wealth, ethnic violence, poverty, lack of self-sufficiency*
5. When a majority of the class has finished discussing these answers, go over the correct responses as a class. Praise all of the Tutsi partners on what a great job they did while working independently. To exaggerate the praise, teachers may also want to present all Tutsis with a prize, such as candy.
- **Teacher note:** At this point, it is likely students labeled as Hutus will be adamantly complaining. Teachers should use their discretion as to whether to continue the “divide” activity, or to end it and debrief before the following jigsaw activity. Ideally, the debrief of the divide activity will happen after the jigsaw activity,

since it is during the jigsaw that students will read about the history of such divisions in Africa, allowing them to later apply it to their experiences throughout class. However, if you feel students will be unable to focus during the jigsaw activity if the divide activity continues, go ahead and debrief their feelings at this point, using the questions from the Hutu-Tutsi Divide Discussion section of the lesson.

Exploring Rwanda's History

6. After completing the lecture and questions, tell the class that they will be learning about one African country's history before, during, and after colonialism. Ask the students if they know anything about Rwanda. Allow a few "Tutsis" to share what they already know while ignoring the Hutus. Write responses on the board.
7. After the informal assessment of students' prior knowledge, break them into groups of 6. Explain to the groups that they are going to read about Rwanda's history, create an individual section outline, and then a larger group outline.

(At this point, allow "Hutus" and "Tutsis" to mix. While the students are working in their groups, continue to praise the "Tutsi" students for a job "well done" while ignoring the "Hutu" students.)

8. Once students are divided into their groups, pass out a copy of the attached reading, "History of Rwanda," to each group, which contains the following sections:
 - I. Ruanda-Urundi: AD 1887-1914
 - II. A Belgian colony: AD 1914-1962
 - III. Independence: AD 1962
 - IV. The prelude to genocide: AD 1990-1994
 - V. Genocide: AD 1994
 - VI. After genocide: AD 1994-1999

Tell students to take out two pieces of notebook paper. Label one page "*Section Outline*" and the other page "*History of Rwanda Outline*."

9. Explain to the students that each person in the group should take one of the six sections and that they will take turns reading aloud to their section to the group (in chronological order). This should give students a basic understanding of Rwanda's history.
10. Once each student in the group has read their section, each student should individually create an outline summarizing the important information from the section they just read aloud. They should use the piece of paper labeled "*Section Outline*" from Step 7. Recommend that students use the following outline format. They should have at least two facts for each section:

<p>I. Title of Reading Section</p> <ol style="list-style-type: none">1. Fact 1<ol style="list-style-type: none">a. Supporting Informationb. Supporting Information2. Fact 2<ol style="list-style-type: none">a. Supporting informationb. Supporting Information
--

11. After each group member has completed their outline section, tell the students to take out the piece of notebook paper labeled "*History of Rwanda*" and have students read their outline aloud to the group in chronological order. While one group member is reading their outline, the rest of the group should be

copying what the reader is saying. They should not move on to the next section until all the students in the group have the same information written down. At the end of this process, all group members should have a final outline that looks similar to the example following (see next page):

History of Rwanda

- Ruanda-Urundi: AD 1887-1914
 - 1.Fact 1
 - a. Supporting Information
 - b. Supporting Information
 - 2.Fact 2
 - a. Supporting information
 - b. Supporting Information
- A Belgian colony: AD 1914-1962
 - 1.Fact 1
 - a. Supporting Information
 - b. Supporting Information
 - 2.Fact 2
 - a. Supporting information
 - b. Supporting Information
- Independence: AD 1962
 - 1.Fact 1
 - a. Supporting Information
 - b. Supporting Information
 - 2.Fact 2
 - a. Supporting information
 - b. Supporting Information
- The prelude to genocide: AD 1990-1994
 - 1.Fact 1
 - a. Supporting Information
 - b. Supporting Information
 - 2.Fact 2
 - a. Supporting information
 - b. Supporting Information
- Genocide: AD 1994
 - 1.Fact 1
 - a. Supporting Information
 - b. Supporting Information
 - 2.Fact 2
 - a. Supporting information
 - b. Supporting Information
- After genocide: AD 1994-1999
 - 1.Fact 1
 - a. Supporting Information
 - b. Supporting Information
 - 2.Fact 2
 - a. Supporting information
 - b. Supporting Information

