

## Accepting the End of my Existence: Why the Tutsis Did Not Respond More Forcefully during the Rwandan Genocide

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*On April 6, 1994, in Rwanda, one of the most horrific events in human history took place, known as the Rwandan Genocide. This act of violence was planned and carried out by Hutu extremist with an objective to exterminate all Tutsis. The Hutu motives behind this act of violence dates back to the nineteenth century when the Tutsis ruled over Rwanda. Under Tutsi rule, the Hutu claimed to have been mistreated by the Tutsi. The conflict between the two ethnic groups would escalate when Europeans began colonizing countries in Africa. In 1916, under Belgium occupation of Rwanda, the Belgians supported the Tutsis until they began pursuing an attempt to become independent. In result, the Belgians began supporting the Hutu to assist them in overthrowing Tutsi rule. In the early 1960s, The Hutus came to power and used drastic measures to sustain their power. Throughout the Hutu reign, they displayed ominous signs of a possible genocide against the Tutsi. However, the Tutsi gave a minimum effort of resistance toward the Hutus. This paper questions why there was a limited effort of response from the Tutsi in the Rwandan Genocide in 1994. The goal is to answer the question with evidence to support reasons why the Tutsis did not respond effectively.*

Genocide is an effort to directly kill a group of people or indirectly by creating conditions such as starvation and rape.<sup>1</sup> The majority of genocides consist of destroying national, ethnic, or religious groups. This definition of genocide exemplifies the brutal attacks that Tutsi people endured during the genocide of Rwanda in 1994. The genocide in Rwanda rapidly took the lives of nearly 800,000 Rwandans, mainly within the Tutsi population.<sup>2</sup> This event was the culmination to a long history of conflict between two ethnic groups, the Hutu and Tutsi, which spiraled out of control as the years passed. This contentious issue dates back centuries ago when Europeans were colonizing Africa. Europe enforcements of their cultural attributes upon Africans caused separation between the Tutsi and the Hutu.

Since the 1960's, the Tutsi people had been experiencing signs of a possible genocide but did not respond effectively. The signs that the Tutsi were experiencing were actual threats from the Hutu that consisted mainly of verbal and physical attacks toward the Tutsi. There were some ethnically-motivated murders as well, but this was nothing compared to the number of murders during the 1990s. There were multiple reasons why the Tutsis did not respond to the early signs of

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<sup>1</sup> Ervin Staub, "Genocide and Mass Killing: Origins, Prevention, Healing and Reconciliation Genocide and Mass Killing: Origins, Prevention, Healing and Reconciliation," *Political Psychology* 21(2000): 367-382.

<sup>2</sup> Stephanie Nolan, "Don't Talk to Me about Justice," *Globe and Mail*, April 3, 2004, last modified April 8, 2009, <http://www.theglobeandmail.com/news/world/dont-talk-to-me-about-justice/article1135480/?page=all>.

genocide. Ever since the early attacks to the genocide itself, Tutsis were slowly but surely being deprived of responding to the threat that the Hutus posed. Between 1960 and 1994, the Tutsis were brutally attacked, raped, and even killed. These were ominous signs that should have triggered in their minds that the destruction of their ethnic group was possible. The experience from signs of genocide preconditioned them into accepting authority and violence. In result, this made the Tutsi more submissive and less likely to retaliate in the face of extreme violence. These ominous signs were commenced by Rwandan churches, government, and media.

There were also other signs that should have alarmed the Tutsis that destruction was near such as verbal threats, killings, and rapes which later caused sexually transmitted diseases (STDs) amongst Tutsi women. The Tutsi only had their Christian beliefs to rely on which Hutu extremist would later take advantage of by churchmen brainwashing the Tutsi from the altar. So when the genocide finally arrived in 1994; the Tutsis were halfway defeated physically and mentally, which limited their ability to respond.

This article will briefly describe Rwandan history to understand the Hutus' motives. Further, it will discuss the early warnings of genocide and how it slowly deprived the Tutsis of a fighting chance to respond when the genocide had taken place. There were signs of unequal education, the involvements of the government, Church, and media that were responsible for the Tutsi not responding effectively. This answers the question of why the Tutsis did not forcefully respond.

