

## **MODULE: Rwanda**

### **Timeline Reflections**

#### **Grade Level & Time:**

This unit was developed for students aged 16 and older. We are following the [Age Appropriate Guidelines](#) from the USHMM. We recommend 45 - 60 minutes per lesson.

#### **Subject:**

History; English/Language Arts; Multi-disciplinary.

## **Overview**

#### **Rationale (Goals):**

With the limited time that teachers often have across the curriculum, it is challenging to ensure that content, context, and complexity are adequately addressed. Building a timeline that integrates key historical events with individual reflections (by reporters and survivors) and the international response provides a starting point in examining how and why the war in Rwanda happened and how and why peace has manifested itself. And yet, the goal should not be to reach definitive answers but rather to allow participants to reflect on their own questions and understanding. The timeline can be built in layers so that each layer contributes to the understanding of a different aspect of war and peace in Rwanda. A step-by-step approach allows participants to make inferences about the interrelatedness of time and geographic location to the events and stories and promotes critical thinking about the impact on various groups in Rwanda.

#### **Context:**

Rwanda is a landlocked country in central Africa, known as, ‘the land of a thousand hills.’ Prior to the 19th century, the country of Rwanda was ruled by the Mwami or Tutsi King. Under their rule, there existed many clans (18 according to the Kigali Genocide Memorial). Within these clans existed the socioeconomic statuses; Hutu, Tutsi, and Twa.

With the Berlin Conference of 1885, Rwanda became a colony of Germany. During World War I, Belgium occupied Rwanda. After Germany’s surrender, the League of Nations gave official control of Rwanda to Belgium in 1923. The Belgians favored the Tutsi minority, and in 1931 deposed Yuhi V Musinga, and replaced him with his son, Mutara III Rudahigwa. In 1932, the Belgian colonizers implemented ID cards based on the socioeconomic statuses of Hutu, Tutsi, and Twa making them racial distinctions. All Rwandans were required to carry an ID card identifying themselves, creating a racial divide in the country.

With the establishment of the United Nations and the demise of the League of Nations, Belgium is required to begin working towards independence for Rwanda. During the 1950's Hutu political parties began forming and limited elections occurred. The inability of Hutu officials to gain power inspired the *Bahutu Manifesto*. This work declares Hutu independence from the Belgians and the Tutsi monarchy. In 1961, Mawmi Rudahigwa died, and briefly, King Kigeli V assumed power. The Belgians shifted their allegiances to support the Hutu majority and in 1961 the first elections were held. Gregoire Kayibanda is elected Governor and the PARMEHUTU party gains most of the legislature. Rwanda gained independence in 1962 and with a Hutu dominated government, the Tutsi fled to neighboring Burundi and Uganda. Throughout the 1960's massacres took place killing approximately 10,000 Tutsi, as a result more leave the country and seek refuge in neighboring countries. There the Tutsi form small rebel groups and begin violent incursions into Rwanda.

In 1994, Rwanda's population was composed of three ethnic groups: Hutu (85%), Tutsi (14%), and Twa (1%). Rwanda was ruled by leaders of the Hutu majority from the time it gained independence in 1962 until the genocide in 1994. During this period, the country's Tutsi minority suffered systemic discrimination as well as being targets of periodic outbreaks of mass violence, causing hundreds of thousands of Tutsis to flee the country in the 1960s and 1970s. In 1990, a Tutsi rebel force invaded Rwanda from the north. Hutu politicians accused Rwandan Tutsis of supporting the rebels. After the war reached a stalemate, Rwandan president Juvenal Habyarimana signed a peace agreement that declared a transition of shared power between the Hutus and Tutsis. The agreement angered Hutu extremists who responded with arming Hutu paramilitary forces and waged a vicious propaganda campaign against the Tutsis.

