

# TEACHER GUIDANCE

ON THE TEACHING OF THE HISTORY OF RWANDA  
FOR PRIMARY AND SECONDARY SCHOOLS





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## FOREWORD

Dear teacher,

Rwanda Basic Education Board is honored to present the *Teachers` Guidance on Teaching the History of Rwanda in schools*. There has been critical concern that some history units on the history of Rwanda, especially on the genocide against the Tutsi, are not being taught well, or not even taught at all due to a range of reasons. Some of the reasons behind this unfortunate practice include, among others: the content; lack of conviction on how the content should be taught; little knowledge about the content; limited experience in teaching sensitive topics.

When teaching the history of Rwanda, especially the 1994 Genocide against the Tutsi, teachers and learners often display fear, passivity, fatalism, and pessimism. It is against this background that this guide covers all units on the History of Rwanda in the curriculum right from primary level through to advanced secondary school level; highlighting the challenging questions often raised by learners or teachers themselves - giving specific guidance on the content, teaching strategies and references. The guide also tackles pedagogical approaches that can be used to teach the history of Rwanda and the 1994 Genocide against the Tutsi.

With this teachers` guide, we hope the challenges or barriers to the effective teaching of the History of Rwanda and the 1994 Genocide against the Tutsi will be removed.

**Dr. MBARUSHIMANA Nelson**  
Director General, REB





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**MURUNGI Joan,**  
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**PART A:  
KINYARWANDA VERSION**



# IMYIGISHIRIZE Y'AMATEKA Y'U RWANDA

## 1.0. Intangiriro

Buri gihugu kigira uko giha agaciro isomo ry'amateka mu nteganyanyigisho zacyo. Amateka ni ryo somo rigaragaza neza itandukaniro n'ubwuzuzanye hagati y'abantu. Ariko ikigaragara ni uko abarimu bigisha amateka bahura n'imbogamizi zitandukanye mu gihe bigisha amateka y'u Rwanda; ibyo bikagira ingaruka ku banyeshuri. Iyi nyandiko iragerageza gusubiza bimwe mu bibazo abarimu bahura na byo mu gihe bigisha amateka y'u Rwanda.

## 1.1. Igisobanuro cy'Amateka

Amateka ni imyigire y'imihindagurikire n'iterambere ry'abantu mu bihe n'ahantu bitandukanye. Mu kwibaza ibibazo no kumenya ibyahise, amateka afasha kumva no kumenya ibikorwa bya muntu mu gihe cyashize, uko bigira ingaruka ku biriho ubu ndetse no ku bizaza.

## 1.2. Intego yo kwiga no kwigisha amateka

Amateka yiga ibikorwa bya muntu, akagira uburyo bwihariye akorwaho ubushakashatsi n'uko yandikwa. Abiga amateka basesengura isoko yayo n'ibimenyetso by'ibyabaye. Abanyeshuri basesengura kandi bakagerageza kumva ibitekerezo n'imyumvire bitandukanye, bagaragaza impamvu yabyo. Mu yandi magambo, isomo ry'amateka rituma abanyeshuri basobanukirwa imiterere ya poritiki, umuco n'imibereho by'igihugu cyabo ndetse n'inshingano zibategereje. Nanone rituma bagira ubushobozi bwo guhuza ibyahise n'ibiriho no guhitamo uko babaho n'uko bazabaho mu gihe kizaza. Amateka ni rimwe mu masomo yigisha ibiranga abenegihugu n'ibikorwa bya muntu muri rusange.

## 1.3. Ubushobozi umunyeshuri yitezweho

Umunyeshuri wiga amateka akwiriye kugaragaza ubushobozi bukurikira:

- **Kumenya gushakashaka:** Umunyeshuri azaba ashobora gushaka amakuru n'ibimenyetso ku mateka.
- **Kumenya inyito zikoreshwa mu mateka:** Umunyeshuri azaba ashobora gusuzuma no gukoresha inyito zikoreshwa mu mateka kugira ngo abashe gusesengura impinduka zigenda ziba.
- **Gutara ubumenyi no kubugeza ku bandi:** Umunyeshuri azaba ashobora gushaka amakuru ku mateka no kuyageza ku bandi.
- **Kumenya umurage:** Umunyeshuri azaba ashobora gusesengura ibirebana n'umurage w'ibihe byahise.
- **Gukoresha ikoranabuhanga:** Umunyeshuri azaba ashobora gukoresha ikoranabuhanga kugira ngo amenye amakuru akeneye n'aho aherereye, kuyashungura, kuyasesengura no kuyageza ku bandi.



## 1.4. Inzitizi abiga n'abigisha amateka y'u Rwanda bahura na zo

Imitwe ivuga ku mateka y'u Rwanda mu nteganyanyigisho

N°	UMWAKA	UMUTWE	IKIGWA
1	P4 SST&RE*	10	U Rwanda rwo hambere
2	P5 SST&RE	10	U Rwanda mu gihe cy'ubukoroni
3	P6 SST&RE	11	U Rwanda nyuma y'ubukoroni
4	P6 SST&RE	12	Jenoside yakorewe Abatutsi muri 1994
5	S1 H&C**	3	Inkomoko, imitegekere n'imyagukire y'u Rwanda
6	S1 H&C	4	Imibereho y'Abanyarwanda mbere y'umwaduko w'Abazungu
7	S1 H&C	5	Jenoside n'ibiyiranga
8	S2 H&C	2	Ubukoroni bw'Abadage n'ubw'Ababirigi
9	S2 H&C	3	Icyateye Jenoside yakorewe Abatutsi n'uburyo yakozwe
10	S3 H&C	1	U Rwanda rwigenga
11	S3 H&C	2	Ingaruka za Jenoside yakorewe Abatutsi muri 1994
12	S4 History	1	Amateka y'u Rwanda
13	S4 History	2	Kugereranya za jenoside
14	S5 History	1	U Rwanda mu gihe cya Repubulika ya mbere n'iya kabiri
15	S5 History	2	Ihakana rya Jenoside yakorewe Abatutsi, ipfobya ryayo n'ingengabitekerezo yayo mu Rwanda no mu mahanga
16	S6 History	1	U Rwanda nyuma y'ubukoroni
17	S6 History	2	Gukumira jenoside
18	S6 GSCS***	1	Jenoside

\***SST&RE:** Social Studies and Religious Education

\*\***H&C:** History and Citizenship

\*\*\***GSCS:** General Studies and Communication Skills

Hari impungenge ko hari ingingo z'amateka y'u Rwanda cyanecyane iziyanye na Jenoside yakorewe Abatutsi zitigishwa neza kubera zimwe mu mpamvu zikurikira:

- Imiterere y'ibigomba kwigishwa ;
- Kuba umwarimu atemera ibigomba kwigishwa ;
- Ubumenyi buke ku bigomba kwigishwa ;
- Kuba umwarimu atamenyereye kwigisha amasomo agoranye;
- Kuba hari abarimu bigisha amateka batarayize.



Mu kwigisha amateka y'u Rwanda cyanecyane arebana na jenocide, akenshi abarimu n'abanyeshuri bagaragaza ubwoba, kwifata, guterera iyo no kutabiha agaciro. Kwigisha amateka bifasha abanyeshuri kumva inshingano zabo nk'abenegihugu. Amateka akwiye kwigishwa ku buryo bufasha urubyiruko kwiyumvamo ubushobozi bwo kuzana impinduka zigamije amahoro mu muryango nyarwanda no guteza imbere igihugu.

Iyi nyandiko yereka abarimu b'amateka uko bakemura bene ibyo bibazo. Irerekana uburyo bwo kwigisha amateka y'u Rwanda. Ikongera ikagaragaza bimwe mu bibazo abanyeshuri n'abarimu bakunda kwibaza, ikanatanga uburyo bwo kubisubiza. Yerekana kandi uburyo bwakoreshwa mu kwigisha ayo masomo n'inyandiko zakwifashishwa. Inama zigirwa umwarimu muri iyi nyandiko ntabwo ari ihame. Ariko zamufasha mu gihe ahuye na bene ibyo bibazo mu ishuri.

## 1.5. Inama zigirwa umwarimu

Amateka y'u Rwanda, by'umwihariko ibihe by'icuraburindi bya Jenocide yakorewe Abatutsi mu mwaka wa 1994, agomba gusobanurirwa neza abanyeshuri, kugira ngo batazagwa mu mutego wo kutamenya ukuri ku byabaye, guhakana no gupfobya jenocide. Birakwiriye ko urubyiruko rwigishwa amateka y'u Rwanda kugira ngo rusobanukirwe uko ubutegetsu butandukanye bwagiye buca Abanyarwanda mo ibice kugeza ubwo bwageze ku mugambi wo gukorera Jenocide Abatutsi.

### 1.5.1. Uburyo bwo kwigisha amateka

Uburyo abarimu bakoresha bigisha ni ingenzi cyane mu kuzana impinduka. Iyo umwarimu akoresheje uburyo bukangurira abanyeshuri gutekereza no gusesengura amakuru, bishobora kwimakaza umuco wa demokarasi n'amahoro.

### 1.5.2. Uruhare rw'umwarimu

Umwarimu afite uruhare rukomeye mu kwigisha amateka y'u Rwanda, by'umwihariko ayerekeranye na Jenocide yakorewe Abatutsi. Mu gihe umwarimu yigisha amateka, afasha abanyeshuri kugira ubushobozi bwo gusesengura no gutekereza byimbitse kandi akabatoza indangagaciro. Ibyigishwa mu mateka y'u Rwanda bimufasha gusobanura uko ibintu byagenze no kugaragaza isano bifitanye. Abarimu bakwiye kugira ubumenyi buhagije kugira ngo bashobore kwigisha neza iryo somo, bityo batahure ibyo abanyeshuri bafata uko bitari. Ubumenyi buke bushobora gutuma abarimu bigisha badasobanura bihagije, bakabuza abanyeshuri gutanga ibitekerezo. Ingaruka yabyo ni uko abanyeshuri bananirwa gukoresha ubumenyi bakura mu mateka mu guteza imbere ubushobozi bwabo bwo gutekereza, gushyikirana n'abandi no kurangwa n'indangagaciro. icyakora, ubumenyi n'imyigishirize myiza bishobora gufasha umwarimu w'amateka guhuza ibyo abanyeshuri bize n'ibyo babamo.

Umwarimu w'amateka agomba kumenya uburyo abahanga mu by'amateka bakoresha basesengura ibivugwa n'icyo bisobanura. Abarimu ntibakagombye kugarukira gusa ku byo abanyeshuri bibaza, ahubwo bagomba no kubafasha kugira ubumenyi bwo gushakisha amakuru afite ishingiye.

Nyuma ya Jenocide yakorewe Abatutsi, uburyo amateka y'u Rwanda yigishwamo bukwiye kwitabwaho by'umwihariko. Imyigishirize y'amateka ntigarukira mu ishuri gusa, kuko n'abantu basanzwe bafite uburyo bwabo bayumvamo kandi hari na gahunda zibanda ku mateka mu nzego z'ibanze no ku rwego rw'igihugu. Umunyeshuri afite uburyo bwinshi abonamo amakuru, haba mu muryango, kuri murandasi cyangwa mu nyandiko zitandukanye. Ku mateka y'u Rwanda haboneka amakuru menshi avuguruzanya. Kuba abandika baba bagira ngo ibitekerezo byabo ari byo byumvikana bitera urujijo mu banyeshuri. Ni yo mpamvu umwarimu w'amateka agomba kumenya neza imiterere y'aho akorera n'amakuru abo yigisha bafite kugira ngo abihereho mu gihe yigisha.



Umwarimu w'amateka akwiye kwita ku mibereho n'umuco by'abanyeshuri yigisha, akanamenya ibyanditswe ku birebana n'ibyo urubwirako rutekereza ku mateka y'igihugu cyabo. Abarimu b'amateka rero bagomba kugendana n'igihe kugira ngo badakoreshe amahame ashaje cyangwa amakuru atari yo. Ibyo bibasaba guhora basoma ibinyamakuru n'ibitabo, ndetse no kwitabira ibiganiro ku mateka y'u Rwanda, nk'ibitangwa gihe cyo kwibuka Jenocide yakorewe Abatutsi.

Kwitabira amahugurwa bizafasha abarimu kongera ubushobozi n'uburyo bunoze bwo kwigisha amateka. Ariko kandi ubushake bwa buri mwarimu ni ngombwa mu kongera ubumenyi n'ubushobozi, binyuze mu kwifashisha amasomero no guhanahana amakuru. Imikorere myiza ifasha umwarimu w'amateka kumenya uko abarimu bagenzi be bakemura ibibazo bahura na byo mu kazi kabo. Abarimu kandi bashobora gufatanya n'imiryango nyarwanda cyangwa mpuzamahanga ifite ubunararibonye mu kwigisha amateka y'u Rwanda.

### 1.5.3. Uburyo bw'imyigishirize

Zimwe mu ngingo z'amateka y'u Rwanda ntizivugwaho rumwe. Abashakashatsi bamwe babona ize mpaka ziterwa no kutumvikana mu bitekerezo hagati y'abantu, amatsinda y'abantu cyangwa ibihugu. Iyo buri ruhande rushaka gutsimbarara ku bitekerezo byarwo, ukemura ize mpaka agomba kwitonda kugira ngo hatabaho kubogama, guteza uburakari kuri bamwe cyangwa kubyutsa amarangamutima y'abandi. Nyamara kwigisha ibitekerezo bitandukanye bifasha abanyeshuri kongera ubumenyi no gutekereza byimbitse. Kujya impaka kuri ibyo bibazo, bituma abanyeshuri bitoza gutege abandi amatwi, gushaka ibimenyetso bishyigikira ibitekerezo byabo bigatuma borohereka. Ni yo mpamvu, imyigishirize idashyamiranye abanyeshuri ikenewe kugira ngo hirindwe amacakubiri mu ishuri.

Abarimu bagomba kumenya ko ibimenyetso by'amateka bishobora gukemura impaka nk'uko bishobora no kuzamura impaka nshya. Gukoresha ibimenyetso bizafasha abanyeshuri kongera ubushishozi mu gusesengura no gusuzuma aho ukuri guherereye. Abanyeshuri bagomba gukoresha ibibazo bibafasha gusesengura inkomoko y'amakuru ku mateka kugira ngo bamenye ibyo abandi bavuga kuri ayo makuru. Amakuru ashobora kuva mu mashusho, mu murage nyemvugo no mu byanditswe.

Bumwe mu buryo bwo kwigisha amateka ni ugukoresha ikoranabuhanga, amashusho, ubugenzi, ibarankuru, gusura ingoro ndangamurage n'inzibutso za jenocide, gutege amatwi abatangabuhamya, gusangira ubumenyi, gukorera mu matsinda, kuganira no gusesengura ibitekerezo n'ibindi. Muri ubu buryo bwose bwo kwigisha amateka, nta buruta ubundi. Umwarimu ni we uhitamo uburyo yakoreshe ashingiye ku mutwe w'isomo n'ubumenyi ashaka gutanga.

Gushaka amakuru kuri murandasi bikwiye kwitonderwa. Abanyeshuri bagomba kumva ko murandasi ari uburyo bwo gutanga no gushaka amakuru bufunguye kuri buri wese, kandi bukoreshwa n'abantu bafite imitekerereze itandukanye. Kubera ko amakuru ayishyirwaho bitewe n'impamvu zinyuranye, umwarimu agomba gufasha abanyeshuri kumva impamvu amakuru atandukanye. Umwanditsi **Taylor na bagenzi be (2003)** batanze ibibazo umuntu yakwibaza mu gusesengura amakuru aturuka kuri murandasi. Ibyo bibazo ni nk'ibi bikurikira:

- Aya makuru yaturutse he?
- Aya makuru agamije iki ?
- Kuki yashyizwe kuri murandasi?
- Uwayashyizeho yari agamije kunezeza abantu cyangwa yashakaga kubacengezamo ibitekerezo bye?
- Ese hari aho aya makuru abogamiye ?
- Ese hari ibyakuwemo nkana ?
- Wagerereranya ute aya makuru n'andi aboneka ?



