**Date** (See whiteboard)

**Title: What were the warning signs of the Cambodian Genocide?**

Do Now: **Quick Quiz** - write sub-heading and answer questions in books.

1. What social hierarchy was introduced by William the Conqueror?
2. What weren’t peasants allowed to do in medieval England?
3. Why were slaves brought from Africa to the Caribbean?
4. What symbol did the Nazis use to identify Jewish people?
5. Before being sent to concentration camps, where were many Jewish people forced to move to by the Nazis?

**Task 1:** (individual task) [Click Here to watch interview.](https://www.bbc.co.uk/news/av/stories-48839738/khmer-rouge-i-survived-the-killing-fields)  Make notes to these four questions on the sheet below each question. Key terms are in **bold** with definitions in the **knowledge organiser**.

What did the Communists make the people do?

How did the Khmer Rouge treat the people?

Who were the people performing these actions?

Who was targeted by the Khmer Rouge?

**Task 2:**  (individual task) Read the passage and underline and annotate parts which show a warning sign. The **warning signs** and **key ideas** are on your **knowledge organiser.**

The purpose of the **Khmer Rouge** was to implement rapid **Communist** revolution in Cambodia by moving everyone to the **countryside** to become rice farmersand to defend the **Communist** Party against enemies inside and outside the country. One major way of achieving this goal was the repeated movement of the population from towns and cities to rural areas.

Under the **Khmer Rouge** regime, large numbers of the population were forcibly moved from their homes to far away locations in the countryside. The Khmer Rouge referred to these locations as “experimental sites for the **New People**.”

This policy of forcibly moving people from one location to another without giving them warning, money for their property, or any way to say no, caused incredible suffering and strain on people and communities.

Over a period of forty-five months, the **Khmer Rouge** regime engaged in many forced transfers of people between regions. Families were broken up, husbands were separated from their wives, children were taken from their parents, and countless loved ones disappeared without a trace. Many people who were suspected of having sympathy or association with the previous leader’s (**Lon Nol**) government or army were arrested and executed.

The **Khmer Rouge** policy of forced transfers sought to break apart the human relationships that were an important part of Cambodian life before the revolution. People who had been loyal to the **Lon Nol** government, the traditional family unit, **religious organizations**, **ethnic minority communities**, and **intellectuals** and **business merchants** had their lives disrupted. Without these relationships and institutions, it would be more difficult for opponents of the **Khmer Rouge** to try to stop their control. It would also be easier to convince Cambodians —especially children—to pledge loyalty to **Angkar** if forced transfers stopped them from being loyal to their parents, their ethnic groups, religious figures, or other community leaders.

People were given little notice or explanation for the need to leave their homes. Residents were notified—very often at gunpoint—that they had to leave their homes immediately. Many of those residents with cars attempted to drive out of the city, but with little access to fuel, vehicles were soon abandoned in heavy traffic or confiscated by **Khmer Rouge** soldiers. The main reason provided by most soldiers for the forced migration was the Americans were going to bomb Phnom Penh (capital city) so inhabitants had to leave. Another reason provided was that the **Khmer Rouge** had to cleanse the town of enemy forces. Most people were informed to pack lightly because they would return in three days. Many people believed this and they left with little food, water, or medicine.

In the forced ‘evacuation’ of Phnom Penh, hospitals, wats (Buddhist temples), and schools were emptied, and the sick were forced to walk—while the bed-ridden were carried or pushed along in carts. The elderly, sick, children, and pregnant women were forced to walk regardless of their condition. Everyone had to leave and there was no exception. Everywhere there were dead bodies and abandoned property. Checkpoints were set up to identify former **Lon Nol** soldiers and officials. Many people had to hide their identity because they feared arrest. Anyone identified with the former government was promptly arrested and executed. Intellectuals, people with wealth, and many people who appeared suspicious, were also taken aside and killed.

After the initial forced ‘evacuation’ of Phnom Penh, the city was almost empty, and the majority of residents who left were sent to villages outside the city, where they stayed and worked for several months. Many people left their entire lives behind in Phnom Penh, carrying perhaps some jewellery, cash, or other valuables to use in the event that they needed supplies. No one had any idea about how long they were leaving their homes, and those who suspected it would be longer than three days, certainly did not know it would be the last time they would see Phnom Penh (or their city or home town) for the next three years.

The forced transfer of so many people can be termed a tragedy for many, and the beginning of a new era for all Cambodian people where they had no control over their own lives. As a consequence of their rural upbringing and their connections to the **countryside**, many people were able to obtain shelter with relatives and friends, which helped them avoid the worst aspects of the forcible transfer. To many other Cambodians, particularly those from the city or middle/ upper-class background, the forcible transfer caused great suffering and thousands of deaths.

**Task 3** (individual task) What were the warning signs of the Cambodian Genocide? Write a summary on which warning signs of genocide were present when the **Khmer Rouge** came to power in 1975. For each warning sign, give an example.

Use these words: Classification, Symbolisation, Dehumanisation, Organisation, Polarisation and Preparation.