On April 6, 1994, President Habyarimana was killed when a surface-to-air missile shot down his plane as it was landing in Kigali, the country's capital. It is still not confirmed who fired the missile. The Hutu majority used this event as a catalyst to launch a carefully planned campaign to wipe out the country's Tutsi population. They also targeted moderate Hutu leaders who might have opposed this program of genocide. Violence spread throughout the country as political and high-profile leaders who might have been able to prevent the genocide were killed immediately. Tutsis looked for places of refuge including: churches, schools, and government buildings. These places of refuge became sites of major massacres. In addition to mass killings, thousands and thousands of Tutsis and people suspected of being Tutsis were killed in their homes, fields, and on the road. Militias set up roadblocks, preventing anyone from fleeing. Hundreds of thousands of Rwandan Hutus participated in the genocide that killed as many as one million people, 10% of the population, in 100 days.

The three-month long genocide ended when the Tutsi-dominated rebel movement, the Rwandan Patriotic Front (RPF), captured Kigali. The RPF overthrew the Hutu government and seized power. The new government announced a policy of "unity and reconciliation." It adopted a new constitution that guaranteed equal rights for all Rwandans regardless of their group.

### **Topic:**

- Reflections on historical events, individual stories, and international response in Rwanda
- Reflections on photography and its role in conflict and in peace

### **Key Question(s):**

- What is the role of photography in conflict and peace?
- How are individual stories shaped by historical events and international response in times of conflict?
- What was the international response to the events in Rwanda?
- What role did colonialism play in Rwanda, specifically the genocide against the Tutsi?
- How has Rwanda sought to achieve peace since the genocide?

### **Educational Outcomes:**

**At the end of these lessons, the students will be able to**

- Describe the interrelatedness of historical events, individual stories, and the international response in Rwanda,
- Describe the war in Rwanda from multiple perspectives and various groups,
- Evaluate and analyze the role of photography in conflict and peace,
- Determine unique perspectives on peace (in a post-conflict society).

### **Teacher preparation:**

Please be sure you are familiar with the [IHRA Guidelines](#) and [USHMM Guidelines for Teaching the Holocaust](#), especially the [Rationale and Learning Objectives](#). We developed these lessons with these resources in mind.

### **Methodology:**

Participants will partake in an in-depth discussion on historical events, individual stories, and international response in times of conflict. They will write, read, think about, and evaluate their work by engaging in individual, pair or group, and whole-class activities.

Participants will analyze three layers. As each layer is added, new insights, connections, and questions emerge. The three layers (sets) of timeline cards are:

- Individuals (reporters and survivors), which provide content from multiple perspectives
- Historical events, which put the content into context including introducing a map of the country
- International response, which add another level of complexity

## **Lessons**

Before the activities, the teacher should ensure a safe space for participants by introducing a list of personal norms or group agreements to be followed throughout the lesson (see example in Further reading below).

### **Lesson 1: Timeline activity**

Before the lesson, the timeline cards of each year should be placed on a wall in the classroom.

*Note:* Teachers and students may wish to add more dates and events to the timeline as appropriate for their setting and purpose.

#### **Step I:**

Participants work in pairs or in groups. Each pair/group receives one or more *Individuals* cards (see Appendix). They reflect on the following questions for each card:

- How was the individual affected by the war in Rwanda?
- How was the individual's family affected by the war in Rwanda?
- How is the individual affected by peace after the war?
- Choose two-three words that left an impression on you after reading the entry card and explain why.

Following this, participants place the card on the timeline.

#### **Step II:**

Participants work in pairs or in groups. Each pair/group receives one or more *Historical events* cards (see Appendix). They reflect on the following questions for each card:

- Who was affected by the historical event?
- How did the historical event impact the war in Rwanda?
- What does the historical event add to your understanding of the individual reflections?
- What does the historical event add to your understanding of peace after the war?

Following this, participants place the card on the timeline.

#### **Step III:**

Participants work in pairs or in groups. Each pair/group receives one or more *International Response Cards* (see Appendix). They reflect on the following questions for each card:

- Who was affected by the international response?