The population of Rwanda consisted of three ethnic groups: Tutsi, Hutu, and the Twa. The Twa comprised three percent of the population and mainly reside outside the cities. The Tutsi were approximately fourteen percent, and the Hutu were majority with the percentage of eighty-three. Before colonialism, Tutsis ruled Rwanda with the royalty guidance of King Kigeri Rwaburgiri which was the first king to come into contact with the Europeans. During Rwaburgiri rule, Rwanda was divided into a standardized structure of provinces and districts that was administered by a hierarchy of chiefs predominantly controlled by Tutsi at the higher levels. Under Tutsi control, the Hutu were peasants that claimed to have been brutally mistreated under Tutsi power which became a driving force and motive for the Hutus during the genocide in 1994.

The genocide began with the death of the Rwandan President Juvenal Habyarimana.<sup>3</sup> President Habyarimana was of Hutu ethnicity whose plane was shot down above Kigali airport on April 6, 1994.<sup>4</sup> That day the Hutus began slaughtering the Tutsis in Kigali, Rwanda, then spreading west killing every Tutsi in sight, which resulted in thousands of Tutsis dying. Lasting one hundred days, the Rwanda genocide left approximately 800,000 Tutsi and Hutu sympathizers' dead. The Tutsi was blamed for this incident and denied the allegations. The Tutsi believed that they were

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<sup>3</sup> Anver, Versi, "Obituary: Juvenal Habyarimana," *The Independent*, Apr 08, 1994. <http://search.proquest.com/docview/313048972?accountid=38769>.

<sup>4</sup> "Slaughter in Rwanda." *Maclean's* 107, no. 16 (Apr 18, 1994): 39. <http://search.proquest.com/docview/218442901?accountid=38769>.

set up by Hutu extremist to get enough motive and support to carry out a genocide attack on them.<sup>5</sup> Even though President Habyarimana death sparked the beginning of genocide, there has been conflict between the Hutu and the Tutsi for many decades prior to April 6, 1994.

The Hutu and Tutsi relationship was quite civil during the fifteenth century. During their reign, the Tutsi created a political system known as the Mwami. This political system structured a social status according to wealth. Hutus that were wealthy enough could join the ranks of the Tutsi Mwami. As for the poorer Hutu, they were providing with tax dues which could have been portrayed as a cause for revenge in 1994.<sup>6</sup> Overall, this period of the Tutsi and Hutu relationship was non-aggressive. It was not until the nineteenth century when conflict entered into the relationship. There was one definite cause of conflict between the Hutu and the Tutsi and that was European colonialism.<sup>7</sup>

During the nineteenth century, Europeans occupied Africa and forced colonialism upon the countries in Africa. Germany ruled Rwanda until World War I and then the Belgians took over colonial rule in 1916. During Belgium rule, the Belgians quickly supported the Tutsi. They assumed that the Tutsis were more educated and civilized than Hutus due to their physical appearance.<sup>8</sup> The Tutsis' slender face structure reminded the Belgian's of their physical attributes. As a result of this, Europeans came to believe that Tutsis had Caucasian ancestry, and were thus "superior" to Hutus.

In 1933, the Belgians introduced ethnic identity cards that determined Rwandans ethnic identity so that they could make sure jobs and education were granted to the Tutsis. The acts of violence between the Hutu and Tutsi in Rwanda genocide were initiated by such "divide and rule" policies of the Belgians. Unfortunately, during the beginning of the genocide 1994, the same identity cards later played a drastic role when determining whether a Rwandan lived or died. During the genocide, identification cards became a symbol of death by giving the killers a sense of direction to quickly determine who was a Tutsi.<sup>9</sup> Those who refused to show their ID's at roadblocks were presumed to be Tutsi unless they could quickly prove otherwise. If Rwandans could not prove that they were not a Tutsi, they were murdered immediately, including some Hutus. So it is safe to say that the Belgians promoted ethnic separation that helped sow the seeds of violence between the Hutu and the Tutsi.

After WWII, many African countries declared independence from their colonial power. In 1962, Rwanda, under Tutsi rule, claimed its independence from Belgium. The decolonization of

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<sup>5</sup> BBC, "African News: Rwanda: How the Genocide Happened," accessed February 9, 2013, <http://www.bbc.co.uk/news/world-africa-13431486>.

<sup>6</sup> Peter Urvin, "Prejudice, Crisis, and Genocide in Rwanda," *African Studies Review* 40 (1997): 93.

<sup>7</sup> Modern History Project, "The Rwandan Genocide," accessed February 9, 2013, <http://modernhistoryproject2012.wordpress.com/history-of-hutu-tutsi-relations/>.