Iyi mfashanyigisho yiyongera ku bindi bitabo bitangwa n'Ikigo Gishinzwe Guteza Imbere Uburezi mu Rwanda, izafasha umwarimu kumva no gusobanura bimwe mu bibazo abanyeshuri bakunda kwibaza mu isomo ry'amateka. Izamufasha kandi kubona uburyo butandukanye yakoresha yigisha amateka ndetse n'inyandiko zinyuranye yakwifashisha.

### **Inyandiko zakwifashishwa**

Taylor, I. et al. (2003). *Making history: A guide for the teaching and learning in Australian schools*. Australian Government, Department of Training

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Tawil, S. & Harley, A. (2004). *Education, Conflict and Social Cohesion*, Geneva : BIE

Haydn, T. Arthur, J., & Hunt, M. (2001). *Learning to teach in the secondary school. A comparison to school experience*. London, New York : Routledge

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## 2. IBIBAZO BYIBAZWA MU MASHURI ABANZA

### 2.1. UMWAKA WA KANE (P4) W'AMASHURI ABANZA: ISOMO RY'IMBONEZAMUBANO N'IYOBOKAMANA

#### 2.1.1. Ubukoroni ni iki?

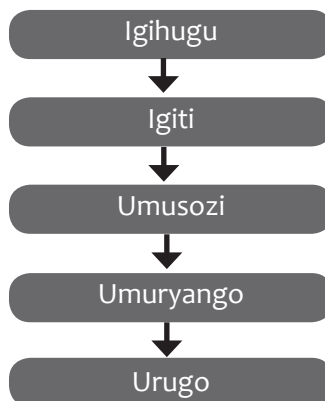
Mu gitabo *Social Studies and Religious Education for Rwanda Primary Schools, Primary Learner's Book 4*, East African Educational Publishers, p. 182, igisobanuro cy'ubukoroni nticyumvikana neza. Kivuga ko ari Abazungu baje kwigarurira ubutaka. Nyamara ntibashyizemo ibyo kwigarurira ubutegets. Umwarimu w'amateka yagaruka kuri iyi ngingo ku buryo bukurikira: ubukoroni ni umurongo wa poritiki n'ibikorwa by'igihugu gikomeye bigamije kwigarurira ibihugu birusha imbaraga mu rwego rw'ubukungu, umuco na poritiki.

#### Inyandiko zakwifashishwa

Stam, R. & Spence, L. (1983). Colonialism, racism and representation: An introduction. In *Screen*, Volume 24, Issue 2 of March 1, 1983, Pages 2–20. Available at [https://s3.amazonaws.com/academia.edu/documents/37477830/racism\\_and\\_colonialism.pdf?AWSAccessKeyId=AKIAIWOWYYGZ2Y53UL3A&Expires=1526455260&Signature=qdAjmi5PohIJHtXFMblMaxj%2BaxY%3D&response-content-disposition=inline%3B%20filename%3DColonialism\\_Racism\\_and\\_Representation.pdf](https://s3.amazonaws.com/academia.edu/documents/37477830/racism_and_colonialism.pdf?AWSAccessKeyId=AKIAIWOWYYGZ2Y53UL3A&Expires=1526455260&Signature=qdAjmi5PohIJHtXFMblMaxj%2BaxY%3D&response-content-disposition=inline%3B%20filename%3DColonialism_Racism_and_Representation.pdf).

#### 2.1.2. Ese inzego z'ubutegets n'iz'imibanire mu Rwanda rwa mbere y'ubukoroni zagarukiraga ku giti? (Social Studies and Religious Education, Pupil's Book 4, Page 184)

U Rwanda rwarimo inzego zikurikirana muri ubu buryo uhereye ku rwo hasi: urugo, inzu, umurenge, ibikingi, ibiti n'igihugu.



#### Uburyo bwakwifashishwa mu kwigisha

Umwarimu aha abanyeshuri inyandiko ngufi ivuga ku nzego z'ubutegets n'iz'imibanire mu Rwanda rwa mbere y'ubukoroni, akabasaba kubiganiraho mu matsinda, hanyuma bakageza kuri bagenzi babo ibyo bumvikanyeho.

#### Inyandiko zakwifashishwa

Kagame A. (1954). *Les organisations socio familiales de l'ancien Rwanda*. Bruxelles, ARSOM.

Kagame, A. (1952). *Le Code des institutions politiques du Rwanda précolonial*. Bruxelles: IRCB



### 2.1.3. Kuki Ababirigi basimbuye Abadage?

Igitabo cy'umunyeshuri (**Social Studies and Religious Education, Pupil's Book 4, Page 182**) ntigisobanura impamvu Ababirigi basimbuye Abadage mu Rwanda.

Ababirigi basimbuye Abadage batsinzwe mu ntambara ya mbere y'isi.

#### Uburyo bwakoreshwa mu kwigisha

- Ibiganiro mu matsinda
- Kugeza ku bandi ibyavuye mu matsinda no kubiganiraho
- Ibisobanuro by'umwarimu

### 2.1.4 Amagambo “ubuhake, ubukonde, uburetwa” asobanura iki?

#### Ubihake

Ubihake bwari uburyo bw'imibereho, ubukungu na poritiki mu Rwanda rwa mbere y'ubukoroni. *Ubihake* yari amasezerano ku bushake hagati y'umutunzi w'inka n'undi muntu washakaga gutunga inka. Utunze inka yitwaga shebuja, naho uwashakaga inka akitwa umugaragu. Uretse kuba ubuhake bwaratumaga umugaragu abona inka, byatumaga yumva afite umutekano w'ibye n'abe. Ubihake bwari bushingiye ku bucuti bwagaragazwaga n'ubwumvikane, ubufatanye no gukorera hamwe mu bihe byiza n'ibibi.

Abagaragu bari mu byiciro bitandukanye bitewe n'imirimo bakoraga. Hari nk' abagombaga guherekeza shebuja, abagombaga gusana inkike, abagombaga kwita ku nka ... Buri rwego rwari rufite inshingazo zarwo.

Umugaragu yashakirwaga ubuhake n'undi muntu wamugezaga kuri shebuja. Akenshi, uwo wamujyanaga yabaga asanzwe ari umugaragu w'uwo shebuja. Ariko hari n'igihe umuntu yashoboraga kwishakira ubuhake. Abana basabirwaga ubuhake n'ababyeyi babo ndetse bakanabamenyereza igihe babaga bahawe imirimo yihariye kwa shebuja. Boherezwaga ari ingimbi bakagaruka iwabo bageze igihe cyo gushaka.

#### Ubuiretwa

Ubuiretwa yari imirimo abaturage bagombaga gukorera abatware ba kera. Aho buri muturage yakoraga nibura imibiyizi ibiri mu cyumweru.

Mu gihe cy'ubukoroni, uburetwa bwahinduye isura, kuko buri mugabo wese muzima kandi ukuze yagombaga kwitabira imirimo y'uburetwa, mu gihe mbere y'ubukoroni, uburetwa bwakorwaga ku rwego rw'umuryango.

#### Ubukonde

Mbere y'uko abazungu baza mu Rwanda, hari uburyo bubiri bwo kuyobora bushingiye ku butaka ari bwo ubukonde n'isambu.

Ubukonde bwari uburyo bw'imibereho bushingiye ku butaka rusange bwabonekaga mu bice by'amajyaruguru n'amajyaruguru y'uburengerazuba, ahegereye imisozi ya Kongo Nili. Muri ubu buryo, umukonde, ni ukuvuga uwageze ahantu mbere agakonda (gutema ishyamba bwa mbere) abaje nyuma bamukoreraga imirimo akabagenera aho bahinga. Aba ni bo bitwaga abagererwa. Bagombaga guha umukonde (ituro) umusaruro we wa mbere (amasaka, ibishyimbo, amashaza, uburo hamwe n'intango y'inzoga). Abakonde babaga bafitanye ubumwe n'ubufatanye n'abagererwa babo.



Mu bindi bice bisigaye by'igihugu, habagaho isambu y'umuryango. Isambu y'umuryango ntabwo bayicagamo ibice, ahubwo buri munyamuryango yari afite uburenganzira bwo kuyihingamo.

### Uburyo bwakoreshwa mu kwigisha

- Gusaba abanyeshuri gushaka amakuru iwabo bakayasangiza abandi
- Ibisobanuro by'umarimu

### Inyandiko zakwifashishwa

Kagame, A. (1952). *Le code des institutions du Rwanda précolonial*. Bruxelles: ARSOM, p.18.

Kagame, A. (1954). *Les organisations familiales de l'ancien Rwanda*, Bruxelles : IRCB.

Hitabatuma, I. (1982). *L'évolution historique de l'Ubukonde au Rwanda : L'exemple de Nyantango, Ruhengeri* : UNR, pp.73-74.

Resource persons.

## 2.1.5. Imibanire n'umuco mu rwego rw'ubufatanye n'ubumwe Ikibazo ni ikihe ?

Reba igice kirebana n'amoko, imibereho na poritiki mu Rwanda rwa mbere y'ubukoronni (imitwe y'inka n'imitwe y'ingabo).

### Uburyo bwakoreshwa mu kwigisha

- Gushaka amakuru mu muryango
- Ibisobanuro by'umarimu

## 2.2. UMWAKA WA GATANU (P5) W'AMASHURI ABANZA: IMBONEZAMUBANO N'IYOBOKAMANA

Ibibazo byinshi bibazwa mu mwaka wa gatanu byibanda ku butegetsi bw'Ababirigi, ibibazo by'amoko n'imibanire y'Abanyarwanda ishingiyeye ku buhake, ubukonde n'ubugererwa. Amakuru amwe y'inyongera ajyanye n'inzego z'imibereho n'ubukungu mu Rwanda rwa mbere y'ubukoronni aboneka mu mwaka wa kane.

### 2.2.1. Imitegekere y'Ababirigi yari iteye ite? (Social Studies and Religious Education, Pearson Publishers, Pupil's Book, Page 90)

Mu rwego rw'amategeko, Ababirigi bagombaga gutegeka u Rwanda ku buryo buziguye nk'uko babisabwaga n'Umuryango w'Ibihugu bikomeye ku isi. Kubera ko bari bake, bagombaga gufatanyaga n'Abanyarwanda kuyobora. Bazubahiriza inzego basanzeho nk'uko Abadage babigenzaga.

Bahisemo kwitegekera, ariko kubera ko bari bake, bifashishije bamwe mu banyarwanda abandi barahazwa. Uku gutonesha bamwe abandi bakigizwayo byaje kugira ingaruka mbi mu mibanire y'abanyarwanda mu bihe bya nyuma by'ubukoronni.

### Uburyo bwakoreshwa mu kwigisha

- Buri munyeshuri yakwikorera ubushakashatsi
- Umwarimu ashobora gushaka nibura inyandiko ebyiri zivugaga ku mavugurura yakozwe n'Ababirigi mu Rwanda n'izindi ebyiri zivugaga ku mikoranire y'Ababirigi n'abatware b'icyo gihe. Bahereye kuri izo nyandiko, abanyeshuri bashobora kugaragaza ibiranga ubutegetsi buziguye n'ubutegetsi butaziguye
- Gukorera mu matsinda no gusangiza abandi ibyayavuyemo



### Inyandiko zakwifashishwa :

Kagame A. (1972). *Un Abrégé de l'Histoire du Rwanda*, Vol. 2, Butare : Editions Universitaires du Rwanda.  
Longhorn. (2017). *History and Citizenship for Rwanda Schools, Senior 2, Student's Book*, pp.128-132.

### 2.2.2. Ni irihe tandukaniro hagati y'amagambo y'amahanga 'race', 'tribe', 'ethnic group', 'clan'?

Mu ndimi z'amahanga aya magambo *race*, *tribe*, *ethnic group*, *clan* asobanura ubwoko mu Kinyarwanda. Yagiye akoreshwa mu buryo butandukanye mu nyandiko zivuga ku mateka y'u Rwanda. Ariko mu by'ukuri, ayo magambo afite inyito zitandukanye nk'uko tugiye kubisobanura:

#### Ubwoko /Clan

Ubwoko/*clan* buvuga abantu bahuriye ku mukurambere umwe batekereza ko yabayeho. Mu Rwanda habarirwa ubwoko bugera kuri cumi n'umunani (18). Muri bwo twavugaga; Abazigaba, Abanyiginya, Abashambo, Abasinga, Abagesera, n'abandi. Abantu bahuriye ku bwoko bumwe bahuzwa n'ikirangabwoko runaka. Urugero, ikirangabwoko cy'Abazigaba ni ingwe, ikirangabwoko cy'Abega ni Igikeri, ikirangabwoko cy'Abanyiginya ni umusambi,...

Ubwoko si umwihariko ku Rwanda kuko buboneka no mu bindi bihugu by' Afurika y'ibiyaga bigari. Abanyarwanda bose, nta kuvangura urwego rw'imibereho yabo (Abahutu, Abatutsi n'Abatwa) bashoboraga guhurira mu bwoko bumwe.

#### Ubwoko/race

Ijambo *race* naryo ryakoreshejwe nk'ubwoko mu Rwanda. Ubundi rivugaga itsinda ry'abantu bahuje ibara ry'uruhu, uburyo bwo kubaho, ukuvuka, inkomoko, ubwoko cyangwa umuryango. Ijambo ubwoko/*race* rikoreshejwe ku itsinda ry'abantu basa kandi bafite inkomoko imwe.

#### Ubwoko/Ethnic group

Ni itsinda ry'abantu bahuje ururimi, umuco n'imyemerere, imigenzo n'imiziririzo, amateka amwe, batuye ahantu hamwe banahuye igisekuru.

#### Ubwoko/Tribe

Ni abantu bafite ibyo bahuriyeho byihariye, nk'umusekuruza umwe, indangagaciro zimwe, umuco umwe kandi babarizwa mu gace kamwe kazwi. Babaho mu buzima bwabo bihariye.

Aya magambo yose y'amanyamahanga nta gisobanuro kihariye agira mu Kinyarwanda

### 2.2.3. Amoko (Abahutu n'Abatutsi n'Abatwa ) yaje ate?

Ubundi amagambo umuhutu, umututsi, umutwa ntiyazanywe n'abadage cyangwa Ababirigi mu Rwanda. Yari asanzwe mu Rwanda ariko asobanura iinzeho z'imibereho abanyarwanda babarizwagamo icyo gihe, kandi umuntu akaba yarashoboraga kuva mu rwego rumwe akajya mu rundi bitewe n'uko umutungo we wiyongereye cyangwa wagabanutse.

Ababirigi bamaze guhabwa inshingano yo kuyobora u Rwanda, bifashishije amoko yari iwabo, batanze indangamuntu zirimo amoko, aho kugira ngo bandikemo ya moko abanyarwanda bari basanzwe bahuriramo, bashyizemo ubuhutu, ubututsi n'ubutwa.

Muri repubulika zombi, amoko yahawe intebe ubwo umuntu yahabwa akazi cyangwa se ishuri bashingiye ku bwoko bwe, nuko ubwo ubwoko bwaje mu Rwanda.



## None se ubundi Abahutu, Abatutsi n'Abatwa bisobanura iki?

Abahutu, Abatutsi n'Abatwa zari inzego z'imibereho zishingiye ku mutungo, urwego rw'imibereho n'icyo umuntu yakoraga. Umuntu yashoboraga kuba Umuzigaba, Umuha, Umucyaba, Umubanda ... ari n'Umuhutu, Umututsi cyangwa Umutwa. Iyo umuntu yabaga ari umuhutu, umututsi cyangwa Umutwa w'Umuzigaba yarangwaga n'ikirangabwoko kimwe.

