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INDIANA
REPERTORY
THEATRE

I HAVE BEFORE ME A REMARKABLE DOCUMENT GIVEN TO ME BY A YOUNG LADY FROM RWANDA

by Sonja Linden

November 15–December 23, 2006 • IRT Upperstage

TEACHER'S STUDY PACKET

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a lesson plan by Kelly Watson, kwatson@hse.k12.in.us

2001 United States Holocaust Memorial Museum Fellow

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United Nations organization chart

Pyramid of Hate

UN Resolution on the Prevention and Punishment of Genocide

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For further teacher development, contact Tracy Mishkin at the Bureau of Jewish Education (tmishkin@bjeindy.org) about its biannual workshop on Teaching the Holocaust in Indiana Classrooms.

ABOUT THE PLAY

In 1994 the African country of Rwanda suffered a mass genocide in which Hutus killed 800,000 Tutsis and Tutsi sympathizers. Families were violently ripped apart, mother from daughter, sister from brother. Person by person, an entire group of people began to disappear. In Sonja Linden's *I Have Before Me a Remarkable Document Given to Me by a Young Lady from Rwanda*, recent history looms in the background of a story that focuses on the relationship between a novice writer and her mentor.

As they enter the IRT Upperstage audiences will find an open, sculptural, abstract stage space crafted with smooth, gleaming wood by scenic designer Russell Metheny. The play thrusts us into the first meeting between two characters from different worlds.

Having survived the Rwanda genocide, Juliette is now living in London, trying to write a book about her experiences. Simon is a

British poet who has accepted a job at a refugee center, helping clients to write little poems and short stories as a form of therapy. Juliette has focused on facts and figures in her book, giving it an impersonal feeling. Simon latches on to Juliette's book as a distraction from his own stalled novel. These two people from very different worlds meet with very different expectations, but over time they form a bond and help each other overcome challenges both large and small. Their journey is touched with not only sorrow but also a surprising dose of humor.

The play flows freely from scenes between the two characters to inner monologues delivered directly to the audience. Although there are only two characters, through their dialogue we come to know a world of other people and events beyond the play. The story's location shifts back and forth between Simon's office and Juliette's room at the hostel, with side trips to a park, a

poetry reading, and other places. These shifts are accomplished simply with subtle changes in lighting and movement of the actors; the scenery itself does not change, encouraging the audience to use its imagination and allowing the action to flow swiftly and smoothly.

Sonja Linden was inspired to write *I Have Before Me a Remarkable Document Given to Me by a Young Lady from Rwanda* by her own experiences as a writer working with a client at a refugee center. While Linden's play certainly deals with Rwanda's painful history, the real focus of the story is on the relationship between two rich, fascinating characters, and shows the power of art to help heal the deepest wounds. Audiences across England, as well as in Chicago, Los Angeles, Milwaukee, and Kansas City, have been moved and inspired by this simply told but deeply felt story of hope and triumph.

FOR DISCUSSION

Because this play only has two characters, a lot is left up to your imagination, as far as the world they live in is concerned. What sort of things did you imagine during the course of the play? What characters were important but never seen? How did this serve the structure of the play?

Research other cases of genocide in history. What do they have in common with what occurred in Rwanda?

Research the United Nations. What is the purpose of the organization? What sort of things does the UN do in the world? How does the organization work?

What makes a person a refugee? Who are some of the nationalities today that are refugees from their own countries? What are the circumstances that make these people refugees?

WRITING ACTIVITIES

Write your own memoirs, as Juliette does. What do you want to include? What are the important events in your life? Who are the important people?

Write a description of something in your life. Think about the assignments Simon gives to Juliette. Write about your room. Sit on a park bench and write about what you see. Choose an interesting location to write about.

Think about the poetry Simon writes. What sort of poetry would you write? Try your hand at a poem about the play.

Write a review of the play you just saw. What did you like and/or dislike? What theatrical elements of the show did you notice?

This play only has two characters and a series of scenes between them. Create your own two characters and write a scene for them. Who are they? What is their relationship? When you are finished, find a friend and act out your scene.

RWANDAN CULTURE

Rwandans refer to their homeland in their native language as *Igihugu cy'Imisozi igihumbi*. The French call it *pays des mille collines*. In English it is known as "the land of a thousand hills." No matter what language is used, Rwanda's nickname captures the essence of the beauty of this African country. Rolling hills throughout the country promote largely self-sufficient local communities. Although these communities are somewhat isolated, they all share a similar Rwandan culture. Regardless of social classification or geographic location, every Rwandan speaks the same language: Kinyarwanda.

The population of Rwanda is divided into three groups: the Hutu, today consisting of 84 percent of the population; the Tutsi, 15 percent; and the Twa, 1 percent. These groups have no genetic differences, and are more accurately described as social classes rather than ethnic groups. Initial divisions are traced back to the country's origin. The root of division is equated to each group's contribution to the overall economy of Rwanda. While Tutsi were generally associated with cattle raising, Hutu were linked with land and farming, and Twa with hunting and gathering in the forest. Historically, wealth in Rwanda was defined by possession of cattle. It was possible for a Rwandan citizen to move from one social class to the other simply by increasing or decreasing his stock of cattle.

The few small industries Rwanda has developed meet only local demands for products such as beer, soap, and fabric. These businesses provide little employment and have virtually no effect on the country's economy. Instead, Rwanda exports three main crops: coffee, tea, and pyrethrum (a type of chrysanthemum grown as a natural insecticide).

Most citizens live largely on crops from personal farming, growing only some coffee on the side for extra money. The diet of a Rwandan family is relatively simple and consists of beans, banana, sweet potatoes, potatoes, and sorghum (a cereal grass with broad corn-like leaves). Dairy is widely available; most drink the traditional curdled (congealed) milk. Meat is scarce, and those who have it are considered very wealthy.

Beers, made of sorghum or banana, are common as well. In fact, one important tradition is to share a pot of sorghum beer at special occasions, such as weddings and funerals. During these festivities, a pot of beer is placed at the center of the room with reed straws, and guests come forward to partake of the drink together.

When having guests in one's home, it is customary to offer them food and drink. The host tastes each item first as a sign of good will. It is also common practice to give visitors the best chair and first choice of food. This custom stems from the long history of hierarchical social relations that emphasize etiquette and respect. Gender also affects etiquette. Men sit on chairs reserved for them and eat first, while women and children sit on mats and eat second.

Because a strong emphasis is placed on family, marriage is considered the most basic and important social institution in Rwanda. Children are considered a sign of wealth; so bearing them is a significant social duty. It is traditional that women carry infants on their backs for at least the first year of the child's life. The mother has the primary responsibility for rearing and educating all of her children. Interestingly enough, her eldest brother (the maternal uncle) plays the largest role in the child's moral development and socialization. A large emphasis is also placed on extended family. The husband's extended family lives in close proximity to his immediate family. This is because within these family units, the eldest surviving son is expected to take care of his mother and unmarried sisters. However, a father's land is divided equally between all of his sons.

Religion in Rwanda today stems from European colonial influence dating back to the nineteenth century. More than 60 percent of the population is Catholic, and another 30 percent is Protestant. However, most Christian Rwandans still participate in certain indigenous religious practices. For example, many still subscribe to indigenous forms of health care that originated in native religions. Western medical practice is widely available; the majority of Rwandans place as much faith in both.

Most Christian holidays are observed

within the country. Prior to the 1994 genocide, secular holidays celebrating the 1959 revolution and the 1973 coup that brought the Hutu president to power were observed. Celebration of these has ended, and today holidays commemorating those who died in the genocide have taken their place. The most important Rwandan holiday is New Year's Day, when families gather for a big meal and exchange gifts.

Understanding the culture of Rwanda prevents us from solely defining the country and its people by the tragedy that occurred there over a decade ago.

RWANDA • HISTORY OF A GENOCIDE

Genocide is defined as "the deliberate and systematic extermination of a national, racial, political, or cultural group." In 1994 the African country of Rwanda experienced a mass genocide of the Tutsi people. The country has been long divided along ethnic lines between two groups: the Hutus and the Tutsis. Historically, the divide between these two "ethnic groups" has been considered to be more socio-economic than genetic due to years of intermarrying and social mingling of the two groups.

In the fifteenth century, Tutsi clans established the Kingdom of Rwanda, gaining power over the region. At this time, a hierarchy developed that gave most Tutsis the status of nobility, making them a ruling minority. Though some Hutus held this status, more than 80 percent of Hutus were poor peasants. Within this social hierarchy, Tutsi nobility owned a majority of Rwandan land that Hutu peasants farmed. This system caused the Hutu people to feel oppressed and disadvantaged.

When European powers colonized Africa in the late 1800s, German forces took control of Rwanda. The Germans supported the Tutsis as a ruling class in a system of indirect rule—the appointment of an "elite" class of native citizens (Tutsis) to rule in lieu of European officials. Heightening the divide between Tutsis and Hutus, this system of government continued under the Belgians, who took control of colonial Rwanda when Germany lost World War I.

Rwanda gained independence from European control in 1962, and the Hutu nationalist party immediately seized control of the government. The rift had grown so large between the two Rwandan groups that the Hutu over-exercised their new found power, killing 20,000 Tutsis and causing 200,000 flee to refugee camps in neighboring countries.

The living conditions in these camps were harsh, but for Tutsis to return to their home country was too dangerous. In 1985, Tutsi refugees formed the Rwandan Patriotic Front (RPF), whose efforts focused on gaining re-entry into Rwanda. The Hutu-controlled government, however, saw the RPF's actions as an effort to regain power within

the country and return to the hierarchical system under which Hutus had experienced oppression for so long. On October 1, 1990, the RPF invaded Rwanda from their base in Uganda, initiating a three-year civil war between Tutsi refugees and Hutu armed forces.

In August 1993, the signing of the Arusha Accords between the RPF and the Hutu government ended the civil war and stripped President Juvenal Habyarimana, a Hutu, of a considerable amount of power. A Hutu extremist group called the Committee for the Defense of the Republic (CDR), also controlled by President Habyarimana, refused to sign the Accords. The CDR opposed the idea of sharing power with the RPF. During this time Hutu nationalism intensified; radio stations controlled by the Hutu-ruled government began sending out messages of hate and fear, characterizing the Tutsi people as subhuman and calling for violence against them. Hutu extremists began to gather weapons and institute genocide training programs.

On April 6, 1994, a missile shot down the airplane carrying President Habyarimana, killing everyone on board. Hutu groups blamed the RPF for this, while Tutsi rebels blamed the job on an inside member of the Hutu party. The Hutu used this attack as an excuse to begin the killing of Tutsis and moderate Hutus. Over the next 100 days, Hutu extremists carried out horrible atrocities against Tutsis and those attempting to aid Tutsis. Some 800,000 people were killed.