12. Once each group member has a complete “*History of Rwanda*” outline, have each group chronologically organize the individual “*Section Outlines*” and staple them together into a packet. Be sure that their names are on their sections. Collect the packets from each group for a grade. Before moving on, teachers may want to one last time praise the Tutsis and bestow a small gift upon them.

Hutu-Tutsi Divide Discussion

13. Next, summarize the history of the problems between the Hutus and Tutsis:
 - Previous to European colonization, the division between Hutus and Tutsis was economic; Tutsis were cattle herders and Hutus were farmers. Both groups speak the same language. Although the Tutsis were the smaller of the two groups they held more power and wealth. This system was fluid meaning Hutus and Tutsis intermarried and it was possible for Hutus to move up to the Tutsi class. When the Belgians took over the area after World War I, used the Hutu-Tutsi divide to drive the two classes apart. The Belgians had a history of being particularly cruel to the inhabitants of their colonies and Rwanda was no exception. They forced everyone to carry an identity card that identified them as “Hutu” or “Tutsi.” Once a person was assigned a classification they could not change. The Tutsi were given preferential treatment in exchange for helping the Belgians run the colony. Many colonial policies took away power from the Hutus. The Hutus saw the Tutsis as their oppressors and hatred built up between the two groups. After independence in 1962, the Hutus regained power and began to persecute the Tutsi. Both groups continued to fight throughout the 20th century culminating in the 1994 Genocide where approximately 800,000 Hutus and Tutsis were killed.
14. Finally, open the floor for discussion of the differences in treatment students have experienced thus far during class:
 - What have you noticed about how you have been treated today? Have I treated each of you equally? Explain.
 - Hutus, how have you felt today? Tutsis, how have you felt?
 - Based on my treating you differently, how did you start to feel about one another? (Discuss with students whether they felt jealous, whether they enjoyed being treated better than others, etc.)
 - How does the way you were treated connect to the history of Rwanda?
 - How do they think the treatment of the Hutus and Tutsis by the Belgians helped lead to the genocide in 1994?
15. At this point, teachers should be fair and provide all students with the role of Hutus any item that was previously given to Tutsis. Explain that the unfair treatment was purposeful and assuage any disgruntled feelings in students.

Rwandan Genocide Survivor Quilt

16. Next, project some of the attached drawings by children who survived the 1994 genocide in Rwanda. As students examine the images, discuss:
 - What do you notice about the drawings? What are some things that jump out at you?
 - Why do you think these children drew pictures of what they saw?
 - What can we learn about Rwanda based on these drawings?
17. Tell students that they are going to represent some of what they have learned regarding Rwanda by creating a memorial for the victims and survivors of the Rwandan Genocide. Hand out the attached assignment sheet and tell students that they are to research a survivor’s account and create a picture and short summary of that person’s experience that they will design on a “quilt square.” All of their work will then be combined to create a large “quilt” to display in the room or school. Go over the project requirements and answer any questions students may have. (Teachers should determine whether they will assign particular survivor stories to students or allow them to represent the survivor story of their choice. Regardless, teachers should encourage students NOT to venture beyond the websites provided; many of the images that can show up from a general search of genocide are disturbing. While most genocide survivor stories are graphic in nature, the links provided on the assignment sheet do not contain graphic images.)

