The Impact of Language: Before, During, and After Genocide

Rwanda Genocide 1994: Historical Context and Peace and Reconciliation
Rwanda, A Land of Many Hills

Source: Kimberly Hillstock, Rwanda 2017
Rwandan Hillsides

Source: Kimberly Hillstock, Rwanda, 2017
Legal definition of genocide Genocide is defined in Article 2 of the Convention on the Prevention and Punishment of the Crime of Genocide (1948) as "any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; [and] forcibly transferring children of the group to another group."

Source: United Nations: OFFICE OF THE UN SPECIAL ADVISER ON THE PREVENTION OF GENOCIDE (OSAPG)
The Difference between War and Genocide

“War happens when authorities want to overthrow other authorities to take their own turn at the trough. A genocide—that’s when an ethnic group wants to bury another ethnic group. Genocide goes beyond war, because the intention lasts forever, even if it is not crowned with success. It is a final intention” (107).

--Christine Nyiransabimana, a farmer.

8 Stages of Genocide

Source: Gregory H. Stanton

- **Classification**: People are divided into “us and them” by ethnicity, race, religion, or nationality (1)
- **Symbolization**: Names and symbols are given to classifications. People are named (Jews/Gypsies) or distinguished by dress (burqa). Classification and symbolization do not result in genocide unless they are combined with hatred. Symbols are forced on unwilling members, i.e. the yellow star for Jews. (2)
- **Dehumanization**: One group denies the humanity of the other group. Members are equated with animals, vermin, insects, or diseases. (3)
- **Organization**: Genocide is always organized, usually by the state—militias are used to provide deniability. Sometimes the organizations are informal (mobs led by militants) or decentralized (terrorist groups). Special army units or militias are often trained and armed. Plans are made for genocidal killings. (4)
8 Stages of Genocide Continued

- **Polarization**: Extremists drive the groups apart. Hate groups broadcast polarizing propaganda. Laws may forbid intermarriage or social interaction. Extremist terrorists target moderates. The center is intimidated and silenced. (5)

- **Preparation**: Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up. Members of groups are forced to wear identifying symbols. Their property is taken. They are often segregated or deported into concentration camps or confined to a famine-struck region and starved. (6)

- **Extermination**: Begins and quickly becomes mass killing—genocide. It is extermination because killers do not believe their victims are human. The armed forces work with the killers. Often there are revenge killings by groups against each other. (7)

- **Denial**: Crimes are covered up. Witnesses are killed or intimidated. Investigations are blocked. They deny they committed crimes and blame the victims. (8)
The Belgians chose certain people out of the population, particularly those who were lighter skinned, taller, or had longer noses, and assigned them the distinction of being Tutsi. This resulted in 14% of the population being Tutsi, 85% of the population (everybody not chosen out of the general population) to be called Hutu, and 1% of the population being the Twa, or the pygmies from the Rwandan forests. Under the classification system, the Tutsi, being smaller in number, felt elite, and rose to power as tribal leaders and the rich upper class.

https://sites.google.com/a/moreaucatholic.org/rwandan-genocide/causes/classification
Rwanda Conflict prior to 1994: Classification

Tutsis and Hutus had lived as one race for hundreds of years. Belgians picked those who were taller, lighter skinned, or with longer noses and called them Tutsi. (14%)

Those in the general population were named Hutu (85%)

The smaller-looking people in the forests were pygmies and called the Twa (1%)
The Tribes: Classification (1)
Language Connection to Classification

**Tutsis** are described as “tall, cattle rearing people who infiltrate Rwanda and win dominance over the Hutu, already in residence and living by agriculture”

---source:
http://www.historyworld.net/wrldhis/PlainTextHistories.asp?ParagraphID=pcr

**WORD CHOICE:** *tall, infiltrate, dominance*

**WHAT CONNOTATION DO THESE WORDS HAVE?**
In 1931, Belgians issued identity cards to separate the “different” races. They were labeled Hutu and Tutsi.

