

Rwanda

6th grade

50 minutes

1 week

The country of Rwanda is located in East Africa and is relative to the size of the U.S. state of Maryland. On April 6, 1994, Rwanda experienced an one hundred day genocide where an estimated 800,000 plus people were executed. Students often have a single story of Africa including the image of desert, exotic animals, rebel groups and war. It is my hope that through this unit, students will be exposed to a new Africa; a place of hope, unity and reconciliation. Digging into social justice issues and having the ability to draw upon parallels in our lives and in literature will allow the students to become much more culturally and globally aware citizens of our future. This learning will occur through integrated, engaging lessons and activities.

Intended Learning Outcomes

1. Students will locate and identify Rwanda and the surrounding countries/landforms.
2. Students will learn about Rwandan culture.
3. Students will learn what genocide is and the stages.
4. Students will make connections about Rwanda to our society.
5. Students will learn what unity and reconciliation are.
6. Students will create an informative presentation on what actions MCMS must take to help build unity in their school and community.

Central Questions

1. What and where is Rwanda?
2. What is Rwandan culture like?
3. What is genocide and how did it affect Rwanda?
4. How does this historic event relate/draw parallels to our lives now?
5. What is unity?
6. What does it take to build community and unity?

Name: _____ Date: _____ Hour: _____

Pre-Test

This pretest is simply to determine your prior knowledge about Rwanda. Circle your answer, fill in the blank, or write “T” for true and “F” for false.

1. Where is Rwanda located?
 - A. Asia
 - B. United States
 - C. South America
 - D. Africa

2. Rwanda is a _____.
 - A. Country
 - B. Province
 - C. Continent
 - D. State

3. In April of 1994, genocide began in Rwanda. True or False? _____

4. Genocide is the mass systematic killing of a large group of people. True or False? _____

5. What is the definition of the word “unity”?
 - A. To combine
 - B. The state of being united or joined as a whole
 - C. The study of culture
 - D. The state of being divided

Lesson One “Where is Rwanda?” – 50 minutes

Overview: Students will locate Rwanda on a map as well as identify the countries and landmarks that surround Rwanda. Students will then create a map in cooperative groups of four. This will provide students with the context of Rwanda in regards to its placement on the continent of Africa.

Standards/ Unit Goals: 5. Knowledge of major elements of geographical study and analysis (such as location, place, movement and regions) and their relationship to changes in society and the environment. SS5-1.4, 1.5, 1.10: Locate and describe geographic places using absolute and relative location.

Essential Question: What and where is Rwanda?

Anticipated pre-conceptions/ misconceptions: Majority of students have no idea the how large Africa truly is. They may also believe that Rwanda is a “state” in Africa. They may refer to Africa as a country.

Instructional materials/ Resources: Map of Rwanda

Instructional Strategies: Discussion, Modeling, Cooperative groups

Formative Assessment: Informal check-in’s with students while working in groups

Lesson (opening, during, closing):

Opening: Have a large map of Africa projected on the screen. Ask students if Africa is a country or a continent and how do they know? (Africa is a continent made up of 54 countries) Explain why they will be studying Rwanda and how it will be related to language arts. Show students where Rwanda is on the map projection and tell them they will be creating a map of Rwanda in cooperative learning groups of 3. Once they have completed the map as a group they will do the Processing sheet. (As you circulate you can see which groups are finishing and pass out the sheets.) As a class, we will review a map of Africa, moving into a map of Rwanda and the surrounding countries and landmarks. Students will be encouraged to ask questions and tell the class and I what they already know about Rwanda.

During: Assign students to groups of three. Once the students are in their groups have the groups arrange their desks in a T shape formation so two desks are side by side and one desk is centered and facing the other two. Give one person in each group an envelope with the directions and tell them not to open the envelope until they have been instructed to do so.

Next, pass out colored construction paper, markers, glue sticks, and a large sheet of paper to each group. Once all of the materials have been passed out have one student open the envelope and read the directions. Tell students they cannot trace the areas or use scissors. Their map must cover as much of the paper as possible without leaving anything out. Tell them they will have about twenty-five minutes to do this assignment. Clarify any concerns they may have related to the assignment. During the lesson, you will be circulating and answering questions.

Closing: Have each group share their map with the class. Check for proportions and correct placement of areas and that they have labeled everything correctly.

List of resources needed for the lesson:

- 7 envelopes with directions in each
- About 8 pieces of colored construction paper cut into halves and paper clipped together for each group
- 7 Fine tipped markers
- 7 glue sticks
- 7 large sheets of paper for each group
- 7 maps of Rwanda and bordering countries
- 7 Group processing sheets.

Rwanda Map Directions

Each student must communicate with the other group members to make a map of Rwanda and its border countries. Students must agree on the proportional sizes and work together to correctly place their countries on the paper provided so that all of the places fit together like a puzzle to form a completed map.