18. Let students know if and how much class time and homework time will be devoted to assignment completion and if time permits, allow students to begin brainstorming and researching their project in class.
19. Once students submit their quilt squares, attach all of the squares together and display the quilt in the classroom or hallway.
20. Pass out evaluation sheets and then allow the students to examine the quilt. While they are viewing the quilt, students should be completing their evaluation sheets.
21. After allowing ample time for the students to view the quilt and complete their evaluation sheets, bring the class back together and discuss:
 - What did you learn while completing this project?
 - Which square did you notice first and why?
 - What are some similarities between the squares?
 - Do you think this genocide could have been stopped sooner?
 - Could something like this happen in the United States? Why or why not?

Additional Activities

- View excerpts of the film “Hotel Rwanda,” and have the students write a one page reaction to the film. You should preview this movie to determine if certain excerpts are appropriate for your class; be aware that the movie is very graphic and disturbing, so it is not recommended that the entire film be used.
- Compare 20th century genocides and create a chart that includes the following information: dates, location, groups involved (victims and perpetrators), number of people killed, and outcome (were any people put on trial, etc).
- Examine effects of colonialism on other areas of the world (SE Asia, Latin America, etc). Did something similar to what happened in Rwanda occur in other places?

Name _____
Class _____

Date _____
Scramble for Africa Notes

I. What is the Scramble for Africa?

- The Scramble for Africa (1880-1900) was a period of _____

II. Europe and Africa Before the Scramble

- Before the 1880's, Europeans only controlled a small part of the African coast

III. What Caused the Scramble for Africa?

IV. _____

- Many British abolitionists heard reports from explorers that non-European traders were still trading slaves.
- They petitioned the government to do more to stop the slave trade.

V. _____

- Explorers were hired to find:

- _____
- _____
- _____
- _____
- _____

VI. _____

- Explorer
- Hired by King Leopold of Belgium

- _____
- _____
- _____

VII.

-
- End of _____ left a need for _____ between Europe and Africa
 - Europeans set up colonies to _____ and _____

VIII.

-
- _____
 - _____

IX.

-
- _____ - helped treat malaria
 - New _____
 - Heavily armed
 - Could travel _____ and in shallow _____.
 - _____
 - New guns
 - Easier to load
 - Could fire faster
 - _____

X.

-
- In order to avoid fighting wars over African colonies, the Europeans agreed to _____
 - _____
 - _____

History of Rwanda

I. Ruanda-Urundi: AD 1887-1914

The highlands of Rwanda and Burundi, east of Lake Kivu, are the last part of Africa to be reached by Europeans in the colonial expansion of the late 19th century. Before that time local tradition tells of many centuries during which the Tutsi, a tall cattle-rearing people probably from the upper reaches of the Nile, infiltrate the area and win dominance over the Hutu, already in residence and living by agriculture.

Historical records begin with the reign of Rwabugiri, who comes to the throne in 1860 and eventually controls a region almost as large as the present Rwanda. His realm is organized on a feudal basis, with the Tutsi as the aristocracy and the Hutu as their vassals.

When first described by Europeans it is assumed that the distinction between Tutsi and Hutu is entirely racial. But this simple classification is blurred by intermarriage and by the custom of allowing people to become honorary members of the other group.

A more valid description of the Tutsi-Hutu divide is by class and occupation. The Tutsi are the upper class and are mostly herdsman. The Hutu are the lower class and for the most part live by farming.

The first European to enter Rwanda is a German, Count von Götzen, who visits the court of Rwabugiri in 1894. The next year the king dies. With Rwanda in turmoil over the succession, the Germans move in (in 1897, from Tanzania) to claim the region for the Kaiser. At the same time they claim Burundi, a separate kingdom to the south. The entire area is treated as one colony, to be known as Ruanda-Urundi.

German rule in this most inaccessible of colonies is indirect, achieved mainly by placing agents at the courts of the various local rulers. So the German influence is not yet extensive when the region is taken abruptly from their hands after the outbreak of the European war in 1914.

Source: <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ad24>

A Belgian colony: AD 1914-1962

When Germany invades Belgium, at the start of World War I, the Belgians retaliate in a smaller way in central Africa. Belgian troops move east from the Belgian Congo to occupy (in 1916) Ruanda-Urundi. In 1924 (after the war), the League of Nations confirms the existing state of affairs, granting Belgium a mandate to administer the colony.