Sentence Starter: One warning sign of genocide present in Cambodia was …. This can be seen by…

**Date** (See whiteboard)

**Title: What were the warning signs of the Cambodian Genocide?**

Do Now: **Quick Quiz** - write sub-heading and answer questions

1. Define revolution
2. Which groups of people did the Nazis classify as being targets for genocide?
3. What laws did the Nazis pass to polarise Jewish people?
4. Give examples of the classifications of groups the Khmer Rouge used to define people as enemies.
5. How did the Khmer Rouge make preparations for the Cambodian genocide?

**Task 1** – (Individual Task) Read each account of life under the **Khmer Rouge** Revolution. Copy each sub-heading and then describe which group was being targeted, describe what happened to them and explain which examples of the **six warning signs** can be seen.

**Tuol Po Chrey Incident**

In 1975, Tuol Po Chrey (TPC) was a big, open field close to the Tonlé Sap river and next to a swampy forest. In April 1975, however, it became known as an infamous killing site for hundreds (or possibly thousands) of **Lon Nol** soldiers. It was the site of one of the worst massacres during the period of the first major forced transfers in **Democratic Kampuchea**, when the Khmer Rouge emptied the cities and “screened out” former **Lon Nol** officers and sympathizers. On April 17, 1975, the **Lon Nol** army in Pursat had received an instruction over the national radio from Phnom Penh to disarm. The **Lon Nol** soldiers were informed that they would be sent to training sessions and soldiers boarded the trucks voluntarily. It is unclear how many **Lon Nol** soldiers were killed at TPC, and estimates range from as low as 250 soldiers to as high as 8,000.

**Prum Thuch, Doctor**

Thuch disappeared during the 1975 evacuation of Phnom Penh. He was born in Prey Veng Province, and after he finished high school, studied medicine (**see education in Knowledge Organiser)** in Phnom Penh. On April 17, 1975, Thuch left Phnom Penh with his wife, children, parents, and siblings. They travelled along National Road 1. In the middle of the journey, he went off with his wife and children, and said that his parents should go in a different direction. He didn’t want to go back to his home village because the people there knew about **his status**. He asked his wife to look after his parents. Then Thuch disappeared.

**Multiple witnesses (names listed in reading)**

The people of the Eastern zone were evacuated up the rivers and roads to Phnom Penh, then sent onward to other provinces. The Eastern Zone was located next to Vietnam and many had Vietnamese ancestry. At Phnom Penh, **the Khmer Rouge** issued every man, woman and child from the Eastern zone a new blue and white checked scarf, a “kroma.”

**The Khmer Rouge** then required them to wear the scarf at all times. "Other people wore red and white or yellow and white scarves, but weren't allowed to wear blue and white scarves," Huy Rady, an eye-witness explained. "People from the Eastern zone would be known by their scarf If you were wearing a blue scarf, they would kill you. There was a plan to kill all the Eastern zone people. They were not going to spare any of them."

**Unnamed witness (2-TCW-913) testifying at the Extraordinary Chambers in the Courts of Cambodia in 2016.**

I became a monk **(see religion in Knowledge Organiser)** in 1973, and then I left the monkhood in 1975. In 1975, there were about 19 monks in that pagoda including novices and senior monks I was forced to defrock (stop being a monk) by the **Khmer Rouge**. All monks in the entire pagoda (Buddhist monastery) were defrocked. I could not live in the pagoda. They did not allow us to live in the temple anymore.

They did not allow us to stay as monks since they wanted to abolish our Buddhism. All monks had to be defrocked. We were forced to defrock within one month. If we continued to stay in the monkhood, they resolutely disagreed. **Angkar** would not agree to let us. So we had to defrock in order that monks were not mistreated.

After I was defrocked, I was transferred to work in a cooperative, to work on farming and rice planting. Later I was sent to Phnom Penh. When I arrived in Phnom Penh, I was told to write my biography, and I should describe my personal biography and that my parents and siblings were to be mentioned in that biography. I was asked to describe from the time that I was born and what I did, and that is a brief biography. Everyone who came had to produce this brief biography, that is, the location of where we were born, for example, all these details.

**Yan Chhim.**

Her village came under Khmer Rouge control in 1972. **Old people** and **new people** had different food. **Old people** processed rice, while **new people** received rice rations. In 1976, **the Khmer Rouge** began creating cooperatives. People were grouped into three units. First, “full-rights units” consisted of the poor, landless **Old** **People**. Members of this unit usually became group leaders of people in the other two units. Some of the group leaders were assigned to collect vegetables and scare off birds. The “candidate units” included **Old People** who had been rich and owned land and houses. Their work was not hard. The “dependent unit” comprised **new people**, who received small food rations and were forced to work the hardest.

Chhim was in the dependent unit, in which she had to work very hard and was given little food. Her body began to shrink. She wore the same clothes for working, resting, and sleeping. “When my daughters were sick, I collected left-over corn to trade for fish. But the **Old People** refused to trade with me. They said, ‘You’re living on us, how dare you trade? How dare you! You should know, we liberated you.’ I did not reply to avoid further problems.”