1. Each person has the responsibility for making their assigned country and labeling it. Tear the paper into the shape of your map piece. Focus on the proportions of your country in relation to other countries.
2. Label each country with a marker and paste each country on the large paper provided.

Each student is responsible for one of the groups listed below:

- A. Democratic Republic of the Congo, Rwanda, Akagera National Park (Encourager)
- B. Uganda, Tanzania, Kigali (Quality Control)
- C. Burundi, Lake Kivu, Volcanoes National Park (Focus Facilitator)

Group member's names _____

Rwanda Map Processing Sheet

Once your group has completed your map you are to answer these questions as a group on this paper.

1. On a scale of 1-5 with 5 being high as a group decide on which number best represents your success by circling the number.

1 2 3 4 5

2. Why were you successful or not? (Do not mention the use of scissors or sketching)

3. What were two things that your group did well?

a.

b.

4. What were two challenges that your group faced? (Do not mention not being able to use scissors or sketching)

a.

b.

5. What would your group do differently if you could redo this assignment? (Do not mention being able to use scissors or sketching.)

Lesson Two – “Let me tell you about Rwanda!” 50 minutes

Overview: Students will read five different articles focused on the culture of Rwanda. They will find the main idea of each passage and then present a summary of their new information.

Standards/ Unit Goals: RI.1D Explain the central/main idea of a text and explain the relationship between the central idea and supporting evidence.

Essential Question: What is Rwandan culture like?

Anticipated pre-conceptions/ misconceptions: Students may only visualize Saharan Africa as seen in movies or rebel groups and war. Students may be surprised at how green Rwanda is.

Instructional materials/ Resources: Articles on Rwanda, Prezi

Instructional Strategies: Discussion, Modeling, ThinkAloud, Cooperative groups

Formative Assessment: Initial overview of main idea and supporting details. Use popsicle sticks for question-answer. I will informally check in with students while circulation around the room while they are engaged in their activity. Their written work may confirm or lend itself for modifications. Mini presentations summarizing each article at the end of the lesson to check for understanding.

Lesson (opening, during, closing):

Opening: Pre-test assessing their prior knowledge. Anticipatory set: Prezi presentation of personal pictures from Rwanda.

During: Mini Prezi of the definition of main idea and its purpose. Discussion of main idea, supporting details and summarization. I will post an article under the ladybug to project on the board. I will ThinkAloud as I highlight important facts and disregard non-essentials. I will fill out half of the graphic organizer so the students know my expectations of that that should look like. Students will read the passage with their shoulder partners. The partners across from them will have the same passage. While they are reading they will highlight important facts and also fill out their graphic organizer looking for supporting details. The pairs will come together to find similarities and summarize the passage. As a whole group, they will create a title for the passage after deciding on the main idea. Each group member has an assigned task during this collaborative work.

Closing: One student from each group will present the title they created for the article as well as give a brief summary of the article for the class.

List of resources needed for the lesson: Prezi (<https://prezi.com/wmifwsvzkoc8/rwanda/>), Rwanda articles, graphic organizer,

Article Number 1

What title would you give this article?

Known as the "land of a thousand hills," Rwanda is a mountainous country located on the far western edge of the Rift Valley, bordering on Burundi, the Democratic Republic of Congo, Uganda, and Tanzania. Rwanda rests just below the equator and its size, while small—about the size of Maryland—has a rich geography with mountains, savannas, and many lakes. This landlocked nation is at a high altitude. It also has one of the 20 deepest lakes in the world, Lake Kivu.



Due to the lack of road infrastructure, most roads remaining red dirt roads, many Rwandans travel on foot or by motorcycle taxi. It is not uncommon to find a child, a mom, and the driver riding a motorcycle with no helmets. If a Rwandan is fortunate enough, he or she may own their own bicycle which provides personal reliability for transportation.

Article Number 2

What title would you give this article?

With few natural resources, the economy is based on agriculture, where farmers grow just enough food to feed their families. Coffee and tea are cash crops and one of the country's biggest exports thanks to the high altitudes and volcanic soils.



Tourism is one of the fastest-growing sectors because Rwanda is fortunate to be one of only two countries where tourists can visit the endangered mountain gorillas safely. Besides gorillas, Rwanda has more than 700 kinds of birds.

Rwanda's third main wildlife conservation area lies on the other side of the country. Akagera Park runs down the eastern border. It has the typical savannah landscape of open grassland and acacia woods, as well as a series of lakes, marshes and papyrus swamps. Herds of buffalo, zebra and giraffe roam across the park, as well as many different types of antelope. Groups of hippo and elephants also live here, as do warthogs and the rare giant pangolin (an anteater). Another of Akagera's

most impressive residents is the Cape eland, the largest species of antelope.

Article Number 3

What title would you give this article?

Rwanda is among the most rural countries in the world. Most people live in individual family compounds surrounded by banana trees and fields scattered across the hillsides. Due to the lack of income for most Rwandans, fast food places such as McDonald's do not exist.