- How did that international response impact the war in Rwanda?
- What does that international response add to your understanding of the individual reflections and historical events?
- What does the international response add to your understanding of peace after the war?

Following this, participants place the card on the timeline.

When finished, participants are asked to take a gallery walk, to view the timeline again, and to record their observations.

When finished, the whole group participates in a debrief and they reflect on the following questions:

- What did you observe?
- Some of the cards are placed on the timeline in clusters. What assertions can be made from this evidence?
- Which events are pivotal to the peace treaty?
- Based on the evidence from the timeline, what do you think about how and why the war in Rwanda happened?
- Based on the evidence from the timeline, what do you think peace looks like in today's Rwanda?

## **Lesson 2: Photography Records**

The timeline is left untouched after Part 1.

### **Step I:**

Participants work in pairs or in groups. Each pair/group receives and reflects on one or more photos that record the war and peace after war in Rwanda. The suggested reflection process for this activity is the D.A.R. model (*Describe-Analyze-Relate*). Through DAR, the facilitator pays attention to how each question they offer scaffolds, or builds upon, prior ideas to support individual and collective meaning-making and understanding (Dawson & Kiger, 2018):

- *Describe the setting, one thing or person that you see in the photo.*

(Participants are first invited to fully perceive and describe what they see. This is the basis for participant inferences and predictions for the next two types of reflection.)

- *What do you think is happening in the photo?*

(Next, participants are invited to Analyze and infer based on prior observation and evidence (Part 1). In the Analyze stage of D.A.R, it is important to explore how and why multiple interpretations might be made based on the same observation, which provides insight into the unique perspectives we all hold. Throughout this process, the focus is

generally on participant engagement in dialogic sense-making; the focus is on the teacher asking questions like “What is another interpretation?” rather than posing statements like “Yes, that’s it.”)

### **Step II:**

Participants share all their (multiple) observations with the whole group (showing the photo while sharing their observations). Following this, they receive the captions and descriptions to the respective photos without the dates.

- *What do the caption and description add to your understanding of the photo?*
- *Can you relate the photo to some historical events, individual stories, and international response?*

Finally, participants are invited to synthesize through collective meaning-making, to move from making “sense” to making “meaning” or understanding, as they relate and connect their sense-making and textual/visual evidence to another photo, historical event, and/or individual stories.

### **Step III:**

Following this and based on their observations, participants place the photos on the timeline. They share their reasons for choosing a particular year. At this point, the teacher provides the correct year if some of the photos are placed incorrectly. The whole group is invited to take a gallery walk again and record their observations.

Follow-up questions:

- What did you observe?
- What do you notice about where and how the photos are placed? (Optional-Why did you place the photos differently at first?)
- What does photography / visual records / evidence add to your understanding of conflict and peace?

## **Lesson 3: Through Our Eyes**

### **Step I:**

Participants are asked to partake in a virtual and visual conversation. The teacher shares the link to an interactive platform (such as Padlet) with the question:

- What does peace look like to you?

Participants are asked to answer the question with a photo. They can take a photo of anything that reminds them of the word peace, that they relate to the word peace, that makes them feel at peace, that makes them feel their country and people are at peace, etc.

### **Step II:**

Participants post photos about their reflection on peace on the platform. The teacher prints the photos at school and places them on a wall in the classroom. The group takes a gallery walk to study the photos and record their observations. (The activity can be done in a virtual setting too where the participants are asked to like, comment, and ask questions on the posts). The group once again engages in a reflection process based on the D.A.R. model by considering questions such as:

- Describe the setting, one thing or person that you see in the photo.
- What do you think is happening in the photo?
- Can you relate the photo to another photo on the wall, an event, or story about peace and reflections on peace?

Following this, participants can be asked to explain what is really happening in the photos that they submitted, as well as how they themselves view peace as reflected in their photo. An insightful wrap-up question could be if and how their understanding of peace (and the photos they took) was impacted by the experience of war and conflict by them or their families. What does peace look like after a war/conflict?