“In November 1977, my husband was sent to a unit of new people. I rarely saw him, except in meetings, in which **Old People** sat in one line, **new people** in one line, men in one line and women in one line. I tried to look for my husband; and sometimes I saw him. Members of the new people’s groups disappeared every night. In November 1977, I was told that my husband was taken away.”

**Task 2 –** Draw an image which represents each of the **Six Warning Signs of genocide.**

Use your **Knowledge Organiser** for descriptions of each warning sign. Think of the examples from this lesson and also the previous lesson which you may wish to use as ideas for your drawings.

**Date (See whiteboard)**

**Learning Question: How Did the Cambodian Genocide Happen?**

**Do Now:** Ask three questions about this picture.



**Activity 1** – (paired task) – Discuss with your partner what all humans should have the right to.

**Activity 2 –** Highlight examples of **dehumanisation** in the text.

The **Khmer Rouge** emptied the cities in order to abolish urban living and to build a new Cambodia based on the expanded production of rice. In early 1976, they hastily wrote the first four-year plan (1977-1980), which called for the collectivization of all private property and placed high national priority on the cultivation of rice. After national defence, collectivization was the most important policy of Democratic Kampuchea.

In 1976, everyone was required to bring their private possessions (including kitchen utensils) to be used collectively. As part of the process, Cambodian families were split up and people were assigned to work groups. Husbands and wives were separated, and children were separated from their parents.

The four-year plan aimed at achieving an average national yield of three tons of rice per hectare. This was an impossible task because Cambodians had never been forced to produce that much rice on a national scale before. Moreover, the country had been devastated by war and lacked tools, farm animals and a healthy work force. The leaders **of Democratic Kampuchea** hoped to make Cambodia completely independent in both the economic and political spheres, and turn Cambodia from an undeveloped agricultural country to a modern agricultural country.

However, the leaders ignored the difficulties of implementing this plan and the miseries that flowed inevitably from overwork, poor living conditions, and malnutrition, lack of freedom and basic rights, and untreated diseases. Throughout the period of **Democratic Kampuchea**, the living conditions of people were very poor. In addition, the regime robbed nearly all Cambodians of their happiness and dignity. Most people know that a country needs **educated people** to develop. However, the **Khmer Rouge** killed many intellectuals and technicians, and closed all universities, schools and other educational institutes throughout the country.

Unfortunately, because production almost never reached the required levels, almost no rice was saved for the people or for seed. Instead, most of the harvest was used to feed the army and factory workers, or was exported to China. In Cambodia, almost no one ever had enough to eat; in most cases they had only rice porridge mixed with corn, slices of banana trees, or papaya tree trunks. Most people received less than half a milk can of rice a day. Only the Khmer Rouge and soldiers received cooked rice. All survivors of the regime agree that what they remember most aside from hard labor and execution was the extreme shortage of food.

Um Saret, a 57-year-old woman living in Phnom Penh, described how painful life was without enough to eat: “In 1976, being unable to withstand hunger, my father caught tadpoles for food. He thought that they were small fish. One day, a **Khmer Rouge** cadre (party member) killed a poisonous snake and placed it on the fence. Though he knew that it was poisonous, he still ate that snake, which killed him. My sister and her children died of starvation. My own family was in the same condition. We had done a lot of farming, but never had enough rice to eat. Being too hungry, I picked wild arum as food. After eating, all of us became very itchy. My children cried a lot. One day, I went to fish. The unit chief said, “You behave with very low character. Be careful! **Angkar** will take you for execution.” Because of inadequate food, one of my children became seriously sick, so I exchanged my last necklace for rice and cooked it for her. She ate a lot, but became sicker. She died as a result. The other two children and my husband also became sick because of malnutrition. However, we miserably managed to survive.”

Sophari was born in Phnom Penh, the capital of Cambodia, in 1965. When she was ten years old Sophari and her father were forced to work in the rice-fields, working every day from dawn to dusk, with no rest for months on end. Sophari spent one month away from her parents, building mud-roads and sleeping on rice sacks. Sophari and her family were then moved again, and Sophari’s other brother, A-Sraoh, died there aged two, from hunger and lack of medication. The following year, Sophari’s older sister, Chanty was caught having picked a coconut without permission and was executed, aged 14. When the Khmer Rouge discovered that Sophari’s father had formerly served in the **Lon Nol** army they took him away; later Sophari learnt that he had been executed in August 1978.

On one occasion, Sophari and the group of children she had been working with decided to run away. The Khmer Rouge militia found out and started chasing them on horses. Sophari jumped into a river and waded through, with the water nearly above her head. She walked on her own for two days, sleeping one night in a tree whilst a pack of wolves howled underneath, and eating only wild berries. She was able to get back to her mother without getting caught.

Around September 1978, Sophari was taken by the authorities to a forest with no food, no shelter and no protection from the ceaseless rain. Many people died there from hunger and disease – death became very common, an almost daily occurrence. Sophari’s sister, A-Srey, was seriously ill but survived because Sophari’s mother exchanged some jewellery that she had kept hidden away to get local villagers to look after her.