Rwandan food is quite simple, with beans, bananas, sweet potatoes, potatoes, and sorghum being the most common foods. Dairy products are also widely consumed, particularly a traditional drink of curdled milk. Those who can afford to do so also eat meat, primarily beef, goat, and chicken.



Most school children only get meat once a year. For breakfast, they are served a kind of porridge that according to one student is not very delicious. He stated, "we only drink it to survive." Sugary food such as chocolate, cereal, candy, etc. are not widely consumed.

Article Number 4

What title would you give this article?

Soccer is the most popular sport in Rwanda. Teams play throughout the country at a variety of levels. Many people follow their favorite teams by listening to matches on the radio. People gather to watch the most important tournaments on television. Basketball and volleyball are commonly played in urban areas and among school children.



When it comes to games, play stations and Xbox's do not appear. Children often make their own toys. They may make soccer balls out of plastic bags bundled together with twine or make model cars and airplanes out of scrap metal. In rural areas, girls also play traditional games, like *ikibariko* or *imbata* (traditional games in which players perform a series of jumps around geometric game boards drawn on the ground.) Rural children of both genders play *mabigibigi* (a two-player clapping and jumping game).

Very few families can afford to take vacations. Travel is usually limited to visiting relatives during the holidays, particularly Christmas, New Year's, and Easter.

Article Number 5

What title would you give this article?

Rwandans greatly value education, and many families sell livestock or even land in order to send their children to school. However, education remains out of reach for many people,



who struggle to meet their family's daily needs and may need their children to work to help support the family.

Primary school
(kindergarten- 6th grade)
begins at age seven and lasts

six years. Primary school is technically mandatory, but this is not enforced. Schooling is free in public primary schools, though parents may be responsible for uniforms, textbooks, and other costs. Nearly all children attend primary school, but only 70% finish. Secondary school (7th-12th grade) begins at age 13. At this level, schools charge tuition, usually around \$100-\$200 U.S. dollars per term. The average working Rwandan makes \$700 per year. To enter secondary school, students must pass a national exam. About 1/3 of children attend secondary school, an increase from previous years. While most parents can afford the fees associated with primary school, secondary school tuition may be too expensive for many families. Most children attend public schools, but a number of private schools operate.

Group Tasks

- (A) You are the ***encourager***. Your job is to make sure only *positive* comments and actions are heard and seen from your group. You will also *encourage* each group member to be an active participant.

- (B) You the ***timekeeper***. Your job is to make sure your group does *not* run out of time to accomplish the task.

- (C) You are the ***focus facilitator***. Your job is to lead discussions, make suggestions, and ultimately make sure each member of the group is focused on the task at hand.

- (D) You are the ***presenter***. Your job is to present your group's decision on the title and summarize the passage read so we all learn more about Rwanda.

Lesson Three – “How did this happen?” 50 minutes

Overview: This lesson aims to introduce the topic of genocide and start to look at the eight stages of genocide provided by Gregory Stanton.

Standards/ Unit Goals: RI.1A Draw conclusions, infer and analyze by citing textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.

Essential Question: What is genocide and how did it affect Rwanda?

Anticipated pre-conceptions/ misconceptions: Students will not even know what the word genocide means. If they have heard it, it may only be in reference to the Holocaust.

Instructional materials/ Resources: Eight Stages of Genocide by Gregory Stanton

Instructional Strategies: Discussion, lecture, research, cooperative groups

Formative Assessment: Initial question of, “What do you think genocide means or is?”, informal check-ins while discussion happens, google slides of their findings

Lesson (opening, during, closing):

Opening: Definition of the word genocide, discussion of the many places genocide has taken place and what it does to a community

During: Once students know the definition and recall what prior knowledge they have (probably only certain aspects of the Holocaust) I will section off the class into four areas. One area of the classroom will be responsible for finding details of the Holocaust, one on the Armenian genocide, Cambodian genocide and Rwanda’s. Students will only be able to “safe search” on the internet. Students will take notes while conducting their research on the iPads. Students will then collaborate and collectively make a google slides presentation of no more than 5 slides to present their new information.

Closing: Students will present their specified genocide and we will discuss similarities and differences among the chosen events.

List of resources needed for the lesson: 8 Stages of Genocide handout, iPads, paper for notes

The 8 Stages of Genocide

By Gregory H. Stanton^[1]

The International Convention for the Prevention and Punishment of the Crime of Genocide defines "genocide."

"In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group."

Acts of genocide

During the Rwandan genocide, the U.S. State Department's lawyers infamously directed U.S. diplomats to avoid use of the word genocide. Only "acts of genocide" were being committed, they said. It was a distinction without a difference.

The crime of genocide is defined by the Genocide Convention as "acts of genocide." It does not exist apart from those acts. A pattern of acts of genocide is frequently called "genocide" and evidence of such a pattern of ethnic, racial, or religious massacres is strong evidence of genocidal intent.