### **Step III:**

Based on the discussion / reflection, participants are asked to create an action plan for peace (or for peace after war if the lesson is done in post-conflict countries). Students will create their own Student Action Projects (adapted from Echoes & Reflections), considering the following:

- Identify an issue in your school or community.
- Gather information through research, recognizing the complexity of the problem and articulating a clear statement on the issue you are addressing.
- Research and consider solutions, considering what has and has not worked in the past (if applicable), and really “thinking outside the box” for new, innovative ideas. If several ideas are created, narrow it down to the strongest potential solutions that could really work.
- Plan an effective course of action.
- Put your plan into action, recording results and making necessary changes as needed. Report back to the class with updates.

### **Further Reading:**

- Hale, C. Turner, F. (2020). *Imagine: Reflections on Peace*. VII Foundation.
- Dawson, K., Kiger B. (2018). *Drama-based Pedagogy: Activating Learning Across the Curriculum*. Chicago: Intellect Ltd.

- United States Holocaust Memorial Museum. <https://www.ushmm.org/genocide-prevention/countries/rwanda>
- Timeline source for the cards: <https://reflectionsonpeace.org/countries/rwanda/>
- To learn more about personal norms and classroom agreements, we suggest [https://www.facinghistory.org/back-to-school/download/Lesson\\_Plan\\_4\\_Creating\\_a\\_Classroom\\_Contract.pdf](https://www.facinghistory.org/back-to-school/download/Lesson_Plan_4_Creating_a_Classroom_Contract.pdf)
- To learn more about the concept of peace, we suggest <https://www.visionofhumanity.org/defining-the-concept-of-peace/>

## **Extension Lesson #1:**

**Rescue/choices:** Damas Gisimba

[Humans of New York links and text](#)

[Komora: To Heal](#)

- This documentary includes testimony from Johnson Mutibagirana that is graphic and might be disturbing to some viewers. Please preview before using with your students.

**Duration:** 45-60 min. per activity (adaptable)

### **Methodology:**

Participants will partake in an in-depth discussion that builds upon their knowledge on historical events, individual stories, and international response in times of conflict. They will write, read, think about, and evaluate their work by engaging in individual, pair or group, and whole-class activities. This lesson explores the choices of individuals during a time of crisis.

### **Step 1**

- Read the posts from Humans of NY about Damas Gisimba.
- Annotate the choices that Damas made in each posting.
- What other questions do you have about Damas?

### **Step 2**

- In pairs or small groups discuss what you have read
- In each section what were the choices Damas had to make?
- What were the results of his choices?
- Who aided Damas at different points?
- Watch the following clips from the documentary, *Komora: To Heal*
  - (16:14 -18:24)
  - (22:04 - 27:12)
- What additional information did you learn?
- How did the choices Carl and Damas affect individuals?
- Did either of them see what they did as a choice?

### **Step 3**

- Group shares thoughts and reflections.
- Self-reflection

- Have you ever intervened in a situation to assist another person? What happened? What choice did you make and why?
- Think about the choices Damas and Carl made. What potential sacrifices were they making?

**Step 4**

- Share out in a large group your thoughts and reflections.

## Extension Lesson #2:

### Gacaca and reconciliation

#### *Imagine: Reflections on Peace*

“The Burdens of Memory and Forgetting” by Philip Gourevitch

Print page 140-147

PDF page 72-75

Alice Mukarurinda and Emanuel Ndayisaba - Photo by Jack Picone

Print page 164

PDF page 84

**Duration:** 45-60 min. per activity (adaptable)

#### **Methodology:**

Participants will partake in an in-depth discussion that builds upon their knowledge on historical events, individual stories, and international response in times of conflict. They will write, read, think about, and evaluate their work by engaging in individual, pair or group, and whole-class activities. This lesson explores the gacaca, justice, and reconciliation.