Prior to the beginning of the 100 days, the United Nations (UN) had established UNAMIR (United Nations Assistance Mission for Rwanda). UNAMIR's purpose was to aid in the implementation of the Arusha Accords and ease tensions between the two groups. The Force Commander, Lieutenant-General Romeo Dallaire, had become aware of the plans for genocide in January of 1994. Over the next three months, he had pleaded with the UN to take preventative action. The only reply from the head of the UN, Kofi Annan, was focused on defending the UN's image of impartiality, refusing to side with either Hutu or Tutsi. The UN never authorized UNAMIR to take action to stop the violence from

occurring in Rwanda.

The nations of the world stood idly by, refusing to intervene on behalf of the Tutsi victims. According to recently declassified documents, U.S. intelligence had identified who was perpetrating the killings in Rwanda on the second day of the genocide. It has long been suspected that knowledge of what was occurring in Rwanda was widely available, yet kept secret. The United States did not respond because of previously failed efforts to intervene in domestic affairs in Mogadishu and Somalia. France, in fact, worked diligently to prevent outside involvement in Rwanda from countries like the United States or the United Kingdom, fearing that these countries would use the situation to expand their influence in that French-speaking part of Africa. Bill Clinton, then President of the United States, later told a reporter from the *New Yorker* that the decision for non-involvement in Rwanda was the biggest mistake of his administration.

In the midst of the 100 days, the RPF renewed its civil war against the Hutu-led Rwandan government. Rebel forces, made up of refugees from the neighboring countries of Uganda and Tanzania, invaded the country. The war raged in tandem with the last two months of the 100-day period. In July 1994, the RPF was able to defeat the Hutu regime, at which time many Hutus fled to refugee camps themselves, fearing Tutsi reprisal.

This defeat, however, did not lead to the immediate alleviation of dire circumstances in this poverty-stricken region. Hutus and Tutsis alike died in refugee camps plagued with diseases such as cholera and dysentery. Finally the countries of Europe, including France, Israel, Ireland, and the Netherlands, were able to offer medical support to these camps, working diligently to curb the death toll among displaced Rwandans.

Following the 100 days, the RPF took control of the government. In 1996 the new Rwandan government began prosecuting thousands of genocide suspects in its national court system of justice, a process that is still underway today. The people of Rwanda are still trying to pick up the pieces of their lives shattered by outrageous violence.

FOR FURTHER INVESTIGATION:

Because most of these materials were created for adult audiences, teachers will want to use discretion in providing these resources to their students.

BOOKS

We Wish to Inform You That Tomorrow We Will be Killed With Our Families:

Stories from Rwanda by Philip Gourevitch (1998)

Stories not only from the author as he attempt to make sense of the Genocide, but also survivors of the massacres both Hutu and Tutsi.

Seasons of Blood: A Rwandan Journey by Fergal Keane (1995)

A BBC reporter's account of the genocide as he witnessed it; winner of the 1995 Orwell Prize.

Shake Hands with the Devil: The Failure of Humanity in Rwanda by Romeo Dallaire (2003)

The man who was Force Commander of the United Nations Assistance Mission for Rwanda shares the events before, during, and after the crisis from an insider's perspective.

Land of a Thousand Hills: My Life in Rwanda by Rosamond Halsey Carr (1994)

A poignant insider's account of the events surrounding the genocide, and a beautiful portrait of the Rwanda that was—and still is.

Facing History and Ourselves: Holocaust and Human Behavior (1994)

A resource book offering teachers methods and materials for using inquiry, analysis, and interpretation to explore the Holocaust and other genocides in the classroom through advanced thinking, individual reflection, and group discussion.

WEBSITES

www.rwanda.net

The Rwanda Information Exchange includes an in-depth explanation of history, geography, photography, culture, and current events. (Still under construction)

www.gov.rw

The official website of the Republic of Rwanda.

[www.pbs.org \(Search: Ghosts of Rwanda\)](http://www.pbs.org/Search:Ghosts%20of%20Rwanda)

Analysis of the events of the Rwandan genocide, interviews with political and humanitarian figures directly involved in the Rwandan crisis, and a timeline of events.

MOVIES

Hotel Rwanda (2004)

The true story of Paul Rusesabagina, a hotel manager who housed over a thousand Tutsis during their struggle against the Hutu in Rwanda. Nominated for three Academy Awards.

Shooting Dogs (2005)

Based on the true story of a Catholic priest and a young teacher who open their school to Tutsi refugees. Winner of the top prize at this year's Heartland Film Festival in Indianapolis.

Ghosts of Rwanda (2004)

A PBS documentary chronicling one of the worst atrocities of the 20th century. In addition to interviews with key government officials and diplomats, the two-hour film offers eyewitness accounts of the genocide from those who experienced it first-hand.

Sometimes in April (2005)

The story of one nation, decimated by ethnic rage, and two brothers, divided by marriage and fate, inspired by true events surrounding one of history's darkest chapters. An HBO film.

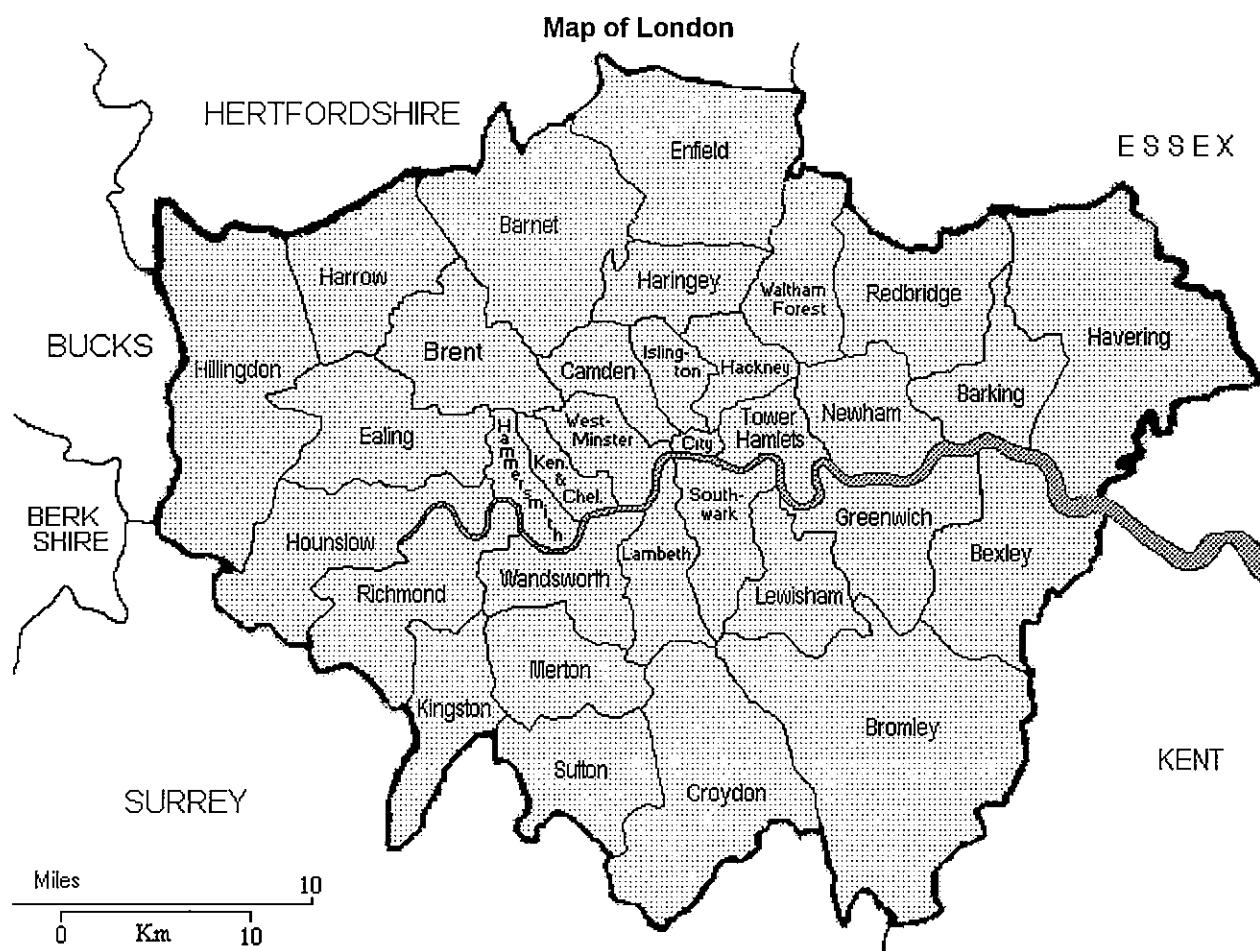
CRISIS IN DARFUR

Right now a similar conflict rages in the North African country of Sudan. Darfur is a region of far western Sudan, bordering the Central African Republic, Libya, and Chad. In this region, racial tensions between "Arab" (Janjaweed) and "non-Arab" herders and farmers began over the depletion of land resources in the area. The Sudanese government's regular armed forces and the Janjaweed—mostly fighters of Arab nomadic background—have targeted non-Arab civilian populations and ethnic groups. António Guterres, the United Nations High Commissioner for Refugees, has described the situation in Sudan as "the largest and most complex humanitarian problem on the globe." The Sudanese government and the Janjaweed militias are responsible for the burning and destruction of hundreds of rural villages, the killing of tens of thousands of people, and the rape and assault of thousands of women and girls. The United States has recognized the situation as genocide and sent diplomats to the area, but has done little else. The United Nations has yet to make this classification for the region, saying, "the crucial element of genocidal intent appears to be missing, at least as far as the central government authorities are concerned." The UN needs to recognize the conflict as genocide in order to cite the events as a crime warranting outside involvement. A UN report found that Arab Janjaweed militias in Darfur were "acting, under the authority, with the support, complicity, or tolerance of the Sudanese State authorities." Without the classification as genocide, the laws of the UN do not support involvement. This means that, under UN laws, no aid is to be given to the region as of yet. Find out how you can help by visiting www.savedarfur.org.