From 1925 Ruanda-Urundi is linked with the neighboring Belgian Congo, but colonial rule takes a very different form in the two territories. The administration of the Congo is centered in Brussels, but in Ruanda-Urundi it is left in the hands of the Tutsi aristocracy. Indeed the Belgians, observing the distinction between Tutsi and Hutu, make it the very basis of their colonial system.

The Hutu are subject to forced labor, which disfigures many European colonies in Africa, but here it is the Tutsi who supervise them at their tasks. From 1933 everyone in Ruanda-Urundi is issued with a racial identity card, defining them as Hutu (85%) or Tutsi (14%). The remaining 1% are the Twa, the remnants of the original Pygmies indigenous in this area.

This Belgian attitude, setting in stone the distinction between the two groups and favoring one of them, prepares the ground for future violence (in earlier times racially based massacres have never occurred between Hutu and Tutsi). The predictable occasion for its outbreak is the rush towards independence in the late 1950s.

The problem is more immediately evident in Ruanda than in Urundi. In 1957, Hutu leaders in Ruanda publish a *Hutu Manifesto*, preparing their supporters for a future political conflict to be conducted entirely on ethnic lines. In 1959, the first outbreak of violence is sparked when a group of Tutsi political activists in Gitirama beat up a Hutu rival, Dominique Mbonyumutwa (he survives the attack but the rumor of his death spreads rapidly in Hutu circles and is still believed today).

The resulting nationwide campaign of Hutu violence against Tutsis becomes known as 'the wind of destruction'. Over the coming months many Tutsis flee from Ruanda, including the 25-year-old hereditary ruler, the Mwami.

In elections in 1960, Hutu politicians score an overwhelming victory. Grégoire Kayibanda, one of the authors of the *Hutu Manifesto*, leads a provisional government for the interim period to independence.

In Urundi the Tutsi monarchy proves at first more resilient, both in holding on to the reins of power and in attempting a resolution of the Tutsi-Hutu conflict. When elections are held in 1961, they bring a landslide victory for a joint Hutu and Tutsi party. It is led by the popular Prince Rwagasore, the eldest son of the Mwami. He is assassinated a few months later, before independence has been formally achieved. But this disaster does not yet tip Urundi into ethnic violence.

Source: <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ad24>

III. Independence: from AD 1962

The two parts of Ruanda-Urundi become independent in July 1962. There is pressure from the UN to federate as a single nation, but both opt to go their separate ways. Ruanda, in which ethnic violence has continued during 1960 and 1961, becomes a republic (automatically, since the young ruler has fled and has been formally deposed in his absence). The spelling of the name is changed to Rwanda.

Urundi, by contrast, becomes independent as a constitutional monarchy - but again with a change of name, to Burundi.

The first presidential election in Rwanda is won by Grégoire Kayibanda, the leader of the interim provisional government. The name of his party, the Parti du Mouvement de l'Emancipation du Peuple Hutu (Party for Hutu Emancipation), makes all too plain what is to be the central plank of government policy.

In the spirit of Kayibanda's movement, 'cockroaches' becomes the favorite slang name for Tutsis. The killing of cockroaches is soon an all-too familiar feature of Rwandan life, in a frenzy whipped up by the government at any time of crisis - particularly whenever Rwandan exiles, most of them Tutsi, attempt invasions from across the borders.

In December of 1963, several hundred Tutsi guerrillas enter southern Rwanda from Burundi. They advance to within twelve miles of the capital, Kigali, before they are eliminated by the Rwandan army. This event prompts the government to declare a state of emergency, emphasizing the need to 'clear the bush' of subversive elements.

Within days some 14,000 Tutsis are massacred in the southern province of Gikongoro, in a coordinated campaign described by Bertrand Russell as 'the most horrible and systematic massacre' since the Holocaust. It will prove minor compared to what Hutu Power achieves in the 1990s.