The Convention declares the following acts punishable:

- "(a) Genocide;
- (b) Conspiracy to commit genocide;
- (c) Direct and public incitement to commit genocide;
- (d) Attempt to commit genocide;
- (e) Complicity in genocide."

The Genocide Convention is sometimes misinterpreted as requiring the intent to destroy **in whole** a national, ethnical, racial or religious group. Some genocides have fit that description, notably the Holocaust and Rwanda. But most do not. Most are intended to destroy only **part** of a group. The Genocide Convention specifically includes the intentional killing of part of a group as genocide. It reaffirms this definition when it includes as among the acts that constitute genocide "deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole **or in part**". Those who shrink from applying the term "genocide" usually ignore the "in part".

Intent

Intent can be directly proven from statements or orders by the perpetrators. But more often, it must be deduced from the systematic pattern of their acts, a pattern that could only arise out of specific intent.

Criminal law distinguishes intent from motive. A murderer may have many motives -- gaining property or eliminating a rival for power. But his intent is determined by the purpose of his act: Did he purposely kill the victim? Genocidal intent is determined by the specific purpose of the act: Did the killer purposely kill the victim as part of a plan to destroy a national, ethnic, racial, or religious group, at least in part?

The motive of the killer to take the victim's property or to politically dominate the victim's group does not remove genocidal intent if the victim is chosen because of his ethnic, national, racial, or religious group.

A plan for genocide doesn't need to be written out. An act of genocide may arise in a culture that considers members of another group less than human, where killing members of that group is not considered murder. This is the culture of impunity characteristic of genocidal societies. In Burundi, Tutsis who kill Hutus have seldom been convicted or even arrested. Massacres are ethnic, intended to destroy parts of the other ethnic group.

Leo Kuper calls such mass killings genocidal massacres. They are acts of genocide even if only a part of a group (the intellectuals, officers, leaders) is targeted.

THE GENOCIDAL PROCESS

Prevention of genocide requires a structural understanding of the genocidal process. Genocide has eight stages or operational processes. The first stages precede later stages, but continue to operate throughout the genocidal process. Each stage reinforces the others. A strategy to prevent genocide should attack each stage, each process. The eight stages of genocide are classification, symbolization, dehumanization, organization, polarization, preparation, extermination, and denial.

Classification

All languages and cultures require classification - division of the natural and social world into categories. We distinguish and classify objects and people. All cultures have categories to distinguish between "us" and "them," between members of our group and others. We treat different categories of people differently. Racial and ethnic classifications may be defined by absurdly detailed laws -- the Nazi Nuremberg laws, the "one drop" laws of segregation in America, or apartheid racial classification laws in South Africa. Racist societies often prohibit mixed categories and outlaw miscegenation. Bipolar societies are the most likely to have genocide. In Rwanda and Burundi, children are the ethnicity of their father, either Tutsi or Hutu. No one is mixed. Mixed marriages do not result in mixed children.

Symbolization

We use symbols to name and signify our classifications. We name some people Hutu and others Tutsi, or Jewish or Gypsy, or Christian or Muslim. Sometimes physical characteristics - skin color or nose shape - become symbols for classifications. Other symbols, like customary dress or facial scars, are socially imposed by groups on their own members. After the process has reached later stages (dehumanization, organization, and polarization) genocidal governments in the preparation stage often require members of a targeted group to wear an identifying symbol or distinctive clothing -- e.g. the yellow star. The Khmer Rouge forced people from the Eastern Zone to wear a blue-checked scarf, marking them for forced relocation and elimination.

Dehumanization

Classification and symbolization are fundamental operations in all cultures. They become steps of genocide only when combined with dehumanization. Denial of the humanity of others is the step that permits killing with impunity. The universal human abhorrence of murder of members of one's own group is overcome by treating the victims as less than human. In incitements to genocide the target groups are called disgusting animal names - Nazi propaganda called Jews "rats" or "vermin"; Rwandan Hutu hate radio referred to Tutsis as "cockroaches." The targeted group is often likened to a "disease", "microbes", "infections" or a "cancer" in the body politic. Bodies of genocide victims are often mutilated to express this denial of humanity. Such atrocities then become the justification for revenge killings, because they are evidence that the killers must be monsters, not human beings themselves.

Organization

Genocide is always collective because it derives its impetus from group identification. It is always organized, often by states but also by militias and hate groups. Planning need not be elaborate: Hindu mobs may hunt down Sikhs or Muslims, led by local leaders. Methods of killing need not be complex: Tutsis in Rwanda died from machetes; Muslim Chams in Cambodia from hoe-blades to the back of the neck ("Bullets must not be wasted," was the rule at Cambodian extermination prisons, expressing the dehumanization of the victims.) The social organization of genocide varies by culture. It reached its most mechanized, bureaucratic form in the Nazi death camps. But it is always organized, whether by the Nazi SS or the Rwandan *Interahamwe*. Death squads may be trained for mass murder, as in Rwanda, and then force everyone to participate, spreading hysteria and overcoming individual resistance. Terrorist groups will pose one of the greatest threats of genocidal mass murder in the future as they gain access to chemical, biological, and even nuclear weapons.