This continued until 1994

ID Cards: Symbolization (2)

https://creativecommons.org/licenses/
Changes in Power: The Hutus

- 1946—Rwanda becomes a UN trust territory under Belgian control and part of the Congo
- 1959—Tutsi king dies and Hutu peasants revolt and kill Tutsis who flee the country
- 1960—Rwanda becomes a free republic
- 1961—First legislative elections—Hutu parties are victorious
- 1962—The Independence of Rwanda is proclaimed
- 1963—Wide spread massacres of Tutsis in Nyamata
- 1973—Juvenal Habyarimana elected president

Hutu Power

- 1978–Juvenal Habyarimana is elected president. He is Hutu.
Presidential Grounds, Habyarimana

Photo courtesy of Kimberly Hillstock, July 2017
The Palace Inside

Source: Avila Fulbright student, Rwanda, Summer 2017
Dehumanization—Hate messages (3)

- Prior to the election, students were being separated in schools, churches were preaching messages of segregation, and the radio, the RTLM, spouted hate towards the Tutsis. The Tutsis were called “snakes” and “cockroaches” (language connotation).
- In schools, the children were designated by race in the rosters and teachers would treat the Tutsis badly.
- In Civics classes, children were taught that Tutsis were bad and had oppressed Hutus.
- In History classes, children were shown who was good (Hutu) and who was bad (Tutsi).

Source: Interviews with survivors, Rwanda, Summer 2017.
Rwandan Myth: The Story of Origins

- Kigwa fell from heaven and had three sons: Gatwa, Gahutu, and Gatutsi. In order to choose a successor, he entrusted each of the three sons a pot of milk to watch over during the night. At daybreak, Gatwa had drunk the milk; Gahutu had fallen asleep and in the carelessness of the sleep, had spilt the milk; and only Gatutsi had kept watch throughout the night, and only his milk pot was safe. So it was clear to Kigwa that Gatutsi would be the successor and by that fact should be exempt of any menial tasks. Gahutu was to be his servant. The utter unreliability of the Gatwa was to make him only a clown in society. As a result, Gatutsi received cattle and command whereas Gahutu would acquire cattle only through the services to Gatutsi, and Gatwa was condemned to hunger and gluttony and would not acquire cattle.”

- **note language/word choice**

Another way that dehumanization was carried out and spread across Rwanda was through the Kangura newspaper. The Kangura newspaper, controlled by Hutu extremists, was a way that the Hutus used the media to spout hate towards the Tutsis. It published the "Ten Commandments of the Hutu", which told Hutus not to marry Tutsis, do any business with them, and stated that the entire military should consist of Hutus. The Tutsis were also dehumanized when they were denied land ownership and government positions. The newspaper showed pictures of Tutsis being portrayed as cockroaches and snakes, and also referring to the myth that the Tutsis arrived from Ethiopia and are foreign to Rwandan land.

https://sites.google.com/a/moreaucatholic.org/rwandan-genocide/causes/dehumanization
Role of newspaper--Dehumanization
Hutu 10 Commandments

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
   1. marries a Tutsi woman
   2. befriends a Tutsi woman
   3. employs a Tutsi woman as a secretary or a concubine.
2. Every Hutu should know that our Hutu daughters are more suitable and conscientious in their role as woman, wife and mother of the family. Are they not beautiful, good secretaries and more honest?
3. Hutu women, be vigilant and try to bring your husbands, brothers and sons back to reason.
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 does the following is a traitor:
   1. makes a partnership with Tutsi in business
   2. invests his money or the government’s money in a Tutsi enterprise
   3. lends or borrows money from a Tutsi
   4. gives favours to Tutsi in business (obtaining import licenses, bank loans, construction sites, public markets, etc.).
5. All strategic positions, political, administrative, economic, military and security should be entrusted only to Hutu.
6. The education sector (school pupils, students, teachers) must be majority Hutu.
7. The Rwandan Armed Forces should be exclusively Hutu. The experience of the October 1990 war has taught us a lesson. No member of the military shall marry a Tutsi.
8. The Hutu should stop having mercy on the Tutsi.
9. The Hutu, wherever they are, must have unity and solidarity and be concerned with the fate of their Hutu brothers.
10. The Hutu inside and outside Rwanda must constantly look for friends and allies for the Hutu cause, starting with their Hutu brothers.
11. They must constantly counteract Tutsi propaganda.
12. The Hutu must be firm and vigilant against their common Tutsi enemy.
13. The Social Revolution of 1959, the Referendum of 1961, and the Hutu ideology, must be taught to every Hutu at every level. Every Hutu must spread this ideology widely. Any Hutu who persecutes his brother Hutu for having read, spread, and taught this ideology is a traitor.