### 2.2.4. Uko ubwoko nk'ubuhutu, ubututsi n'ubutwa bwahawe agaciro kurusha ubwoko/clan

Kuva igihe cy'ubukoroni kugera u Rwanda rusubijwe ubwigenge, Ubuhutu, ubututsi n'ubutwa ni byo byashyizwe imbere kuruta amoko gakondo y'Abanyarwanda. u Rwanda rumaze kuba Repubulika no kwigenga kandi, politiki y'ivangura rishingiye kuri ayo moko atatu (3) yarakomeje, Kuva icyo gihe Abanyarwanda batangiyeye kugabanya kwibona muri ya moko y'Abasindi, Abatsobe, Abazigaba ... Ibyo byaje guteza amacakubiri mu muryango nyarwanda ku buryo hari n'aho abakomokaga mu muryango umwe bahise batangira kwishishanya.

### 2.2.5. Uko ubuhutu, ubututsi n'ubutwa byagiye bihindura inyito n'ingaruka zabyo

Mu gihe cya gikoroni, Abanyaburayi bafataga ubuhutu, ubututsi n'ubutwa nk'amoko kamere (*race, castes, ethnic groups*). Vansina we yavuze ko gufata ubuhutu, ubututsi n'ubutwa nk'amoko ari ukwibeshya kubera ko bidakomoka ku bwoko kamere runaka bwaje mu gihugu.

Mbere y'ubukoroni ndetse na nyuma ya ho, ubuhutu bwari bufite inyito ebyiri. Byavugaga umuntu uhatswe cyangwa se rubanda rugufi n'iyo yaba akomoka ku batutsi. Mu Rwanda, inyito ya mbere yaganishaga ku bugaragu ugereranyije n'utaburimo. Naho ubututsi bwavugaga umukire cyangwa umutware. Kubaho k'ubuhutu n'ubututsi, byavutse igihe igice cy'abantu biswe Abatutsi bashatse abagaragu, abo bagaragu bashoboraga no kuba ari Abatutsi (Vansina).

Vansina yavuze kandi ko iby'ubututsi byazamuwe n'uko ingoma yagiye yaguka, ubutegetsu bukagenda bujya mu maboko y'abatunzi. Kuri Vansina, Abatutsi byavugaga abatware bo hejuru mu batunzi. Kuva ubwo n'abatunzi b'abakene batangira kwiyita Abatutsi kugira ngo bitandukanye n'abahinzi.

Kwinjizamo abantu iby'amoko mu Rwanda byazamuwe n'injijuke, byamamazwa n'abanyapolitiki b'Abahutu bibona gukwira muri rubanda. Byabaye umurongo w'ubutegetsu kuva muw'1960 kugera kuri jenocide yakorewe Abatutsi mu 1994. Ukuri kugaragaza yuko nta bwoko bwihariye bwabayeho mu mateka. Amoko arahimbwa, ashobora gukura cyangwa akazimira bitewe n'ihame ry'uko abantu bagenda bahura ndetse bakanahuzwa n'inyungu runaka. Abakoroni bahimbye amoko, Abanyarwanda bajijutse na bo barayashimangira.

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Kayihura M. (2004). Composantes et relations sociales au Rwanda précolonial et post-colonial: Hutu, Tutsi, Twa, lignages et clans, In: Byanafashe D. (sous la dir. de) Les Défis de l'historiographie rwandaise I : Les faits controversés, UNR, CERCOSH.

Nyagahene A. (1997). Histoire et peuplement. Ethnies, clans et lignages dans le Rwanda ancien et contemporain, Thèse de doctorat, Paris.



## 2.2.6. Kuki Ababirigi baretse gufatanya n'Abatutsi bari ku butegetsi bagafatanyaga n'injijuke z'Abahutu ? (Social Studies and Religious Education, Pupil's book 5, p. 92)

Ababirigi bahisemo kureka gufatanya n'injijuke z'Abatutsi, batangira gufatanya n'injijuke z'Abahutu kubera ko izo mpande zombi zari zifite imyumvire itandukanye ku bijyanye n'inzira yo kugera ku bwigenge. Mu gihe injijuke z'Abatutsi zari zitangiye kugaragaza ko zifuza ubwigenge mu myaka ya 1950, Ababiligi bo ntibari biteguye guha u Rwanda ubwigenge kubera inyungu bari bagifite mu bihugu bakoronije. Ibyo ni byo byatumye bahitamo gufatanya n'injijuke z'Abahutu kuko zo zabonaga ko guhabwa ubwigenge bitihutirwa. Ikindi ni uko Ababirigi babonaga ko bashoboraga gukomeza gukorana n'izo injijuke z'Abahutu na nyuma y'ubwigenge.

### Uburyo bwakoreshwa mu kwigisha

- Guhitamo inyandiko ngufi zerekana ibitekerezo by'Ababirigi n'iby'injijuke z'Abanyarwanda mbere y'ubwigenge, hanyuma abanyeshuri bakaziganiraho mu matsinda

### Inyandiko zakwifashishwa

Nkundabagenzi, F. (1961). *Rwanda politique 1958-1960*, Bruxelles: dossier du CRISP

Harroy, J.P., (1984). *Rwanda, de la féodalité à la démocratie, 1955-1962*. Bruxelles: Hayez

Logiest G. (1988). *Mission au Rwanda. Un blanc dans la bagarre tutsi-hutu*. Bruxelles :Didier Hatier

Rawson, D. (1966). *The role of the United Nations in the political development of Rwanda-Urundi 1947-1962*. (Phd Thesis). The American University

## 2.2.7. Ubuhake, ubukonde n'uburetwa (Pearson, Pupil's book 5, p. 92)

Reba ibisobanuro byatanzwe ku ngingo ya 2.1.4

## 2.2.8. Imiterere y'ubuyobozi mu Rwanda mbere y'ubukoroni (Social Studies and Religious Education, Pearson Publishers, Pupil's book 5, p. 94)

Ijambo « feudal » dusanga mu gitabo cy'umunyeshuri (p. 94), risobanura uburyo bw'imibereho n'imiyoborere bwakoreshwaga mu Burayi hagati y'ikinyejana cya 8 n'icya 15, aho abafite ubutaka bunini bahaga abatabufite aho bahinga kandi bakabarindira umutekano. Ababuhawe na bo bakoreraga ba shebuja kandi bakabarwanirira mu gihe batewe. Nyir'ubutaka yabaga afite ububasha ku butaka bwe n'ababutuyeho nk'ubwo umwami yagiraga ku gihugu ke. Iyo miyoborere si yo yari mu Rwanda mbere y'ubukoroni.

Igitabo cy'umunyeshuri cya 1, Amateka n'Uburere mboneragihugu, urupapuro rwa 51 gitanga ibisobanuro birambuye kandi bihagije.

### Inyandiko zakwifashishwa

Rutembesa, F. (2004). A propos de l'usage du concept « féodalité » dans l'étude de la société rwandaise, in: Byanafashe D. (sous dir.), *Les défis de l'Historiographie rwandaise*, Editions de l'Université du Rwanda, Pages 192-205.

Saucier, J.F. (1974). *The Patron-Client Relationship in traditional and contemporary southern Rwanda*. Columbia University

Newbury, C. (1993). *The Cohesion of Oppression. Clientship and Ethnicity in Rwanda, 1860-1960*. Columbia University Press



## 2.2.9. Amashyaka ya politiki ane yari akomeye n'andi mato (Social Studies and Religious Education, Pearson Publishers, Pupil's book 5, p. 96)

Abanyeshuri bashakira kumenya amashyaka y'ingenzi n'amato yari mu Rwanda hagati y'umwaka wa 1958 n'uwa 1962 kuko bidasobanuye neza mu gitabo.

### Amashyaka y'ingenzi yari:

- UNAR: Union Nationale Rwandaise
- APROSOMA: Association pour la Promotion Sociale de la Masse
- PARMEHUTU: Parti du Mouvement de l'Emancipation des Bahutu
- RADER: Rassemblement Démocratique Rwandais

### Amashyaka mato yari:

Alliance des Bakiga (ABAKI); Association des Bahutu Évoluant pour la Suppression des Castes (ABESK); Association des Cultivateurs du Rwanda (ACR); Association du Parti Démocrate Chrétien (APADEC); Association des Commerçants Indigènes (APROCOMIN); Association pour le Relèvement Démocratique des Batwa (AREDETWA); Alliance du Ruanda-Urundi et du Congo (ARUCO); Association des Éleveurs du Rwanda (ASSERU); Mouvement Monarchiste Rwandais (MOMOR); Mouvement pour l'Union Rwandaise (MUR); Parti Monarchiste Progressiste (PAMOPRO); Parti social Chrétien du Rwanda (PSCR); Union des aborozi Africains du Rwanda (UAARU); Union des Masses Rwandaises (UMAR); Union Afro-Européenne (UNAFREUROP); Union des intérêts communs de Kinyaga (UNINTERCOKI).

### Inyandiko zakwifashishwa:

Rutayisire, P. (2016). Rwanda under German and Belgian colonization. In Déo Byanafashe & Paul Rutayisire (Eds). *History of Rwanda from the beginning to the end of the twentieth century*. pp.385-391. Available at [http://www.nurc.gov.rw/index.php?id=70&no\\_cache=1&tx\\_drblob\\_pi1%5BdownloadUid%5D=86](http://www.nurc.gov.rw/index.php?id=70&no_cache=1&tx_drblob_pi1%5BdownloadUid%5D=86)

Bizimana, J.D. (2014). *Inzira ya Jenocide yakorewe Abatutsi mu Rwanda*. Imprimerie Muhima

Nizeyimana, I. (2015). *Ubumwe bw'Abanyarwanda mu mateka yabo: ubukoroni n'amacakubiri*. Rwanda Printery Company Ltd

Musangamfura, S. (1987). *Le Parti MDR Parmehutu: information et propagande. Essai d'analyse de la presse des documents officiels et de témoignages oraux 1959-1974*. (BA dissertation, UNR)

## URUTONDE RW'ABAPEREZIDA B'U RWANDA KUVA MU 1961 (Social Studies and Religious Education, Pearson Publishers, Pupil's book 5, p. 97-98)

### Urutonde rw'Abaperezida bayoboye u Rwanda:

1. Mbonyumutwa Dominique, kuva 28/01/1961 kugeza 24/09/1961
2. Kayibanda Grégoire, kuva 25/09/1961 kugeza 05/07/1973
3. Habyarimana Juvénal, kuva 05/07/1973 kugeza 06/04/1994
4. Dr Sindikubwaho Théodore, kuva 9/04/1994 kugeza 03/07/1994
5. Bizimungu Pasteur, kuva 19/07/1994 kugeza 23/03/2000
6. Kagame Paul, kuva 22/4/2000 —

### Uburyo bwo kwigisha

- Ibiganiro mu matsinda
- Ibisobanuro by'umwarimu
- Kwifashisha amafoto



## 2.3. UMWAKA WA GATANDATU (P6) W'AMASHURI ABANZA: IMBONEZAMUBANO N'IYOBOKAMANA

Ibibazo bikunda kubazwa n'abanyeshuri bo mwaka wa gatandatu w'amashuri abanza ni ibirebana n'ababaye ba Minisitiri b'Intebe, ubwigenge bw'u Rwanda, itangira rya Repubulika ya kabiri (1973-1994), ibisobanuro by'ijambo" akazu" n'ibindi bibazo birebana na jenocide.

### 2.3.1. Ikibazo kiri mu gitabo ni amafoto ya ba Minisitiri b'Intebe b'u Rwanda adaherekejwe n'amazina yabo n'igihe bayoboreye (Social Studies and Religious Education, Kenya Literature Bureau, Pupil's book 6, p. 230).

#### Uruhererekane rwa ba Minisitiri b'Intebe mu Rwanda kuva mu 1962

1. KAYIBANDA Grégoire wo mu ishyamba MDR yayoboye kuva 19/10/1960 kugeza 01/07/1962 (Amezi 21).
2. Dr NSANZIMANA Sylvestre wo mu ishyamba MRND yayoboye kuva 02/10/1991 kugeza 02/04/1992 (Amezi 06).
3. Dr NSENGIYAREMYE Dismas wo mu ishyamba MDR yayoboye kuva 02/04/1992 kugeza 18/07/1993 (Amezi 15).
4. UWILINGIYIMANA Agathe wo mu ishyamba MDR yagiyeho 18/07/1993 kugeza 07/04/1994 (Amezi 09).
5. KAMBANDA Jean wo mu ishyamba MDR yayoboye kuva 09/04/1994 kugeza 04/07/1994 (Amezi 03)
6. TWAGIRAMUNGU Faustin wo mu ishyamba MDR yayoboye kuva 19/07/1994 kugeza 31/08/1995 (Amezi 13)
7. RWIGEMA Pierre Célestin wo mu ishyamba MDR yayoboye kuva 31/08/1995 kugeza 08/03/2000 (Amezi 55)
8. MAKUZA Bernard wo mu ishyamba MDR\* yayoboye kuva 08/03/2000 kugeza 07/10/2011 (Amezi 127)
9. Dr HABUMUREMYI Pierre Damien wo mu ishyamba FPR yayoboye kuva 07/10/2011 kugeza 23/07/2014 (Amezi 33)
10. MUREKEZI Anasthase wo mu ishyamba PSD yayoboye kuva 23/07/2014 kugeza 30 Kanama 2017 (amezi 38)
11. Dr NGIRENTE Edouard udafite ishyamba abarizwamo, yagiyeho ku wa 30/08/2018

\*Makuza Bernard yabaye Minisitiri w'Intebe atanzwe n'ishyamba MDR, ariko iryo shyamba ryaje guseswa mu 2003.

#### Uburyo bwakoreshwa mu kwigisha

- Umwarimu agomba gutegura umwitozo wo guhuza amazina n'amafoto ya ba Minisitiri b'Intebe.

### 2.3.2. Ni nde wahaye u Rwanda ubwigenge? (Social Studies and Religious Education, Pupil's book 6, Kenya Literature Bureau, p. 231)

Ababirigi bategetse u Rwanda mu buryo bw'Indagizo mu gihe cy'Umuryango w'Ibihugu (League of Nations) no mu gihe cy'Umuryango w'Abibumbye (United Nations Organization). Ububirigi bwashubije u Rwanda ubwigenge ku itariki ya 1 Nyakanga 1962 bubisabwe n'Umuryango w'Abibumbye.





## Uburyo bwo kwigisha

- Buri munyeshuri yakora ubushakashatsi ku giti ke.
- Impaka mu matsinda no kubisangiza abandi.

## Inyandiko zakwifashishwa

Byanafashe, D & Rutayisire, P, History of Rwanda from the beginning to the end of 20<sup>th</sup> Century, NUR-NURC, 2011, (Pp.408-414).

Rawson, D. (1966). *The role of the United Nations in the political development of Rwanda-Urundi 1947-1962*. (Phd Thesis). The American University.

Kagame, A. (1972-75). *Un abrégé de l'histoire du Rwanda*. Butare: Editions Universitaires du Rwanda.

### 2.3.3. Ni iki cyatumye Ababirigi bareka gufatanya n'Abatutsi bari ku butegetsi bagafatanya n'injijuke z'Abahutu? (Social Studies and Religious Education, Kenya Literature Bureau, Pupil's book 6, p. 232)

Reba kuri 2.2.3

### 2.3.4. Ni izihe mpamvu zatumye Repubulika ya kabiri (1973-1994) ivuka? (Social Studies and Religious Education, Kenya Literature Bureau, Pupil's Book 6, p. 234).

Impamvu zatumye havuka Repubulika ya kabiri mu Rwanda (1973-1994) ntizagaragajwe mu gitabo cy'umunyeshuri, umwaka wa gatandatu w'amashuri abanza, ku rupapuro rwa 234.

#### Inama zigenewe umwarimu:

Mu gusobanura iki kibazo, umwarimu ashobora kongeraho ibi bikurikira:

- Ibibazo by'ironakarere, ironkabwoko na ruswa byari mu ishyamba ryari ku butegetsi ari ryo PARMEHUTU;
- Amakimbirane hagati y'abari ku butegetsi;
- Imvururu n'ubwicanyi byo mu 1973;
- Ihirikwa ry'ubutegetsi ryayobowe na Habyarimana Juvénal mu mwaka wa 1973.