<sup>8</sup> Linda Melvern, *A People Betrayed: The Role of the West in Rwanda's Genocide* (New York: Zed/St. Martin's Press, 2000), 4-8.

<sup>9</sup> Janine Di Giovanni, "The Daily Seyahatname: How One Woman Survived the Rwandan Genocide and Changed Legal History," (blog) accessed February 9, 2013, <http://bloggingbalkanistan.wordpress.com/2010/07/24/how-one-woman-survived-the-rwandan-genocide-testified-against-her-tormentor-and-changed-legal-history-part-ii/>

Rwanda triggered more killings between Tutsis and Hutus. The Belgians favored the Tutsi ruling until the Tutsi began to pursue an independent Rwanda. In response, Belgium aided the Hutu militarily and politically to overturn the position of leadership to the Hutu. So in this way the Belgians helped ignite the conflict between the two ethnic groups.<sup>10</sup>

After the Hutu overthrew Tutsi ruling, they were afraid of the Tutsis regaining power, which would redirect them back to the bottom of the ethnic groups in Rwanda. This fear gave the Hutu a sense of urgency to sustain power. With this desperate ambition to keep control, the extremist Hutus began killing Tutsis and forced them to flee into surrounding countries.<sup>11</sup> Many Tutsis fled to Burundi where Tutsi were still in power. In Burundi, a lot of Hutu were being killed by Tutsi, which resulted in the Hutu fleeing to Rwanda where Hutus just became power. Even though many Tutsi fled after Hutu came into power, many stayed and experienced the progression towards genocide.

The Hutus' motives for their brutal attacks derived from a sense of fear and revenge. The Hutu felt that they were forced into extreme action because of the threat of the Tutsis. The threats of the Tutsi were imagined by the Hutu, but it was nonetheless real in the mind of the perpetrators.<sup>12</sup> The Hutu believed that unless the Tutsi were eliminated, then they would face extermination themselves. The other Hutu motive for the genocide was revenge. The Hutu had long memories of when the Tutsi ruled over Rwanda. Stories were passed down for generations about real or imagined humiliations and defeats. This resulted in the Hutu seeking revenge by exercising genocidal actions.

From 1960 to 1990, the Tutsis were witnessing the escalation of early attacks that posed as ominous signs that genocide was possible. Tutsis were underprivileged citizens when the Hutu came to power. Many of them were forced out of schools and banned from local Hutu-owned food markets. Odette Nyiramilimo, a Tutsi survivor who later became a physician and a senator in Rwanda explained how she was forced out of school because she was a Tutsi. To stay in school, her father gave her a false identification card that declared her as a Hutu. That identity card saved her life more than once and even gave her the opportunity to have access to an education.<sup>13</sup>

In some areas, Tutsis were allowed to attend school, but they experienced discrimination from their Hutu teachers and students. A Tutsi survivor by the name of J.J. explained how being a minority Tutsi in a school overwhelmingly populated by Hutu meant that there were no pleasant days. Her Hutu classmates would bully her along with teachers blaming poor test scores and attention spans on her Tutsi identity as well. It was nearly impossible to receive an education in a school under those conditions. The Tutsi tolerated discrimination to pursue a fair education.

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<sup>10</sup> Phillip Verwimp, "Death and Survival during the 1994 Genocide in Rwanda," *Population Studies* 58, no. 2 (2004): 233-245.

<sup>11</sup> Richard Dowden, "The Graves of the Tutsi are Only Half Full - We Must Complete the Task." *The Independent*, May 24, 1994. <http://search.proquest.com/docview/313068665?accountid=38769>.

<sup>12</sup> Paul J. Magnarella, "The Background and Causes of the Genocide in Rwanda," *Journal of International Criminal Justice* 4 (2005): 801-822, <http://jicj.oxfordjournals.org/content/3/4/801.full.pdf+html>.

<sup>13</sup> Lisette Bonilla, "Q & A: Interview with Odette Nyiramilimo, accessed February 2, 2013, <http://www.newrepublic.com/article/politics/q-odette-nyiramilimo#>.

However, many of the Hutus simply made it impossible for any peace if one was thought to be a Tutsi. Yet, the Tutsis had faith in peace when faced with the opposition. Although the Tutsis had strong faith, it was slowly decreasing from the effects of violence and hatred emotions so vile that it would lead some Hutus to commit genocidal murder in the future. So what were the reasons for the Tutsi lack of acknowledgement to the ominous signs of genocide?

