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Genocide in Rwanda

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Genocide in Rwanda

Created by: Tyler Balow – Decorah High School, Decorah School District

Grade Level (Req.): 10th grade	Content Area (Req.): World History	Unit (Opt.): Genocide
<p>Connections to Other Disciplines (Opt.):</p> <ul style="list-style-type: none"> • This lesson will require students to read and analyze the importance of historical documents. • Students will also be reading the biography of a person who was impacted by the Rwandan genocide. • 		
Time Frame (Req.): One 45 minute class period.	Goal (Req.): Students will be able to apply the “8 stages of genocide” to historical events and explain how propoganda can help poltical groups achieve their goals.	
	Objective (Req.): In small groups, students will complete a jigsaw on Hutu propoganda and explain how it can be applied to the “8 stages of genocide”. These findings will be presented to the rest of the class.	
<p>Materials Needed (Req.):</p> <ul style="list-style-type: none"> • Propaganda Examples Worksheet. • “8 Stages of Genocide” Reading • Projector to display examples of propoganda • Copies of Valentina’s Story • • • 	<p>New Vocabulary (Opt.):</p> <ul style="list-style-type: none"> • Propaganda • • • • 	
<p>Anticipatory Set/Introduction [Inquiry Question is required] (Req.): Prior to this class period, an introduction to genocide, the 8 Stages of genocide and background history on the conflict between Hutus and Tutsis in Rwanda will be completed. At the start of the class, explain to students that we will be trying to find an answer to the question “How did the genocide in Rwanda start?”</p>		
<p>Instructional Sequence/Procedure (Req.):</p> <ol style="list-style-type: none"> 1. After introducing the inquiry question for the day, start this lesson by having students write down what they know about propoganda. Discuss these ideas as a class after 2 minutes of processing time. 2. Organize students into 5 different groups and pass out the Hutu propoganda worksheet. 3. Assign each group one of the examples of propoganda from the Rwandan Genocide and have them interpret what Hutus tried to achieve with this propoganda. 4. Once groups have interpreted their example they should then discuss how these apply to the first 6 stages of Genocide. 5. When group work is completed, have each group present their ideas and findings to the rest of the class. 6. When presentation groups are done, have a class discussion on how influence propoganda was to the Rwandan Genocide. 7. Pass out copies of “Valentina’s Story” to read for homework and which will be discussed in the following class. 		

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Formative Evaluation (Req.): As students are completing group work teacher should monitor the room and listen to the discussions going on in each group as well as help if needed.

Assessment (Req.): Student presentations on explanation of their example of propaganda as well as class discussion will serve as formative evaluation. Summative evaluation may be completed at the end of the unit with a test or project.

Iowa Core Curriculum Standards Used (Req.):

- History, grade 9-12: Understand cause and effect relationships and other historical thinking skills in order to interpret events and issues.
- History, grade 9-12: Understand the role of culture and cultural diffusion on the development and maintenance of societies.
- Geography, grade 9-12: Understand how culture affects the interaction of human populations across time and space.
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Common Core Curriculum Standards Used (Opt.):

- Reading for Literacy in Social Studies, grade 6-12: Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.
- Reading for Literacy in Social Studies, grade 6-12: By the end of grade 10, read and comprehend history/social studies text in the grades 9-10 text complexity band independently and proficiently.
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NGS Standards Used (Req.):

- How the forces of cooperation and conflict among people influence the division and control of Earth's surfaces.
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<p>Five Themes of Geography Used (Req.):</p> <ul style="list-style-type: none"> • Location (Location on map) • Movement (refugees, military groups) • • • 	<p>School District Standards and Benchmarks (Opt.):</p> <ul style="list-style-type: none"> • • •
<p>21st Century Universal Constructs (Opt.):</p>	
<p>Other Disciplinary Standards (Opt.):</p> <ul style="list-style-type: none"> • • • • • 	
<p>Other Essential Information (Opt.):</p>	
<p>Other Resources (Opt.):</p> <ul style="list-style-type: none"> • https://sites.google.com/a/decorah.k12.ia.us/human-rights-conflict/ • • • 	