Polarization

Genocide proceeds in a downward cycle of killings until, like a whirlpool, it reaches the vortex of mass murder. Killings by one group may provoke revenge killings by the other. Such massacres are aimed at polarization, the systematic elimination of moderates who would slow the cycle. The first to be killed in a genocide are moderates from the killing group who oppose the

extremists: the Hutu Supreme Court Chief Justice and Prime Minister in Rwanda, the Tutsi Archbishop in Burundi. Extremists target moderate leaders and their families. The center cannot hold. The most extreme take over, polarizing the conflict until negotiated settlement is impossible.

Preparation

Preparation for genocide includes **identification**. Lists of victims are drawn up. Houses are marked. Maps are made. Individuals are forced to carry ID cards identifying their ethnic or religious group. Identification greatly speeds the slaughter. In Germany, the identification of Jews, defined by law, was performed by a methodical bureaucracy. In Rwanda, identity cards showed each person's ethnicity. In the genocide, Tutsis could then be easily pulled from cars at roadblocks and murdered. Throwing away the cards did not help, because anyone who could not prove he was Hutu, was presumed to be Tutsi. Hutu militiamen conducted crude mouth exams to test claims of Hutu identity.

Preparation also includes **expropriation** of the property of the victims. It may include **concentration**: herding of the victims into ghettos, stadiums, or churches. In its most extreme form, it even includes construction of extermination camps, as in Nazi-ruled Europe, or conversion of existing buildings – temples and schools – into extermination centers in Cambodia. **Transportation** of the victims to these killing centers is then organized and bureaucratized.

Extermination

The seventh step, the final solution, is extermination. It is considered extermination, rather than murder, because the victims are not considered human. They are vermin, rats or cockroaches. Killing is described by euphemisms of purification: “ethnic cleansing” in Bosnia, “ratonade” (rat extermination) in Algeria. Targeted members of alien groups are killed, often including children. Because they are not considered persons, their bodies are mutilated, buried in mass graves or burnt like garbage.

Denial

Every genocide is followed by denial. The mass graves are dug up and hidden. The historical records are burned, or closed to historians. Even during the genocide, those committing the crimes dismiss reports as propaganda. Afterwards such deniers are called “revisionists.” Others deny through more subtle means: by characterizing the reports as “unconfirmed” or “alleged” because they do not come from officially approved sources; by minimizing the number killed; by quarreling about whether the killing fits the legal definition of genocide (“definitionalism”); by claiming that the deaths of the perpetrating group exceeded that of the victim group, or that the deaths were the result of civil war, not genocide. In fact, civil war and genocide are not mutually exclusive. Most genocides occur during wars.

PREVENTION

A full strategy for preventing genocide should include attack on each of genocide's operational processes.

Classification may be attacked either through devaluation of the distinctive features used to classify (e.g. amalgamation of regional dialects and accents by exposure to mass media, standardized education, and promotion of a common language) or through use of transcendent categories, such as common nationality or common humanity. Promotion of mixed categories, such as the financial incentives for inter-caste marriages in Tamil Nadu, India, may help break down group endogamy, but do not combat genocide in bipolar societies where mixed categories have no recognition. In bipolar societies, transcendent institutions like the Catholic Church should actively campaign against ethnic classifications. Special effort should be made to keep such institutions from being captured and divided by the same forces that divide the society, e.g. through hierarchical discipline from Rome for the Roman Catholic Church.

Symbolization can be attacked by legally forbidding use of hate symbols (e.g. swastikas) or ethnic classification words. "Nigger" or "kaffir" as racial expletives may be outlawed as "hate speech." Group marking like tribal scarring may be outlawed, like gang clothing. The problem is that legal limitations on hate speech will fail if unsupported by popular cultural enforcement. Though Hutu and Tutsi were forbidden words in Burundi until the 1980's, the prohibition had little effect, since other euphemisms and code-words replaced them. Prohibition may even become counter-productive, as part of an ideology of denial, which prevents people from naming, discussing and overcoming deep cultural divisions. However, without symbols for our classifications, they would become literally insignificant. Yellow stars became insignificant in parts of France and Bulgaria because many Jews refused to wear them and were not turned in by their Christian neighbors, who rejected the Nazi's classification system. In cultures that reject negative symbolization, resistance can be a powerful preventive tactic. In Denmark, the popular resistance to Nazi classification and symbolization was so strong that the Nazis did not even dare to impose the yellow star, and Danish "fishermen" smuggled ninety-five percent of Danish Jews to safety in Sweden.