The Tutsi had respect and were obedient to three significant social powers: the church, government, and the media. These three social powers that the Tutsi respected were the same that would later want them dead. Timothy Longman, historian and author, believed that religion played an important role in this question. Longman believes that the churches taught Rwandans to respect superior and authority, which is assumed to be a reason for Tutsis not retaliating with violence. Longman mentions how Churchmen used Christian beliefs to teach obedience and respect for authority to numb the Tutsi from any type of resistance:

After independence, the churches stood as important centers of social, economic, and political power, but rather than using their power to support the rights of the population, the churches were integrated into wider structures of power that allowed wealth and privilege to become concentrated in the hands of a select few. The churches as institutions worked with the state to preserve existing configurations of power in the face of increased public pressure for reform, ultimately culminating in the strategy of genocide. While never publicly endorsing genocide, the churches nevertheless are complicit because they helped to create and maintain the authoritarian and divided society that made genocide possible and because the entanglement of the churches with the state made the churches partners in state policy.<sup>14</sup>

Longman explains how the church helped the government maintain authority by making political statements from the altar. These political laws divided the church that mainly struck hate and fear into the hearts of the Hutu. Many churches in Rwanda were responsible for provoking Hutus in believing that their destructive actions were in God's will. Instead of fighting for the rights of the Tutsis, the leadership in some churches decided to assist Hutu extremist. The Rwandan Genocide would not have been possible without the support of some churches that were involved. Keep in mind that it was not all churches in Rwanda were involved. It was mainly church officials that had personal interest in the government. Many church leaders displayed interest in the government to gain popularity and social status within certain Rwandan communities.

Churchmen and politicians had an interesting relationship that was substantially beneficial. Without the church, politicians could not have been influential to the Rwandan citizens' directly. Many political figures could not get effective support from poor and middle class families compared to churchmen who are spiritually motivational, and influential in the community. However, in the politicians' favor, the church could not have received so much social and

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<sup>14</sup> Timothy Longman, "Christian Churches and Genocide in Rwanda," revision of a paper originally prepared for the Conference on the Genocide, Religion, and Modernity, United States Holocaust Memorial Museum, May 11-13, 1997, accessed February 9, 2013, <http://faculty.vassar.edu/tilongma/Church&Genocide.html>.

economic status without the government. So in result, the church and government had a symbolic relationship in supporting genocide against the Tutsi ethnicity.

The church and government were the driving force behind the genocide. Many of the churches gained the trust and faith of the Tutsis, and then when needed for spiritual uplift, most churches deceived them. During the genocide in Rwanda in 1994, the Tutsis hid for days searching for a safety ground until help arrived. The only safe ground that made sense to them was their local Church. So many Tutsis sought sanctuary for physical, spiritual, and mental uplift. The Tutsis had faith that their local church leaders would aid them in their time of need. With the Church and government embracing genocide, the Tutsis had no fighting chance of responding effectively. The Church did not only take advantage of their innocents, they also took their lives. Statistics illustrate that more people were killed in church buildings and approximately seventeen thousand were discovered outside churches.<sup>15</sup> When the Tutsi fled to the churches during the genocide was a powerful indication of their belief that their religion would literally save them. Even Though the role of the church and government had a major effect on the cause of genocide, the media played a tremendous role as well in early warnings leading up to genocide.

Prior to the genocide, the media played a role similar to the church by informing their peers that the toleration of Tutsis must come to an end. Westerners do not understand how significant the radio station was to the Rwandan people. It was their main source of local information. An historian by the name of Mary Kimani said, “The radio became a voice of God.”<sup>16</sup> The radio was very important to all Rwandan citizens of all ages. In Rwanda, the ratio was one radio per thirteen people. The media, especially through the radio airwaves, used propaganda to foment the fears of the Hutus and to persuade them that the extermination of Tutsis was necessary.

There was a popular radio station in Rwanda called RTLM, which twisted the truth to provoke genocide. They initiated prejudicial remarks towards the Tutsis that conducted vulgar language. This radio station gave birth to term “cockroach” by playing Zairian music which encouraged discrimination and threats to the Tutsi people. Many critics gave the RTLM station the nickname “the hate station.”<sup>17</sup> The radio broadcasts entered the homes of Rwandans instructing and provoking violence toward Tutsis. The RTLM would broadcast bylaws of the Hutu Ten Commandments to assure that genocide will come soon.<sup>18</sup>

The Hutu Ten Commandments really strengthened the motives and beliefs of Hutus carrying out a genocidal plan.<sup>19</sup> This propaganda provoked Hutus into the realization that they

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<sup>15</sup> Gail M. Gerhart, review of *Arming Rwanda: The Arms Trade and Human Rights Abuses in Rwandan War*, by African Rights, New York, June 1994, Capsule Reviews, <http://www.foreignaffairs.com/articles/49874/gail-m-gerhart/arming-rwanda-the-arms-trade-and-human-rights-abuses-in-the-rwan>.