In the interim, there is a coup within the Hutu regime. In 1973 Kayibanda is removed from power by a group of army officers who replace him with a major general, Juvénal Habyarimana.

Habyarimana remains in power for twenty-one years, running a conventional self-serving military dictatorship (with enthusiastic support from several western countries, in particular France). But his Hutu ethnic policy creates an increasing problem on Rwanda's frontiers. Over the borders, there are a vast number of mainly Tutsi refugees. As time passes they are increasingly unwelcome in their host countries. Efforts are made to send them home. But Rwanda rejects them.

In 1986 Habyarimana states as a matter of policy that there will be no right of return for Rwandan refugees. In the following year Rwandan exiles form the group which soon transforms the situation - the RPF or Rwandan Patriotic Front, committed to armed struggle against Habyarimana's regime.

The nucleus of the RPF is Tutsi officers serving in the Ugandan army. On a prearranged date, 1 October 1990, they desert from the army with their equipment and move south over the border into Rwanda. It is a minor invasion which eventually, against all the odds, puts an end to Habyarimana's regime. But it also provokes one of the century's most appalling acts of genocide.

Source: <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ad24>

IV. The prelude to genocide: AD 1990-1994

President Habyarimana is able to repel the initial RPF invasion of northeastern Rwanda, in October 1990, largely thanks to French paratroops sent for the purpose by President Mitterand. But the event provides the pretext for a new wave of Tutsi persecution within Rwanda.

The country's most fervently racist newspaper publishes in December the Hutu Ten Commandments. This is a litany of hatred, attributing dishonesty and treachery not only to all Tutsis but also to any Hutu who befriends them. The eighth commandment, quoted at the time more often than any other, is: 'Hutus must stop having mercy on the Tutsis.' In 1991 a name is coined for this new level of ethnic triumphalism - Hutu Power.

To ensure the effectiveness of Hutu Power, Habyarimana's government begins to recruit Hutu youth militias. These youth militias become known as the Interahamwe, meaning 'those who attack together'. In public, these violent young men roar around on motorbikes, like any gang of hooligans, and hold drunken rallies under portraits of President Habyarimana. In private, they gather together to perfect the skills of wielding machetes, setting fire to houses, and drawing up lists of local Tutsis and Hutu sympathizers.

In this mood ethnic violence increases steadily, and is often ratcheted up a sudden notch - as when, in March 1992, Radio Rwanda spreads a deliberately false rumor that a Tutsi plot to massacre Hutus has been discovered.

By 1992 President Habyarimana is himself beginning to disappoint his extremist supporters. Having failed to suppress the guerrillas of the RPF, and under international pressure to come to terms with them, he begins to negotiate. The news that he has agreed a ceasefire, in August 1992, provokes a new wave of attacks on Tutsis. Over the next year the peace process continues, alienating the president ever further from the thugs of Hutu Power.

In August 1993, after talks at Arusha in Tanzania, Habyarimana signs a peace treaty with the RPF, officially bringing the war to an end. But the terms of the treaty go much further than that.

In what becomes known as the Arusha Accords, Habyarimana accepts the right of return for all Rwanda's refugees, the merging of the RPF with the national army, and a transitional period leading up to elections and a democratic government. During this period, power will reside with a provisional government in which, most startling of all, the RPF will be represented. And UN forces will be invited into Rwanda to secure this process.

These concessions seem outrageous to the Interahamwe and their political masters. On April 6, 1994 a rocket, almost certainly fired by Hutu extremists, brings down a plane. In it are two presidents - Habyarimana, and the head of state of neighboring Burundi.

Source: <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ad24>

V. Genocide: AD 1994

The assassination of the Rwandan President Habyarimana, even if secretly contrived by extremist Hutus, is the immediate pretext for the orgy of Hutu extremism whipped up over the following weeks. Radio broadcasts urge people to do their duty and seek out the Tutsis and Tutsi-sympathizers living among them in their streets or villages. Eliminate the cockroaches is the message.