MATCHING

Match the terms with the definitions:

A. Genocide	_____ 1. the victims of the 1994 genocide
B. Rwanda	_____ 2. the poet who helps Juliette
C. Juliette	_____ 3. housing maintained by a public or private organization
D. United Nations	_____ 4. the deliberate and systematic extermination of a national, racial, political, or cultural group
E. Hostel	_____ 5. the playwright
F. Refugee	_____ 6. the country where the young lady from Rwanda seeks refuge
G. April 6	_____ 7. Juliette's homeland; site of 1994 genocide
H. Hutu	_____ 8. the central character, a Rwandan refugee
I. Tutsi	_____ 9. the national language of Rwanda
J. London	_____ 10. an introductory speech calling attention to the theme of a play.
K. Simon	_____ 11. one of the three social classes in Rwanda. Generally a farming people. The party who enacted the genocide in Rwanda.
L. Thrust Stage	_____ 12. the day marking the beginning of 1994 genocide
M. Two-Hander	_____ 13. a person who flees for safety to a foreign country in time of war
N. Sonja Linden	_____ 14. a performing platform that is surrounded on three sides by seats.
O. Prologue	_____ 15. a play written for only two characters
P. Kinyarwanda	_____ 16. an international organization, with headquarters in New York City, formed to promote peace, security, and cooperation
Q. Colonialism	_____ 17. another country in which genocide is happening
R. Director	_____ 18. the person responsible for the interpretation of a play; the person who supervises the integration of all the elements
S. Sudan/Darfur	_____ 19. the control of one nation over a dependent country or territory
T. Manuscript	_____ 20. the original text of an author's work





PLAYWRIGHT SONJA LINDEN

Sonja Linden's award-winning plays, including Present Continuous, Now and at the Hour of Our Death, Call Me Judas, The Jewish Daughter, and The Strange Passenger, have been produced in England, the United States, and Australia. She is artistic director of iceandfire, a theatre company she founded in London in January 2003. Inspired by her seven years as writer in residence at the Medical Foundation for the Care of Victims of Torture, she endeavors to represent refugees, in the words of Holocaust survivor and Nobel laureate Eli Wiesel, as "ordinary people caught up in extraordinary circumstances."

Shortly after I started working with clients of the Medical Foundation for the Care of Victims of Torture, I met a young woman from Rwanda, whose impulse to write had started in a refugee camp shortly after the murder of her entire family. What started out as a testimonial act, the writing out of her family's experience of genocide, became, in addition, an act of healing, as a result of which she reported that she felt "clean" and that her nightmares and headaches had ceased. For two and a half years, she had worked on this book on her own, writing in her mother tongue and wrestling day after day with her enormously painful story, often tearing up the previous day's work at five o'clock in the morning, when she started her daily writing. Even while she was immersed in the process of writing her book, she recognised its therapeutic value, talking about writing in order to take the pain "away from my heart."

The healing she achieved was done at enormous cost, since it meant confronting and expressing with full force the negative emotions that overwhelmed her in the years following the genocide. So inspired was I by her story, that when I came to write something of my own, as part of my writing residency, it was infused with her spirit and her struggle to write. *I Have Before Me a Remarkable Document Given to Me by a Young Lady from Rwanda* tells the story of an uneasy relationship between Simon, a struggling British poet in his mid-forties, and Juliette, a young survivor of the Rwandan genocide, who comes to him for help with her book. My challenge as a playwright was to transform this into a piece of theatre that would engage an audience. Humor, remarkably, became an important component to create a sense of balance and draw the audience in; humor largely

drawn from the cultural divide between the Englishman and the young African woman. It is this aspect of the play, as well as Juliette's plight and feistiness, that audiences have most remarked upon.

Many people have commented on the lengthy title of my play, some thinking it brilliantly arresting, others finding it annoyingly unwieldy. "It takes up all the answerphone tape at the Box Office," "it uses up too much space in the listings column," "it'll frighten audiences away because it has the word Rwanda in it"—these are some of the criticisms I've received. Whenever I've been challenged in this way, I've been reminded of the response of another author of another work on Rwanda. Phillip Gourevitch called his book *We wish to inform you that tomorrow we will be killed with our families*. Like my title, it was a quote from the text, but here the quote was taken from real life: the desperate cry for help from seven pastors in charge of two thousand terrified Tutsis taking shelter in a church compound. The help was not forthcoming. For Gourevitch, impatience with his title seemed symptomatic of the West's indifference to a genocide taking place in a tiny country, off the map, in faraway darkest Africa. Similarly, my long title is a deliberate challenge to our short attention span where Rwanda is concerned.

As the daughter of refugees from Nazi Germany, I have felt all the more compelled to draw attention to this appalling late chapter in twentieth century history, a chapter that has such strong parallels with the Final Solution. Tragically, as I write this, a new genocide threatens in Western Sudan, transgressing once more the idealism of the post-Holocaust slogan of "Never Again."

—Sonja Linden



FROM THE ARTISTIC DIRECTOR

Sadly, most of what I knew about the Rwandan civil war of 1994 I learned from the film *Hotel Rwanda*. It's an amazingly powerful film, based on real-life characters and events, but after all, it's still a "biopic" in the current parlance of the film industry, where adherence to fact is hardly the point at all. I suppose this shouldn't come as a shock anymore: so much of what we know about world events we learn through film or television documentaries, or, worse yet, fictional films. Unless one is an inveterate surfer of the Internet, or a CNN addict, or a devotee of the alternative print press, it is possible, even in this day of the global community, to miss something as significant as a civil war.

While we are more connected with the world than we were a generation ago, we are also more influenced by the bias of the media industries that we depend on for our news, and somehow, the world seems to loom larger informationally even as it shrinks geographically. Countries aren't entities, they are collections of tribes, religious communities, or special interest groups. Unity seems no longer to be the order of the day.

I have to admit that what first drew me to the play you will see today was the sheer length of its title: it rolls off the tongue quite distinctively and summons a world that beckoned me simply because I didn't know much about it. I also have to admit that I enjoy learning something new about the world with some of my entertainment time—and this piece certainly offers that advantage.

The fact that this story is fashioned by a theatre professional also gives it a great stage advantage: the effortless shifting of perspective between direct address to the audience and dialogue interchanges maximizes the power of the two performers. They can both interact with the audience as if in private, and interact with each other, as in a

realistic social setting. This style fuels this piece enormously as well as giving it great immediacy and an uncomplicated beauty.

Ultimately, it isn't the scraps of information about the Hutus and the Tutsis, or even the facts about refugee life that animate this play; what delivers the greatest impact is exactly what delivers impact in any play: the power of the characters to change each other's lives and therefore ours. As in many stories, the personal is the political: we learn something of the social politics not only of 1994 Rwanda, but also of our own myopia about world events through the eyes of Juliette and Simon. We experience anew so many of the things that separate us even in this time of shrinking

boundaries: language, color, customs, religion, economics, and education still hold ultimate sway over our ability to see and empathize, and it is only after these barriers are lowered that we can truly interact in meaningful ways. It is also a play that offers us a moment to reflect on how we make assumptions about other people based on no factual information at all—based on a name, a profession, an accent, an article of clothing, a preferred food, an address—often these assumptions are damaging and incorrect and do little to help us connect to each other and learn.

In 1994, in Rwanda, 800,000 people were murdered in roughly 100 days. In this play you will hear the story of one of those who survived; but perhaps more importantly, you will experience something of her mesmerizing journey to reconnect with the world through the healing powers of writing, friendship, and human kindness. I hope you will find the experience of this play as moving and ultimately life-affirming as we do.

—Janet Allen



The Rehearsal Room: Monet Butler & Henry Woronicz.

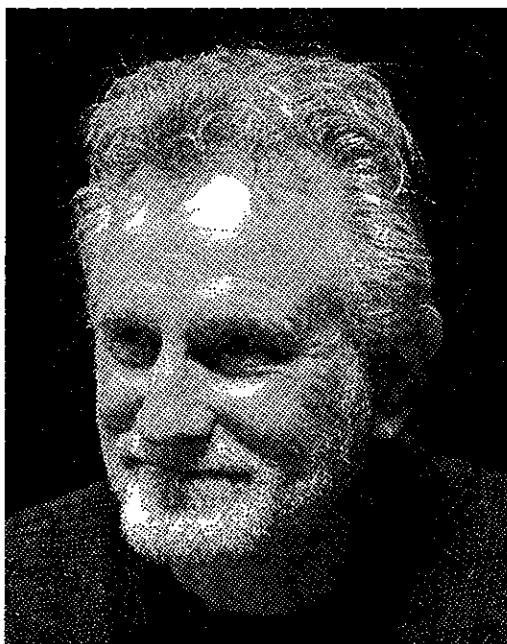
DIRECTOR'S NOTE

The saddest day was when I heard my mother had been killed, that they had thrown her into the river. My heart wanted to break. I was fourteen years old and I was now all alone. There is a saying in Kinyarwanda that if a thief steals part of your basket, you cry and tell everyone what has been stolen. But if they take everything, it is too much to talk about, too much for tears, so you keep quiet. So it is with life after the genocide. It is too big to tell. No one can really understand it. For me the memory is personal, but remembering is important for everyone. The world knew and did not stop the genocide. So everyone shares something of what happened in our little country of Rwanda.

—Beatha Uwazaninka, genocide survivor.

In 1994, I was a freelance director in Minneapolis, doing lots of plays, trying to make a living. I remember hearing about the genocide in Rwanda. What I remember most are the names of the ethnic groups—Hutu and Tutsi—because they were impossible to get straight, right? The genocide was only in the periphery of my mind and not germane to my daily existence. I knew it was going on, but it seemed so far away, so impossibly far away, so remote. How could I do anything?

So what happened? In 1994, over 100 days, roughly 800,000 Tutsis were slaughtered with machetes. Close to two million people were forced to leave their homes during this genocide. If it weren't for the recent films such as *Hotel Rwanda*, I'm not certain that this genocide would be in our consciousness today.

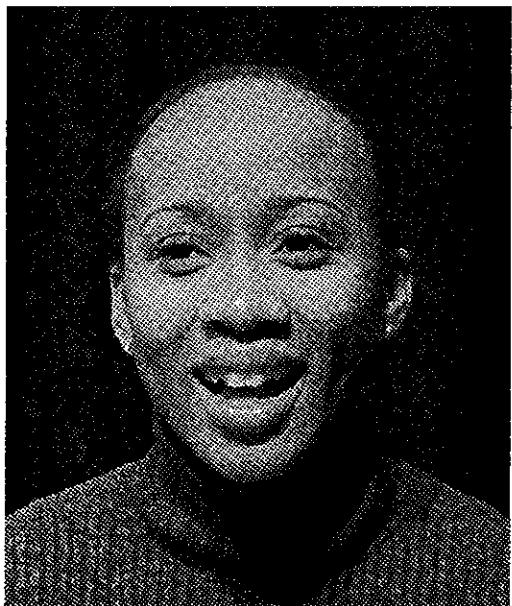


The Rehearsal Room: Monét Butler & Henry Woronitz.

And now, history is repeating itself (as it usually does) in Darfur, Sudan—just north of Rwanda, also in Africa. This genocide has been going on since 2003, and we still haven't acted. Since it began, 200,000 people have died, and 2.5 million have been displaced.

In recent weeks, however, grassroots movements have pushed the U.S. government to appoint a special envoy to Darfur, and California joined four other states in passing legislation to stop investing in companies supporting the Sudan regime. Even a little progress is a good thing.

—Risa Brainin



DESIGNER NOTES

RUSSELL METHENY

Scenic Designer

I wanted this set to be as simple as possible, to be honest and comfortable. I wanted the audience to have that rush of expectation when they enter the theatre and see something arresting and beautiful. I wanted a three-dimensional space that could be lit from the inside and the outside, from the front and the back. I wanted to take us outside the Upperstage to a place that could be lush and romantic or hard and aggressive. I wanted an open, fluid space, a space that opens up visually, physically, and emotionally.