Dehumanization should be opposed openly whenever it shows its ugly face. Genocidal societies lack constitutional protection for countervailing speech, and should be treated differently than democracies. Hate radio stations should be shut down, and hate propaganda banned. Although restrictions on free speech are not necessary in a healthy polity, even in democracies hate speech should be actively exposed and publicly opposed. Direct incitements to genocide should be outlawed. Incitement to genocide is not protected speech. Hate crimes and atrocities should be promptly punished. Impunity breeds contempt for law, and emboldens genocidists, who can literally get away with murder.

Organizations that commit acts of genocide should be banned, and membership in them made a crime. Freedom of association in a democratic society should not be misconstrued as protecting membership in criminal organizations. At Nuremberg, membership in the SS was itself prosecuted. Similarly the *Interahamwe* and other genocidal hate groups should be outlawed, and

their members arrested and tried for conspiracy to commit genocide. The UN should impose arms embargoes on governments or militias that commit genocide. Because arms embargoes are difficult to enforce, for Rwanda, the UN established an international commission to investigate and document violations of the arms embargo. The UN may also require member states to freeze the assets of persons who organize and finance genocidal groups.

Polarization can be fought by providing financial and technical aid to the moderate center. It may mean security protection for moderate leaders, or assistance to human rights groups. Assets of extremists may be seized, and visas for international travel denied to them. Coups d'état by extremists should be immediately opposed by targeted international sanctions on their leaders.

Preparation: Identification of victims considerably speeds genocide. When ID cards identify victims' ethnic or religious group, or when victims are forced to wear yellow stars, the killing is made efficient. As soon as such symbolic markers are imposed, a Genocide Watch should be declared and diplomatic pressure should demand their abolition and impose targeted sanctions on regime leaders. When death lists are drawn up, the international community should recognize that genocide is imminent, and mobilize for armed intervention. Those identified should be given asylum, and assistance in fleeing their persecutors. Had the U.S. or Britain in Palestine accepted all Jewish immigrants, millions of lives might have been saved from the Holocaust.

Extermination whether carried out by governments or by patterned mob violence, can only be stopped by force. Armed intervention must be rapid and overwhelming. Safe areas should be established with real military protection. An intervention force without robust rules of engagement, such as UNAMIR in Rwanda in April, 1994 or UNPROFOR in Bosnia, is worse than useless because it gives genocide victims false hope of security in churches or unsafe "safe areas", delaying their organization for self-defense. In bipolar societies, separation into selfdefense zones is the best protection for both groups, particularly if international troops create a buffer zone between them.

Experience with UN peacekeeping has shown that humanitarian intervention should be carried out by a multilateral force authorized by the UN, but led by UN members, rather than by the UN itself. The Military Staff Committee envisioned in Article 47 of the UN Charter has never been organized, and the UN does not have a standing army. The strongest member states must therefore shoulder this responsibility in conjunction with other UN members. The U.S. is now promoting the organization of an African Crisis Response Initiative composed of African military units coordinated and trained by the U.S., Europeans, and other powers. Regional forces such as those of NATO, ECOWAS, or the EU, or mandated by the African Union or Organization of American States may also effectively intervene if given strong support by major military powers.

Denial, the final stage of genocide is best overcome by public trials and truth commissions, followed by years of education about the facts of the genocide, particularly for the children of the group or nation that committed the crime. The black hole of forgetting is the negative force that results in future genocides. When Adolf Hitler was asked if his planned invasion of Poland was a violation of international law, he scoffed, "Who ever heard of the extermination of the

Armenians?" Impunity - literally getting away with murder -- is the weakest link in the chains that restrain genocide. In Rwanda, Hutus were never arrested and brought to trial for massacres of Tutsis that began years before the April, 1994 genocide. In Burundi, Tutsi youth gangs have never been tried for killing Hutus. Burundi judges are nearly all Tutsis, as are the army and police. They seldom, if ever, convict their own.

Social order abhors a legal vacuum. When courts do not dispense justice the victims have no recourse but revenge. In societies with histories of ethnic violence, the cycle of killing will eventually spiral downward into the vortex of genocide. In such societies, the international community should fill the legal vacuum by creating tribunals to prosecute and try genocide. That has been done for the former Yugoslavia and Rwanda and will soon be done for Cambodia. We finally have the International Criminal Court (ICC) that will have world-wide jurisdiction to try genocide, war crimes, and crimes against humanity. But the ICC still has no jurisdiction over genocide committed in nations that contain over half of the world's population because their nations have not become parties to the Rome Treaty of the ICC. The Court must be supported by effective institutions to arrest and imprison those indicted and convicted by the Court. Only such a permanent court will provide a deterrent to those planning future genocides.

The strongest antidote to genocide is justice.

Lesson Four – “We are One” 50 minutes

Overview: Students will be asked to reflect on their lives and compare the beginning stages and things that we have discussed in class and how they relate to our lives here. They will draw on empathy to relate to specifically the kids in Rwanda. Students will create a “Where I Am From” poem and I will share a poem from a Rwandan student.