On April 29 the state radio announces that May 5 is to be the 'cleanup' day by which the capital, Kigali, must be cleansed of Tutsis. One notorious broadcast even suggests a necessary precaution in the interests of thoroughness; unborn children should be ripped from the wombs of dead Tutsi women who are pregnant.

In this atmosphere, the Interahamwe and a large proportion of the ordinary Hutu population of Rwanda go to work with a frenzy probably unparalleled in human history. Between April and July some 800,000 Rwandans are slaughtered. And this is without the modern aids of mass destruction. The characteristic tool in Rwanda's genocide is the everyday machete, used more normally in agriculture. The UN forces, though by now present, are powerless to intervene.

The terror of 1994 is followed by another human disaster, as some two million refugees flee to Zaire, Burundi and Tanzania. But these are for the most part Hutus rather than Tutsis. And they are trying to escape from the RPF, who resume their military campaign the day after the assassination of the president.

Source: <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ad24>

VI. After genocide: AD 1994-1999

In the chaos of mid-1994 the RPF, capable of putting into the field an extremely well disciplined guerrilla force, makes rapid progress against the Rwandan army. By July RPF troops are in Kigali, and a provisional government is formed. By the end of August almost the entire country is under control.

Though largely led by Tutsis, the RPF has been from the start committed to racial equality. This is achieved in the first cabinet, whose members reflect the numerical balance in the country. Sixteen of its members are Hutus, six are Tutsis. But if the RPF government can rid itself of racism, this ideal proves very much harder to achieve in the nation (though an important first step is abolishing the ethnic identity cards, in use since colonial times).

The immediate problem is the refugee camps just over the border in Zaire. There are some 1.1 million Rwandans in these camps, most of them Hutus. But these are not normal camps. They are extensions of Hutu Power in exile. Among the ordinary refugees are members of the Interahamwe - the killers responsible for the genocide - who have fled over the borders to avoid the advancing RPF.

Once in the camps they establish brutal control (and in their local excursions profoundly affect the politics of Zaire). Everyone agrees that they need to be identified and separated from the other refugees. But neither Zaire nor any international force is willing to undertake this task.

The problem delays the return of the refugees to Rwanda, where the RPF government is otherwise eager to receive them. When the refugees do finally begin to stream back, late in 1996, some of the thugs of the Interahamwe are still among them. But the more notorious killers, unable to return, stay in Zaire - where they arm and train for violent sorties across the border.

For the rest of the 1990s the Hutu-Tutsi problem continues to sap Rwanda's strength. The oceans of spilt blood demand vengeance. But how can justice cope with such crimes and so many unidentified criminals?

An attempt is made. The prisons gradually fill with suspects awaiting trial, as many as 130,000 of them by the end of the decade. But a fair judgment of each case poses an insoluble problem. Even the return of innocent refugees brings its own difficulties. Those who fled in 1994 come home reasonably quickly. They are familiar with present-day Rwanda. But the new hope offered by the RPF brings back many whose lives and expectations have been shaped by decades in other places - even the 'fifty-niners' who fled from the very first manifestation of Hutu intolerance. Such long-absent citizens can be hard to accommodate. Worst of all, though, is the threat still posed by the Interahamwe. Armed incursions across the border lead to permanent infiltration, particularly in the northwest of the country. At times in 1998 few districts can be considered safe outside the capital, Kigali. To the advocates of Hutu Power this is seen as a war of liberation, similar to the one fought by the RPF in the early 1990s. But it ensures that the virus of ethnic hatred flourishes still in Rwanda.

Sudden appalling acts of violence against Tutsis and retaliation against Hutus disfigure the late 1990s, just as before in Rwanda's short history of independence. The scale is less, but the pattern is alarmingly familiar.