LINDA PISANO

Costume Designer

In the course of the play, Juliette, through the help of Simon, comes face to face with the emotional reality of her past. Since the two actors never leave the stage, we had to find subtle ways to demonstrate a transformation in both characters. Color was most important in achieving this goal. My research began with the affluent lifestyle Juliette would have known as a Rwandan teen prior to the genocide, tinged with a touch of the British sensibility of dress. As a young university student at the time, I have memories of the first images of the Rwandan massacre. It became important for me to understand the society prior to those four months, compared to Juliette's life as a refugee during the action of the play.

MICHAEL KLAERS

Lighting Designer

This is one of those scripts that, when you read it, makes sense without the stage directions. It flows. The important thing to keep track of is the progress of the relationship, the progress of these two characters getting through what they need to get through to end up where they need to be. So as we go back and forth among locations along the timeline of the script, my lighting design is centered not on place and time, not on real space, but instead on emotional space.

EXODUS

Today, 12 million persecuted men, women, and children are housed in refugee camps around the world. They are refugees, a person who, "owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership in a particular social group, or political opinion, is outside the country of his nationality, and is unable—or, owing to such fear, is unwilling—to avail himself of the protection of that country." They have fled from ruthless dictators, brutal wars, and horrific genocides.

Some of these individuals will be repatriated and return home, others will wait in a host country, and less than one percent will resettle in a third country. Exodus Refugee Immigration is the local affiliate that assists the refugees who are arriving to Indiana.

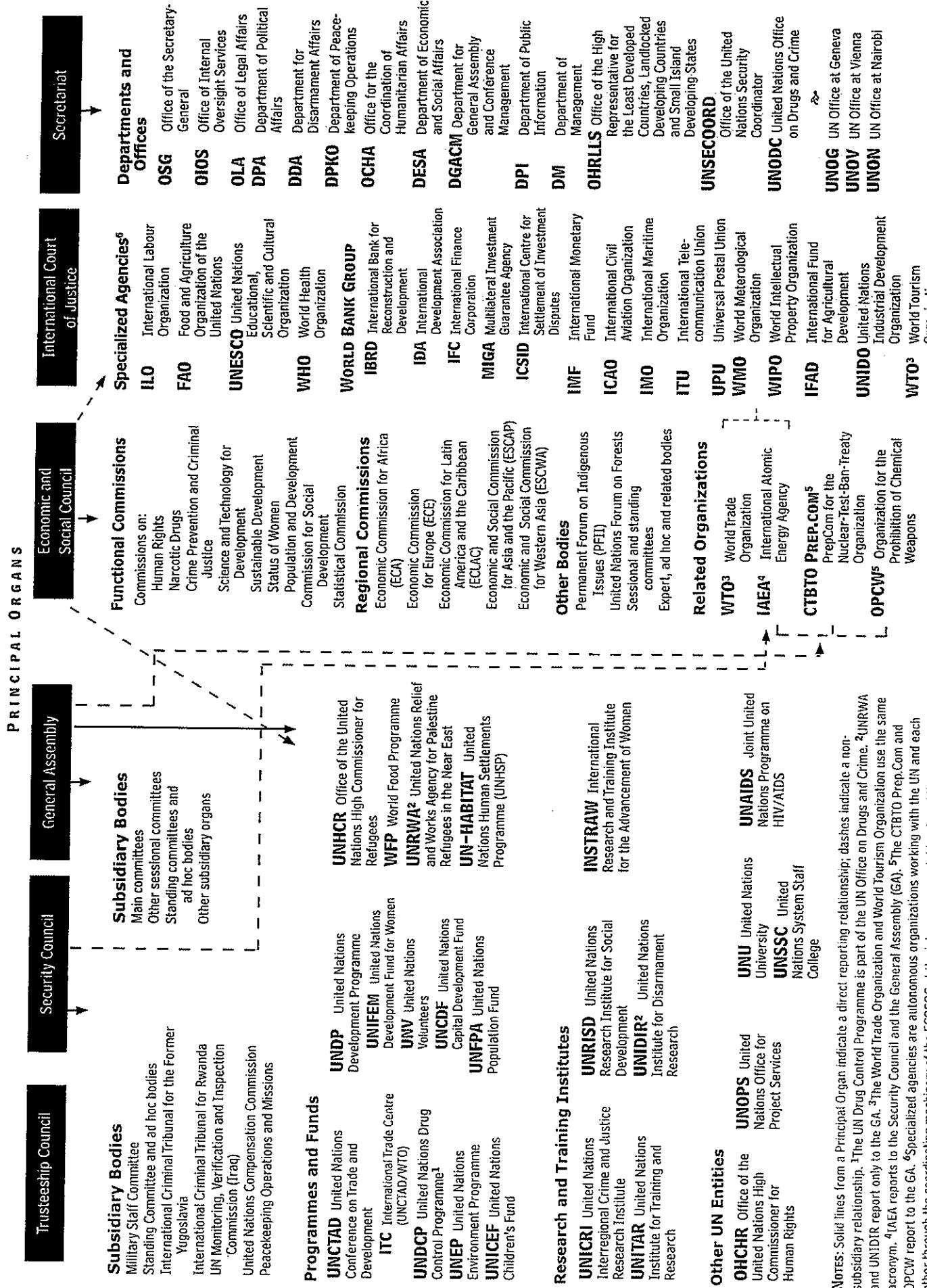
This year, Exodus will resettle over 200 refugees, in partnership with federal programs, community groups, and faith-based organizations. Resettlement includes helping a refugee family begin a new life in the U.S. by greeting them at the airport; providing them with temporary housing, food, clothing and household goods; registering children for school and adults for English classes; taking the family to appointments; and helping the adults find work.

Our clients come from numerous countries including Afghanistan, Burma, Cuba, Eritrea, Liberia, Russia, Rwanda, Somalia, Sudan, and Zimbabwe.

With the help of local community and faith-based organizations, Exodus supports the victims of persecution, injustice, and war, as they rebuild their lives and regain basic human rights and needs. Exodus empowers refugees by providing comprehensive case management, employment services, and financial assistance and by connecting clients with local resources while promoting independence.

—**Mark Cassini**
Executive Director
Exodus Refugee Immigration
mcassini@exodusrefugee.org

The United Nations system



Notes: Solid lines from a Principal Organ indicate a direct reporting relationship; dashes indicate a non-subsidiary relationship.¹ The UN Drug Control Programme is part of the UN Office on Drugs and Crime. ²UNRWA and UNIDIR report only to the GA.³ The World Trade Organization and World Tourism Organization use the same acronym.⁴ IAEA reports to the Security Council and the General Assembly (GA). ⁵The CTBTO PrePCom and OPCW report to the GA.⁶ Specialized agencies are autonomous organizations working with the UN and each other through the coordinating machinery of the ECOSOC at the intergovernmental level, and through the Chief Executives Board for coordination (CEB) at the inter-secretariat level.

Let's get bold about Darfur

Perhaps the most extraordinary aspect of Darfur isn't that gunmen on the Sudanese payroll heave babies into bonfires as they shout epithets against blacks. It's that the rest of us are responding only with averted eyes and polite tut-tutting.

This past week alone, Sudan expelled the U.N. envoy for Sudan and sent a proxy army to invade eastern Chad. Those moves underscore both the audacity of Sudan's leaders and the fecklessness of the rest of the world's.

In fact, there's plenty we can do. The international community has focused on getting U.N. peacekeepers into Darfur, but Sudan refuses to admit them. The stalemate drags on; the slaughter continues — but here's what we can do:

♦ Kofi Annan should appoint a new U.N. envoy of utmost prominence. The envoy's job would be to lead an intensive negotiation aimed at achieving a political settlement.

The focus has been on getting U.N. peacekeepers into Darfur, and they are needed, but in the long run only a peace accord can calm Darfur. "This is distracting from the main need," Madiawi Ibrahim Attam, a Sudanese human rights campaigner, said of the focus on peacekeepers.

♦ President Bush and European leaders need to use their leverage on four nations in particular to make them part of the solution: China, Saudi Arabia, Egypt and Libya. China is playing a disgraceful role underwriting the Darfur genocide, by giving Sudan the guns used to shoot children and by protecting Sudan in the U.N.



NICHOLAS KRISTOF

Security Council. And the three Arab states need to be involved so that Sudan cannot claim that plans to protect Darfuris are American or Jewish plots to dismember the country.

"It is very clear there is a plan to redraw the region," the Sudanese president, Omar Hassan al-Bashir, said last month, explaining the calls for U.N. peacekeepers in Darfur. "Any state in the region should be weakened, dismembered in order to protect the Israelis."

Sudanese journalists say that Bashir has cleverly used such arguments to portray himself as a nationalist, and as a result is in a stronger position now than when he started killing babies in Darfur. Arab leaders need to show that they care about Muslim children being shot even when Israel is not responsible.

♦ To get more coverage on Al-Jazeera and other Arab networks, Annan could take a plane load of Arab journalists on a visit to Darfur refugee camps. Condé Nast could do the same. The U.S. could put video footage (I'd supply some) of Darfur atrocities on its Arabic-language satellite television station, Al Hurra.

♦ The U.S., France and United Nations should immediately send peacekeepers to Chad and the Central African Republic to prop

up those countries. Sudan has sent proxy forces to invade both, and they are teetering.

♦ We need contingency plans for forcible military intervention. There is talk that in the coming months Sudan's janjaweed militias may start systematically massacring some of the 2 million people who have taken shelter in camps in Darfur. If that were to happen, U.N. and NATO forces would have to go in and rescue those people — and if Sudan knew of such contingency plans, that would make massacres less likely.

♦ The U.S. and French air forces should jointly impose a no-fly zone from the French air base in Abeche, Chad, as the Chadian president has invited us to do.

♦ Western countries should apply targeted sanctions that freeze international assets of Sudanese leaders whom the U.N. has already listed as involved in the genocide.