## Uburyo bwakoreshwa mu kwigisha

- Gusoma ibitabo bijyanye n'ihinduka ry'ubutegetsi mu 1973
- Ibiganiro mu matsinda
- Kubisangiza abandi

## Inyandiko zakwifashishwa

National Curriculum Development Center. (2010). *The History of Rwanda: Teacher's Guide for Secondary Schools, Modules I and II*, pp.116-117

Reyntjens, F. (1985). *Pouvoir et Droit au Rwanda. Droit public et Evolution politique 1916-1973*. Tervuren : MRAC.

Paternostre de la Mairie, B. (1972). *Le Rwanda : son effort de developpemen, antécédents historiques et conquêtes de la révolution rwandaise*. Bruxelles-Kigali: De Boeck.



### 2.3.5. Habayeho Repubulika zingaha? (Social Studies and Religious Education, Kenya Literature Bureau, Pupil's book 6, p.231-243)

Umubare wa za Repubulika ugenwa n'ubushake bw'abayobozi n'akamenyero. Bitewe n'uko abayobozi babyise, mu Rwanda habayeho Repubulika ebyiri gusa (Repubulika ya mbere n'ya kabiri).

#### Uburyo bwakoreshwa mu kwigisha

- Ibiganiro mu matsinda.
- Gusangiza abandi ibyavuye mu matsinda.

#### Inyandiko zakwifashishwa

Mugesera A. (2015). *Imibereho y'Abatutsi mu Rwanda*, Imprimerie Muhima.

Chrétien J.P. (2003). *L'Afrique des Grands Lacs: Deux mille ans d'histoire*, Paris: Flammarion.

### 2.3.6. Igisobanuro k'ijambo 'Akazu' (Social Studies and Religious Education, Pupil's book 6, Kenya Literature Bureau, p. 248)

Akazu ni itsinda ry'abantu bakoranaga bya hafi n'ubutegetsi bwa Perezida Habyarimana. Ryari rigizwe n'abakomokaga mu muryango wa Habyarimana n'abo mu muryango w'umugore we na bamwe mu byegera bye. Nubwo iryo jambo ryamamaye muri za 1990, 'Akazu' kari gasanzwe kariho kandi gakora na mbere yaho.

#### Uburyo bwakoreshwa mu kwigisha

- Gusoma no gusesengura inyandiko zirebana n'Akazu
- Ibiganiro mu matsinda
- Gusangira ibitekerezo

#### Inyandiko zakwifashishwa

Mfizi C. (1992). *Le réseau zéro*, Kigali

Prunier, G. (1997). *The Rwanda Crisis: History of Genocide*. New York: Columbia University Press

Des Forges, A. (1999). *Leave none to tell the story*, Human Rights Watch and Fédération Internationale des Ligues des Droits de l'homme.

### 2.3.7. Kuki Jenoside yakorewe Abayahudi yitwa 'Holocaust'? (Social Studies and Religious Education, Kenya Literature Bureau, Pupil's Book 6, p. 254)

Ijambo 'Holocaust' rikoreshwa mu mwanya wa Jenoside yakorewe Abayahudi. Riva ku ijambo ry'Ikigereki 'holos' rivuga 'byose' na 'kaustos' rivuga 'gutwika'. Ryakoreshwaga kuva kera, rivuga igitambo gitwikiwe aho baturiraga ibitambo. Guhera mu mwaka wa 1945, Holocaust ni ryo zina ryahawe ubwicanyi ndengakamere bwakorewe miliyoni esheshatu z'Abayahudi bari ku mugabane w'i Burayi mu gihe cy'ubutegetsi bw'Abadage b'Abanazi mu Intambara ya Kabiri y'Isi.

Jenoside yakorewe Abayahudi yitwa kandi 'shoah', bisobanura 'amakuba'. Iri jambo rikoreshwa muri Isiraheli n'Abayahudi bari hirya no hino ku isi.



### Uburyo bwakoreshwa mu kwigisha

- Gukoresha za videwo n'amafoto kuri Jenoside yakorewe Abayahudi
- Guhitamo za videwo zitatuma abanyeshuri bahungabana.
- Ibisobanuro by'umwarimu

### Inyandiko zakwifashishwa

Bensoussan, G. (1997). La destruction des juifs d'Europe : sur la singularite d'un crime de masse (pp. 67-86). In Lefebvre B. & Ferhadjian. S. *Comprendre les génocides du XXe siecle. Comparer-Enseigner*. Paris : Breal.

Frank A. (1957). *Diary of a Young Girl*. Bantam.

Goldhagen, D.J. (1997). *Hitler's Willing Executioners: Ordinary Germans and the Holocaust*.

Hilberg, R. (2003). *The Destruction of the European Jews*. New Haven: Yale University Press

Ndorimana, J. (2017). *Le génocide des Tutsi au Rwanda comparé au Génocide des Juifs et des Arméniens*, Kigali

### 2.3.8. Igisobanuro cy'ijambo 'ingengabitekerezo' n'igisobanuro k'ingengabitekerezo ya jenoside (Social Studies and Religious Education, Kenya Literature Bureau, Pupil's book 6, p. 257).

Abanyeshuri bakunda kubaza ibibazo bikurikira: Ingengabitekerezo ni iki? Ingengabitekerezo zitandukanira he? Ingengabitekerezo ya jenoside ni iki?

#### Inama zigenewe umwarimu:

- Ingengabitekerezo* ni umurongo w'ibitekerezo, amahame n'indangagaciro biyobora imyitwarire n'ibikorwa by'itsinda ry'abantu. Ingengabitekerezo ishobora kuba yubaka cyangwa isenya. Guhitamo ingengabitekerezo biterwa n'ubushishozi bw'umuntu.
- Ingengabitekerezo ya jenoside* ni uruhurirane rw'ibitekerezo byagaragazwa n'imyitwarire, imvugo, inyandiko n'ibindi bikorwa bigamije kurimbura, cyangwa guhamagarira abandi kurimbura abantu bishingiye ku bwoko, inkomoko, ubwengehugu, idini, uruhu, imiterere, igitsina, ururimi, akarere cyangwa imyumvire ya politiki, bikoze mu gihe gisanzwe cyangwa cy'intambara.
- Ibiranga ibyaha by'ingengabitekerezo ya jenoside:*

Ibyaha by'ingengabitekerezo ya jenoside bigaragazwa n'ibitekerezo ibyo aribyo byose bigamije kwambura ubumuntu umuntu cyangwa itsinda ry'abantu bahuje ibibaranga mu buryo bikurikira:

- Gutera ubwoba umuntu cyangwa kumutesha agaciro ukoresheje imvugo ziharabika, inyandiko cyangwa ibikorwa bigamije guhembera urwango;
- Gutesha agaciro umuntu, kumukwena, kumushungera, kumusebya, kumwandagaza, kumumwaza, gutera urujijo ugamije guhakana jenoside, gutuma umuntu agubwa nabi, kwihorera, gusibanganya ubuhamya cyangwa ibimenyetso bya jenoside ;
- Kwica, gutegura kwica cyangwa kugerageza kwica umuntu ku mpamvu yo gushimangira ingengabitekerezo ya jenoside.



### Uburyo bwakoreshwa mu kwigisha

- Guha abanyeshuri inyandiko zigaragaza ingengabitekerezo ya Jenocide, bagakorera mu matsinda berekana amagambo n'ingingo zigaragaramo ingengabitekerezo ya jenocide.
- Abanyeshuri baganire ku byavuye mu matsinda, umwarimu abafashe gusobanukirwa neza ingengabitekerezo ya jenocide icyo ari cyo.

### Inyandiko zakwifashishwa

Art. 2 and 3 of Law No. 18/2008 of 23 July 2008 Relating to the Punishment of the Crime of Genocide Ideology. Available at: <http://www.refworld.org/docid/4acc9a4e2.html>

Art. 2 and 3 of Law N° 84/2013 of 11/09/2013 on the Crime of Genocide Ideology and Other Related Offences, pp. 32-44. Available at [http://www.moh.gov.rw/fileadmin/templates/HLaws/Law\\_RFMA.pdf](http://www.moh.gov.rw/fileadmin/templates/HLaws/Law_RFMA.pdf)

Bruneteau, B. (1997). Génocide. Origines, enjeux et usages d'un concept (pp. 20-50). In Lefebvre B. & Ferhadjian. S. *Comprendre les génocides du XXe siècle. Comparer-Enseigner*. Paris : Bréal

Semujanga, J. (2003). *Origins of Rwandan Genocide*. New York : Humanity Books

Semujanga, J. (ed.). (2010). *Le manifeste des Bahutu et la diffusion de l'ideologie de la haine au Rwanda (1957-2007)*. Editions de l'Université Nationale du Rwanda

Semujanga, J. & Galabert J.-L. (2013). *Faire face au négationnisme du genocide des Tutsi*. Paris: Izuba éditions

Ternon, Y. (1995). *L'Etat criminel : les génocides au XXe siècle*. Paris : Seuil



### 3. IBIBAZO BYIBAZWA MU MASHURI IKICIRO RUSANGE: AMATEKA N'UBURERE MBONERAGIHUGU

Ibibazo by'ingenzi bikunze kubazwa n'abanyeshuri bo mu kiciro rusange birimo ibyerekeranye n'imategekere mbere y'ubukoronu, ubutegetsu bw'Ababirigi, ibyo bwagezeho n'ingaruka zabwo, inzego za poritiki n'ubuyobozi, “revorisiyo yo mu 1959”, urupfu rwa Perezida Habyarimana na Jenoside yakorewe Abatutsi.

#### 3.1. UMWAKA WA MBERE (S1)

##### 3.1.1 Ni iyihe sano yari hagati y'umutwe w'ingabo n'umutwe w'inka?

Isano yari hagati y'umutwe w'ingabo n'umutwe w'inka ni uko buri mutwe w'ingabo wagiraga umutwe w'inka ugizwe n'amashyo. Izo nka zari izo gutunga uwo mutwe w'ingabo igihe uri ku rugamba no mu mibereho yazo ya buri munsu. Umwami yabaga afite ububasha bwo gukurikirana imitwe y'inka n'indi mitungo yose y'ingabo binyuze mu batware b'ingabo.

##### 3.1.2 Ese ubuhake bwari bwiza cyangwa bwari bubuho?

Ubuhanu bwari uburyo bw'imibereho, ubukungu na poritiki mu Rwanda rwa mbere y'ubukoronu. Ubuhanu bwari bufite ibyiza n'ibibi. Ikiza cy'ubuhanu ni uko bwashoboraga guteza imbere umugaragu ndetse na shebuja. Uretse kuba bwashoboraga kumuha inka, bwamuhaga n'umutekano w'ibye n'abe. Yamenyanaga n'abandi, akabana na bo neza.

Ubuhanu ariko bwari bufite inenge kuko hari ubwo umuntu yashoboraga gutegereza igihe kirekire ataragabirwa inka, cyangwa se agakoreshwa imirimo y'ikirenga, akaba yananyagwa inka ze bwite.

Kuva mu mwaka wa 1948, Umwami Mutara III Rudahigwa amaze kubona ko ubuhanu bwataye isura bwahoranye mbere y'ubukoronu, kuko bwari busigaye burimo akarengane, yatangiye gushaka uko bwavaho. Bwaciwe n'itegeko ry'umwami ryohyemuka ku itariki ya 1 Mata 1954.

#### Inyandiko zakwifashishwa

1. Nkulikiyimfura J.N. (1994): *Le gros bétail et la société rwandaise. Evolution historique des XIIIe-XIVe siècles à 1958*, Paris : L'Harmattan.
2. .Nizeyimana I. (2015) : *Ubumwe bw'Abanyarwanda mu mateka yabo. Ubukoronu n'amacakubiri mu Rwanda*. Kigali, Rwanda Printery company Ltd.

##### 3.1.3. Ni izihe ngingo z'ingenzi zigomba kwibandwaho mu gusobanura icyo jenoside ari cyo ? (Social Studies and Religious Education Ncungure, A. (2016), *Leaner's Book 1*, Fountain Publishers, pp 61-66.

Abanyamategeko, abanyamateka, abaharanira uburenganzira bwa muntu n'abashakashatsi bo mu bindi byiciro by'ubumenyi basobanura jenoside mu buryo butandukanye. Ni yo mpamvu nko mu Rwanda, itegeko rya Gacaca rivuga ko Jenoside yakorewe Abatutsi yakozwe kuva ku itariki ya 1 Ukwakira 1990 kugeza 31 Ukuboza 1994, naho abanyamateka bo bakavugaga ko yatangiye mbere ya 1990. Nubwo jenoside isobanurwa ku buryo butandukanye, hari ingingo z'ingenzi zigomba kwibandwaho mu kuyigisha. Izo ngingo ni izi zikurikira:



**Igisobanuro cya jenocide:** Mu gusobanura iri jambo «jenocide» ku rwego mpuzamahanga, hashingirwa ku masezerano y’Umuryango w’Abibumbye yo ku itariki ya 09/12/1948. Mu ngingo ya 2, ayo masezerano agira ati: *“Jenoside bivuga (...) umugambi wo kurimbura bose cyangwa igice cy’abantu bahuriye ku bwenegihugu, ubwoko, ibara ry’uruhu rwabo cyangwa se idini.”*

**Ibikorwa biranga jenocide** bivugwa mu masezerano mpuzamahanga yo gukumira no guhana icyaha cya Jenocide ni ibi bikurikira:

- Kwica abantu b’itsinda rimwe;
- Gukomeretsa bikabije imibiri cyangwa ibitekerezo by’abantu b’itsinda rimwe;
- Gushyira abantu b’itsinda rimwe mu buzima bubuza ubigendereye ugamije ko barimbuka bose cyangwa igice;
- Gushyiraho uburyo bubuza iryo tsinda kubyara;
- Kwambura iryo tsinda abana babo bagahabwa irindi ridafite aho bahuriye.

### **Amatsinda y’abantu bashobora kwibasirwa mu gihe cya jenocide**

Hashingiwe ku gisobanuro cyatanzwe n’Umuryango w’Abibumbye, u Rwanda rwashyizeho itegeko rihana icyaha cya jenocide. Iryo tegeko rigaragaza ko abantu bashobora kwibasirwa hashingiwe ku bwenegihugu, ku bwoko, ku ibara ry’uruhu cyangwa ku idini, bazira icyo bari cyo, haba mu bihe bisanzwe cyangwa mu bihe by’intambara (Itegeko Ngenga No 1/2012/OL ryo ku wa 02/05/2012).

**Umugambi wa jenocide** wo kurimbura abahigwa bose cyangwa bamwe muri bo (Ingingo ya 2 y’Itegeko N° 84/2013 ryo kuwa 11/09/2013).

**Ishyirwa mu bikorwa ry’umugambi wa jenocide:** Ishyirwa mu bikorwa rya Jenocide rikurikira umugambi wari umaze igihe utekerezwa unategurwa. Iyo habonetse imbarutso, abari ku isonga ry’uwo mugambi, bari mu nzego za Leta, bafata ikemezo cyo gutangiza ubwicanyi no gukurikirana ishyirwa mu bikorwa ryabwo nta gusubira inyuma.

**Ingengabitekerezo ya jenocide:** Mu Itegeko Nshinga rya Repubulika y’u Rwanda ryo mu 2003 ryavuguruwe mu 2015, mu ngingo yaryo ya 10, Leta y’u Rwanda yiyemeje ‘gukumira no guhana icyaha cya Jenocide, kurwanya ihakana n’ipfobya bya Jenocide no kurandura burundu ingengabitekerezo ya Jenocide n’ibyo igaragariramo byose’.