Standards/ Unit Goals: W2A.a Develop narratives including poems about real or imagined experiences which establish and maintain a consistent point of view and include clearly identified characters, well-structured even sequences and relevant descriptive details.

Essential Question: How does this historic event relate/draw parallels to our lives now?

Anticipated pre-conceptions/ misconceptions: Students may think that this topic does not relate to their lives in any way. Students may disengage because the content seems distant.

Instructional materials/ Resources: “I Am From” poem template

Instructional Strategies: Modeling

Formative Assessment: Ask students if they have seen any examples of the eight stages in our own society, reflection piece at the end of their writing

Lesson (opening, during, closing):

Opening: We will discuss the previous lessons findings and discuss specifically how genocide affected children around their ages. I will ask the students to put themselves in their shoes and imagine how they felt.

During: We will discuss the feelings students had and circumstances where they possibly felt scared, left out, etc. Students will start to see that children their age around the world are like them, that there are similarities. I will share a “Where I Am From” poem from a student from Rwanda. I will also share my personal poem. I will pass out the template for the poem but tell them their poems can differ from the template.

Closing: Students will write their poems and have the opportunity to share them with their classmates. If permission is given, I will share their poems on the school website under my teacher page. Students will write a one paragraph reflection about how the experience of learning about students their age changed their perspective.

List of resources needed for the lesson: “I Am From” template, technology to publish their writing

I Am From Poem

Use this template to draft your poem, and then write a final draft to share on blank paper.

I am from _____
(specific ordinary item)

From _____ and _____
(product name) (product name)

I am from the _____
(home description)

_____, _____, _____
(adjective) (adjective) (sensory detail)

I am from _____,
(plant, flower, natural item)

(description of above item)

I'm from _____ and _____
(family tradition) (family trait)

From _____ and _____
(name of family member) (another family name)

I'm from the _____ and _____
(description of family tendency) (another one)

From _____ and _____
(something you were told as a child) (another)

I'm from _____,
(representation of religion or lack of), (further description)

I'm from _____
(place of birth and family ancestry)

_____, _____
(a food item that represents your family) (another one)

From the _____
(specific family story about a specific person and detail)

The _____
(another detail of another family member)

(location of family pictures, mementos, archives)

(line explaining the importance of family items)

Original Poem:

Where I'm From

By George Ella Lyon I am from
clothespins, from Clorox and carbon-
tetrachloride. I am from the dirt under the
back porch.

(Black, glistening,
it tasted like beets.)

I am from the forsythia bush the Dutch
elm whose long-gone limbs I remember as
if they were my own. I'm from fudge and
eyeglasses, from Imogene and
Alafair. I'm from the know-it-alls
and the pass-it-ons, from Perk up! and
Pipe down! I'm from He restoreth my soul
with a cottonball lamb and ten
verses I can say myself. I'm from Artemus
and Billie's Branch, fried corn and strong
coffee.

From the finger my grandfather lost
to the auger, the eye my father shut
to keep his sight. Under my bed was a
dress box
spilling old pictures, a sift of lost faces to
drift beneath my dreams. I am from those
moments-- snapped before I budded -- leaf-
fall from the family tree.

Model Poem:

Where I'm From

By Ms. Vaca

I am from bookshelves, from vinegar and
green detergent. I am from the dog hair in
every corner

(Yellow, abundant,
the vacuum could never get it all.)

I am from azaleas the magnolia tree
whose leaves crunched under my feet like
snow every fall.

I'm from puzzles and sunburns, from
Dorothy Ann and Mary Christine
Catherine

I'm from reading and road trips
From "Please watch your brother" and
"Don't let your brother hit you!" I'm from
Easter sunrises and Iowa churches at
Christmas

I'm from Alexandria and the Rileys,
Sterzing's potato chips and sponge candy.
From my Air Force dad's refusal to go to
Vietnam, from my mom's leaving home at
17. On a low shelf in my new house is a
stack of photo albums, carefully curated by
my faraway father, chronicling my
childhood. I am from these pages, yellowed
but firm, holding on to me across the
country.

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 fortless,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 Armer!

Lesson Five – “Unity” 50 minutes

Overview: This lesson will introduce unity and what that exactly looks like for Rwanda. Students will reflect on their own lives and where they find unity. Students will be asked to write about how unity plays in their lives.

Standards/ Unit Goals: W2A.a Develop narratives including poems about real or imagined experiences which establish and maintain a consistent point of view and include clearly identified characters, well-structured even sequences and relevant descriptive details.

Essential Question: What is unity?

Anticipated pre-conceptions/ misconceptions: may not know what the word unity means, may believe we cannot unite with those who are different than ourselves

Instructional materials/ Resources: youtube videos, paper, pencil,

Instructional Strategies: modeling, discussion

Formative Assessment: writing reflection, informal check-ins, think-pair-share

Lesson (opening, during, closing):

Opening: <https://www.youtube.com/watch?v=zRwt25M5nGw> This video shows that we cannot put people in boxes and that we almost always have something in common with someone who is different than us. We will discuss what the word “unity” means and where we find in our own lives. We will make a list of places and instances where people are united and also brainstorm what makes that unity.