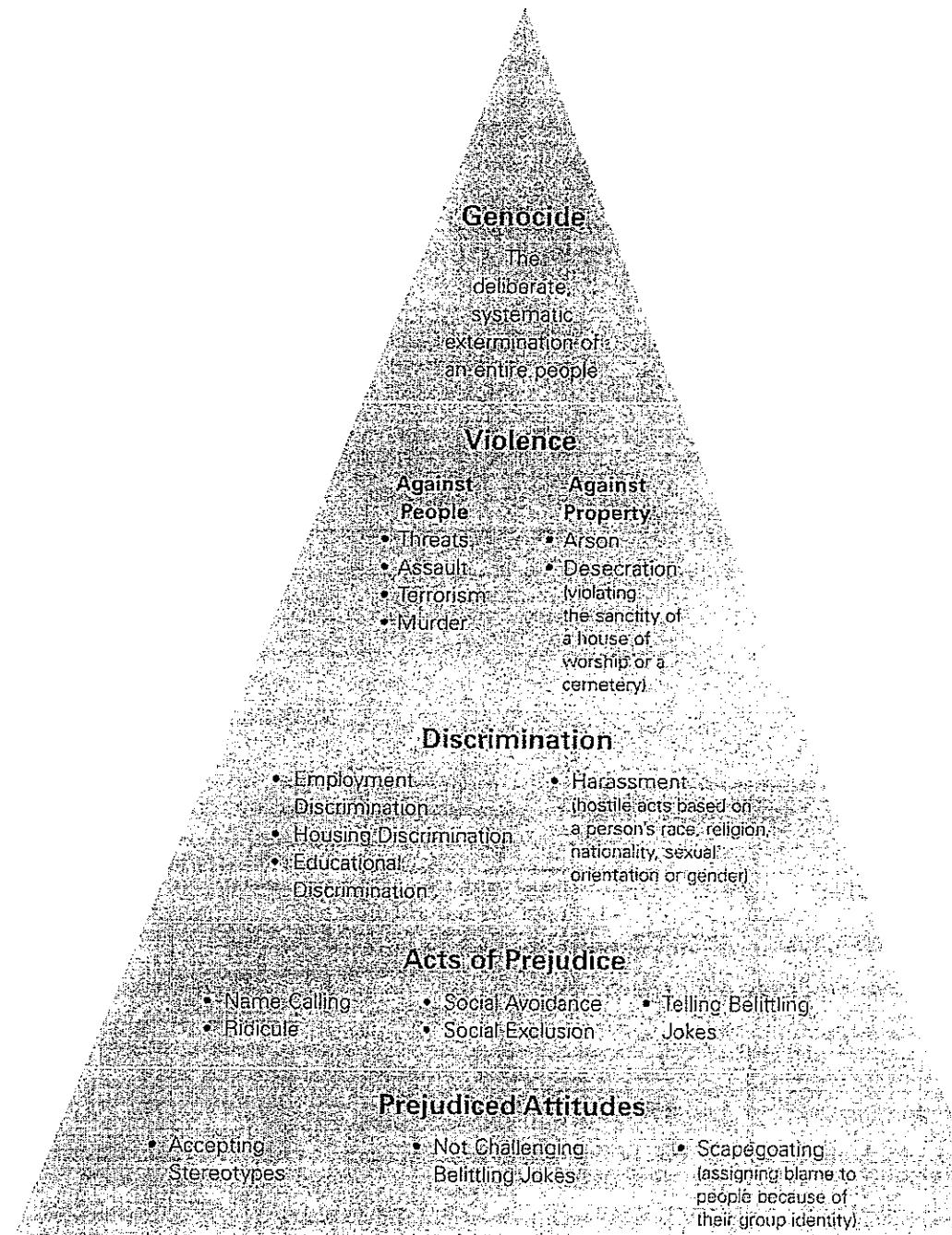
♦ Bush must use his bully pulpit. He could invite Arab and African leaders to the White House for a summit on Darfur. He could suggest to the Chinese president, Hu Jintao, that they jointly visit the area.

After fewer than 10,000 white people had died in Kosovo, the U.S. intervened to prevent a genocide. So far, several hundred thousand black people have been slaughtered in Darfur, and our president hasn't even dedicated a speech to it.

If we don't try bold new approaches now, when? After 750,000 have died and Chad has collapsed? After all north-central Africa is in chaos and 1.5 million are dead? When?

* Kristof is a New York Times columnist. Contact him at letters@nytimes.com.

PYRAMID OF HATE



Convention on the Prevention and Punishment of the Crime of Genocide

Adopted by Resolution 260 (III) A of the United Nations General Assembly on 9 December 1948.

Article 1

The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish.

Article 2

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.

Article 3

The following acts shall be 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.

Article 4

Persons committing genocide or any of the other acts enumerated in Article 3 shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals.

Article 5

The Contracting Parties undertake to enact, in accordance with their respective Constitutions, the necessary legislation to give effect to the provisions of the present Convention and, in particular, to provide effective penalties for persons guilty of genocide or any of the other acts enumerated in Article 3.

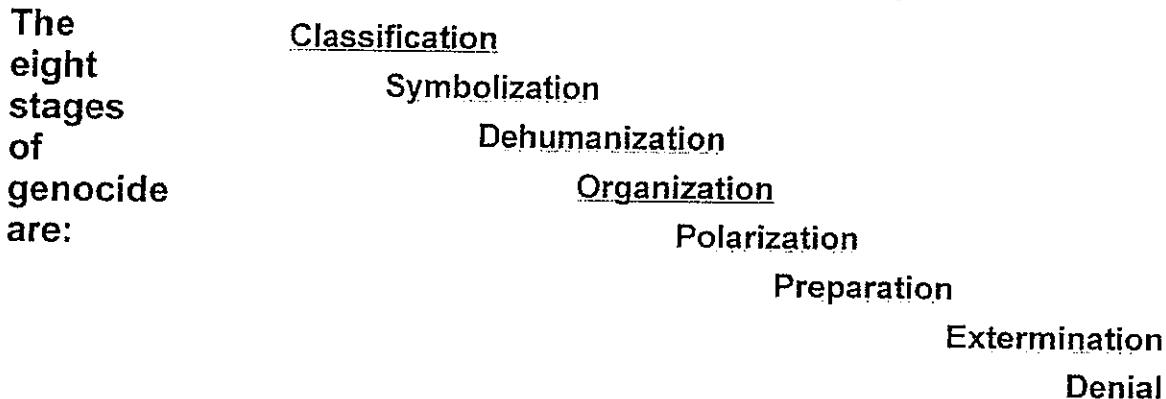
Article 6

Persons charged with genocide or any of the other acts enumerated in Article 3 shall be tried by a competent tribunal of the State in the territory of which the act was committed, or by such international penal tribunal as may have jurisdiction with respect to those Contracting Parties which shall have accepted its jurisdiction.

Eight Stages of Genocide

By Gregory H. Stanton (Originally written in 1996 at the Department of State; presented at the Yale University Center for International and Area Studies in 1998)

Genocide is a process that develops in eight stages that are predictable but not inexorable. At each stage, preventive measures can stop it. The later stages must be preceded by the earlier stages, though earlier stages continue to operate throughout the process.



1. CLASSIFICATION:

All cultures have categories to distinguish people into "us and them" by ethnicity, race, religion, or nationality: German and Jew, Hutu and Tutsi. Bipolar societies that lack mixed categories, such as Rwanda and Burundi, are the most likely to have genocide.

The main preventive measure at this early stage is to develop universalistic institutions that transcend ethnic or racial divisions, that actively promote tolerance and understanding, and that promote classifications that transcend the divisions. The Catholic church could have played this role in Rwanda, had it not been riven by the same ethnic cleavages as Rwandan society. Promotion of a common language in countries like Tanzania or Côte d'Ivoire has also promoted transcendent national identity. This search for common ground is vital to early prevention of genocide.

2. SYMBOLIZATION:

We give names or other symbols to the classifications. We name people "Jews" or "Gypsies", or distinguish them by colors or dress; and apply them to members of groups. Classification and symbolization are universally human and do not necessarily result in genocide unless they lead to the next stage, dehumanization. When combined with hatred, symbols may be forced upon unwilling members of pariah groups: the yellow star for Jews under Nazi rule, the blue scarf for people from the Eastern Zone in Khmer Rouge Cambodia.

To combat symbolization, hate symbols can be legally forbidden (swastikas) as can hate speech. Group marking like gang clothing or tribal scarring can be outlawed, as well. The problem is that legal limitations will fail if unsupported by popular cultural enforcement. Though Hutu and Tutsi were forbidden words in Burundi until the 1980's, code-words replaced them. If widely supported, however, denial of symbolization can be powerful, as it was in Bulgaria, when many non-Jews chose to wear the yellow star, depriving it of its significance as a Nazi symbol for Jews. According to legend in Denmark, the Nazis did not introduce the yellow star because they knew even the King would wear it.

3. DEHUMANIZATION:

One group denies the humanity of the other group. Members of it are equated with animals, vermin, insects or diseases. Dehumanization overcomes the normal human revulsion against murder.

At this stage, hate propaganda in print and on hate radios is used to vilify the victim group. In combating this dehumanization, incitement to genocide should not be confused with protected speech. Genocidal societies lack constitutional protection for countervailing speech, and should be treated differently than in democracies. Hate radio stations should be shut down, and hate propaganda banned. Hate crimes and atrocities should be promptly punished.

4. ORGANIZATION:

Genocide is always organized, usually by the state, though sometimes informally (Hindu mobs led by local RSS militants) or by terrorist groups. Special army units or militias are often trained and armed. Plans are made for genocidal killings.

To combat this stage, membership in these militias should be outlawed. Their leaders should be denied visas for foreign travel. The U.N. should impose arms embargoes on governments and citizens of countries involved in genocidal massacres, and create commissions to investigate violations, as was done in post-genocide Rwanda.

5. POLARIZATION:

Extremists drive the groups apart. Hate groups broadcast polarizing propaganda. Laws may forbid intermarriage or social interaction. Extremist terrorism targets moderates, intimidating and silencing the center.

Prevention 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 opposed by international sanctions.

6. PREPARATION:

Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up. Members of victim groups are forced to wear identifying symbols. They are often segregated into ghettos, forced into concentration camps, or confined to a famine-struck region and starved.

At this stage, a Genocide Alert must be called. If the political will of the U.S., NATO, and the U.N. Security Council can be mobilized, armed international intervention should be prepared, or heavy assistance to the victim group in preparing for its self-defense. Otherwise, at least humanitarian assistance should be organized by the U.N. and private relief groups for the inevitable tide of refugees.

7. EXTERMINATION:

Extermination begins, and quickly becomes the mass killing legally called "genocide." It is "extermination" to the killers because they do not believe their victims to be fully human. When it is sponsored by the state, the armed forces often work with militias to do the killing. Sometimes the genocide results in revenge killings by groups against each other, creating the downward whirlpool-like cycle of bilateral genocide (as in Burundi).

At this stage, only rapid and overwhelming armed intervention can stop genocide. Real safe areas or refugee escape corridors should be established with heavily armed international protection. The U.N. needs a Standing High Readiness Brigade or a permanent rapid reaction force, to intervene quickly when the U.N. Security Council calls it. For larger interventions, a multilateral force authorized by the U.N., led by NATO or a

regional military power, should intervene. If the U.N. will not intervene directly, militarily powerful nations should provide the airlift, equipment, and financial means necessary for regional states to intervene with U.N. authorization. It is time to recognize that the law of humanitarian intervention transcends the interests of nation-states.