#### **Think-Pair-Share**

- How do you define justice?
- What does it mean to forgive?
- Define these terms and come to a class consensus on their definition.

#### **Step 1**

- Read, “The Burdens of Memory and Forgetting” by Philip Gourevitch.
- Annotate key details and vocabulary.
- Was gacaca in Rwanda successful?
  - Support your response with evidence from the text.
- Based on the Think-Pair-Share discussion of justice, does gacaca fit the definition of justice? Why or why not?

#### **Step 2**

- Discuss the relationship between Alice and Emanuel
  - What challenges do you see?
  - What positives do you see?
  - How does their relationship alter your definition of forgiveness?
- Discuss with your partner or small group.



**Step 3**

- Compare the stories of Alice and Chantel.
  - How are their experiences similar and different?
  - What are their thoughts and feelings on gacaca?
- Share your thoughts with a partner or small group.

**Step 4**

- Reflecting on these stories, how do you now think about justice or forgiveness?
- How can the lessons of gacaca from Rwanda be used in our own communities?
  - What possibilities?
  - What potential issues?
- Write a brief reflection and discuss it in small groups or with the class.

## Timeline Reflections: *Individuals cards*

*Rwanda, for all its Edenic natural splendor, was a wasteland. Death and flight had emptied the country of close to 40 percent of its population, and as many as half of those who remained were displaced from their homes. Hutu power, in its rout, had systematically reduced the country's physical, economic, social, and administrative infrastructure to wreckage. Hospitals, banks, schools, farms, courts, markets, churches, municipal halls and national ministries, public utilities, and private enterprises--nearly everything was stripped and broken. A team from the World Bank had just pronounced Rwanda the poorest country on earth. A government spokesman told me that some of the World Bank team had gone further, declaring Rwanda "nonviable."*

-Philip Gourevitch, reporter

*Only minutes after being separated from my family, I'm lined up with many other Tutsis in the front yard of one of the Hutu perpetrators, waiting to learn out fate. I'm still clutching the jar of milk I was drinking when my Auntie Agnes rushed my cousins and me out of the house. I look down and see dead bodies at my feet. In the distance, people wail as they are slaughtered. Whistles, blown by Hutus celebrating the massacre, echo across the hills. My small body trembles. I am sweating. What have I done to be hunted this way? Something big was about to happen.*

- Dydine Umunyana, survivor

*In 1994 as Rwanda was in the throes of genocide, I illegally crossed the Ugandan border to document one of recent history's darkest events. I witnessed a broken country gouged, burnt, scarred, and littered with corpses. Twenty-five years later, I revisited Rwanda and found a very different country. A country that carries the genocide with it in its collective memory but refuses to be defined by it. A country once gouged is now full, a country once broken is now whole and scars once obvious are fading. Rwanda's transformation is squarely rooted in the Rwandan people's unparalleled ability to forgive.*

-Jack Picone, reporter

*I am a genocide convict. I come from Nyamata in the Bugesera region. On April 11 many soldiers came. They told me to come and I went with them. It was to kill people. We went to the home of a man named Utasa. I killed 14 people. Then we butchered cows. On the 12th I killed a doctor called Gikangwa. I was able to steal a case of Fanta. On the 13th I killed three women and one child. Then on the 29th we were loaded on buses to Ntarama. We were able to kill so many there...In prison I confessed. So, by the president's order I was released. In my heart I wanted to ask for forgiveness but I was afraid. This lady who is here, I cut her and left her for dead. How could I go to her? Gacaca made that easier. Now I stand before you guilty of horrible crimes. You, too, all of you here-- I ask you for forgiveness.*

-Emanuel

*On the morning of Thursday, April 7, 1994, I walked, still half-asleep, into the living room of my grandparents' house. I was yawning and desperately wanted to go back to bed, but my Auntie Agnes was waking everyone up. My older cousins sat together on the mat in the living room.*