**Activity 3 –** How were the people of Cambodia victims of **dehumanisation**?

Write a short answer to this question in your exercise book. Describe what freedoms Cambodians were denied and give examples of how they were treated.

Use these words: **Classification, Dehumanisation**, Human Rights, Freedom and Forced Labour.

Sentence Starter: The people of Cambodia were victims of dehumanisation as they were denied the human right to…. This can be seen by …..

**Date (see whiteboard)**

**Date (see whiteboard)**

**Learning Question: How did the Cambodian Genocide Happen?**

**Do Now:** What do these **Khmer Rouge** slogans tell us about the way that Cambodia was governed? Write your thoughts in your exercise book.

Do whatever **Angkar** orders you to do! You must completely fulfill the orders made by **Angkar**.

You must know how to trace one another. Report everything to **Angkar**

It is better to arrest ten people by mistake than to let one guilty person go free

**Activity 1** Read the text and write **six** questions about it.

The **Khmer Rouge** were always searching for enemies and believed that their enemies were everywhere. Suspects were falsely accused of serving the US Central Intelligence Agency (CIA), KGB (Soviet secret police), or the Vietnamese.

Fighting with Vietnam in 1977 and 1978 led to lots of people being executed. In late 1977, Vietnamese troops entered eastern Cambodia. They went back to Vietnam after several months, taking hundreds of Cambodian civilians with them. **The Khmer Rouge** then accused people and cadres in the East Zone of working with the Vietnamese, which led to many people being arrested and executed.

The worst purges in the zone occurred in 1978 after some units rebelled against the **Democratic Kampuchea** (DK) government. From June to September, while warfare continued with Vietnam, much of the East Zone became a battlefield between the **DK** government and these rebellious troops, and as many as 100,000 people in the East Zone died in battle or were executed.

Although the East Zone purges of 1978 were the most severe in **DK**, hundreds of thousands of people were arrested in other parts of the country and in many cases were killed. The Khmer Rouge security system, with its nearly 200 prisons, was set up virtually everywhere. The Khmer Rouge called these prisons “security offices” or “security centres” rather than “prisons.”

The **Khmer Rouge** wanted their revolution and all the people of Cambodia to be “pure”. People had to be clean in terms of their mentality and background. Poor peasants were thought to be the purest revolutionaries. The **Khmer Rouge** distrusted everyone else. People who broke minor rules, such as complaining about the hard labour or stealing food, were labelled as enemies of the state and were often marked for execution. **Khmer Rouge** leaders divided their enemies into “internal enemies” and “external enemies”.

Internal Enemies included **New People,** supporters or members of the **Lon Nol** regime, **ethnic minorities, educated people** and people accused of being traitors of **Angkor.** External enemies referred to the US and its allies such as Thailand and some socialist countries, especially Vietnam and the Soviet Union. **The Khmer Rouge** felt that these countries wanted to invade Cambodia and make it their colony. They also accused many people – including their own soldiers – of working with these countries. The **Khmer Rouge** marked them as “hidden enemies from within.”

In late 1976 and early 1977, the search for hidden traitors became the **Khmer Rouge’s** main activity. Villagers were made to spy on one another, encouraged by the slogan: “You must know how to trace one another. Report everything to **Angkar**!” Other means of discovering enemies included surveillance, informers’ reports, the frequent writing of personal biographies, and confessions.

Once enemies were discovered, their names were reported to the local offices, and then arrests were made. **Angkar** rarely arrested anyone in public. Instead, if someone was suspected, the officials would tell them, “**Angkar** invites you to go for further education.“ Under such lies, many victims were taken off for imprisonment and often execution without investigating whether or not they had actually committed a crime. The **Khmer Rouge** said: “It is better to arrest ten people by mistake than to let one guilty person go free.”

Under **DK**, perhaps as many as 500,000 people were executed for crimes against the revolution and the state. Thousands of “**new people**” who had no farming experience or skills simply disappeared. Having been evacuated to faraway forests or fields, they were killed after they made mistakes or angered their superiors. Some victims were buried alive and died of suffocation.

Nearly everyone who was known to be well **educated** was put to death. No one dared to wear glasses or speak foreign languages; it was a sign that they were educated. Many urban Cambodians, in particular, had to conceal their past and their talents, and pretend to be illiterate.

Executions were carried out in a number of ways. Some who were accused of being revolutionary traitors or enemies were sent to an interrogation centre. After staying there for a few months, they would be taken to the killing fields where they were forced to kneel down at the edge of mass graves. They would then be killed by a blow to the back of the head with a shovel, hoe or stick. Sometimes, people were shot to death together and buried in a grave containing up to 100 bodies. Others were suffocated with plastic bags. In the countryside, where there were many wells in the forest, prisoners were delivered by trucks to the wells and were then hit or pushed into them.