8. DENIAL:

Denial is the eighth stage that always follows a genocide. It is among the surest indicators of further genocidal massacres. The perpetrators of genocide dig up the mass graves, burn the bodies, try to cover up the evidence and intimidate the witnesses. They deny that they committed any crimes, and often blame what happened on the victims. They block investigations of the crimes, and continue to govern until driven from power by force, when they flee into exile. There they remain with impunity, like Pol Pot or Idi Amin, unless they are captured and a tribunal is established to try them.

The best response to denial is punishment by an international tribunal or national courts. There the evidence can be heard, and the perpetrators punished. Tribunals like the Yugoslav, Rwanda, or Sierra Leone Tribunals, an international tribunal to try the Khmer Rouge in Cambodia, and ultimately the International Criminal Court must be created. They may not deter the worst genocidal killers. But with the political will to arrest and prosecute them, some mass murderers may be brought to justice.

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[Home](#) | [Eight Stages of Genocide](#) | [Documents](#) | [Links](#)

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info@genocidewatch.org

Genocide Timeline

Date	Location	Victims	Deaths
1933-1945	Europe	Jews	6 million
1965-1966	Indonesia	Chinese	500,000-1 million
1965-1973	Burundi	Hutus	103,000-205,000
1971	Bangladesh	Bengalis	1.25-3 million
1971-1979	Uganda	Karamajong Acholi, Lango	100,000-500,000
1975-1979	Cambodia	Muslim Cham	unknown
1975-1998	East Timor	East Timorese	60,000-200,000
1979-1986	Uganda	Karamajong	
1988	Iraq	Nilotic Kurds	50,000-100,000
1991-1995	former Yugoslavia		
1994	Rwanda	Tutsi	800,000
2003-Present	Darfur region of Sudan	ethnic Africans	400,000

Tens of thousands of civilians have been murdered and thousands of women raped in Sudan's western region of Darfur by Sudanese government soldiers and members of the government-supported militia sometimes referred to as the Janjaweed. More than two million civilians have been driven from their homes, their villages torched and their property stolen by the Sudanese military and the Janjaweed. Some of the victims have escaped to the neighboring country of Chad, but most are trapped inside Darfur. Thousands die each month from the effects of inadequate food, water, health care, and shelter in a harsh desert environment. All are afraid to return home because the countryside is not safe.

The ethnic and perceived racial basis of the violence has been documented by the U.S. Government, the United Nations, human rights organizations, and journalists. The Sudanese government has targeted primarily the civilian population of the Fur, Zaghawa, and Masaalit ethnic groups, sometimes referred to as "Africans." The government's Janjaweed allies are drawn from some of Darfur's "Arab" tribes. Sudan's Khartoum-based government is fueling ethnic and racial violence by using the militia as proxies against Darfur insurgents who launched a rebellion in early 2003. But it is civilians who are suffering. Government-sponsored actions include:

- **INFLAMMING** ethnic conflict
- **IMPEDING** international humanitarian access, resulting in deadly conditions of life for displaced civilians
- **BOMBING** civilians with aircraft
- **MURDERING** and **RAPING** civilians

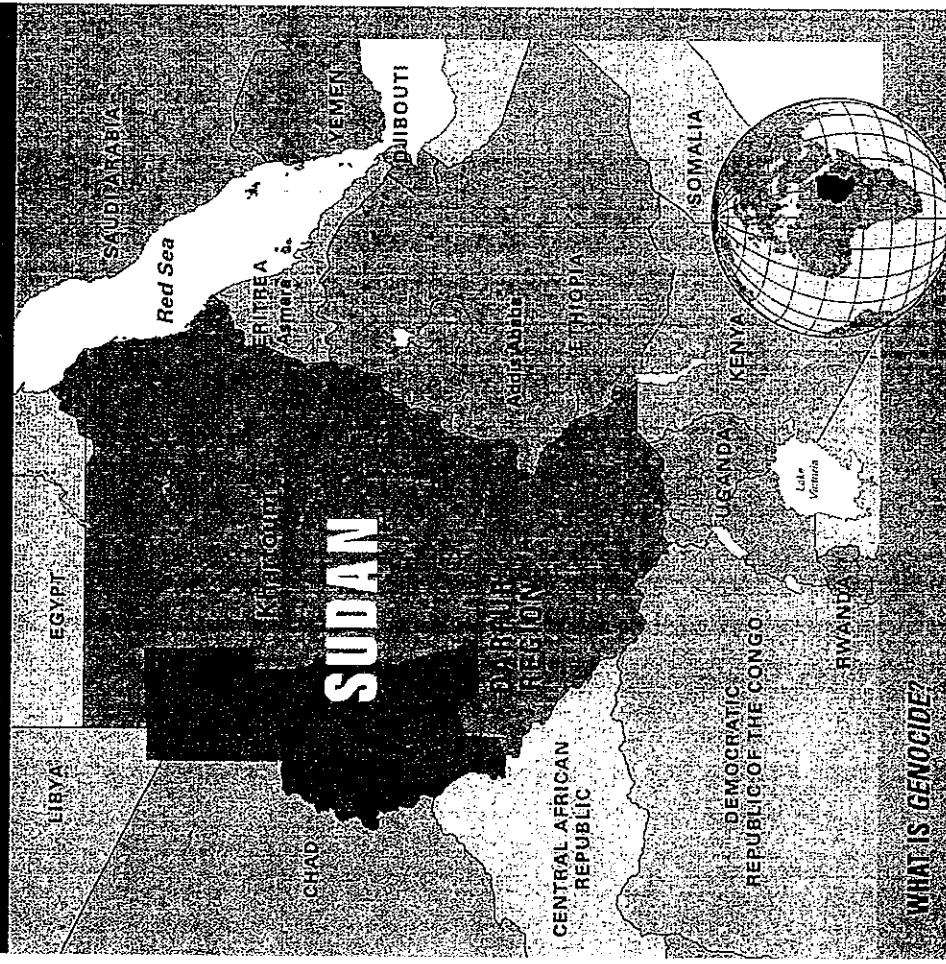
Darfurians who have fled the violence provide chilling testimony. One refugee told *New York Times* columnist Nicholas Kristof that "the Arabs want to get rid of anyone with black skin. . . . There are no blacks left [in the area I fled]."

The death toll exceeds 100,000 and may be more than 400,000. And the crisis continues—the lives of hundreds of thousands more hang in the balance today.

To learn more, visit www.committeeonconscience.org.

genocide today in the DARFUR region of SUDAN

The Committee on Conscience has declared a GENOCIDE EMERGENCY for Sudan.



WHAT IS GENOCIDE?

Genocide is a crime against humanity. It is the systematic destruction of a racial, ethnic, national, or religious group. It is a violation of the Geneva Convention, the Convention on the Prevention and Punishment of the Crime of Genocide, and the United Nations Convention on the Prevention of Genocide.

DARFUR GLOSSARY

ABID—Arabic for “slave”; derogatory term used in Sudan for non-Arabs.

AFRICAN UNION (AU)—Established in 1999 as a successor to the Organization for African Unity; seeks to further continental unity, peace, and development. The AU has sent a small force of ceasefire monitors to Darfur.

ANNAN, KOFI—Secretary-General of the UN.

BAGGARA—Cattle-keeping Arab pastoralists. Non-Arabs who acquire cattle can become incorporated into Baggara families, demonstrating how ethnic identity in Darfur can be fluid over time.

BAHR-EL-GHAZAL—Sudanese state to the south of Darfur. During the 1980s and 1990s, Arab militias from Darfur and neighboring Kordofan state, known to the southerners as “Murahaliin” (nomads), were encouraged by the Sudanese government to attack communities in areas of Bahr-el-Ghazal controlled by the southern rebel group, the Sudanese People’s Liberation Movement (SPLM).

AL-BASHIR, GENERAL OMAR—President of Sudan who seized power in a 1989 military coup that overthrew the elected government of Prime Minister Sadiq al-Mahdi.

CHAD—Nation to the west of Darfur where some 200,000 Darfuran civilians have fled and are living in refugee camps.

COMMISSION OF INQUIRY—Group appointed by UN Secretary-General Kofi Annan at the request of the UN Security Council. It investigated whether genocide was committed in Darfur and tried to determine who is responsible for such violations of international humanitarian law as genocide, crimes against humanity, and war crimes. Its January 2005 report held the Sudanese government overwhelmingly responsible for violations of international law.

CRIMES AGAINST HUMANITY—Broader category of crime under international law than genocide, first introduced in the Nuremberg trial of major German war criminals after World War II. The term refers to widespread or systematic attacks against any civilian population that includes acts such as murder, rape, torture, enslavement, deportation, or persecution.

DARFUR—A 150,000-square-mile region of western Sudan, roughly the size of Texas, with about five to six million inhabitants. Darfur’s remoteness is illustrated by the fact that it is linked to the Sudanese capital, Khartoum, by seven hundred miles of dirt road and a single-track railway.

EL FASHER—Capital of North Darfur State.

EL GENEINA—Capital of West Darfur State.

FUR—A major non-Arab, or so-called “African,” ethnic group in the Darfur region. “Darfur” literally means “land of the Fur.”

GENOCIDE—Defined in the UN Convention on the Prevention and Punishment of the Crime of Genocide as “any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (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.

GENOCIDE EMERGENCY—Type of alert issued by the US Holocaust Memorial Museum’s Committee on Conscience when genocide is imminent or is actually occurring. The Committee on Conscience declared a Genocide Emergency for Darfur in July 2004.

INTERNATIONAL CRIMINAL COURT (ICC)—Permanent court headquartered in The Hague, Netherlands, with jurisdiction over genocide, crimes against humanity, and serious war crimes. In March 2005, the UN Security Council asked it to investigate the commission of those crimes in Darfur.

INTERNATIONAL HUMANITARIAN LAW—Generally used to refer to those portions of international law that protect civilians from violence and other forms of attack, such as genocide, crimes against humanity, and war crimes.

JANJAWEED—Term used to refer to government-allied militias that have been carrying out systematic and sustained attacks on the civilian population of non-Arab groups in Darfur such as the Fur, Masaalit, and Zaghawa. It derives from “G3” (a type of rifle) and *jawad* (horse), and has long been western Sudanese dialect for “rabble” or “outlaws.”

JEBEL MARRA—Mountainous zone in Darfur.

JUSTICE AND EQUALITY MOVEMENT (JEM)—One of two main rebel groups in Darfur.

KHARTOUM—Capital of Sudan.

MASAALIT—A major non-Arab, or so-called “African,” group in Darfur.

ORGANIZING AT YOUR SCHOOL TO END THE GENOCIDE IN SUDAN



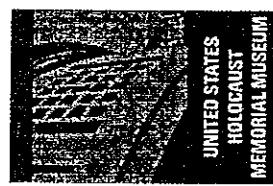
List of massacres, compiled by Darfuri refugees in the Touloum refugee camp, Chad.

The Committee on Conscience was established by the United States Holocaust Memorial Council to alert the national conscience, influence policymakers, and stimulate worldwide action to confront and work to halt acts of genocide and related crimes against humanity. Join our electronic network at www.committeeonconscience.org.