Itegeko n° 18/2008 ryo kuwa 23/07/2008, mu ngingo yaryo ya 2 risobanura ko Ingengabitekerezo ya Jenocide ari urusobe rw’ibitekerezo bigaragarira mu myitwarire, imvugo, inyandiko n’ibindi bikorwa bigamije cyangwa bihamagarira abantu kurimbura abandi hashingiwe ku bwoko, inkomoko, ubwenegihugu, akarere, ibara ry’umubiri, isura, igitsina, ururimi, idini cyangwa ibitekerezo bya poritiki, bikoze mu gihe gisanzwe cyangwa mu gihe cy’intambara.

### **Ibiranga icyaha cy’ingengabitekerezo ya jenocide**

Itegeko n° 18/2008 ryo kuwa 23/07/2008, mu ngingo yaryo ya 3 rivuga ko icyaha cy’ingengabitekerezo ya jenocide kigaragarira mu myifatire irangwa n’ibimenyetso bigamije kwambura ubumuntu umuntu umwe cyangwa itsinda ry’abantu bafite icyo bahuriyeho nko mu buryo bukurikira:

1° gutoteza, gutera ubwoba, gutesha agaciro mu mvugo, mu nyandiko cyangwa mu bikorwa bisebanya, birangwamo ubugome cyangwa byenyegeza urwango;

2° gushyira mu kato, gushinyagurira, kwigamba, kwandagaza, guharabika, gutesha isura, kuyobya uburari hagamijwe gupfobya jenocide yabaye, guteranya abantu, kwihimura, kwangiza ubuhamya cyangwa ibimenyetso bya jenocide yabaye;



3°kwica, gutegura umugambi wo kwica cyangwa kugerageza kwica undi bishingiye ku ngengabitekerezo ya Jenoside.

**Guhakana no gupfobya Jenoside:** Itegeko Ngenga No 1/2012/OL risobanura ko upfobya cyangwa uhakana Jenoside yakorewe Abatutsi ari umuntu wese ugaragaje mu ruhamu, haba mu mvugo, mu nyandiko, mu mashusho cyangwa ubundi buryo ubwo ari bwo bwose, ko atemera Jenoside yakorewe Abatutsi, ugerageza gusobanura cyangwa kwemeza ko yari ifite ishingiro, uhishira cyangwa uwonona ibimenyetso byayo.

#### **Ibindi byaha bijyanye n'ipfobya rya Jenoside ni ibi bikurikira:**

- Kwiba imibiri y'abazize Jenoside yakorewe Abatutsi, cyangwa kwangiza ibimenyetso biri mu rwibutso rw'abazize Jenoside yakorewe Abatutsi;
- Kwangiza imibiri y'abazize Jenoside yakorewe Abatutsi
- Gusenya inzibutso cyangwa amarimbi y'abazize Jenoside yakorewe Abatutsi.

#### **Uburyo bwakoreshwa mu kwigisha**

Abanyeshuri bashakira kuri murandasi cyangwa mu bitabo Itegeko Nshinga n'andi mategeko arebana na Jenoside n'ingengabitekerezo yayo, hanyuma bagashakamo ingingo z'ingenzi zisobanura Jenoside. Bakore inyandiko ngufi isobanura ibitekerezo by'ingenzi bakuyemo.

#### **Inyandiko zakwifashishwa**

Itegeko Nshinga rya Repubulika y'u Rwanda ryo mu 2003 ryavuguruwe mu 2015

Itegeko n°18/2008 ryo ku wa 23/07/2008 rihana icyaha cy'ingengabitekerezo ya Jenoside Itegeko n° 84/2013 ryo ku wa 11/09/2013 ryerekeye icyaha cy'ingengabitekerezo ya Jenoside n'ibindi byaha bifitanye isano na yo.

National Commission for the Fight against Genocide. (2014). *Rwanda 1994-2012: 18 years after the Genocide perpetrated against Tutsi. Testimonies and Reflections*. Kigali

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Moerland, R. (2016). *The Killing of Death: Denying the Genocide Against the Tutsi*. Cambridge: Intersentia

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## 3.2. UMWAKA WA KABIRI (S2)

### 3.2.1. Ni izihe ngaruka ubukoronu bw'Ababirigi bwagize ku nzego z'ubwami mu Rwanda?

Ababirigi bamaze gusimbura Abadage, bahinduye inzego z'ubwami.

Zimwe mu ngero zatangwa ni izi zikurikira:

1. **Kwambura umwami ububasha:** Umwami Yuhi V Musinga bamubujije kongera gushyiraho abatware atabajije Rezida, kandi Ababirigi ni bo bari bafite ububasha ku batware kuko batari bagitegekwa n'Umwami.
2. **Gukuraho ubwiru:** Abakoronu batesheje agaciro Ubwami ubwo bavanagaho urwego rw'Abiru. Abiru bari abanyamabanga n'abajanama b'umwami. Bimwe mu byo bari bashinzwe ni ugukora imihango igamije imibereho myiza y'igihugu.
3. **Kwambura umwami ububasha bwo guca imanza:** ububasha bw'Umwami wari umucamanza mukuru, ufite ububasha bwo kwica agakiza, bwavuyeho, asigarana ububasha bwo guca imanza z'ubujurire ari hamwe n'uhagarariye ubutegetsi bw'abakoronu. Umubare w'abatware bari bafite ububasha bwo gukemura amakimbarane no guhana ibyaha mu duce bayoboraga waragabanyijwe.
4. **Kwambura Umwami ububasha bwo kuba umuhuza w'Imana n'Abanyarwanda.** Mu bijyanye n'imyemerere, Abanyarwanda bafataga Umwami nk'ubahagarariye imbere y'Imana, akavugana na yo. Abanyarwanda kandi bamubonaga nk'aho ari isoko y'ubuzima n'uburumbuke. Ababirigi bategetse Umwami Yuhi V Musinga kwemera ko umuntu afite uburenganzira bwo guhitamo idini ashaka. Kuva ubwo, rubanda rwatangiyeye kumubona nk'umuntu usanzwe, aho kumubonamo ububasha bukomoka ku Mana.
5. **Gukuraho inzego z'imiyoborere abakoronu basanzeho:** Ababirigi bakuyeho inzego eshatu z'ubuyobozi zari zigizwe n'Umutware w'Ingabo, uw'Umukenke n'uw'Ubutaka, bazisimbuza inzego nshya zayoborwaga na shefu na sushefu.

#### Uburyo bwakoreshwa mu kwigisha

Gusesengura mu matsinda inyandiko zerekeye ubutegetsi mu gihe cy'Ababirigi. Kungurana ibitekerezo no kujya impaka kuri izo nyandiko.

#### Inyandiko zakwifashishwa:

Byanafashe, D. & Rutayisire, P. (Eds) (2011). *History of Rwanda from the beginning to the end of 20<sup>th</sup> Century*. Butare: NUR-NURC. Available at [http://www.nurc.gov.rw/index.php?id=70&no\\_cache=1&tx\\_drblob\\_pi1%5BdownloadUid%5D=86](http://www.nurc.gov.rw/index.php?id=70&no_cache=1&tx_drblob_pi1%5BdownloadUid%5D=86)

Rumiya J. (1992). *Le Rwanda sous le régime du mandat belge (1916-1931)*. Paris: L'Harmattan.

### 3.2.2 Ese hari ibyiza ubukoronu bwagezeho?

Ubukoronu ni umurongo wa politiki n'ibikorwa by'igihugu gikomeye bigamije kwigarurira ibihugu kirusha imbaraga mu rwego rw'ubukungu, umuco na poritiki. Kubera iyo mpamvu, nta wavuga ko ari bwiza. icyakora hari ibintu by'ingirakamaro byakozwe n'abakoronu mu buzima, uburezi, ubuhinzi, ibikorwaremezo n'ibindi byateje imbere imibereho myiza n'ubukungu bw'Abanyarwanda.





U Rwanda rwatangiye kubana n'amahanga, ariko inyungu z'abakoroni ni zo zashyirwaga imbere. Bimwe mu byagezweho byakozwe ku gitutu cy'Umuryango w'Abibumbye mu gihe u Rwanda rwari Indagizo y'Ababirigi.

### **Uburyo bwakoreshwa mu kwigisha**

Gutara amakuru mu gace batuyemo ku bikorwa byakozwe mu gihe cy'ubutegetsu bw'Ababirigi no kuganira ku byo bagezeho mu isomo rikurikiraho.

Gushakisha kuri murandasi cyangwa mu masomero inyandiko zivuga ibikorwa by'Ababirigi mu Rwanda

### **Inyandiko zakwifashishwa:**

Byanafashe, D. & Rutayisire, P. (2011). *History of Rwanda from the beginning to the end of 20<sup>th</sup> Century*. Butare: NUR-NURC. Available at [http://www.nurc.gov.rw/index.php?id=70&no\\_cache=1&tx\\_drblob\\_pi1%5BdownloadUid%5D=86](http://www.nurc.gov.rw/index.php?id=70&no_cache=1&tx_drblob_pi1%5BdownloadUid%5D=86)

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Paternostre de la Mairie, B. (1972). *Le Rwanda : son effort de developpemen, antécédents historiques et conquêtes de la révolution rwandaise*. Bruxelles-Kigali : De Boeck.

Reyntjens, F. (1985). *Pouvoir et droit au Rwanda. Droit public et évolution politique, 1916-1973*, Tervuren : MRAC.

### **3.2.3 Inzego z'ubutegetsu bw'Abakoroni zari zitandukaniye he n'iziriho ubu (ubunini n'umubare)?**

Biragoye kugereranya ibyo bihe byombi kubera ko abashyizeho izo nzego bari bafite imitekerereze itandukanye. Mu gihe cy'ubukoroni igihugu cyari kigabanyijemo *teritwari*, *sheferi* na *susheferi*. Muri iki gihe (2018), igihugu kigabanyijemo intara, uturere, imirenge, utugari n'imidugudu. *Sheferi* yendaga kungana n'Akarere k'ubu. Mu mpera z'ubukoroni, u Rwanda rwari rugizwe na *teritwari* 10, *sheferi* 45, *susheferi* 543. Muri iki gihe, u Rwanda rufite intara 4 n'umugi wa Kigali, uturere 30, imirenge 416, utugari 2.148, imidugudu 14.837.

### **Uburyo bwakoreshwa mu kwigisha**

Abanyeshuri bage mu matsinda, bifashishe amakarita, bagereranye ibyo bihe byombi.

### **3.2.4 Kuki Mbonyumutwa yakubiswe ?**

Ikubitwa rya Mbonyumutwa ryabaye mu gihe mu gihugu hari umwuka w'ubushyamirane hagati y'amashyamba ya poritiki. Abayobozi b'amashyamba atandukanye bari bamaze iminsi bahohoterwa. Mbonyumutwa yakubiswe na bamwe mu barwanashyamba ba UNAR ku itariki ya 1 Ugushyamba 1959 kubera ko yari umwe mu barwanashyamba bakomeye b'ishyamba rya PARMEHUTU ryanengaga ubwami.



### Inyandiko zakwifashishwa

Hubert, J.R. (1965). *La Toussaint rwandaise et sa répression*. Bruxelles : Académie royale des Sciences d'Outremere

Mugesera, A. (2004). *Imibereho y'abatutsi kuri Repubuliki ya mbere n'iya kabiri 1959-1990*. Kigali: Les Editions Rwandaises.

### Uburyo bwakwifashishwa mu kwigisha

Umwarimu yashaka inyandiko zivuga uko ibintu byari byifashe muri poritiki mu mwaka wa 1959, abanyeshuri bakaziganiraho mu matsinda, bakagaragaza ibyaranze icyo gihe.

### 3.2.5. Ni izihe ngaruka za «Revorisiyo yo mu 1959» ?

« Revorisiyo yo mu 1959 » yagize ingaruka muri poritiki, mu mibereho y'abaturage no mu bukungu.

#### Ingaruka muri Poritiki

- Repubulika yasimbuye ubwami;
- Hashyizweho inzego nshya z'ubutegetsi n'abayobozi bashya;
- Haje ingengabitekerezo nshya ishingiye ku macukubiri, urwango no guheza;
- Hatangiye imvururu zishingiye kuri poritiki;
- Umuco wo kudahana wahawe intebe.

#### Ingaruka mu mibereho y'abaturage

- Abaturage bakuwe mu byabo;
- Abanyarwanda bahungiyeye mu bihugu bitandukanye;
- Urwikekwe mu banyarwanda rwariyongereye;
- Abantu barishwe;
- Abanyarwanda barushijeho kwiyumva mu moko.

#### Ingaruka mu rwego rw'ubukungu

- Imitungo y'abantu yarangijwe;
- Ubukene bwariyongereye;
- Umuco wo gutegereza inkunga y'amahanga warimakajwe.

### Uburyo bwakoreshwa mu kwigisha

Umwarimu yashaka inyandiko zivuga kuri « revorisiyo yo mu 1959 » abanyeshuri bakaziganiraho mu matsinda, bakagaragaza ingaruka z'iyi « revorisiyo».

### Inyandiko zakwifashishwa

Byanafashe, D & Rutayisire, P. (2011). *History of Rwanda from the beginning to the end of 20<sup>th</sup> Century*. Butare: NUR-NURC. Available at [http://www.nurc.gov.rw/index.php?id=70&no\\_cache=1&tx\\_drblob\\_pi1%5BdownloadUid%5D=86](http://www.nurc.gov.rw/index.php?id=70&no_cache=1&tx_drblob_pi1%5BdownloadUid%5D=86).

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Lemarchand, R. (1970). *Rwanda and Burundi*. London: Pall Mall.

### 3.2.6. Ese urupfu rwa Habyarimana ni rwo rwabaye intandaro ya Jenoside yakorewe Abatutsi?

Urupfu rwa Habyarimana si rwo rwabaye intandaro ya Jenoside yakorewe Abatutsi, kuko na mbere y'urupfu rwe Abatutsi baricwaga mu bice bitandukanye by'Igihugu nka Kibirira (1991), Bigogwe (1991), Murambi (1991), Bugesera (1992), Kibuye (1993) n'ahandi.

#### Inyandiko zakwifashishwa

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Bizimana, J.D. (2014). *Inzira ya Jenoside yakorewe Abatutsi mu Rwanda*. Kigali

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Morel, J. (2011). *La France au cœur du Génocide des Tutsi*. Esprit Frappeur

Kimonyo, J.P. (2015). *Rwanda's Popular Genocide : A Perfect Storm*. Colorado: Lynne Rienner Publishers.

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## 3.3. UMWAKA WA GATATU (S3) W'AMASHURI YISUMBUYE

### 3.3.1 Ikibazo cy'Abakiga n'Abanyenduga cyaje gite?

Dushingiye ku miterere y'u Rwanda, Urukiga bivuga akarere k'imisozi miremire naho Nduga ikaba akarere k'imisozi migufi kari mu Rwanda rwo hagati.

Mu gihe cy'ubukoronni bw'Ababirigi hashyizweho uturere tw'ubutegetsu tw'Urukiga (ahahoze ari muri Perefegitura ya Byumba ubu ni mu Ntara y'Amajyaruguru) na Nduga (ahahoze ari muri Perefegitura ya Gitarama, ubu ni mu ntara y'Amajyepfo).

Abayoboye u Rwanda muri Repubulika ya mbere n'iya kabiri bakoresheje ayo mazina mu kuvangura uturere. Izina "Abakiga" ryahawe abakomokaga mu majyaruguru y'Igihugu (ahahoze ari perefegitura ya Gisenyi na Ruhengeri) naho "Abanyenduga" rihabwa abakomokaga mu magepfo.

#### Uburyo bwakoreshwa mu kwigisha

- Umwarimu yatumira inararibonye zikaganiriza abanyeshuri
- Umwarimu asome ibitabo bivuga ku ivangura ry'uturere mu Rwanda, agasobanurira abanyeshuri

#### Ese hari ibyiza bya jenoside?

Nta byiza bya jenoside kuko iba igamije kurimbura abantu, kandi nta cyaruta ubuzima



## 4. ICYICIRO CYA KABIRI CY'AMASHURI YISUMBUYE: AMATEKA

### 4.1. UMWAKA WA KANE (S4) W'AMASHURI YISUMBUYE

#### 4.1.1. Ni izihe ngaruka amavugurura yakozwe n'Ababirigi yagize ku muco w'Abanyarwanda?

Amwe mu mavugurura yakozwe n'Ababirigi yatumye bimwe mu bigize umuco nyarwanda bitakara, ibindi biribagirana. Urugerero ni nk'itorero, umuganura, ubwiru, imyemerere gakondo, kirazira, ...