*Something strange was happening. I looked to see if it was morning, but the lantern on the table was lit and no light came through the windows. Auntie Agnes told us not to look outside, to sit quietly on the floor. She seemed to be the only adult in the house. I saw no sign of my grandparents. Auntie paced back and forth, wringing her hands. I had never seen her like this.*

*I lost my cousin's hand. In a split second, I realized that I was alone, separated from my family. I was swept along with other people fleeing for safety. The next thing I knew, I was in the front yard of one of our Hutu neighbors. I looked down to find my beautiful white dress stained bright crimson with blood. I wasn't little Dydine anymore. I looked around, but my family was nowhere to be found.*

*Only minutes after being separated from my family, I'm lined up with many other Tutsis in the front yard of one of the Hutu perpetrators, waiting to learn our fate. I'm still clutching the jar of milk I was drinking when my Auntie Agnes rushed my cousins and me out of the house. I look down and see dead bodies at my feet. In the distance, people wail as they are slaughtered. Whistles, blown by Hutus celebrating the massacre, echo across the hills.*

*My small body trembles. I am sweating. What have I done to be hunted this way? Something big is about to happen.*

— *Dydine Umunyana, Butterflies Sat Next to My Heart*

*Gacaca constituted the most ambitious and comprehensive exercise in accountability for crimes against humanity that any country has ever undertaken. In the course of 10 years, 160,000 citizen judges, in more than 12,000 jurisdictions, decided more than 600,000 cases relating to violent genocide crimes—killing, rape, and torture. Twenty-one percent of these were resolved by confession, 44 percent resulted in a conviction at trial, and 35 percent ended in acquittal. (By way of contrast, Rwandan officials liked to note that the UN's International Criminal Tribunal for Rwanda, which sat in Arusha, Tanzania, for 17 years, had convicted 61 individuals and acquitted 14, at a cost of about a billion dollars, which was roughly 20 times more than Rwanda spent on the entire gacaca system.)*

— *Philip Gourevitch, The Burden of Memory and Forgetting*

*There is no life after this mass killing," my dad would say, sounding like a very old man. "When I close my eyes at night, I dream the Interahamwe are here. I see them raise their machetes to kill my children. My only comfort is the thought that I can take my gun and kill us quickly before they hack us to death."*

*I was always puzzled by my father's dark dreams. Why did he want us to die when we all had fought so hard to live?*

*After one too many bad nights, my mother left my father, taking us children with her. We moved to new houses constantly so that he wouldn't find us.*

*I was in a deep sleep one night when an arm came through the window, trying to grab me. I heard a voice whispering my name and asking for help. I screamed so loudly that my mother woke and ran into my room. She shrieked when she saw my father trying to squeeze through the bedroom window. She corralled all the kids into her room. How had he found us?*

*Dad's voice called out, "Dydine, my darling, open up for me—you know I love you so much. Don't be like your mother. It's so cold outside." These were the first tender words I'd heard from an adult in so long. I started crying and trying to pull away from my mother to open the door. Mom wrenched me back so forcefully that I thought my arm would tear from its socket. Dad began gathering stones and throwing them through the windows. He smashed every window in the house. Terrified cries rose from the houses of our neighbors. No one knew this madman in the night.*

— *Dydine Umunyana, Butterflies Sat Next to My Heart*

*In 2000, the army finally put down the insurgency in the northwest, driving the Hutu Power forces back into Congo, and a decade after it began, the war in Rwanda could at last be said to be over. But there was no celebration. The damage was too great. The divisions were too deep and too raw. Everyone was in shock. The past was omnipresent. There was no other subject. There was nowhere to turn without slamming into it.*

— Philip Gourevitch, *The Burden of Memory and Forgetting*

## **Timeline Reflections: Historical events cards**

### **6-7 April 1994**

President Habyarimana's plane is shot down, killing him and Burundian President Ntaryamira.