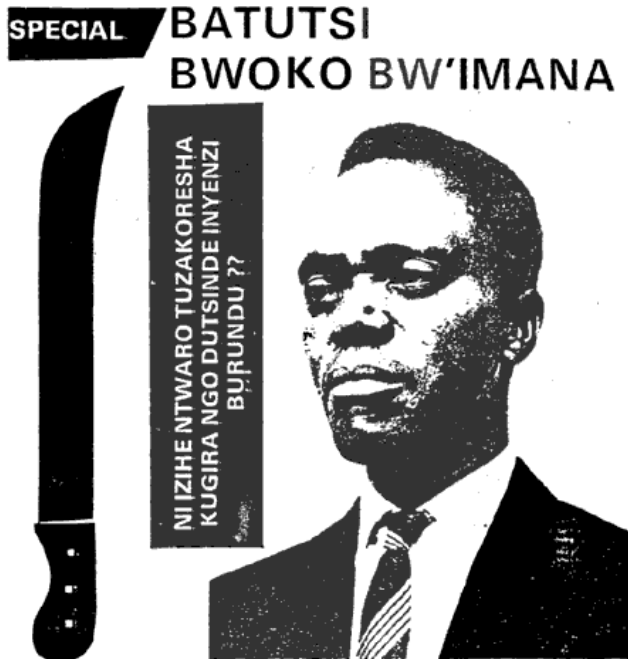
Rwanadan Genocide Propaganda

- Explain how each example of Hutu Propaganda would help lead to the Genocide and how it applies to the “8 Stages of Genocide”.

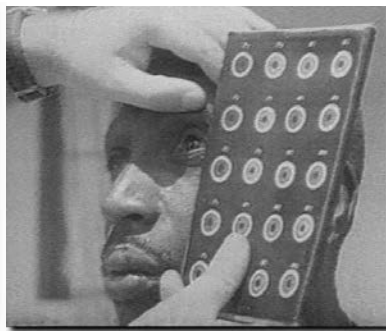
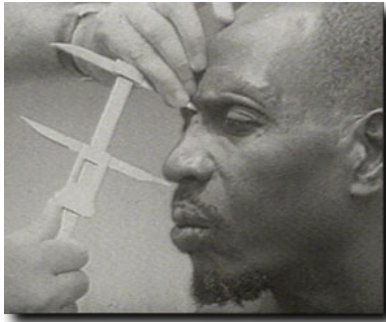
1. Translation: “What’s happening?” “They killed Habyarimana (Hutu President of Rwanda)” “We ask all our Hutu brothers not to let this crime remain unpunished. Get up. Get to work. Take your tools and eradicate this race of cockroaches. Find them in all the holes...”



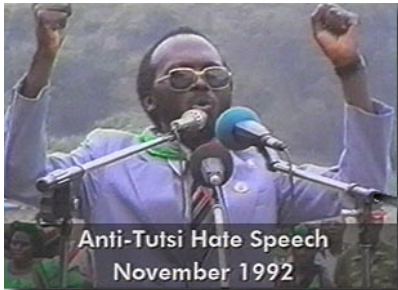
2. "What arms could we use to destroy the inyenzi for good?" Beside the question is a photo of Gregoire Kayibanda, architect of the Hutu revolution and first president of Rwanda*. On the other side is a machete.



3. The size of the nose and the color of the eyes were factors that determined whether a person was classified as Hutu, Tutsi or Twa.



4.



5. Hutu 10 Commandments- 1990.

1. Every Hutu must know that the Tutsi woman, wherever she may be, is working for the Tutsi ethnic cause. In consequence, any Hutu is a traitor who: - Acquires a Tutsi wife; - Acquires a Tutsi concubine; - Acquires a Tutsi secretary or protégée.

2. Every Hutu must know that our Hutu daughters are more worthy and more conscientious as women, as wives and as mothers. Aren't they lovely, excellent secretaries, and more honest!