Example Radio Broadcast

Hutu daughters are more suitable and conscientious in their role as woman, wife and mother of the family. Are they not beautiful, good secretaries and more honest?

every Tutsi is dishonest in business. His only aim is the supremacy of his ethnic group.

Hutu should stop having mercy on the Tutsi.

must constantly counteract Tutsi propaganda.

Hutu must be firm and vigilant against their common Tutsi enemy.

Hutu Ideology, must be taught to every Hutu at every level. Every Hutu must spread this ideology widely.
Dehumanization (3)

By dehumanizing the Hutus to **animals**, **vermin**, or **disease**, it made it easier to kill them, because they were considered as a pestilence that had to be **eradicated**. The Hutus were thinking of the Tutsis as animals or even **entities**, making it easier to kill them without any remorse or compassion. This dehumanization stage gives an ideological justification to the Hutus, who believe they are trying to **purify** society. The Hutus do not feel any remorse or compassion because if the Tutsis are animals or vermin, killing them is not murder.

https://sites.google.com/a/moreaucatholic.org/rwandan-genocide/causes/dehumanization
President Habyarimana is assassinated as his plane is shot down by a missile. He was planning to sign peace accords. Earlier in 1993, a peace agreement had been signed between his regime and the RPF (Tutsi army).

Many in his political circle were more radical and did not want peace.
Hutu 1990s Regime—Organization (4)

- 1990—Tutsi people who fled earlier massacres are now called the Rwandan Patriotic Front, militias that have operated out of Tanzania, Uganda, Burundi, and Zaire. They fight and have some victories.

- Hutu extremist groups form: They are militias called *interahamwe*—those who fight together.

Source Photo: https://alchetron.com/Interahamwe-3033067-Wo
Radio Messages—Language—Organization, Polarization, and Preparation (4,5,6)

- The way that the Hutus spread their messages and dehumanized the Tutsis was by using the media. The RTLM radio was a radio that at first, spouted hate towards the Tutsis.
- Then, the RTLM radio turned into a signal that notified the Hutus when to start the killings and who to attack.
- The Hutus broadcasted codes on the radio such as “cut the tall trees” and “crush the cockroaches” to signal other Hutus to start the killings.
- As you can see, the Tutsis were dehumanized to trees and cockroaches in the genocide. The Tutsis were called “tall trees” because they were usually thinner and taller compared to the Hutus.

Source: https://sites.google.com/a/moreaucatholic.org/rwandan-genocide/causes/dehumanization
Propaganda (6,7)

Source: Strip generator.com, http://wahsdigitalimagingmckechniei.blogspot.com/2012/05/
Extermination (7)

The Hutu extremists would also go so far as to tell the people methods of killing Tutsis. They would say "encircle them and kill them." They would, in fact, accuse Tutsis of being murderers: "The Tutsi cockroaches are bloodthirsty murderers." Ironically, they would then order the Hutu to kill the Tutsi: "We must take sticks, clubs and machetes and stop them (Tutsis) from destroying our country."

Source: https://sites.google.com/a/moreaucatholic.org/rwandan-genocide/causes/extermination
Killing Language: Extermination (7)

Though the radio station initially seemed like a harmless use of political propaganda, its creation set the grounds for the atrocities that would follow. By April 6th, it would become clear to the Rwandan population that the radio station had given the Hutu extremists a quick, simple mode of communication and allowed them to coordinate mass killings throughout Rwanda. The RTLM radio station used a variety belittling (dehumanizing) phrases to signal the start of chaos and massacres. For example, on April 7th and 8th the radio mentioned "You have to kill [the Tutsis], they are cockroaches...". In the following days it would go on to announce messages such as "All those who are listening to us, arise so that we can all fight for our Rwanda... Fight with the weapons you have at your disposal, those of you who have arrows, with arrows, those of you who have spears with spears... Take your traditional tools... We must all fight [the Tutsis]; we must finish with them, exterminate them, sweep them from the whole country... There must be no refuge for them, none at all.” and “I do not know whether God will help us exterminate [the Tutsis] ...but we must rise up to exterminate this race of bad people... They must be exterminated because there is no other way.”