The most important prison in **DK** was known as S-21 (Security Office 21). S-21 was a secret facility for the detention, interrogation, torture and extermination of its prisoners. After the middle of 1976, no one was ever released. Among the perhaps 14,000 prisoners held at S-21, only about 12 survived after DK fell. While they were in prison, they were spared because they had skills that were useful to S-21; they were painters, watch repairers and sculptors.

**Activity 2** – Reflect upon your learning on the Cambodian genocide. What are the most important lessons that you have learned? How do you feel about the events that happened there? Has it changed your opinions on anything?

**Date (See Whiteboard)**

**What Were the Warning Signs of the Genocide in Rwanda?**

Do Now: **Quick Quiz** - write sub-heading and answer questions in books.

1. What is a colony?
2. What is a civil war?
3. How did the Nazis use symbolisation to single out Jewish people?
4. What were the different classifications of people targeted by the Khmer Rouge?
5. How did the Khmer Rouge use dehumanisation in the Cambodian genocide?

**Task 1:** (individual task) [Click here](https://www.bbc.co.uk/sounds/play/p006xzww) to listen to the interview. Make notes to these four questions below each question:

What was the explosion?

What were many **Tutsis** and moderate **Hutus** having to do to survive?

How were **Tutsis** and moderate **Hutus** being attacked?

How does the journalist describe the roadblocks?

**Task 2:** (paired task) Read the passage below and create a timeline of the events leading up to the 1994 genocide. The passage is already in chronological order and you can start with the year 1000 to show the pre-colonial times.

**Reading Passage**

The population of Rwanda is made up of three ethnic groups: Twa, **Hutu** and **Tutsi**. Traditionally, Twa were hunters; **Hutu** were farmers; and **Tutsi** were cattle keepers. They shared a language and a culture. They shared the same king, who was traditionally a **Tutsi**. They intermarried over the years and they fought together to stop the slave trade. People moved between the groups and there was social mobility.

The relationship between the **Hutu** and **Tutsi** identities took a new turn when the European colonisers arrived in Rwanda at the end of the 19th century. At the 1885 Berlin Conference, which carved up Africa between the **European empires**, Rwanda fell under German rule. But after Germany's defeat in the First World War, Rwanda was transferred to **Belgian** control in 1919.

For centuries, Rwanda had not experienced ethnic divisions or any other sectarian tendencies. It was only with the arrival of European **colonialism** that a racial/ethnic ideology was introduced and discrimination was endorsed. The main distinction among Rwandans was socio-economic until the **Belgian** rule introduced identity cards stating the ethnicity of every Rwandan. **Belgian** rule saw policies of favouritism towards **Tutsis** when it came to government positions and running Rwanda.

The widespread discontent engendered by these divisions eventually resulted in a revolt in 1959, which left 20,000 **Tutsis** dead. Thousands more were forced to flee as refugees, to Uganda, Tanzania and Burundi. As the inevitability of independence loomed, the **Belgian** colonisers abandoned their policy of indirect rule and shifted support from the minority **Tutsi** Umwami party to the majority **Hutu** Parmehutu party led by Grégoire Kayibanda, who eventually led Rwanda to independence in 1962. Violence continued from 1963 until 1967, when 100,000 **Tutsis** were butchered with machetes and dumped in rivers. Violence, arrests, intimidation and abuse all increased during President Juvenal Habyarimana's Second Republic, which claimed to be sympathetic to Tutsis. In 1973, thousands of Tutsi students were massacred.

Meanwhile, Rwandan refugees forced into exile in Uganda, Tanzania and abroad were experiencing hard lives. They were also denied a right to return, despite being Rwandan citizens. The **Rwanda Patriotic Front (RPF)** emerged and in 1990 took up arms against the **Rwandan government (RGF)** in **The Rwandan Civil War.** This finally led to the international community recognising the refugee crisis and in 1993 the **Arusha Accords** were signed between the **RPF** and the **RGF** to ensure a peaceful settlement of the Rwandan crisis.

But on 6 April 1994, after President Habyarimana (**RGF)** signed a peace agreement in Dar Es Salaam, his **plane was shot down** and he was killed on his way back to Kigali. Following the horrific genocide of 1994 that ensued between 7th April and 15th July, which thrusted Rwanda into the eyes of the world, the people of Rwanda are only now slowly beginning to emerge from the most traumatic period of their history.

**Task 3** (individual task) Copy and answer today’s learning question in your exercise books: What were the warning signs of the Rwandan Genocide?

Use your timeline and the text to give examples of events which caused tensions between **Hutus** and **Tutsis.**

**Word Bank**: Hutu, Tutsi, Colony, Classification, Symbolisation and Polarisation.

**Paragraph structure**: Ethnic tensions arose in Rwanda when (give example from text)… This caused further tensions because… (explain how this increased ethnic tensions between **Tutsi and Hutu.**

Date (See Whiteboard)

What Were the Warning Signs of the Rwandan Genocide?