3. Hutu women, be vigilant and make sure that your husbands, brothers and sons see reason.

4. All Hutus must know that all Tutsis are dishonest in business. Their only goal is ethnic superiority. We have learned this by experience from experience. In consequence, any Hutu is a traitor who: - Forms a business alliance with a Tutsi - Invests his own funds or public funds in a Tutsi enterprise - Borrows money from or loans money to a Tutsi - Grants favors to Tutsis (import licenses, bank loans, land for construction, public markets...)

5. Strategic positions such as politics, administration, economics, the military and security must be restricted to the Hutu.

6. A Hutu majority must prevail throughout the educational system (pupils, scholars, teachers).

7. The Rwandan Army must be exclusively Hutu. The war of October 1990 has taught us that. No soldier may marry a Tutsi woman.

8. Hutu must stop taking pity on the Tutsi.

9. Hutu wherever they be must stand united, in solidarity, and concerned with the fate of their Hutu brothers. Hutu within and without Rwanda must constantly search for friends and allies to the Hutu Cause, beginning with their Bantu brothers. Hutu must constantly counter Tutsi propaganda. Hutu must stand firm and vigilant against

10. The Social Revolution of 1959, the Referendum of 1961 and the Hutu Ideology must be taught to Hutu of every age. Every Hutu must spread the word wherever he goes. Any Hutu who persecutes his brother Hutu for spreading and teaching this ideology is a traitor.

VALENTINA'S STORY

Below is the story of one victim – out of many – of the genocide in Rwanda. Fergal Keane, a journalist who spent time in post-genocide Rwanda, met her and chronicled her story. Her name is Valentina, and she was only a young girl when genocide shattered her life.

When I first saw her nearly three years ago she seemed more shadowlike than human, a skeletal apparition lying on a camp bed in a country where dead bodies covered the roads and fields.

Her hand had been chopped in half and the wound had become infected. It had taken on an ominous black color. In addition, there were two deep gashes on the back of her head. There were no painkillers or anesthetics in the little room she shared with three other children. When it came to the time for changing her dressings the girl winced and cried in pain.

The nurse told me the child's name was Valentina. She was 13 and her family had been killed in a massacre carried out by Hutu soldiers and militiamen a few weeks before in the nearby parish of Nyarubuye. Valentina was among a small group of survivors. "She will probably die," the nurse said.

I left Rwanda shortly afterwards vowing never to go back. However, Rwanda did not go away, nor did the memory of Valentina and the other survivors of genocide.

could people butcher children? What kind of man can
kill a child?

I was still in search of the answer three years later when I returned. The country had changed dramatically. The schools had been reopened and the fields were full of peasants harvesting their crops. The sound of shooting had been replaced by the ancient chorus of African village life: crying babies, whinnying goats and the crowing of roosters.

The church that had been the focal point of the massacre had been
up, the bodies removed and placed in a series of rooms nearby. These rooms

had also been the scene of particularly brutal killings. Now the government was preserving them, replete with skeletons and moldering corpses, as a memorial to genocide.

Within minutes of arriving at Nyarubuye, I learned that Valentina had not died. Now, meeting her in front of the church, I saw a tall and beautiful 16-year-old nothing like the emaciated child of three years previously. As Valentina patiently told me her full, terrible story I found myself wavering between shock and anger.

The story of what happened at the church of Nyarubuye is more than a story about humanity's capacity for evil. It is a very particular story about the cruelty inflicted upon children by adults, people who were their trusted neighbors.

It began on a Friday afternoon in the middle of April. For days the Tutsis of Nyarubuye had sensed an impending disaster. They were aware that elsewhere in the country massacres of Tutsis had already begun. Ten days previously, the president of Rwanda had been assassinated, probably by members of his political circle.

His death--which was blamed on the Tutsis—triggered calls for a "final solution" in which all Tutsis and Hutu moderates were to be killed. It would result in the murder of all but a handful of Nyarubuye's Tutsi community.

The killing at Nyarubuye began with an attack on Tutsis at the local marketplace. After this, Valentina fled to the church with her family. That afternoon the killers arrived. Valentina recognized many of her Hutu neighbors among the more than 30 men who surrounded the church. They carried knives and clubs and were supported by soldiers from the Rwandan army.