https://sites.google.com/a/moreaucatholic.org/rwandan-genocide/causes/preparation
Words from the Killers—Extermination (7)

Elie: “We had to work fast, and we got no time off, especially not Sundays—we had to finish up. We canceled all ceremonies. Everyone was hired at the same level for a single job—to crush all cockroaches” (15)

Jean-Baptiste: “...it is a gross exaggeration to say we organized ourselves up on the hills. The plane came down April 6. A very small number of local Hutus went straight for retaliation” (15)

Jean-Baptiste: “The more we killed, the more greediness urged us on. Greediness—if left unpunished, it never lets you go. You could see it in our eyes bugged out by the killings” (49)

Source: Hatzfeld, Jean. Machete Season, 2005
Interahawame: Killers
Video: Rwanda: Do the Scars Ever Fade?

https://www.youtube.com/watch?v=Vheo1mwEcv0&t=240s
Images, Propaganda, and Outside Rwanda

Source: The Rwandan Genocide of 1994 - Weebly
Denial: Last Stage of Genocide

Source: The Rwandan Genocide of 1994 - Weebly
When asked to describe what was taking place in Rwanda, Ms. Shelly replied, “based on the evidence we have seen from observations on the ground, we have every reason to believe that acts of genocide have occurred in Rwanda.”

Reporter: “What’s the difference between “acts” of genocide and “genocide”?

Shelly: “…”discussion about how the definition applies under the definition of “genocide” contained in the 1948 convention.”

Shelly: “If you’re looking at that for your determination about genocide, clearly, not all of the killings that have taken place in Rwanda are killings to which you might apply that level.”

Source: In-country presentations, Rwanda, 2017.
Denial, Stage 8. Why Denial?

- Christine Shelly, White House Press Secretary, 1994: "...very careful tracking of this, including also the lawyers, because there are obligations which arise in connection with the use of the term."

- Obligation requires intervention which the U.S. was reluctant to provide because of the other conflicts in Africa where U.S. soldiers died.

Source: In-country presentations, Rwanda, 2017.
After Genocide: Denial (8)

President Bill Clinton’s Response in 1999:

- “We did not act quickly enough after the killing began.”

- “We did not immediately call these crimes by their rightful name: genocide.”

- “Let us work together as a community of civilized nations to strengthen our ability to prevent and, if necessary, to stop genocide.”

- He never actually issued an apology which President Paul Kagame has previously noted.

Source: In-country presentations, Rwanda, 2017.
Justice for Victims: The Gacaca Courts

To address the fact that there were thousands of accused still awaiting trial in the national court system, and to bring about justice and reconciliation at the grassroots level, the Rwandan government in 2005 re-established the traditional community court system called “Gacaca” (pronounced GA-CHA-CHA).

In the Gacaca system, communities at the local level elected judges to hear the trials of genocide suspects accused of all crimes except planning of genocide. The courts gave lower sentences if the person was repentant and sought reconciliation with the community. Often, confessing prisoners returned home without further penalty or received community service orders. More than 12,000 community-based courts tried more than 1.2 million cases throughout the country.

Gacaca

huffingtonpost.com
Gacaca Courts—Elders on Hillsides

Source: Human Rights Watch
Confronting the Killers

Source: Public Radio International
Why Forgive?

- In forgiveness, you find release of pain.
- The crimes committed were against God. If God can forgive you, then you must forgive others.
- The government has modeled reconciliation for us. A Hutu now gets a cow. We get a cow. We are equals.
- The killers would tell us where our families were so that we could bring them home.
- We (perpetrators and victims) live side by side now. We share meals. We are friends again.
- If we do not find a way, we will kill each other again.