Cover photo: Darfuri refugees, Touloum refugee camp, Chad.

All photos by Jerry Fowler, USHMM Collection, May 2004.

PROMOTE AWARENESS AND ACTION



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CO.C.163A.BKL DECEMBER 2005

Prepared by the Committee on Conscience of the
UNITED STATES HOLOCAUST MEMORIAL MUSEUM

GENOCIDE IN DARFUR:

Darfur Eyewitness Teacher Guide

This lesson works well when taught in conjunction with studying the Holocaust.

GOALS

- Students will be able to define the terms *genocide* and *crimes against humanity*.
- Students will understand the situation in the Darfur region of Sudan.
- Students will learn what they can do to help end the genocide in Darfur.

HOMEWORK (for the night before the lesson)

- Have students read the Genocide Emergency Alert Sheet (available at <http://www.ushmm.org/conscience/alert/darfur/pdf/darfur.pdf>), the Genocide and Crimes against Humanity Cards, and one or two of the suggested articles below.
- Ask them to have the Alert and Article Questions Worksheet filled out for class (included on the last page of this lesson plan).

ARTICLES

- "Never Again"—Again"
http://www.usatoday.com/news/opinion/editorials/2005-03-01-darfur-edit_x.htm?POE=click-refer
- "Holocaust Survivor Sees Tragedy of Darfur and Urges World to Act"
http://www.jta.org/page_view_story.asp?intarticleid=15360&intcategoryid=5
- "In Darfur, My Camera Was Not Nearly Enough" (includes Brian Steidle's images and will give students a preview of what they will see in the film) <http://www.ushmm.org/conscience/alert/darfur/steidle/>

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;
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- (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."

—United Nations Convention on the Prevention and Punishment of the Crime of Genocide, adopted on December 9, 1948

CRIMES AGAINST HUMANITY

means any of specified violent acts such as murder, extermination, or enslavement when committed as part of a widespread or systematic attack directed against any civilian population, with knowledge of the attack.

—Rome Statute of the International Criminal Court, adopted on July 18, 1998

COMMITTEE ON CONSCIENCE



2006-2007 DARFUR OP-ED WRITING CONTEST

First they came for the socialists, and I did not speak out—because I was not a socialist. Then they came for the trade unionists, and I did not speak out—because I was not a trade unionist. Then they came for the Jews, and I did not speak out—because I was not a Jew. Then they came for me—and there was no one left to speak for me.

—Attributed to Pastor Martin Niemöller, a German minister imprisoned during World War II for opposing the Nazi party

Pastor Niemöller's words on the walls of the United States Holocaust Memorial Museum are a reminder of the world's silence during the Holocaust. This powerful statement challenges us to speak out about the genocide in Darfur today.

For nearly two years students have spoken out and played a key role in the movement to end genocide in Darfur, but the situation on the ground continues to deteriorate. What more can students do to stop the genocide?

The United States Holocaust Memorial Museum's Committee on Conscience is asking high school and university students to write an op-ed article responding to the question above. Publish your piece in your school or local newspaper and enter it in the Committee on Conscience's Darfur Op-Ed Writing Contest.

Have your op-ed judged by former Secretary of State Madeleine Albright, Illinois Senator Barack Obama, and *New York Times* columnist Nicholas Kristof.

The United States Holocaust Memorial Museum's Committee on Conscience has declared a Genocide Emergency for the Darfur region of Sudan. To learn more about the Holocaust, genocide, and the work of the Museum, visit www.ushmm.org.

The Committee on Conscience was established by the United States Holocaust Memorial Council to alert the national conscience, influence policy-makers, and stimulate worldwide action to confront and work to halt acts of genocide and related crimes against humanity.

Win a trip to Washington, D.C., where you will have the opportunity to tour the United States Holocaust Memorial Museum and attend the Days of Remembrance ceremony in the U.S. Capitol Rotunda.

Visit www.ushmm.org/conscience/darfur-contest for contest details, entry form, and to read the winning op-eds from last year's contest.

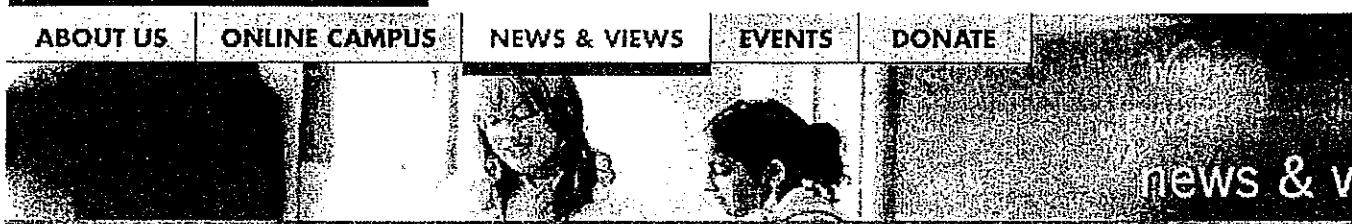
The contest is open to all students currently enrolled in a secondary school, college, or graduate program.

Editorials must be published by a school or local newspaper between September 1, 2006, and March 1, 2007. Entries must be postmarked no later than March 1, 2007.

For suggestions on how to write an op-ed, visit www.ushmm.org/conscience/darfur-contest.

UNITED STATES HOLOCAUST MEMORIAL MUSEUM

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Dying in Darfur: The Ongoing Genocide in the Sudan

Below are a collection of resources to help frame difficult discussions with students about the genocide and the response of leaders and ordinary people across the world.

Ideas and tools for the classroom

Lesson plan:

[A Toolbox for Difference](#)

Students build physical representations of the idea of "toolboxes for difference".



Photo Courtesy of United States Holocaust Memorial Museum.

Readings:

[The Crime of Genocide \[pdf\]](#)

Genocide is not just a word to describe massacres. It is an important legal term that many see as the foundation for international human rights law. Samantha Power writes about the man who coined the word, Raphael Lemkin, a legal scholar and a Jew who was forced to flee when the Nazis invaded Poland.

[A Toolbox for Preventing Genocide \[pdf\]](#)

On the influential Op-ed page of the *New York Times*, Samantha Power wrote a column titled "Remember Rwanda, but Take Action in Sudan." After describing the situation on the ground, Ms. Power outlined three lessons learned from the Rwandan Genocide that she felt could guide responses to the crisis in Darfur.

Video:

[Building a Permanent Anti-genocide Constituency](#)

In this clip from our November 2005 two-day conference, Harvard student and Darfur Action Group co-founder Rebecca Hamilton discusses her experiences in building and expanding a campaign to help end the genocide in Sudan.

Additional Resources on Sudan:

Ideas for Commemoration or Programs

- ✓ Create a memorial—plant a garden, produce art/music/poetry, etc.
- ✓ Conduct an oral history project—interview survivors
- ✓ Hold a series of readings—pick a centralized place at school
- ✓ Plan a candlelight/memorial ceremony—invite a survivor, give readings, have a musical interlude
- ✓ Integrate an anniversary into the classroom
- ✓ Show a film
- ✓ Organize a panel discussion or photo exhibit
- ✓ Hold a writing and/or drawing contest
- ✓ Raise money to support survivors and programs to heal victims
- ✓ Meet with a Congressperson to discuss _____ (Sudan, antisemitism)
- ✓ Write letters to the Executive Branch/Congresspersons/member of the U.N. Security Council urging actions
- ✓ Engage in programs like Darfur's Green Ribbon Campaign
- ✓ Post news reports in the classroom; share editorials
- ✓ Invite a survivor to speak

**TEACH YOUR STUDENTS THAT THEY ARE NOT POWERLESS.
THERE ARE ACTIONS ONE PERSON CAN TAKE THAT WILL MAKE A
DIFFERENCE.**

(adapted from Center of Human Rights and Humanitarian Law, "Rwanda Commemoration Project: Programming Ideas" and Dick Grisham, Associate Director-Education Outreach, Holocaust Museum Houston)

Text Elucidations
I Have Before Me A Remarkable Document
Given To Me By A Young Lady From Rwanda

- 3 **machetes** A large heavy knife with a broad blade, used as a weapon and an implement for cutting vegetation.
- 3 **Tutsi cockroaches** " The common way Hutus referred to the Tutsi people they were murdering.
- 4 **line** a system of public conveyances, as buses or trains, plying regularly over a fixed route
- 5 **"... it was a French colony. No, Belgian ..."** Rwanda was under Belgian control from 1916 to 1962.
- 5 **Rwanda** officially the Republic of Rwanda, a small landlocked country in the Great Lakes region of east-central Africa, with a population of approximately 8 million. It is bordered by Uganda, Burundi, the Democratic Republic of the Congo and Tanzania. It has a fertile and hilly terrain, which gives it the title "Land of a Thousand Hills." It supports the densest populations in continental Africa. The economy depends largely upon subsistence agriculture. However, decreasing soil fertility and uncertain climate make Rwanda a country where chronic malnutrition is widespread and poverty endemic.
- 6 **Barking** a borough in the eastern part of Greater London, England. Population: 154,200. It is largely suburban with a developed commercial center.
- 6 **UK** The United Kingdom; consisting of Great Britain and Northern Ireland
- 7 **Kinyarwanda** A Bantu language of Rwanda, closely related to Kirundi and an official language of Rwanda. It is the largest unifying element across the cultural divide; everyone (Tutsi, Hutu, and Twa alike) identifying themselves of Rwandan nationality speaks Kinyarwanda.
- 7 **Genocide** the deliberate and systematic extermination of a national, racial, political, or cultural group. In 1948 the United Nations adopted Resolution 260 declaring genocide an illegal punishable offence. The UN's lack of response in Rwanda in 1994 was under the veil that they did not classify the events in the country as genocide, and therefore had no right to intervene. Not until later was what happened in Rwanda classified as genocide.
- 7 **"...what happened in 1994."** The year the mass genocide occurred in Rwanda.
- 9 **Refugee Center** established in 1999 in response to the growing need for a therapeutic service which respected, and worked with, the cultural and linguistic needs of refugees and asylum seekers providing people with the opportunity to be heard and receive help in their own language where possible or in English if they so wished. Their central purpose is to help refugees and asylum seekers to feel empowered to deal with their psychological difficulties by providing specialist counselling, psychotherapy and support.
- 11 **"a man of letters"** a man engaged in literary pursuits, esp. a professional writer. A man of great learning; scholar.
- 11 **Hutu** one of the three social classes in Rwanda. Generally a farming people.

12 **pre-colonial** Between 1880 and the start of WWI European powers became involved in what came to be known as the 'Scramble for Africa.' During this time in a series of purely European controlled negotiations, the land in Africa was divided up, with each country establishing colonies in their respective regions. Pre-colonial refers to the time prior to this, when African cultural development progressed without European interference. In Rwanda this was a time of a highly centralized Kingdom presided over by a Tutsi king from one ruling clan. Though most members of the ruling class were Tutsi, the relationship between Tutsi and Hutu was one of mutual benefit through exchanges of labor. However, this system led to a pyramidal social structure that set the stage for tensions to be exacerbated towards the 1994 genocide.