**Do Now:**

1. How did the Nazis organise the Holocaust? Give an example.
2. Give an example of how people in Cambodia were dehumanised
3. Give three examples of how the Khmer Rouge classified people in Cambodia.
4. What were the three ethnic groups found in Rwanda?
5. What incident was the trigger for the genocide in Rwanda?

**Task 1** (Individual Task) – [Click Here](https://www.bbc.co.uk/programmes/m0005mtm) to listen to the short documentary on how the radio was used to convince people to kill others in Rwanda. **In you exercise books** answer these questions:

1. How was RTLM different to other radio stations?
2. What is talk radio?
3. How did RTLM portray the Tutsi?
4. Who was behind RTLM?
5. How did most Rwandans listen to RTLM?
6. After the President's plane exploded, how did many listeners of RTLM react?
7. Why did people go out to kill Tutsi?
8. How did RTLM persuade people to kill Tutsi?
9. What language did RTLM use to **dehumanise** Tutsis?

**Activity 2 –** (Paired Task) Look through the three examples of propaganda which were used in the newspaper ‘Kagura’. Highlight or circle any words which **Dehumanise Tutsis** or cause **Polarisation.**



The title, in big letters, says "**Tutsi**: Race of God", while the text to the right of the machete states, "Which weapons are we going to use to beat the cockroaches for good?" ‘Cockroaches’ was the word used by extremists like Ngeze to describe the **Tutsi** people.

The man pictured is the second president of the First Republic, Grégoire Kayibanda, who made **Hutu** the governing ethnicity after the **Rwandan Revolution.**

The **Hutu** Ten Commandments, published by Ngeze’s magazine included a list of things that Hutus could and couldn’t do. Some of them included:

**No.1.** Every **Hutu** should know that a **Tutsi** woman, whoever she is, works for the interest of her Tutsi ethnic group. As a result, we shall consider a traitor any **Hutu** who marries a **Tutsi** woman **No.4.** Every **Hutu** should know that every **Tutsi** is dishonest in business. His only aim is the supremacy of his ethnic group. As a result, any **Hutu** who…makes a partnership with **Tutsi** in business…is a traitor:

**No.5.** All strategic positions, political, administrative, economic, military and security should be entrusted only to **Hutu**.

**No. 6**. The education sector (school pupils, students, teachers) must be majority **Hutu**.

**No. 7**. The Rwandan Armed Forces should be exclusively **Hutu**. No member of the military shall marry a **Tutsi**.

**No. 8.** The **Hutu** should stop having mercy on the **Tutsi**.

Ngeze’s magazine also said… 

* Issue 6 December 1990, was the first publication of the "Hutu Ten Commandments", which decreed that Hutus who interacted with Tutsis were traitors. 
* February 1991 issue stated: "Let us learn about the inkotanyi [RPF supporters] and let us exterminate every last one of them" 
* March 1993 issue advised, "A cockroach gives birth to a cockroach... the history of Rwanda shows us clearly that a Tutsi always stays exactly the same, that he has never changed." 
* Kangura further asserted that the RPF existed to enslave the Hutus. 
* Issue 54 March 1994 Ngeze wrote that the Tutsis “shall be exterminated."
* Throughout 1994, Kangura published lists with the names of members of the Tutsi population. These lists were used by the army and the militia during the massacres which were perpetrated between April 7 and the end of July 1994.
* In April, May and June 1994, Ngeze was interviewed by radio stations in Rwanda. During the interview, he called for the extermination of the Tutsis

**Activity 3** (Individual Task) – Answer today’s learning question: What were the warning signs of the Rwandan Genocide? Copy the question and answer in exercise books. Guidance below:

Give examples of how both radio RTLM and Kagura used propaganda to **Dehumanise Tutsis** and cause **Polarisation** between **Hutus** and **Tutsis.** For each example explain how this made genocide more likely.

**Word Bank**

Use these words: Hutu, Tutsi, Classification, Dehumanisation, Polarisation, Preparation, Propaganda and Genocide.

Sentence Starter: An example of the type of propaganda used by **Hutu** power groups was …. This caused polarisation and/or dehumanisation because…

**Date (See Whiteboard)**

**A**

**How did the Genocide in Rwanda Happen?**

**Do Now:**

1. What groups of people did the Nazis persecute?
2. What labels did the **Khmer Rouge** give to people in Cambodia?
3. What word did the radio station RTLM use to **dehumanise Tutsis?**
4. Give an example of a Hutu power rule.
5. What is the name of the Hutu power group who killed **Tutsis** during the genocide?

**Task 1 – (individual task)** [Click here](https://www.hmd.org.uk/resource/appolinaires-journey/) to view the oral testimony video. You will watch a 5 minute video of a survivor of the Genocide in Rwanda. His name is Appolinaire. Whist you watch answer these questions:

1. How did this person survive?
2. What happened to their families, friends or neighbours?
3. Who were the perpetrators of these actions?
4. How did they feel during the events?

**Task 2 – (individual task)** Read the survivor testimony below. **(paired task)** Answer the same questions as you did for Task 1.