Among the gang of men was Denis Bagaruka, a 56-year-old grandfather whose own children went to school with Valentina. She described what happened next: "First they asked people to hand over their money, saying they would spare those who paid. But after taking the money they killed them

anyway. Then they started to throw grenades. I saw a man blown up in the air, in pieces, by a grenade. The leader said that we were snakes and that to kill snakes you had to smash their heads.

The killers moved into the terrified crowd of men, women and children, hacking and clubbing as they went. "If they found someone alive they would smash their heads with stones. I saw them take little children and smash their heads together until they were dead. There were children begging for pity but they killed them straight away," she told me. The killings took place over four days. At night the butchers rested and guarded the perimeter so that nobody would escape.

Other infants, crying on the ground beside their murdered parents, were taken and plunged head first into latrines. One of Valentina's classmates, an angel-faced little boy named Placide, told me how he had seen a man decapitated in front of him and then a pregnant woman cut open as the killing reached its frenzied climax.

"There was so much noise," he recalled. "People were begging for mercy and you could hear the militia saying, 'Catch them, catch them! Don't let them get away!'"

Valentina and Placide hid among the bodies, pretending to be dead. Valentina had been struck on the head and hands with a machete and was bleeding heavily. Following her child's instinct, she crawled to her mother's body and lay there. During the killing she had seen the militia murder her father and her 16-year-old brother, Frodisse.

After several days Valentina crawled to the room where there were fewest bodies. For the next 43 days she lived among the rotting corpses, too weak to stand up and convinced that the world had come to an end.

"I prayed that I would die because I could not see a future life. I did not think that anybody was left alive in the country. I thought everybody had been swept away," she said.

She drank rainwater and rummaged for scraps of food. There was some wild

fruit and some grain but she became weaker and weaker as the days progressed. In the weeks that followed, a few other children emerged from hiding places around the church. The stronger ones lit fires and cooked what food they could find, feeding the weaker ones like Valentina.

Then a new hazard appeared: wild dogs that had started to eat the corpses.

"The dogs were coming at night and eating dead children in the other rooms. A dog came to where I was and started to eat a body. I picked up a stone and threw it at the dog and drove it away."

There comes a point in the telling of this story where the existing vocabulary of suffering becomes inadequate, where words wither in the face of an unrelenting darkness. As a reporter I found this the most difficult story of my career to tell. As a parent I listened to Valentina's story with a sense of heartbreak. I marveled at her courage but felt deep anger that this should happen to any child. It was difficult to keep those feelings in check when I confronted one of the butchers of Nyarubuye in the office of the local prosecutor.

Bagaruka, the grandfather who witnesses say was an enthusiastic killer, had recently returned from Tanzania. He had spent nearly three years there in the refugee camp at Benaco where he and his family were fed and cared for by the international community. The man who had helped to bring terror to the infants of Nyarubuye was nervous and evasive when I spoke to him.

"You have eight children, how in God's name can you help to kill a child?" I asked him. After a long pause he answered: "You see all those people in the church had children. Many were carrying them on their backs but none survived. Everyone was killed. We couldn't spare the children's lives. Our orders were to kill everyone."

He told me that he himself had been an orphan and a Tutsi man had been his guardian. Bagaruka had seen the man killed at Nyarubuye. "I almost become
crazy

his crimes and has implicated some of his friends and

wh

neighbors, hoping to save himself from the firing squad.

Valentina hopes he will never return to the village. She now lives with an aunt and two other orphans. The aunt's husband and three children were killed at Nyarubuye.

The aunt told me that Valentina has a recurring dream. She imagin
mother coming in the middle of the night. They embrace and then Valentina shows her mutilated hand to her mother, saying: "Mother, look what's become of me. Look what has happened to me." And Valentina wakes up crying and sees that her mother has vanished into the darkness. Then she remembers that her mother is dead and gone forever.

Valentina's Story is adapted from a 1997 article in the Sunday Times by Fergal Keane. The article can be found at:

<http://www.pbs.org/wgbh/pages/frontline/shows/rwanda/reports/refuse.html>