Source: Survivor stories, Rwanda, Summer 2017.
Peace and Reconciliation: Memorials and Survivor Stories

Photos courtesy of Avila Fulbright Scholars, Rwanda, Summer 2017
National Memorial Site, Kigali, Rwanda

Fulbright Scholars, Rwanda
National Memorial, Kigali, Rwanda

Photo Source: Avila Fulbright Students
Honoring the Dead: Those Killed in Churches

Photos courtesy of Avila Fulbright Students, Rwanda 2017.
Other Memorial Grounds

Source: Kimberly Hillstock, Rwanda, Summer 2017
Views from Memorial
Memorial Message: Rest in Peace
NEVER AGAIN
Church Memorial and View

Photo Source: Kimberly Hillstock, Rwanda, Summer 2017
NEVER AGAIN

Source: Kimberly Hillstock, Rwanda, Summer 2017
More than 1250 Hutus and Tutsis saved by manager, Paul Rusesabagina who bribed interahamwe with money and alcohol. Picture: Kimberly Hillstock, 2017

Source: http://genocidearchiverwanda.org.rw/index.php/Category:Mille_Collines
The New Zealand diplomat, Colin Keating, who was president of the U.N. Security Council at the start of the Rwandan genocide in April 1994 apologized for the council's refusal to recognize and halt the slaughter, in which up to one million lives were lost.

Keating recalled that "most" veto-empowered nations, including the United States and France, rejected a call to condemn the killings, and that warnings sounded by U.N. Human Rights Commission on the possibility of genocide never came before the council.

"The genocide against the Tutsi highlighted the extent to which the U.N. methods of prevention utterly failed," he said.

After mass on Sunday, Rwandan bishops apologized saying: “Forgive us for the crime of hate in the country to the extent of also hating our colleagues because of their ethnicity. We didn’t show that we are one family but instead killed each other. Forgive us for the crimes committed by priests and nuns and church leadership that promoted ethnic divisionism and hate,” in the statement read in parishes across the country.

Rwanda’s Response to Apology

“First, as they apologize on behalf of a few unnamed individuals, the bishops appear to take the extraordinary step of exonerating the Catholic Church as a whole for any culpability in connection with the genocide. Everything in the historical record contradicts this divisive claim.

“Second, it is regrettable that some priests apparently declined to read the bishops’ message to parishioners as intended, thus disassociating themselves from even this mild expression of regret,” the government statement reads.

Pope Apologizes for Genocide

- Pope Francis has asked Rwandan President Paul Kagame for *forgiveness* for the ""sins and failings” of the Catholic Church during the 1994 Rwandan genocide.

- Pope Francis acknowledged that priests, nuns and members of the Catholic church had *succumbed to hatred* and *violence* in Rwanda, "betraying their own evangelical mission," the Vatican said.

- **Source:** *Busari Stephanie, CNN* March 20, 2017.
President Paul Kagame and Pope Francis

Source: https://face2faceafrica.com/article/rwandan-genocide-catholic-church
Survivor Stories

Photos courtesy of Avila Fulbright Scholars, Rwanda 2017
Survivor Stories: They Watch Over the Dead

Two Survivor Stories:

The young man survived because he was buried under the dead at age 6. His entire family was killed. He lived in the bush for three months until rescue.

Mama Rose lost her children, was cut by machetes and left for dead. She and her husband were later reunited at a refugee camp.

Source: Avila Fulbright Scholars, photo from Rwanda, Summer 2017
Survivors Who Heal Others: God Saved Me for a Reason

Caritas...she runs a health clinic; her husband oversees churches and schools
Survivor: Simon Pierre, Our Host

Simon is a pastor and is responsible for opening schools and enriching lives. Photo: Hillstock 2017
Survivor: Freddie
“I want you to kill all of these people.” “KILL these people.”

“I knew what would happen if I refused. Yet obeying the order meant I would become one of them—I would join their mission to kill the Tutsis and Tutsi-sympathizers of Rwanda...I knew that I would die. But it didn’t matter” (41).

Source: Ndabaramiye, Frederick and Amy Parker. frederick. 2014.
Freddie’s Dream Realized: Ubumwe Community Center (Unity)

Photos: Kimberly Hillstock, Rwanda, 2017
Ubemwe Community Center: “Education is the only path to sustained peace.”

Photo: Kimberly Hillstock, Gisenye, Rwanda, Summer 2017
Inclusion: Freddie’s Dream Realized

Source: Hillstock, Rwanda, 2017
Rwanda Today: Peace and Reconciliation: “We are all Rwandans.”