##### Uburyo bwakoreshwa mu kwigisha

Kubwira abanyeshuri gushakashaka mu bitabo ku bijyanye n'umuco gakondo.

Gusesengura ibyo bagezeho, hanyuma babiganireho mu matsinda.

Umwarimu yashimangira ko ayo mavugurura yaciye umuco gakondo kandi ko Leta ifite gahunda yo kubakira kuri bimwe mu byahozeho (*itorero, gacaca, umuganda, ubudehe*) kugira ngo ikemure ibibazo Abanyarwanda bahura na byo muri iki gihe.

##### Inyandiko zakwifashishwa

Byanafashe, D & Rutayisire, P. (Eds) (2011). *History of Rwanda from the beginning to the end of 20th Century*. Butare: NUR-NURC.

Nizeyimana, I. (2015). *Ubumwe bw'Abanyarwanda mu mateka yabo: ubukoronu n'amacakubiri*. Rwanda Printery Company Ltd

#### 4.1.2. Ni izihe ngaruka amavugurura yakozwe y'Ababirigi yagize ku mibanire y'Abanyarwanda?

Abanyarwanda bari mu buyobozi ntibitirirwaga ubwoko, nubwo harimo Abahutu, Abatutsi n'Abatwa. Guhabwa inshingano z'ubuyobozi mu Rwanda rwo hambere ntibyashingiraga ku kuba uri umuhutu, umututsi cyangwa umutwa. Byashingiraga cyanecyane ku bushobozi umuntu yabaga afite n'ubushake bw'umwami n'ibyegera bye. Mu gihe cy'ivugurura ry'Ababirigi, abayoboraga bagombaga kuva mu miryango izwi y'Abatutsi. Abatutsi bo mu miryango iciritse, Abahutu n'Abatwa bigijweyo, ibyo birakomeza kugeza mu 1959. Ibyo byagize ingaruka ku mibanire y'Abanyarwanda kuko Ababirigi bayoboraga bifashishije igice kimwe cy'abenegihugu. Iyo ni yo nkomoko y'amacakubiri yaranze imitegekere y'u Rwanda mu gihe cy'abakoronu n'abaruyoboye muri Repubulika ya mbere n'iya kabiri.

##### Uburyo bwakoreshwa mu kwigisha

Umwarimu yashakira inyandiko zerekana ibibazo by'amacakubiri mu gihe cy'ubukoronu.

Abanyeshuri bakabiganiraho mu matsinda, buri tsinda rikagaragaza icyo ryagezeho.

Umwarimu akagaruka ku ngingo z'ingenzi zaganiriweho



### **Inyandiko zakwifashishwa**

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Sebasoni, M., S. (2000). *Les origines du Rwanda*. Paris, Montréal: L'Harmattan.

#### **4.1.3. Ese Byari ngombwa ko u Rwanda rukoronizwa?**

Oya. Ntibyari ngombwa ko u Rwanda rukoronizwa kuko Abanyarwanda bari bashoboye kwiyobora ubwabo bakanikemurira ibibazo byo mu rwego rw'imibanire, imiyoborere n'ubukungu. Urugero ni uko hari n'ibindi bihugu bitakoronijwe kandi byateye imbere. Impamvu z'ingenzi zateye ubukoroni zari zishingiye ku nyungu z'abakoroni aho kuba iz'ibihugu byakoronijwe.

#### **4.1.4. Ese ibyabaye mu Rwanda muri 1959 byari imvururu cyangwa impinduramatwara?**

Ibyabaye mu Rwanda hagati ya 1959-1962 biracyari mu mitwe y'Abanyarwanda benshi kandi ntibivugwaho rumwe. Bamwe babona ko byabaye intandaro yo kwibohora kw'Abahutu bari barakandamijwe n'Abatutsi, bakemeza ko habaye impinduramatwara igamije imibereho myiza y'abaturage. Uko ni ko abategetsibo muri Repubulika ya mbere n'ya kabiri babibonaga, bakabyemeza mu nyandiko zinyuranye. Abandi bo babyita imvururu kuko ari ibihe byaranzwe n'umubabaro, akarengane, kubura amajyo, ivangura rishingiye ku moko n'ubwicanyi. Iyo myumvire itandukanye n'ubu iracyariho. Igaragara mu nyandiko, mu mbwirwaruhame no mu biganiro by'abaturage basanzwe. Ndetse no mu bashakashatsi, izo mpande zombi zirigaragaza. Uretse izi mpaka, hari ibibazo umuntu yakwibaza: Ni nde wabitangije? Yari agamije iki? Ni nde byagiriye akamaro? Nubwo ubushakashatsi kuri ibi bibazo bugikomeza, ikizwi ni uko ibyabaye bitagiriye akamaro Abanyarwanda bose muri rusange.

### **Uburyo bwakoreshwa mu kwigisha**

Abanyeshuri bazasoma ibitabo, batange ibitekerezeho kuri ibi bibazo babifashijwemo n'umwarimu.

### **Inyandiko zakwifashishwa**

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Vidal C. (1991). *Sociologie des passions*. Paris: Karthala.

#### **4.1.5. Ese Abanyarwanda barwaniriye ubwigenge cyangwa barabuhawe ?**

Abanyarwanda ntibafashe intwari ngo barwanirire ubwigenge, ariko barabuharanye binyuze mu mashyamba ya poritiki.



#### 4.1.6. Kuki hari jenocide zemejwe n'Umuryango w'Abibumbye izindi ntizemezwe?

Umuryango w'Abibumbye wemeje jenocide eshatu : iyakorewe Abayahudi (1939-1945), iyakorewe Abanyabosiniya (1995) n'iyakorewe Abatutsi (1994). Kugira ngo Umuryango w'Abibumbye wemeze ko ubwicanyi runaka ari jenocide, bikurikiranwa kandi bikemezwa n'Akanama k'Umuryango w'Abibumbye gashinzwe umutekano ku isi. Ako kanama kagendera ku Masezerano mpuzamahanga yo mu 1948 yo guhana no gukumira icyaha cya jenocide. Ariko igihugu gishobora gufata ubwicanyi bwakorewe ahantu runaka nk'aho ari jenocide nubwo Umuryango w'Abibumbye waba utarabyemeza.

#### Uburyo bwakoreshwa mu kwigisha

Abanyeshuri basome inyandiko zivuga kuri jenocide zemejwe n'Umuryango w'Abibumbye, bungurane ibitekerezo ku byo bagezeho.

Umwarimu asobanurire abanyeshuri ko abantu bakunze gukoresha ijambo 'jenocide' mu buryo butari bwo bashaka kumvikanisha ikibazo cyabo.

#### Inyandiko zakwifashishwa

Gasabo, J.D; Simon, J.D & Ensign, M.M (Eds.). (2015). *Confronting genocide in Rwanda: Dehumanization, denial, and strategies for prevention*. Bogota: Apidama Ediciones Ltd.

National Commission for the Fight against Genocide. (2014). *Rwanda 1994-2012: 18 years after the Genocide perpetrated against Tutsi. Testimonies and Reflections*. Kigali

### 4.2. UMWAKA WA GATANU (S5) W'AMASHURI YISUMBUYE : AMATEKA

#### 4.2.1. Ababirigi baba baragize uruhare mu byagezweho n'ibitaragezweho na Repubulika ya mbere mu Rwanda?

Yego. Bararugize kuko bari mu nzego zitandukanye za Leta zifataga ibyemezo, zikanashyira mu bikorwa gahunda za Leta. Barimo abaterankunga, abajyanama, inzobere, abajyanama mu bya gisirikare, ...

#### Inyandiko zakwifashishwa

Byanafashe, D & Rutayisire, P. (2011). *History of Rwanda from the beginning to the end of 20<sup>th</sup> Century*. Butare: NUR-NURC.

Kagame, A. (1972-1975). *Un abrégé de l'histoire du Rwanda*. Butare: Éditions Universitaires du Rwanda.

Lefèvre, P. (2006). *Les militaires belges et le Rwanda: 1916-2006*. Bruxelles: Racines

Uvin, P. (1999). *L'aide complice ? Coopération internationale et violence au Rwanda*. Paris : L'Harmattan.

#### 4.2.2. Kuki bavuga « Jenocide yakorewe Abatutsi » kandi hari n'Abahutu bapfuye ?

Yitwa jenocide yakorewe Abatutsi kuko ari bo bahigwaga mu gihe Abahutu batahigwaga. Umwarimu yasobanurira abanyeshuri kurushaho ashingiye ku gisobanuro cya jenocide.



### 4.2.3. Kuki inyito ya Jenocide yagiye ihinduka mu Rwanda?

Ijambo « jenocide » ryari rishya mu mateka no mu rurimi rw’Ikinyarwanda ku buryo bitari byoroshye kubona inyito ikwiranye n’ubwicanyi bwabaye mu Rwanda. Bwabanje kwitwa « *Itsembabwoko n’itsembatsemba* », buza kwitwa « *Jenoside nyarwanda* » kugeza ubwo bwiswe *Jenoside yakorewe Abatutsi*. Ubushakashatsi bwagiye bukorwa bwagaragaje ko iryo zina rya nyuma ari ryo rikwiriyeye.

### 4.2.4. Ese urupfu rwa Habyarimana rwaba ari rwo rwatumye Jenocide yakorewe Abatutsi iba?

Urupfu rwa Habyarimana si rwo ntandaro ya jenocide yakorewe Abatutsi kuko na mbere y’uko apfa ubwicanyi bwari bwatangiyeye mu turere tumwe na tumwe nka Kibirira (1991), Bigogwe (1991), Murambi (1991), Bugesera (1992), Kibuye (1993) n’ahandi. Urupfu rwa Habyarimana rwabaye urwitwazo rwo gukora jenocide. (Reba 2.5.6)

### 4.2.5. Ni iyihe miyoboro ikoreshwa n’abapfobya cyangwa abahakana Jenocide yakorewe Abatutsi ?

Abahakana n’abapfobya Jenocide yakorewe Abatutsi bakoresha ibitangazamakuru binyuranye, ibiganiro, amaraporo y’imiryango itabogamiye kuri Leta n’imiryango mpuzamahanga, inyandiko, ibitabo, ibiganiro mbwirwaruhame, indirimbo n’ibindi.

#### Inyandiko zakwifashishwa:

Law N° 84/2013 of 11/09/2013 on the Crime of Genocide Ideology and Other Related Offences, pp. 32-44. Available at

[http://www.moh.gov.rw/fileadmin/templates/HLaws/Law\\_RFMA.pdf](http://www.moh.gov.rw/fileadmin/templates/HLaws/Law_RFMA.pdf)

Bizimana, J.D. (2004). *Inzira ya Jenocide yakorewe Abatutsi mu Rwanda*. Kigali: Imprimu Ltd.

Gasanabo, J.D; Simon, D. J & Ensign, M.M (Eds.). (2014). *Confronting genocide in Rwanda: Dehumanization, denial, and strategies for prevention*. Bogota: Apidama Ediciones Ltd.

Hinton, A.L. & O’Neill K.L. (2009). *Genocide: Truth, Memory, and Representation*, Durhan and London: Duke University Press.

Mugesera, A. (2004). *Imibereho y’abatutsi kuri Repubuliki ya mbere n’iya kabiri 1959-1990*. Kigali: Les Editions Rwandaises.

Mugesera, A. (2015). *The persecution of Tutsi (1959-1990)*, Kigali, 2<sup>nd</sup> edition.

## 4.3. UMWAKA WA GATANDATU (S6) W’AMASHURI YISUMBUYE: AMATEKA

### 4.3.1. Ese Abatutsi ni bo Banyarwanda bonyine bari mu buhungiro?

Oya. Hari abavuga ko Abatutsi ari bo bonyine bari barahunze. Abanyarwanda bari mu buhungiro barimo amoko yose kuko bari barahunze ku mpamvu zitandukanye.

#### Inyandiko zakwifashishwa

Byanafashe, D & Rutayisire, P. (2011). *History of Rwanda from the beginning to the end of 20<sup>th</sup> Century*. NUR-NURC, 2011.

Kagame, A. (1972-1975). *Un abrégé de l’histoire du Rwanda*. Butare : Éditions universitaires du Rwanda.

Kanyamachumbi, P. (1995). *Société, culture et pouvoir politique en Afrique interlacustre. Hutu et Tutsi de l’ancien Rwanda*. Kinshasa: Select



### 4.3.2. Ese intambara yo kwibohora (1990-1994) ni yo yateje jenoside yakorewe Abatutsi ?

Oya. Intambara zose ntizitera jenoside, ariko intambara ishobora kuba urwitwazo rwo gukora jenoside. Intambara yo kwibohora yabaye mu Rwanda mu 1990-1994 ntabwo yari kuba impamvu yo gukora jenoside, kuko na mbere hose Abatutsi bicwaga kandi nta ntambara ihari.

#### Inyandiko zakwifashishwa

Mugesera, A. (2004). *Imibereho y'abatutsi kuri Repubuliki ya mbere n'iya kabiri 1959-1990*, Kigali : Les Editions Rwandaises

Mugesera, A. (2015). *The persecution of Tutsi (1959-1990)*. Kigali, 2<sup>nd</sup> edition.

Ternon, Y. (2007). *Guerres et Génocide au XXe Siècle: Architecture de la violence de masse*, Paris, Odile Jacob

Straus, S. (2006). *The Order of Genocide: Race, Power and War in Rwanda*. New York: Cornell University Press

### 4.3.3. Jenoside yakorewe Abatutsi mu 1994 yatangiye ryari irangira ryari?

Ku itariki ya 6 Mata 1994, indege yari itwaye Perezida w'u Rwanda Habyarimana Juvénal na Perezida w'u Burundi Ntaryamira Cyprien yarahanuwe. Nyuma y'igihe gito, za bariyeri zashyizwe mu bice bimwe na bimwe by'igihugu, cyanecyane mu Mujyi wa Kigali, abantu batangira kwicwa. Itariki ya 7 Mata 1994 ari na ho kwibuka bitangira, ifatwa nk'itangira rya Jenoside yakorewe Abatutsi.

Ku birebana n'igihe jenoside yarangiye, itariki yemejwe na Leta ni iya 4 Nyakanga 1994. Ariko umwarimu agomba kumenya neza ko itariki 31 Ukuboza 1994 ari yo tariki ivugwa n'Itegeko Ngenga N° 10/2007 ryo ku wa 01/03/2007 rihindura kandi ryuzuzwa Itegeko Ngenga No 16/2004 ryo ku wa 19/6/2004 rigena imiterere, ububasha n'imikorere by'Inkiko Gacaca zishinzwe gukurikirana no gucira imanza abakoze ibyaha bya Jenoside n'ibindi byaha byibasiye inyokomuntu byakozwe hagati y'itariki ya 1 Ukwakira 1990 n'iya 31 Ukuboza 1994 nk'uko ryahinduwe kandi ryujijwe kugeza ubu.

#### Inyandiko zakwifashishwa

Itegeko Ngenga N° 10/2007 ryo ku wa 01/03/2007 [http://primature.gov.rw/fileadmin/user\\_upload/documents/Official%20Gazettes/2007%20Official%20Gazettes/Official\\_Gazette\\_no\\_05\\_of\\_01.03.2007.pdf](http://primature.gov.rw/fileadmin/user_upload/documents/Official%20Gazettes/2007%20Official%20Gazettes/Official_Gazette_no_05_of_01.03.2007.pdf)

Bizimana, J.D. (2014). *Inzira ya Jenoside yakorewe Abatutsi mu Rwanda*. Kigali: Imprimu Ltd.