During: I will describe how Rwanda has made strides to unite their country, for example once a month community day where they clean their streets and help one another. <https://bluemarbledreams.wordpress.com/2012/01/19/umuganda-day-of-community-service/> Students will be asked to write a one page paper on where they feel there is unity in their lives. For examples, the one place I may feel the strongest unity is on the softball field where all players share a unique passion for the same thing.

Closing: Students will have the chance to share where they find the strongest sense of unity in their lives. We will finish with a video <https://www.youtube.com/watch?v=jvD7dZSKjeI> describing an incredible bond between a son and father.

List of resources needed for the lesson: technology to show videos

Lesson Six – “Let’s Make a Difference” 50 minutes

Overview: Students will propose and present an idea on a small project to unite Martin City Middle School. A vote will take place and the class will choose a project. Students will organize and promote their project at Martin City.

Standards/ Unit Goals: SI.4A Plan and deliver appropriate presentations based on the task, audience, and purpose including multimedia components in presentations to clarify claims findings and ideas.

Essential Question: What does it take to build community and unity?

Anticipated pre-conceptions/ misconceptions: They may not believe that they have the ability to make an impact in their school and community. May think that America is too divided there could never be unity

Instructional materials/ Resources: Newspaper club, iPads

Instructional Strategies: project-based learning

Formative Assessment: Think-pair-share

Lesson (opening, during, closing):

Opening: What did we learn about unity? Let’s start brain-storming how we can promote unity in our own school. Students will break out and have 5-10 minutes to research school wide projects and what they would like to propose for our class project. They will then share with their shoulder partner their idea.

During: I will allow students 1-2 minutes to share their project idea if they want it in the vote. We will vote as a class and decide what roles need to be filled to complete the project. We will begin the planning process.

Closing: Students will be asked to do outside research or resource gathering and come back the next day with ideas and plans for our class project. When a plan is set, we will ask the school newspaper group to cover our story to help us promote the project.

List of resources needed for the lesson: iPads

Service Project

	4 pts	3 pts	2 pts	1 1 pts
Investigation	<p>4</p> <p>Student investigated service projects on the web. Listened to presentations by guest speakers, brainstormed ideas with group based on community needs.</p>	<p>3</p> <p>Student performed 2 of the 3 criteria.</p>	<p>2</p> <p>Student performed 1 of the 3 criteria.</p>	<p>1</p> <p>Student mostly relied on group members to investigate. Gave few feedback.</p>
Planning	<p>4</p> <p>Student has detailed evidence of planning before each event.</p>	<p>3</p> <p>Student has some evidence of planning before each event.</p>	<p>2</p> <p>Student has evidence of planning no more than two events.</p>	<p>1</p> <p>Student has no evidence of planning before any events.</p>
Participation	<p>4</p> <p>Student was on task, participated at all times, demonstrated leadership, followed the action plan.</p>	<p>3</p> <p>Student was usually on task, participated daily, followed the action plan.</p>	<p>2</p> <p>Student was frequently off task, participated at times, sometimes strayed from action plan.</p>	<p>1</p> <p>Student rarely participated in group collaboration.</p>

<p>Record keeping</p>	<p>4</p> <p>Journals progress and reflects in writing daily. All records of dollars and coins collected are presented.</p>	<p>3</p> <p>Usually wrote in journal and reflected in writing. Some records of dollars and coins collected are presented</p>	<p>2</p> <p>Sometimes kept journal and/or reflected in writing. Rarely kept a record of dollars and coins collected.</p>	<p>1</p> <p>Never kept a journal and/or reflected in writing. Did not keep a record of dollars and coins collected.</p>
<p>Reflection piece</p>	<p>4</p> <p>Reflection piece clearly demonstrates the outcome of the project, student growth and the value of participating in the project.</p>	<p>3</p> <p>Reflection project shows results of the project and student growth.</p>	<p>2</p> <p>Reflection shows either project results or student growth.</p>	<p>1</p> <p>Reflection shows poor student growth.</p>

Name: _____ Date: _____ Hour: _____

Post-Test

This pretest is simply to determine your prior knowledge about Rwanda. Circle your answer, fill in the blank, or write “T” for true and “F” for false.

6. Where is Rwanda located?

- E. Asia
- F. United States
- G. South America
- H. Africa

7. Rwanda is a _____.

- E. Country
- F. Province
- G. Continent
- H. State

8. In April of 1994, genocide began in Rwanda. True or False? _____

9. Genocide is the mass systematic killing of a large group of people. True or False? _____

10. What is the definition of the word “unity”?

- E. To combine
- F. The state of being united or joined as a whole
- G. The study of culture

The state of being divided