<sup>16</sup> Dina Temple-Raston, “Journalism and Genocide,” *Columbia Journalism Review* 41, no. 3 (Sept./Oct. 2002): 18.

<sup>17</sup> “Hate Radio: Rwanda Archives,” accessed February 9, 2013, [http://web.archive.org/web/\\*/http://www.radionetherlands.nl/features/media/dossiers/rwanda-h.html](http://web.archive.org/web/*/http://www.radionetherlands.nl/features/media/dossiers/rwanda-h.html)

<sup>18</sup> Temple-Raston, “Journalism and Genocide,” 18; Cassandra Cotton, “Where Radio is King: Rwanda’s Hate Radio and the Lessons Learned,” accessed February 14, 2013, <http://atlismta.org/online-journals/0607-journal-gender-environment-and-human-rights/where-radio-is-king/>.

<sup>19</sup> Ibid.

should cease promptly any interactions with a Tutsi. If not, they would be considered to be a traitor, which could result in brutal consequences. As for the Tutsi, they were hopeful for the situation to improve.

The Hutu Ten Commandments were published 1990 in the edition of Kangura, an anti-Tutsi, “Hutu Power” Kinyarwanda-language newspaper in Kigali, Rwanda. The Hutu Ten Commandments are a prime example of anti-Tutsi propaganda that was promoted by Hutu extremists in Rwanda. The commandments stated that Tutsis should work within their ethnic group. Any Hutu that socialized with a Tutsi woman was considered a traitor. The commandments also stated that all Tutsis were dishonest in business. Furthermore, any Hutu doing business with a Tutsi would be a traitor as well. Tutsis were not allowed to hold any positions within the government, and they were not allowed in the military. The last three commandments consisted of a provocation to Hutu citizens to attack Tutsis and have no mercy while in the act of violence. In my opinion, this triggered Hutus mindset that their violent behavior was acceptable. This was one of the major reasons Tutsis could not emigrate or fight back. They had no recourse to even begin to respond due to the laws that were enforced that limited the opportunity to respond. However, Tutsis did not want to leave or be insubordinate because they respected authority.

As the radio and Hutu press were encouraging violence, what was the Tutsi response to the verbal abuse from the radio and the propaganda in print? The Tutsi response was not effective due to the suppression of the involved churches and government. So the Tutsi had limited options for a chance to respond. What options could the Tutsi possibly explore? Everything the Tutsi believed in wanted them to be exterminated, which resulted in a minimum chance to respond.

Even though the radio played an important role in the genocide, there were other warnings. In October 1992, Professor Filip Reyntjens held a press conference in the Belgian state senate. In the conference, he revealed in great detail how the Hutus were planning genocide. He also gave names of the leaders, including Colonel Théoneste Bagasora, who was one of the masterminds behind the genocide.<sup>20</sup>

The Tutsis were physically unable to protect themselves from brutal violence. However, there were incidents where Tutsis defended themselves with violent force they were mostly armed with stick and stones which was no match compared to Hutus heavy artillery. Even though Tutsis tried to fight back, they were physically unable to do so due to starvation, malnutrition, and diseases. Before the genocide in 1994, many Tutsis starved while hiding for months in secluded jungles and fields. Many were afraid they would be captured by the Hutus if they were to search for food. The Tutsi began to get weaker and defenseless against the Hutu. Due to their obedience to the deceitfulness of the church, government, and media, some Tutsis became so weak to the point of submission and acceptance of genocide. Further, from a physical standpoint, due to the starvation, malnutrition, and incurable diseases, the Tutsi was not able to display any type of resistance. More than five million died from the conflict and the aftermath due to starvation.<sup>21</sup>

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<sup>20</sup> Melvern, *A People Betrayed*, 49.

<sup>21</sup> BBC, “African News, Rwanda: How the Genocide Happened,” last modified Dec. 18, 2008, <http://news.bbc.co.uk/2/hi/1288230.stm>.