- Rwandan people are not allowed to speak of division by naming themselves Hutu, Tutsi, or Twa. Instead, they are Rwandans, a strong people who believe that forgiveness is possible.
- The children, born from a generation of genocide survivors are defining the country.
- “Your sacrifices are a gift to the nation. They are the seed from which the new Rwanda grows.”—President Paul Kagame

Source: In-country interviews, Rwanda, Summer 2017.
Source: Ndabaramiye, Frederick and Amy Parker. frederick. 2014.
Simon’s Church and High School Grounds

Source: Hillstock, Rwanda, 2017
High School Students—Lucky, my “kid”

Photos: Kimberly Sonnich, Rwanda, Summer 2017.
Lucky
Where I’m From

I'm from heart of africa
from Rwanda,a thousand hills
country. Rubavu,Gisenyi whose
shafts are laid on abiding rock,
where people fail to hide their
smile

I'm from humblerance,respect and
dignity. from huge,lovely and
happy family. peace and
development for all is our
vision.

I'm from strong fortess,deep
foundation. trowel and spirit level
are my weapons; born for
worshiping God,a church son
call me a masterguide!

I'm from maize-bread,beans,irish
and sweet potatoes,rice,carrots
cabbages,apple,pineapple and
orange.

I'm from green coast;where the sky
is blue with favourable climate
where you take a rest from
and feel like...woaaaw!

I'm Lucky Armel!
Giggly High School Girls, Gisenye, Rwanda, Summer 2017
High School Meet and Greet: Middle School Smiles

Photos: Hillstock, 2017
Auto Tech: One Toolbox for 20 Men

Source: Hillstock, Rwanda, 2017
Woman Power—Auto Tech

Source: Hillstock, Rwanda, Summer 2017
Hospitality and Hotel Management

Source: Kimberly Hillstock, Rwanda, 2017
Hospitality and Hotel Management: Culinary Arts

Source: Kimberly Hillstock, Rwanda, Summer 2017.
University Life

Hillstock, Rwanda, 2017
University Life

Photo: Courtesy of Avila Fulbright Scholars, Rwanda, 2017
When asked, "what are your generation’s concerns?" the reply is—"we are an educated people now, but there are not enough jobs when we graduate. We want to open our own businesses and hire our people to give them jobs and purpose."
Rwandan Culture Today: A Snapshot

Maintaining Traditions
Rwandan Culture Today: A Snapshot

Running hillside coffee shops 😊
Rwandan Culture Today: A Snapshot
Vibrant Art Communities
Rwanda Today: A Snapshot
Rwanda Today: A Snapshot

Source: Kimberly Hillstock, Rwanda, 2017
Women Walking

Source: Kimberly Hillstock, Rwanda, 2017
Walking Your Goat

Source: Kimberly Hillstock, Rwanda, Summer 2017
Resorts on Lake Kivu, Gisenye, Rwanda

Source: Hillstock, Rwanda, 2017
Hotels by Lake Kivu, Gisenye, Rwanda

Source: Kimberly Hillstock, Rwanda, 2017
Rwanda, Cityscapes

Source: Kimberly Hillstock, Rwanda, 2017
Congo Border Crossing and City Streets, Rwanda, 2017
Orphans of Genocide: Acrobats
Reconciliation: Orphan Survivors

Photos Courtesy of Fulbright Scholars, Rwanda, 2017
If you ever visit our beautiful country, drive west until you see the shores of the glistening Lake Kivu. As you make your way down the rusty, rutted road, the city kids will run and wave behind you, calling out, “Umuzungu, Umuzumgu!”

You’ll step through the gate, connected to a fence that frames a lush, manicured lawn, and a bright yellow building will reflect the hope of the Rwandan sun. It is then that you will know: you’ve reached your oasis.

And there will be dancing. Yes, before you can refuse, you’ll be drawn in to the clapping, singing, and dancing that welcome you home. It’s our way of saying, “Come, see all that is beautiful here. See it, and rejoice.”
Oasis: Lake Kivu, Rwanda

Source: Kimberly Hillstock
I ask a genocide survivor: “What is your message? What do you want me to tell people when I tell them of your experience?”

“It is simple,” he tells me. “Tell them to LOVE.”

Source: Kimberly Hillstock, Rwanda, Summer 2017.
Peace Out

Hillside Pedicures in the Hot Springs: Rwanda, 2017
99 Slides and Now She’s Done!