Byanafashe, D. & P. Rutayisire (Eds). (2011). *History of Rwanda from the beginning to the end of 20<sup>th</sup> Century*. Butare: NUR-NURC.

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Hinton, A.L. & O'Neill K.L. (2009). *Genocide: Truth, Memory, and Representation*, Durhan and London: Duke University Press.

Mugesera, A. (2004). *Imibereho y'abatutsi kuri Repubulika ya mbere n'iya kabiri 1959-1990*, Kigali: Les Editions Rwandaises.

Mugesera, A. (2015). *The persecution of Tutsi (1959-1990)*. Kigali, 2<sup>nd</sup> edition.





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# THE TEACHING OF THE HISTORY OF RWANDA IN SCHOOLS

## 1.0. Introduction

The importance accorded to history teaching in curricula differs from country to country. Nevertheless, whatever the case may be, no other subject teaches so well as history the diversity and complementarity of humankind. In teaching the history of Rwanda, however, teachers are ill prepared to train the learners and build the latter is capacity for making such judgements. This document therefore attempts to shed light on some of the issues arising while teaching the history of Rwanda.

## 1.1. Definition of History

History is a study of change and development in society over time and space. Through the interrogation of the past, the study of history enables us to understand and evaluate how past human action affects the present and influences the future.

## 1.2. Purpose and scope of history and history teaching

History is a field of study that encompasses the totality of human experience and is a distinctive and well-established discipline with its own methods and discourses and production of informed knowledge. Learners who study History use the insights and skills of historians. They analyze sources and evidence. They study different interpretations and divergent opinions about society in a rigorous and critical manner. This process is enriched by the application of historical analysis. In other words, school history has an important role to play in the development of learners' understanding of their political, cultural and social contexts, and responsibilities. It equips them with competences which allow them to make connections with the past and take important decisions for their today's and future's lives. School history is one of the subjects that deals with issues of national identity and human activities.

## 1.3. Learning Outcomes

- **Enquiry skills:** The learner should be able to acquire and apply historical enquiry skills.
- **Historical concepts:** The learner is able to evaluate and use historical concepts in order to analyze change over time.
- **Knowledge construction and communication:** The learner should be able to construct and communicate historical knowledge and understanding.
- **Heritage:** The learner should be able to engage critically with issues around heritage.
- **ICT:** The learner should be able to use Information and Communication Technologies to locate sources, assess sources and communicate historical information.



## 1.4. Challenges in teaching the history of Rwanda

### Units on the History of Rwanda in the Curriculum

No	LEVEL	UNIT	TOPIC
1	P4 SST&RE	10	Traditional Rwanda
2	P5 SST&RE	10	Colonial Rwanda
3	P6 SST&RE	11	Postcolonial Rwanda
4	P6 SST&RE	12	The 1994 Genocide against the Tutsi
5	S1 H&C	3	Origins, organization and expansion of Rwanda
6	S1 H&C	4	Civilization of pre-colonial Rwanda
7	S1 H&C	5	Genocide and its features
8	S2 H&C	2	German and Belgian colonization
9	S2 H&C	3	Causes and course of the 1994 Genocide against the Tutsi
10	S3 H&C	1	Independent Rwanda
11	S3 H&C	2	Consequences of the 1994 Genocide against the Tutsi
12	S4 History	1	History of Rwanda
13	S4 History	2	Comparison of Genocides
14	S5 History	1	The First and Second Republics of Rwanda
15	S5 History	2	Genocide denial and genocide ideology in Rwanda and abroad
16	S6 History	1	Post-colonial Rwanda
17	S6 History	2	Prevention of Genocide
18	S6 GSCS	1	Genocide

**SST&RE:** Social Studies and Religious Education

**H&C:** History and Citizenship

**GSCS:** General Studies and Communication Skills

There has been critical concern that some history units on the history of Rwanda, especially on the genocide against the Tutsi, are not being taught well, or not even taught at all due to a range of reasons. Some of the reasons behind this unfortunate practice include, among others:

- The nature of the content
- Lack of conviction on what is to be taught
- Little knowledge about the content



- Limited experience in teaching sensitive topics
- Some teachers who are not specialized in history are given history lessons just to increase their workload.

When teaching the history of Rwanda, especially the genocide, teachers and learners often display fear, passivity, fatalism, and pessimism. Teaching history helps students become responsible citizens. History should be taught in a way that inspires young people to believe in their own ability to effect positive changes in society and contribute to a more peaceful and better Rwanda.

This document provides some pieces of advice for history teachers to alleviate the problem. It deals with pedagogical approaches, which can be used to teach the history of Rwanda and the Genocide.

Secondly, the challenging questions often raised by learners or teachers themselves are highlighted with specific guidance on the content, teaching strategies and references. The guidance which is underlined in this document is not compulsory. However, it can guide history teachers when they face such problems in the history class.

## 1.5. Teacher Guidance

Rwanda's history and its dark past about the 1994 Genocide against the Tutsi should be clearly explained to the learners to prevent them from falling in the pitfall of denying the Genocide or ending up in total ignorance of what happened. We need to teach the young people about the History of Rwanda so that they can understand how different regimes in Rwanda divided Rwandans and ended up committing genocide against one section of the population that had been clearly identified over the years.

### 1.5.1. Pedagogical Approaches

The way teachers teach - is critically important to reform efforts. Approaches that emphasize students' critical thinking skills and expose them to multiple historical narratives and sources can reinforce democratic and peaceful tendencies.

### 1.5.2. The role of the Teacher

The teacher has a substantial role in teaching the History of Rwanda and more specifically the Genocide against the Tutsi. He/she is not only in charge of transmitting historical knowledge but also helps learners develop judgmental and critical thinking skills as well as acquire values. In this regard, the content knowledge will help him/her to explain the course of the history of Rwanda in order to explain the relationship between events. Teachers with limited knowledge may misrepresent the subject matter, fail to recognize learners' misconceptions, resort to transmission teaching, restrict student participation, and fail to use historical knowledge to foster critical thinking, effective communication and values clarification. However, the content knowledge coupled with adequate pedagogy can help the history teacher to accommodate students' personal knowledge and experiences.

The history teacher has to know the procedures historians use when justifying or challenging historical claims and determining their significance. Teachers are expected to not only challenge learners' claims but also help them acquire inquiry skills so that they can make judgments about evidence to be used.

As a post-Genocide society, the context the history of Rwanda is taught in has to be given special consideration. This means that learners keep learning history even beyond the classroom. The community has its own perception of history, there are local, and national policies related to history. In this context, the learner has a range of sources of information including families, the internet



and other written documents. A series of conflicting versions of the history of Rwanda compete for attention. As people write to meet personal and collective needs, learners face a tension between these contradicting versions of the past within their communities and ‘official versions’. Therefore, the history teacher is advised to be aware of the context he/she is operating in and to build on the learner’s prior knowledge while teaching.

In the same perspective, the history teacher has to take into account the learners’ socio-cultural backgrounds and be aware of current research into how young people think and learn about the past. For that reason, history teachers are advised stay up to date so that they do not use old theories or any other irrelevant information. History teachers are advised to read regularly national and international media and academic papers; and participate in the lectures offered during the commemoration week, etc.

Participation in continuous professional development will equip teachers with skills, values and teaching methods related to the teaching of history. Personal initiatives are also required for instance visiting libraries or networking in view of sharing information. These best practices can help the history teacher to know how his/her peers are coping with the challenges faced in their daily activities and how to overcome them. In the same line, teachers can collaborate with local/international institutions with good reputation in teaching the history of Rwanda.

### 1.5.3. Teaching Approaches

Some aspects of the history of Rwanda are controversial. Some scholars consider controversy as a disagreement between individuals or groups of people, societies or even neighboring countries about ideas, theories, and conclusions. The attempt to resolve the disagreement can result into anger, emotions or bias. Teaching these controversies can help learners not only increase their knowledge but also gain critical skills and values. By discussing these issues, learners can be trained to listen to one another, to look for evidence for their arguments and thus become tolerant. In this regard, some approaches are needed in order to avoid classroom polarization/divisions.

The teacher has to be aware that historical evidence can put an end to a controversy: however, it can also instill new misunderstandings. The use of evidence will help learners to develop critical thinking procedures such as evaluating authenticity or accuracy. Learners should be able to use critical questions for evaluating any historical source (picture, oral source, written source) to find out what others say about the same source.

Some of the teaching strategies include the use of Information Communication Technology, films, visual arts, personal narratives, study tours to museums and genocide memorial sites, resource persons, the sharing of experiences, group work, presentations and fictional stories, etc. No strategy is better than another is. It is up to the teacher to consider the topic and skills to be developed.

Special attention has to be paid to the use of the internet. Learners have to understand that the internet is an open source used by people with different ideologies. As electronic sources have different motivations, the teacher has to help learners understand motivation, detect biases or assess relevance. In this regard, Taylor et al (2003) proposed a series of questions including for instance, the following:

- Where does the information come from?
- What is the purpose of the material? Why was it written? Is it for entertaining? Convincing?
- In what ways is the material biased? By omissions? By inaccuracies? By language style? Does it present opposing viewpoints or only one point of view? How can you compare it to other sources of information?
- What parts of the information are most useful for your purpose?



# 1. QUESTIONS TO BE ADDRESSED IN PRIMARY

The aim of this Guidance is to help the teacher know and be aware of some of the commonly asked questions on the history of Rwanda. It also provides different approaches to use while teaching and some references to use when need arise.

## 1.1. PRIMARY FOUR (P4) SOCIAL STUDIES AND RELIGIOUS EDUCATION

### 1.1.2. What is colonialism?

In *Social Studies and Religious Education for Rwanda Primary Schools*, Pupil's Book 4, East African Educational Publishers, Page 182, the definition of colonialism is not clearly stated. It is referred to as 'white settlers'. Therefore, the issue of domination is not clearly stated. The History teacher is advised to tackle this issue in the following way:

Colonialism is the policy and practice of a powerful country in extending control over the weaker ones for economic and cultural and political purposes.

#### Methodology:

- Teacher's explanation.

#### References:

Stam, R. & Spence, L. (1983). Colonialism, racism and representation: An introduction. In *Screen*, Volume 24, Issue 2 of March 1, 1983, Pages 2–20. Available at [https://s3.amazonaws.com/academia.edu/documents/37477830/racism\\_and\\_colonialism.pdf?AWSAccessKeyId=AKIAIWOWYYGZ2Y53UL3A&Expires=1526455260&Signature=qdAjmi5PohIJHtXFMbIMaxj%2BaxY%3D&response-content-disposition=inline%3B%20filename%3DColonialism\\_Racism\\_and\\_Representation.pdf](https://s3.amazonaws.com/academia.edu/documents/37477830/racism_and_colonialism.pdf?AWSAccessKeyId=AKIAIWOWYYGZ2Y53UL3A&Expires=1526455260&Signature=qdAjmi5PohIJHtXFMbIMaxj%2BaxY%3D&response-content-disposition=inline%3B%20filename%3DColonialism_Racism_and_Representation.pdf).

### 1.1.3. What were the full social and administrative structures of Rwanda from the top to the bottom? (Social Studies and Religious Education, Pupil's Book 4, Page 184)

The textbook does not show the full structure of traditional administration. It stops at the district level (igiti). Learners can ask why the lower level is not taught.

#### Guidance:

To get more information, the teacher is advised before teaching Unit 10 on *Traditional Rwanda* to familiarize himself/herself with the structure. The teacher should be aware of the complexity of the structure but use it in a language adapted to the learners' level. Therefore, he/she can point out aspects such as *urugo* (households), *inzu* (minor lineages), *Umuryango* (family), *umurenge* (neighbourhood), *ibikingi* (hills), *ibiti* (districts) and the country (Rwanda).

#### References:

Kagame A. (1954). *Les organisations socio familiales de l'ancien Rwanda*. Bruxelles, ARSOM.  
Kagame, A. (1952). *Le Code des institutions politiques du Rwanda précolonial*. Bruxelles: IRCB





#### 1.1.4. Why were Germans replaced by Belgians?

The textbook (Social Studies and Religious Education, Fountain Publishers, Pupil's Book 4, Page 182,) doesn't explain why Germans were replaced by Belgians in Rwanda. The teacher can explain to learners that Belgians replaced the Germans due to their defeat by the Allied Powers in the First World War. More details have to be taught in P5.

##### Methodology:

- Group discussions
- Presentations
- Teacher's explanation

#### 1.1.5. Socio-economic contracts "ubuhake, ubukonde and uburetwa" (Teacher's Guide, Page 106)

Socio-economic contracts described in *Teacher's Guide Social Studies and Religious Education for Rwandan Schools P.4* should be revised by adding 'Ubukonde and Uburetwa' with a brief focus on their description and historical evolution.

##### Guidance:

The teacher will use the following to explain to the learners the socio-economic contracts:

**Ubuhake** was an institution, which established relations of dependence of socio-economic nature between different strata of society.

*Ubuhake* was a voluntary contract between a cattle-owner and someone who wanted to own a cow or cows. *Ubuhake* system established between the 'Umugaragu' and 'Shebuja' was based on dynamics of friendship, which manifested through common understanding, common participation and cooperation during times of both joy and pain.

The *Abagaragu* were divided into three categories, namely: house maids, court attendants and exempted courtesans. They performed different types of tasks.

The process of *Ubuhake* started with someone introducing a client/servant to the future master. This was done by a third party who was already *Umugaragu*. However, some people introduced themselves personally. Children were introduced by their parents. The latter would give some help to their children while performing particular tasks in the home of *Shebuja*. *Abagaragu* were sent at puberty and returned to their homes for marriage.

##### **Uburetwa**

*Uburetwa* was a sort of forced labor that people did for traditional authorities. Originally, it was a form of dependence related to land. The poor were supposed to buy land by working for two days a week in the fields of the village chief or a land owner on whose land they lived.

Persons without protection, especially the poor without land were involved in *Uburetwa* whereas *Ubuhake* affected all those who wanted to acquire cattle and protection (with the exception of the king). This meant that a chief could become a client of another more powerful person.

The chief of the land could ask all families that depended on agriculture in his area of jurisdiction to give him part of their harvest and offer him labor services.



## Ubukonde

Before the coming of Europeans, Rwanda was governed by a dual land tenure policy called *Ubukonde* and *Isambu*. *Ubukonde* system was therefore a method of collective land ownership. This was common in the North and North-West of Rwanda., along the Nile-Congo Crest.-

Members of one lineage did not divide their property (land) into smaller pieces. Every member had a right to exploit it. If the person who acquired land was a stranger to the lineage in the forest region, the land took the name of *Ubugererwa*, from the verb *kugera*, i.e. to measure. The lineage of *Umugererwa* enjoyed full rights on the acquired land but the title of ownership remained in the hands of the lineage head.

*Umugererwa* was neither supposed to offer dues in kind nor was he supposed to offer any services. On the contrary, he was expected to give his master the first harvest (sorghum, beans, millet and peas to which he added a crate of beer). *Abakonde* expected both alliance and collaboration from their *Abagererwa*.

### Methodology:

- Research in families (collecting evidence); pair and share; pupil's presentations
- Teacher's explanations

### References:

Kagame, A. (1952). *Le code des institutions du Rwanda précolonial*. Bruxelles: ARSOM, p.18.

Kagame, A. (1954). *Les organisations familiales de l'ancien Rwanda*, Bruxelles : IRCB.

Hitabatuma, I. (1982). *L'évolution historique de l'Ubukonde au Rwanda : L'exemple de Nyantango*, Ruhengeri : UNR, pp.73-74.

Resource persons.

## 1.1.6. Socio-cultural organization in terms of solidarity and unity (Pupil's textbook, p. 186)

See the section related to clans and social and political organizations (*imitwe y'inka n'imitwe y'ingabo*) in pre-colonial Rwanda.