Hutu power and the RPF are both accused of the assassination. Hutu Power purges moderates that very night and seize control of the government.

### **April-May 1994**

Over a period of one hundred days 800,000 people are killed, 10% of the population.

The rate of killing is five times higher than that of the Holocaust. The RPF estimates that 94% of those killed are Tutsi.

### **1994-1996**

Millions of Hutus seek refuge in Zaire where RPF forces follow them.

Thousands die in the camps as disease spreads, and former genocidaires attempt to reorganize.

**2001**

A peace accord with the DRC takes shape.

Rwanda agrees to withdraw as the DRC agrees to disarm Hutu militias associated with the genocide.

**2001**

In response to an overwhelming backlog at the ICTR, the RPF forms domestic gacaca courts.

Based on traditional forms of communal justice, the courts would work towards transitional justice centered on reconciliation.

**2004**

The Gacaca courts begin hearing their first cases.

The courts are criticized externally on legal merits but begin to find domestic success according to the communities utilizing them.

**2005-2013**

Rwandan GDP grows rapidly, becoming one of Africa's fastest growing economies.

Infrastructural improvements and expansion of agricultural exports and tourism continue to strengthen the small nation's economy. The country is told to put the past behind them in the effort to rebuild. For many the trauma is never very far away.



## **Timeline Reflections: *International response cards***

### **January 1994**

UNAMIR General Dallaire learns of Hutu Power's plans for Tutsi extermination and arms caches.

In the now-infamous "Genocide Fax", Dallaire informs the UN of these revelations, only to be denied the authority to raid the arms caches.

### **1995**

The International Criminal Tribunal for Rwanda (ICTR) establishes itself in Arusha, Tanzania

### **1998-2008**

The International Rescue Committee estimates over five million war-related deaths since the beginning of the second Congo War.

The wars in Congo are largely seen as, at least in part, aftermath from the Rwandan genocide and subsequent Hutu exodus, though Rwanda's involvement in the conflict has waned since 2002.

### **2006**

French authorities issue arrest warrants for the RPF officials for the assassination of former President Habyarimana.

### **2015**

The ICTR concludes its work with 61 convictions.

## Map of Rwanda



## Photography records



An RPF soldier (Rwandan Patriotic Front) advancing in Gikoro district, Rwanda. 1994 ©Jack Picone

## Photography records



'Liberating' RPF soldiers advance towards Kigali. Northern Province ©Jack Picone

## Photography records



The woman clapping her neck had just confessed to the RPF officer (framed by the door) to murdering sevenTutsis. She was being held prisoner along with other government-sponsored militia responsible for mass killings in Gikoro district. ©Jack Picone



## Photography records



The Amahoro Stadium, Kigali. During the genocide the stadium was temporarily a “UN Protected Site” hosting up to 12,000 mainly Tutsis refugees. A woman hangs her washing as shelling and killing continued outside the stadium's walls. ©Jack Picone

## Photography records



Deeply traumatized children at a Red Cross hospital in Byumba, north of Kigali. ©Jack Picone



## Photography records



Jean Girumuhatse confessed to 99 murders including the family of his neighbour, Laurencie Nyirabeza ©Jack Picone

## Photography records



Alice Mukarurinda and the génocidaire Emanuel Ndayisaba. ©Jack Picone



## Photography records



President Paul Kagame interacts with his constituency at Nayamagabe District, Southern Province. He's seen as an authentically popular figure within Rwanda and his single-handed leadership is credited with the considerable economic and social progress the country has made over the past two decades. However, political opposition is suppressed. ©Jack Picone

## Photography records



Hon. Cécile Murumunawabo sits in Parliament. Murumunawabo is one of the 61 percent of female parliamentarians who dominate the Rwandan Parliament. ©Jack Picone



## Photography records



Daily life in and around Kigali's Central Business District. Kigali is known as the cleanest and safest city on the African continent. ©Jack Picone