Immaculée Hedden (née Mujawingoma) was born in Rwanda. Her parents had many children to look after so, as a baby, she was given to her aunt and uncle. This was common in Rwandan culture. In Rwanda at the time, there were two main social groups – the Hutus and the Tutsis. They had been in conflict for many years. Many Tutsi people had fled to other countries surrounding Rwanda, where they lived as refugees to avoid violence and killings.

On 6 April, the President Habyarimana, a Hutu, was killed when his plane was shot down. Although it remains unclear who was responsible for this attack, the blame was immediately placed with Tutsis, and it was not long before existing killing groups known as the Interahamwe began the mass genocide of Tutsis and moderate Hutus. The Interahamwe were civilian fighting groups, supported by the Rwandan Army.

The next day, while Immaculee was at her cousin’s house, her roommate was killed. Relatives phoned with news that family members had also been murdered, then the phone line was cut off. Immaculée feared the worst for Tutsis in her country.

‘On the hate radio – Radio-Télévision Libres des Mille Collines – they were saying “Those cockroaches and their spies must be killed because they had killed the president”’. This was their code language and the signal to kill Tutsis, who they called cockroaches.’

Immaculée stayed hiding at her cousin’s house. The compound wall hid the house and garden from the outside. There was very little food and the water supply was cut. Immaculée prayed and water came running through the taps. When it rained they filled every container. They always had water to drink, which felt miraculous - Immaculée believed God was answering her prayers.

One day, late in May, a soldier jumped over the wall of the compound and saw Immaculée. He said, ‘Come outside you cockroach and I will finish your life right now!’ She replied, ‘I’m reading my Bible. Peace be with you’. Immaculée went outside, handed him her identity document and waited. She knew she could be killed, but stood firm, her eyes fixed on the soldier and prayed: ‘Lord if this is my time to come to you, receive my spirit, but if not I command the evil at work in this man not to touch me, in Jesus’ name.’ He looked at her card and left.

Two weeks later, the Interahamwe killed a neighbouring family and Immaculée and her cousin realised they had to leave. Her cousin’s older children had already moved to Gisimba Orphanage, and the women decided they must go too. The orphanage was only a few hundred metres away, but to reach it meant passing two roadblocks guarded by Interahamwe. The women decided it was safer to travel separately. Her cousin left first at 4.30am. An hour later, Immaculée stuffed her night clothes under the dress she was wearing, with her Bible and her identity card, and she left the house. The Hutu house girl came with her - she could pass freely through roadblocks and checkpoints.

At the first roadblock were two men from the Interahamwe. As they walked towards them, Immaculée chatted with the house girl, trying to look busy. The men looked surprised but remained seated and said nothing. The women walked on. At the next roadblock there was a loud explosion and the ground shook. Everyone was running away from a nearby explosion, leaving the roadblock abandoned; Immaculée arrived safely. The orphanage was overcrowded, because so many adults had taken refuge there. Some of the children were suffering from malnutrition. There was hardly any water so sanitary conditions were very poor and they were always thirsty. But the owner of the orphanage, Damas Gisimba, looked after them, preventing the Interahamwe from murdering the people there.

On 1 July 1994 a Major from the government’s army arrived and told the adults to prepare the orphans for evacuation. People were scared – without the (mostly Hutu) orphans they would lose their protection from the Interahamwe. They feared they would be massacred. While the children were moving outside towards the buses, the adults were told to run to the buses too. They had five minutes before the killers entered the orphanage. Militia had surrounded the building and people expected to be shot. When they went outside the militia saw some political refugees who they had thought were already dead. They were so shocked that they threw their weapons down rather than firing. Remarkably, everyone made it safely onto the buses.

They were taken with the children to the basement of a Catholic cathedral where people were already hiding. The windows were covered with blankets to stop anyone looking in and to offer some protection from bombs shattering the glass. A rumour spread that the Interahamwe were planning a final big massacre on 5 July, but on 4 July Kigali fell to the Rwandan Patriotic Front. By 18 July the genocide was over. Some survivors started to dance, but Immaculée instead thought about all the people she had lost, people she had loved.

**Task 3:** Copy today’s learning question “How did the genocide in Rwanda happen?” and answer using the information you’ve heard from the class Q&A session.

**Word Bank**

Use these words: Hutu, Tutsi, Classification, Dehumanisation, Preparation, mass killing and Genocide.

Topics to include: What was the cause? Who committed the violence? How did people survive?

Sentence Starter: The genocide in Rwanda happened …

Date (See Whiteboard)

What happened after the genocide in Rwanda?

Do Now: Name five problems that a country or people would face after a genocide had taken place.

**Task 1: (individual task)** [Click here](https://www.voanews.com/africa/how-rwanda-genocide-victim-perpetrator-became-friends) towatch the news report about how a genocide victim and perpetrator became friends. Answer the questions as you watch.

1. What did the lady in the interview ask her brother to do?
2. Why was the perpetrator worried about leaving prison?
3. What did the perpetrators children tell him about Hutu and Tutsi relations?
4. What did the perpetrator tell the victim which brought her comfort?
5. In the reconciliation villages what problems did both perpetrators and victims have to overcome?