Source: <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ad24>

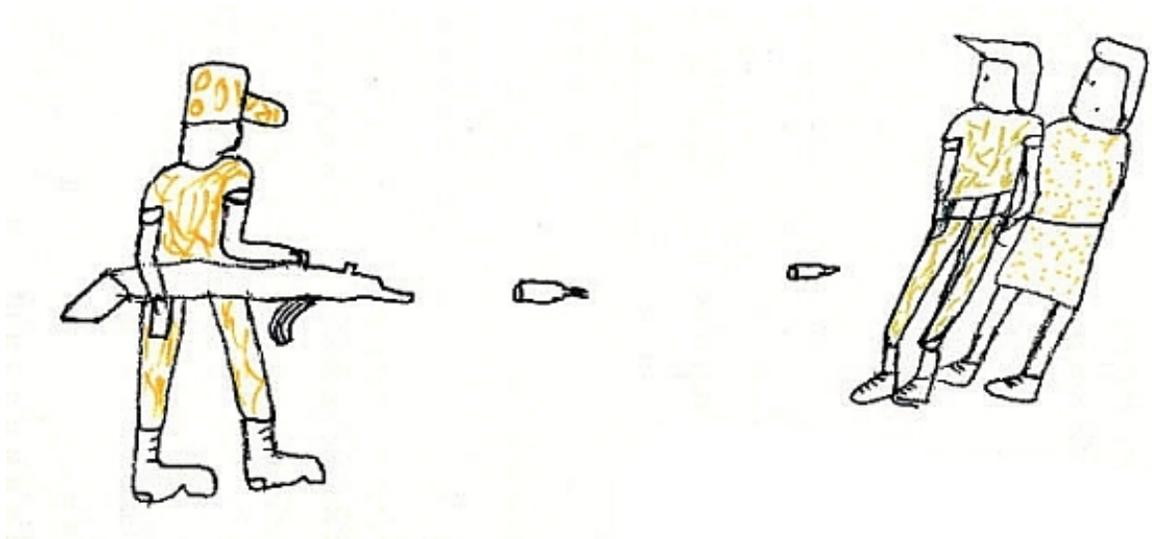
Children Survivor Drawings



Source: <http://www.amazon.com/Witness-Genocide-Children-Drawings-Survivors/dp/0377003301>



Source: http://www.beyondintractability.org/essay/war_crimes_genocide/



Source: http://www.beyondintractability.org/essay/war_crimes_genocide/

Name: _____

Rwandan Genocide Survivor Quilt

DUE DATE: _____

Assignment Steps:

1. Research a survivor's story (use the links below).
2. Create a short summary of their story – approximately 1 paragraph.
3. Using the square provided to you, create an artistic representation of your survivor's story. Be sure that the art is colorful and accurate.
4. Add your written summary to the square and include the survivor's name somewhere on your square.
5. You will be graded on the following requirements. Use the attached evaluation sheet.
 - Creativity
 - Accuracy
 - Clarity/neatness
 - Spelling, punctuation, grammar
 - Use of class time

List of Pre-Approved Survivor Story Links

- <http://www.cbsnews.com/stories/2006/11/30/60minutes/main2218371.shtml>
- <http://news.bbc.co.uk/2/hi/africa/1252049.stm>
- <http://www.hmd.org.uk/resources/item/93/>
- <http://www.hmd.org.uk/files/1152280458-77.pdf>
- <http://www.hmd.org.uk/files/1152280776-78.pdf>
- <http://www.womenforwomen.org/global-initiatives-helping-women/stories-women-rwanda.php> (This one contains three survivors stories).
- <http://www.villagevoice.com/2004-03-30/news/season-of-evil/>
- <http://special.news.msu.edu/rwandacoffee/gemima.html>
- <http://outnow.ch/specials/2005/HotelRwanda/interview-Rusesabagina.E/>
- <http://www.rwandanstories.org/genocide.html>
- <http://media.www.gwhatchet.com/media/storage/paper332/news/2006/10/16/Life/Rwandan.Genocide.Survivor.Illustrates.Tragedy-2351481.shtml>
- <http://www.rwandansurvivors.blogspot.com/>
- <http://survivors-fund.org.uk/resources/testimonies/>