12 **colonial** Germany gained control over Rwandan lands in 1890. They instituted indirect rule, in which European powers placed locals in charge of governmental systems. In an attempt to decrease the amount of energy required to rule the colony, Germans gave control to the already power-wielding Tutsis. To the Germans, the Tutsi ruling class was a superior racial type who were more "white" than the Hutus they oppressed, and thus the Tutsi oppression of the Hutus seemed somehow normal and expected. After Germany's loss in World War I, German lands were divided between other European powers, and Belgium was given control of the former Germanic colony. Belgium heightened the divide between the Tutsi and Hutu people by insisting that the Tutsi, because their physical characteristics were of caucasian origin, were of superior racial status. Each citizen was issued a racial identification card, which defined one as legally Hutu or Tutsi. After World War II, Rwanda became a UN trust territory with Belgium as its administrative authority. Belgium grew sympathetic to Hutu oppression and began promoting more equality among the people of Rwanda. Power began to shift when Belgium instituted an electoral process with secret ballots that allowed the Hutu to make political gains. Cattle were redistributed to Hutu and Tutsi equally. Although the Tutsi retained control of most grazing land, the Hutu began to experience liberation from Tutsi rule. Tutsi power in Rwanda began to lose ground.

12 **post-colonial** In 1959, with an increasingly restive Hutu population and the prodding of the Belgian government, the last Tutsi king was overthrown. This revolt resulted in the murder of 20,000 to 100,000 Tutsi. The UN intervened, helping the country transform from a kingdom to a republic. Independence was achieved in July 1962. Tensions over rule in Rwanda continued to escalate, however, leading to the 1994 genocide.

13 **flat** Chiefly *British*. an apartment or suite of rooms on one floor forming a residence.

13 **hostel** housing maintained by a public or private organization or institution; especially: a rest home or rehabilitation center

14 **cock-a-hoop** In very high spirits; elated; exultant; boastful; conceited

14 **modicum** a moderate or small amount of self respect

14 **"...in lieu of..."** in place of; instead of

14 **breadwinner** a person who earns a livelihood, esp. one who also supports dependents.

18 **UN soldiers** Military force deployed by the United Nations. UN soldiers were stationed in Rwanda, but ordered to remain inactive in the fighting between Hutu and Tutsi, causing them to stand by idly as the genocide escalated.

21 **poetry festival** local poets organized by the Arts Council for a reading to promote their works.

22 **Boyzone** An Irish boy-band formed in 1993. The group enjoyed large success in the United Kingdom, selling over 10 million records, with 16 top-ten singles, four number-one albums, and two top-ten albums. The vast majority of their hits were cover versions of older hit songs.

23 **salon** a drawing room or reception room in a large house.

23 **Canary Wharf** in Tower Hamlets, London, England, is a large business development on the Isle of Dogs, centred on the old West India Docks in the London Docklands. Rivalling London's traditional financial centre, The Square Mile. Canary Wharf contains the UK's three tallest buildings

23 **London** the capital and largest city of England; located on the Thames in southeastern England; Considered the country's financial, industrial and cultural center

24 **Sainsbury** a United Kingdom grocery chain.

24 **vouchers** A written authorization or certificate, especially one exchangeable for cash or representing a credit against future expenditures.

24 **pounds** A pound is the basic monetary unit of the United Kingdom. One pound holds the same value on the world market as about two American dollars.

24 **phone card** a prepaid card or charge card that can be used at a public telephone instead of coins.

24 **one-stop shop** British social agencies, including the Refugee Council, often use this term for local offices which provide a wide range of services to their constituency.

28 **cassette** a container that holds a magnetic tape used for recording or playing sound or video

28 **baroque choral singing** The baroque era in European music lasted from approximately 1600 to 1750. The choral works of J. S. Bach and George Friedrich Händel are still very popular today.

28 **fuddy-duddy** a person who is stuffy, old-fashioned, and conservative.

28 **Radio One** a British radio station operated by the BBC, specializing in popular music aimed at the 16-24 age bracket

29 **pub** a bar or tavern.

29 **socks and sandals brigade** a popular phrase in Britain, used to identify middle-aged scholarly types who ride bicycles, eat organic vegetables and granola, attend poetry readings, and enjoy other such intellectual and unfashionable activities

30 **bohemian** a person, as an artist or writer, who lives and acts free of regard for conventional rules and practices.

31 **climax** the highest or most intense point in the development or resolution of something; culmination (in a dramatic or literary work) a decisive moment that is of maximum intensity or is a major turning point in a plot.

34 **lilac** Any of various shrubs of the genus *Syringa*, especially *S. vulgaris*, widely cultivated for its clusters of fragrant purplish or white flowers. Lilacs can symbolize youthful innocence, humility, and protection.

35 **Iraqi client** possibly a refugee fleeing from Saddam Hussein's reign; a victim of circumstance surrounding the Gulf War.

35 **Hastings** A borough of southeast England on the English Channel at the entrance to the Strait of Dover. Population: 75,900.

36 **passport** an official document issued by the government of a country to one of its citizens and, varying from country to country, authorizing travel to foreign countries and authenticating the bearer's identity, citizenship, right to protection while abroad, and right to reenter his or her native country.

36 **refugee** a person who flees for refuge or safety, esp. to a foreign country, as in time of political upheaval, war, etc.

36 **mini-cab** A mini-car used as a taxicab, especially in England.

36 **Heathrow** London Heathrow Airport is often referred to as Heathrow, and is the third busiest airport in the world. It is the United Kingdom's busiest and best-connected airport, as well as being Europe's largest.

36 **Forest Gate** residential area in the London Borough of Newham.

36 **mosque** a Muslim temple or place of public worship.

36 **“...no papers”** The legal documentation required to stay in a foreign country i.e. visas or passports.

37 **Newham Council** the local authority responsible for providing public services and political leadership within the London Borough Of Newham.

38 **refugee status** accepted as a refugee under the Geneva Convention—a person with official refugee status is given leave to remain in the UK for four years, and can then apply for settled status (Indefinite leave to remain).

41 **literal** in accordance with, involving, or being the primary or strict meaning of the word or words

41 **figurative** of the nature of or involving a figure of speech, esp. a metaphor; metaphorical

42 **mango** the oblong, sweet fruit of a tropical tree, *Mangifera indica*, of the cashew family, eaten ripe, or preserved or pickled, indigenous to Rwanda.

46 **April the seventh** The day recognized as the official beginning of the 100-day genocide in Rwanda. The day the plane carrying the Hutu President of the Rwanda government was shot down.

48 **chameleons** any of numerous Old World lizards of the family Chamaeleontidae, characterized by the ability to change the color of their skin, very slow locomotion, and a projectile tongue.

50 **“After the independence.... In 1962.”** The people of Rwanda gained independence from Belgian colonial rule in July 1962

54 **psychoanalyst** a person trained to practice psychoanalysis, the method of psychological therapy originated by Sigmund Freud, in which free association, dream interpretation, and analysis of resistance and transference are used to explore repressed or unconscious impulses, anxieties, and internal conflicts, in order to free psychic energy for mature love and work.

54 **ego** self-esteem or self-image; conceit; self-importance

54 **expunged** eliminated completely; annihilated.

54 **parody** A literary or artistic work that imitates the characteristic style of an author or a work for comic effect or ridicule.

54 **urban western civilization** "The West" can have multiple meanings depending on its context. Originally defined as Western Europe, most modern uses of the term refer to the societies of Europe and their close genealogical, linguistic, and philosophical colonial descendants, typically included are those countries whose dominant culture is derived from European culture, such as North and South America, Australia, and New Zealand. Referring to an "urban western civilization" means modern or metropolitan civilization in these places.

54 **post-Freudian** Sigmund Freud (1856-1939) was an Austrian neurologist and the founder of the psychoanalytic school of psychology. Freud is best known for his theories of sexual desire, repression, dreams, and the unconscious mind. He is commonly referred to as "the father of psychoanalysis" and his work has been tremendously influential in the popular imagination — popularizing such notions as the unconscious, defense mechanisms, Freudian slips and dream symbolism — while also making a long-lasting impact on fields as diverse as literature, film, Marxist and feminist theories, literary criticism, philosophy and psychology.

54 **fragmentation** the disintegration, collapse, or breakdown of norms of thought, behavior, or social relationship.

54 **continuity** An uninterrupted succession or flow; a coherent whole.

55 **Uganda** an independent state in East Africa, between the Northeast Democratic Republic of the Congo and Kenya; member of the Commonwealth of Nations; formerly a British protectorate.

56 **Entry Clearance Officer** An employee of the United Kingdom government that reviews applications for visas into the country.

56 **British Embassy** The diplomatic building in Kampala where the British ambassador to Uganda would live and work. All visa applications for Ugandan citizens in Kampala would be processed here.

56 **Kampala** a the capital city in the southern part of Uganda,

59 **Home Office** The office in London where visa applications are processed.

60 **Arrête** French for "stop"

61 **plaiting hair** braiding hair

62 **Interahamwe** terrorist organization that seeks to overthrow the government dominated by Tutsi and to reinstitute Hutu control

63 **protégé** a person under the patronage, protection, or care of someone interested in his or her career or welfare.

63 **crass** without refinement, delicacy, or sensitivity; gross; obtuse; stupid

63 **pretentious** characterized by assumption of dignity or importance.

64 **Post-Modern** the term referring to the school of thought following modernism. Post-modernist are characterized by: A continual skepticism towards the ideas and ideals of the modern era, especially the ideas of progress, objectivity, reason, certainty, and personal identity, and grand narrative; The belief that all communication is shaped by cultural bias, myth, metaphor, and political content; The assertion that meaning and experience can only be created by the individual, and cannot be made objective by an author or narrator; Parody, satire, self-reference, and wit; Acceptance of a mass media dominated society in which there is no originality, but only copies of what has been done before; Globalisation, a culturally pluralistic and profoundly interconnected global society lacking any single dominant center of political power, communication, or intellectual production.

63 **drivel** childish, silly, or meaningless talk or thinking; nonsense; twaddle.

63 **gîte** A simple, usually inexpensive rural vacation retreat especially in France.

63 **Normandy** a region of northwestern France on the English Channel

64 **Jehovah's Witness** a religious denomination founded in the United States during the late 19th century in which active evangelism is practiced, the imminent approach of the millennium is preached, and war and organized governmental authority in matters of conscience are strongly opposed.

65 **Arts Council** Arts Council England works to get more art to more people in more places. They develop and promote the arts across England, acting as an independent body at arm's length from government. They believe that the arts have the power to change lives and communities, and to create opportunities for people throughout the country.

65 **pigeon hole** to assign to a definite place or to definite places in some orderly system; to separate.