There were cases where the Tutsi aggressively tried to persuade Hutus to spare them and their family lives, however. Documents show how some Tutsis took desperate actions into paying Hutus to protect them by offering money and sexual services. The women used their bodies to purchase another day of survival for themselves and their families. The Hutu usually did not bargain with a Tutsi for sexual favors since they were raping Tutsi women as a murder tactic. There were countless of Tutsi women that were raped, some more than once.<sup>22</sup>

Tutsi women died during brutal rapes and some survived but later died from AIDS. Ten years after genocide, loads of women and young girls were living with HIV/AIDS after being raped during the Rwandan Genocide. There was one case in particular where a 35-year-old Tutsi woman, by the name of Athanasie Mukarwego, was raped. She mentions how the Hutu militia told her, “You will be killed with rape. Did you know that kills too?” Ten years after the genocide, she was still living in constant dread.<sup>23</sup> There were various accounts of Hutu extremists that used rape as an actual genocidal plan.<sup>24</sup> They forced Tutsi women to parade naked or perform various humiliating acts at the bidding of extremist soldiers and militia. Thousands of children were victims as well. Over 100,000 children were raped during the genocide in 1994, majority was orphans. So how could the Tutsi fight back when they were mentally brainwashed from the three social powers and physically being starved, attacked, and raped?

After the Hutus took power, the Tutsi endured thirty years of mental abuse from the church, government, and media that left them hopeless. They also struggled physically from starvation, malnutrition, and AIDS. So when the genocide actually took place, in a sense, there was no one to kill because the Tutsis were left with minimum options to resist, causing a submissive state of mind. The church, government and media, convinced the Hutu population that killing a Tutsi was a civic duty. So in acceptance, the Tutsis could not respond effectively.

The Tutsis did not resign themselves to death entirely. A group of Tutsi pastors wrote a letter to Elizaphan Ntakirutimana, who was a Hutu pastor of the Seventh Day Adventist Church in Rwanda. The Tutsi pastors wrote asking Ntakirutimana to help them and their families by negotiating with the mayor to save them. They asked for Ntakirutimana help because he was of Hutu ethnicity and he was well known in Rwanda. The letter states, “We wish to inform you that tomorrow we will be killed with our families, we therefore request you to intervene on our behalf and talk with the mayor.”<sup>25</sup> The Tutsi pastors accepted the very real possibility of death before even asking for help in this letter. Unfortunately, Ntakirutimana was a Hutu extremist that was intimately involved in killing Tutsi refugees. He was known for gaining the trust of Tutsis and then would set them up for Hutu extremist to come in and kill them. Without the aid of Hutu

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<sup>22</sup> Alison L. Des Forges, “*Leave None to Tell the Story: Genocide in Rwanda* (New York: Human Rights Watch, 1999), 214-215.

<sup>23</sup> John Carlin, “Aids [sic] Still Haunts Survivors of Rwandan Genocide,” *The Independent*, December 2, 2003, retrieved from <http://search.proquest.com/docview/310627560?accountid=38769>.

<sup>24</sup> Erin K. Baines, “Body Politics and the Rwandan Crisis,” *Third World Quarterly* 24, no. 3 (2003): 481.

<sup>25</sup> Philip Gourevitch, *We Wish to Inform You that Tomorrow We will Be Killed with Our Families* (New York: St. Martin’s Press, 1998), 130.

sympathizers, the legal and law enforcement communities, support from non-governmental agencies, and allies in the West, the Tutsis lacked the means to save themselves. After years of demoralizing abuse and ill treatment, they lacked the will to resist their Hutu oppressors. There was no possible way to retaliate or escape when Tutsis had been violently attack, raped, and dehumanized for thirty years prior to the genocide itself.

There were previous Hutu attacks that posed ominous signs of a possible genocide. The Tutsis had no fighting chance of survival when the church, government, and radio stations were against their existence. This trapped Tutsis into the mindset of acceptance mentally, physically, and spiritually. The ominous signs weakened, deprived, and gradually killed them as the years progressed into the genocide in 1994. It was heart wrenching to discover that the Tutsis had limited options to respond to a horrific act of violence. A numerous signs of early attacks should have alarmed the Tutsis to leave or plan an uprising. The early signs demoralized them into accepting authority wishes, which resulted in horrific events beginning on April 6, 1994—when 800,000 Tutsis were killed within three months. This tragic event in human history is known as the Rwandan Genocide.

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