**Task 2:** (**individual task)** Read through the article and highlight **(paired task)** the positives and negatives (in two different colours) that happened towards the end, and after, the genocide in Rwanda.

The genocide in Rwanda claimed more than half a million lives and destroyed approximately three quarters of Rwanda’s **Tutsi** population in just three months. Many Hutu who attempted to hide or defend Tutsi and those who opposed the genocide were also targeted and killed. Members of the Rwandan security forces, the notorious **interahamwe** militia attached to the ruling party, as well as tens of thousands of ordinary **Hutu** civilians hunted down and slaughtered **Tutsi** men, women, and children across the country. It was one of the most efficient and terrifying episodes of targeted ethnic violence in recent international history.

In mid-July 1994, the Rwandan Patriotic Front (**RPF**), a **Tutsi** rebel group based in Uganda, which had been fighting to overthrow the Rwandan government since 1990, defeated the Rwandan army and government. As they took over the country, **RPF** troops killed thousands of predominantly Hutu civilians, though the scale and nature of these killings were not on the same scale as the genocide. Having secured victory and ended the genocide, the **RPF** faced the long and difficult process of rebuilding a country that had been almost entirely destroyed.

Delivering justice for genocide is a daunting challenge in any country. In Rwanda, the task was made more difficult by the fact that many judges and lawyers were killed during the genocide. Despite these challenges, the Rwandan government embarked on an ambitious approach to delivering justice, using both normal domestic courts and community-based gacaca courts.

Compared with most other countries emerging from mass violence, Rwanda's determination to see justice done and its progress in trying so many alleged perpetrators in less than 20 years have been impressive. But some have paid a high price. In the late 1990s and early 2000s, in particular, thousands of people were unfairly arrested, and many were charged and tried without any solid evidence against them. Some might have been wrongly convicted. Numerous defendants were convicted without legal help as defence lawyers were scarce and often too afraid to defend genocide suspects.

The caseload created by the huge number of people who participated in the genocide completely overwhelmed the courts, and the prisons began overflowing. Thousands of prisoners died as a result of extreme overcrowding and life-threatening prison conditions as they waited year after year for their cases to be processed. In 1998, 22 people were publicly executed, many after summary trials and some without legal help. These were the only official executions carried out in connection with genocide trials. Other defendants were sentenced to death after these executions, but these weren’t carried out as Rwanda abolished the death penalty in 2007.

By 1998, the total prison population had reached about 130,000, but only 1,292 people had been tried. It became apparent that it would take decades to prosecute all those suspected of involvement in the genocide.

To overcome this challenge, the Rwandan government devised a novel system for trying genocide cases: gacaca. Gacaca took its name from a community-based way which was traditionally used to resolve minor disputes. Its objectives included not only delivering justice, but also strengthening reconciliation, and revealing the truth about the genocide.

Judges elected by the population, who did not have prior legal training, were to try cases in front of members of the local community, who were expected to speak out about what they knew regarding the defendants' actions during the genocide. Gacaca courts have processed almost two million cases until their closure in June 2012.

Gacaca has left a mixed legacy. Its positive achievements included the courts’ swift work in processing a huge number of cases; the participation of local communities; and the opportunity for some genocide survivors to learn what had happened to their relatives. Gacaca might also have helped some survivors find a way of living peacefully alongside perpetrators. However, many gacaca hearings resulted in unfair trials. The accused found it hard to defend themselves in the court; many witnesses and judges were threatened or bribed, and the decision-making of judges was flawed due to them being new and having had inadequate training.

Gacaca's potential for contributing to reconciliation was hindered by difficulties in revealing the truth, as some participants lied or remained silent due to intimidation, corruption, personal ties, or fear of repercussions. In addition, survivors received no money from the government and often the apologies from confessed or convicted perpetrators seemed fake—casting doubt on the sincerity of some of these confessions. While gacaca may have served as a first step to help some Rwandans on the long path to reconciliation, it did not manage to stop distrust between many perpetrators and survivors of the genocide.

The United Nations Security Council set up the International Criminal Tribunal for Rwanda (ICTR) in 1994, with a mandate to prosecute “persons responsible for genocide”. The ICTR has tried 75 individuals in 55 cases; 49 individuals were convicted; 14 were acquitted; 12 were awaiting the outcome of appeals. The ICTR was only ever expected to try a small number of suspects: mainly those who played a leading role in the genocide. To some extent, it has performed this task, and has tried and convicted several prominent figures, including the former Prime Minister, former army Chief of Staff and former Ministry of Defence Chief of Staff.

**Task 3 (**individual task) – copy today’s learning question and answer using what you’ve learned.

**Word Bank:**  Hutu, Tutsi, Genocide, Court, Perpetrators, Victims, Reconciliation.

**Sentence Starter**: The Rwandan genocide ended when …. After the genocide ….

**Topics to include:** How the genocide ended, trials and punishments of perpetrators and reconciliation.