### Methodology:

- Research in families
- Teacher's explanations

## 1.2. PRIMARY FIVE (P5): SOCIAL STUDIES AND RELIGIOUS EDUCATION

Most of the questions raised in P5 include the Belgian rule, problems of identity (race, tribe, ethnic groups, clans) and the relationship between Rwandans through *Ubugerwa*, *Ubukonde* and *Ubugererwa*. Some additional information is provided for these socio-economic institutions already seen in P4.

### 1.2.1. Belgian colonial administration

One of the questions raised by learners in P5 is: **Why did the Belgians not continue the German colonization system of indirect rule?** (*Social Studies and Religious Education, Pearson Publishers, Pupil's Book 5, Page 90*)



### Guidance:

Legally speaking, the Belgians had to adopt indirect rule as in the League of Nations' mandate. In this regard, they were obliged to associate Rwandans (collaboration) to their powers because of their lower number. They claimed they would respect institutions in place as the Germans had done before because they did not have enough staff.

However, they practiced direct rule because they were convinced that they were responsible for ruling the country. In other words, they had to report to the League of Nations and to United Nations Organization (when the UNO replaced the League of Nations).

### Methodology:

- Individual research
- The teacher can look for at least two kinds of short extracts on Belgian colonization talking about Belgian reforms and others on collaboration of Belgians with traditional chiefs. Learners can compare them to identify aspects of direct and indirect rule.
- Group work and presentations.

### References:

Kagame A. (1972). *Un Abrégé de l'Histoire du Rwanda*, Vol. 2, Butare : Editions Universitaires du Rwanda.  
Longhorn. (2017). *History and Citizenship for Rwanda Schools, Senior 2, Student's Book*, pp.128-132.

## 1.2.2. Difference between race, tribe, ethnicity, clan and totems – and the relationship with Ubunyarwanda/Hutu, Tutsi and Twa (Social Studies and Religious Education, Pupil's Book 5, Page 92)

History documents encompass the above terms of race, tribe, ethnicity, clan and totem in the Rwandan context. These terms are used interchangeably. However, definitions given in dictionaries are different. How can they be used in teaching the History of Rwanda?

### Explanations/meaning of the terms:

#### Clan

The term 'clan' designs a group of people who hail from the same mythic ancestors. It is a social category that claims to have a totem.

There over 20 different clans in Rwanda, e.g *Abazigaba, Abanyiginya, Abashambo, Abazigaba, Abagesera*, etc. The clan is divided into sub-clans (*Amashyanga*) and the sub-clan into lineage entities (*Umuryango, inzu*), which are in turn divided into more or less nucleus families (Ingo) finally making the clan a social identity.

In Pre-colonial Rwanda, belonging to a given clan could bear a significant importance regarding the status occupied by the concerned clan in the political, socio-economic or even cultural aspect. Clans are not particular to Rwanda. It is a fact that is found in many countries of Africa located in the Great Lakes Region.

Another fascinating aspect of Rwandan clans is their multi ethnic composition. Before the introduction of the new Hutu-Tutsi-Twa identities, which were imposed by the colonial and postcolonial bureaucracy, clans were used as identification elements.



## Race

The term ‘race’ has several meanings; it etymologically comes from the Latin *ratio*, which means ‘nature’, ‘kind’, ‘species’, ‘category’, ‘manner of being’; but also ‘descent’, ‘birth’, ‘extraction’, ‘lineage’ or ‘family’. In the 19th century, it indicated a set of specific features, of aptitudes and of predispositions that link the ascendants and descendants in the same lineage, from generation to generation. By extension, the term ‘race’ also means ‘people’ or ‘nation’.

The term ‘race’ is applied to human groups distinguished by clear physical traits and which can be inherited.

### 1.2.3. How did these theories come about?

When the Germans, Rwanda’s first colonizers arrived, they found a highly developed social structure with a King on top of the administrative ladder supported by chiefs. All Rwandans were categorized under clans.

These clans originated from various parts of the country and had specific totems. For example, Abazigaba had a leopard for totem, and were found in Nduga, Gisaka, Bwishya, Ndorwa, Mubari, Bufumbira, Rukiga and other places.

These clans were known as ‘Ubwoko’, a word now associated only with Tutsi, Hutu, Twa. With the advent of the Belgians and identity cards, came the search for an appropriate word to better describe the different groups.

The Belgian identity card equated *Ubwoko* to family and clan. When distributing the cards, the Belgians would ask, ‘*Uri bwoko ki?*’ (What clan are you from?) and people would answer, ‘*Ndi umutsobe*’ (I am *Umutsobe*).

The same identity card also divided these clans along the lines of Mututsi, Muhutu and Mutwa, what the Belgians called ‘race’. However, given that, Rwandans were culturally and linguistically homogenous, this was not the appropriate word.

In Kinyarwanda, *Ubwoko* refers to race, clan, family, ethnic group, type, or category. There are no distinct words to capture these differences. However, what is certain is that Rwandans before and during colonial times identified *Ubwoko* with clan.

So what exactly was Hutu, Tutsi or Twa? These were social formations based on a number of things including social class or occupation. You could be *Umuzigaba* and be either Hutu or Tutsi, under the same totem.

### 1.2.4. How “ethnic” groups have replaced clans to identify Rwandans?

The new republic born after Belgium granted Rwanda independence, institutionalized and promoted ethnic differentiation. The old identity card was abolished and a new card where *Ubwoko* referred to ethnic group was adopted. One could only be a Hutu, Tutsi or Twa.

This change was so systematic that when asked, ‘*Uri bwoko ki?*’ one would quickly respond, ‘*Ndi umuhutu, Ndi umututsi, Ndi umutwa*’.

Rwandans could no longer identify themselves along clan lines, which cut across the Hutu, Tutsi, Twa divide and people who were once part of the same ‘family’ became enemies overnight.



### 1.2.5. The evolution of the concepts of Hutu, Tutsi and Twa categories and its consequences

With the colonization, ‘Hutu’, ‘Tutsi’, and ‘Twa’ categories were identified as ‘races’, ‘castes’ and ‘ethnic groups’ by Europeans. Vansina (2001) said that the current debate on ethnic groups (essentialism, functionalism and constructivism) is ‘fallacious since the current groups known as Hutu and Tutsi are not the descendants of two ‘pure’ ethnic groups who came at the same time in the country.

In the pre-colonial context (and even after), ‘Hutu’ had moreover a double sense: It indicated the dependant or the inferior, even from Tutsi origin, in a hierarchal relation. In Rwanda, the first sense tended to mean ‘subject, servant’, in reference to a free person. The term tutsi has been used to mean ‘rich’ or ‘master’. So, the Hutu-Tutsi opposition was born after a group identified as Tutsi acquired servants, these being or not Tutsi (Vansina).

Vansina also underlines that the sense of the term ‘Tutsi’ evolved with the growth of the kingdom where by the stock breeders belonged to the political elite. The most probable, for Vansina, is that the term ‘Tutsi’, preferably designated political elite among the stock breeders. These stock breeders, even living in poor conditions, presented themselves as ‘Tutsi’ to mark the difference between them and the farmers.

Progressive ethnicization of the Rwandan society from social representations originated from a group of intellectuals and was popularized on the political level, by the ‘Hutu’ elites before contaminating the whole population. It became a hegemonic ideology from 1960 until the 1994 genocide against the Tutsi. The process proves that no ‘ethnic group’ is a permanent reality (an-historical). The ethnic groups are reated, can develop and disappear according to the principle of the multiple identities and the different interests in competition. It is the colonial anthropology which created the ethnic groups and the Rwandan elites perpetuated their existence.

#### References:

- Kagame A. (1954). Les organisations socio familiales de l’ancien Rwanda, Bruxelles, ARSOM.
- Kagame A. (1972). Un Abrégé de l’Ethnohistoire du Rwanda, Vol. 1, Butare, Editions Universitaires du Rwanda.
- Kayihura M. (2004). Composantes et relations sociales au Rwanda précolonial et post-colonial: Hutu, Tutsi, Twa, lignages et clans, In: Byanafashe D. (sous la dir. de) Les Défis de l’historiographie rwandaise I : Les faits controversés, UNR, CERCOSH.
- Nyagahene A. (1997). Histoire et peuplement. Ethnies, clans et lignages dans le Rwanda ancien et contemporain, Thèse de doctorat, Paris.

### 1.2.6. Reasons why Belgians changed their alliance from the ruling Tutsi elite to the Hutu elite (Social Studies and Religious Education, Pupil’s Book 5, Page 92)

Learners wonder why Belgians changed their alliance from Tutsi ruling elite to Hutu elite. Both Tutsi and Hutu elites had contradicting positions vis-à-vis Belgians.

#### Guidance:

One of the reasons is the fact that Belgians were not ready to give independence to Rwanda because they still had interest in their colonies. In this context, demands for independence started by Tutsi elites in mid 1950s made Belgians to switch their alliance from the Tutsi elites to the Hutu elites.



### Methodology:

- To use short readings/phrases showing how local leaders lost their power and discuss them in groups.

### References:

- Nkundabagenzi, F. (1961). *Rwanda politique 1958-1960*, Bruxelles: dossier du CRISP
- Harroy, J.P., (1984). *Rwanda, de la féodalité à la démocratie, 1955-1962*. Bruxelles: Hayez
- Logiest G. (1988). *Mission au Rwanda. Un blanc dans la bagarre tutsi-hutu*. Bruxelles: Didier Hatier
- Rawson, D. (1966). *The role of the United Nations in the political development of Rwanda-Urundi 1947-1962*. (Phd Thesis). The American University

### 1.2.7. Socio-economic contracts: ubuhake, ubukonde, uburetwa (Social Studies and Religious Education, Fountain Publishers, Pupil's Book 5, Page 95,) refer to 2.1.4

### 1.2.8. Pre-colonial political organization in Rwanda (Social Studies and Religious Education, Pearson Publishers, Pupil's Book 5, Page 94.)

The expression 'feudal' used in the Learner's Book 5 was used by Europeans but is not applicable in the political organization of colonial Rwanda.

Learner's Book 1 History and Citizenship, Page 51 gives the right and detailed information.

### References:

- Rutembesa, F. (2004). A propos de l'usage du concept « féodalité » dans l'étude de la société rwandaise, in: Byanafashe D. (sous dir.), *Les défis de l'Historiographie rwandaise*, Editions de l'Université du Rwanda, Pages 192-205
- Saucier, J.F. (1974). *The Patron-Client Relationship in traditional and contemporary southern Rwanda*. Columbia University
- Newbury, C. (1993). *The Cohesion of Oppression. Clientship and Ethnicity in Rwanda, 1860-1960*. Columbia University Press

### 1.2.9. The 4 major political parties and other minor ones before independence: 1958-1962 (Social Studies and Religious Education, Pearson Publishers, Pupil's Book 5: Page 96)

Learners may wish to know major political parties and minor ones because they are not clearly stated in the textbook.

### Guidance:

Major political parties were:

- **UNAR:** Union Nationale Rwandaise
- **APROSOMA:** Association pour la Promotion Sociale de la Masse (Association for the Social Promotion of the Masses)
- **PARMEHUTU:** Parti du Mouvement de l'Emancipation des Bahutu
- **RADER:** Rassemblement Démocratique Rwandais



### Minor/local political parties were:

Alliance Bakiga (ABAKI) in short [*Bakiga alliance*]; Association des Bahutu Évoluant pour la Suppression des Castes (ABESK) [*The Association of Bahutu who advocate the abolition of castes*]; Association des cultivateurs du Rwanda (ACR) [*Association of Rwandan Farmers*]; Association du Parti Démocrate Chrétien (APADEC) [*Association of Christian Democratic Party*]; Association des Commerçants Indigènes (APROCOMIN) [*Association of Indigenous Traders*]; Association pour le Relèvement Démocratique des Batwa (AREDETWA) [*Association for the Democratic Rehabilitation of Batwa*]; Alliance du Ruanda-Urundi et du Congo (ARUCO) [*Alliance of Ruanda-Urundi and Congo*]; Association des Éleveurs du Rwanda (ASSERU) [*association of Rwandan breeders*]; Mouvement Monarchiste Rwandais (MOMOR) [*Rwandan Monarchist Movement*]; Mouvement pour l'Union Rwandaise (MUR) [*Rwandan Union Movement*]; Parti Monarchiste Progressiste (PAMOPRO) [*Progressive Monarchist Party*]; Parti social Chrétien du Rwanda (PSCR) [*Christian Social Party of Rwanda*]; Union des aborozi Africains du Rwanda (UAARU) [*Rwanda's African breeders' Union*]; Union des Masses Rwandaises (UMAR) [*Rwandan Masses Union*]; Union Afro-Européenne (UNAFREUROP) [*Afro-European Union*]; Union des intérêts communs de Kinyaga (UNINTERCOKI) [*Union for Common Interests of Kinyaga*].

### References:

Rutayisire, P. (2016). Rwanda under German and Belgian colonization. In Déo Byanafashe & Paul Rutayisire (Eds). *History of Rwanda from the beginning to the end of the twentieth century*. pp.385-391. Available at [http://www.nurc.gov.rw/index.php?id=70&no\\_cache=1&tx\\_drblob\\_pi1%5BdownloadUid%5D=86](http://www.nurc.gov.rw/index.php?id=70&no_cache=1&tx_drblob_pi1%5BdownloadUid%5D=86)

Bizimana, J.D. (2014). *Inzira ya Jenocide yakorewe Abatutsi mu Rwanda*. Imprimerie Muhima

Nizeyimana, I. (2015). *Ubumwe bw'Abanyarwanda mu mateka yabo: ubukoroni n'amacakubiri*. Rwanda Printery Company Ltd

Musangamfura, S. (1987). *Le Parti MDR Parmehutu: information et propagande. Essai d'analyse de la presse des documents officiels et de témoignages oraux 1959-1974*. (BA dissertation, UNR

## LIST OF PRESIDENTS OF THE REPUBLIC OF RWANDA SINCE 1961

(Social Studies and Religious Education, Pearson Publishers, Pupil's Book 5, pp. 97-98)

### List of Presidents of Rwanda:

1. Mbonyumutwa Dominique from 28/01/1961 to 24/09/1961
2. Kayibanda Grégoire from 25/09/1961 to 05/07/1973
3. Habyarimana Juvénal from 05/07/1973 to 06/04/1994
4. Dr. Sindikubwaho Théodore from 09/04/1994 to 03/07/1994
5. Bizimungu Pasteur from 19/07/1994 to 23/03/2000
6. Paul Kagame from 22/04/2000 -

### Methodology:

- Group discussions
- Teacher's explanations
- Use of pictures



### 1.3. PRIMARY SIX (P6): SOCIAL STUDIES AND RELIGIOUS EDUCATION

In P6, issues commonly raised are related to the independence of Rwanda and prime ministers, the start of the Second Republic (1973-1994), the definition of the term *akazu* and issues related to genocides.

#### 1.3.1. Photos of the Prime Ministers of Rwanda without any provision of their respective names and periods of tenure (Social Studies and Religious Education, Kenya Literature Bureau, Pupil's Book 6, Page 230).

The list of Rwanda's Prime Ministers should be revised and an appropriate activity should be given to the learners.

##### List of the Prime Ministers of Rwanda since 1960:

1. KAYIBANDA Grégoire from MDR from 19/10/1960 to 01/07/1962
2. Dr. NSANZIMANA Sylvestre from MRND from 02/10/1991 to 02/04/1992
3. Dr. NSENGIYAREMYE Dismas from MDR from 02/04/1992 to 18/07/1993
4. UWILINGIYIMANA Agatha from MDR from 18/07/1993 to 07/04/1994
5. KAMBANDA Jean from MDR from 09/04/1994 to 04/07/1994
6. TWAGIRAMUNGU Faustin from MDR from 19/07/1994 to 31/08/1995
7. RWIGEMA Pierre Célestin from MDR from 31/08/1995 to 08/03/2000
8. MAKUZA Bernard from MDR from 08/03/2000 to 07/10/2011
9. Dr. HABUMUREMYI Pierre Damien from FPR from 07/10/2011 to 23/07/2014
10. MUREKEZI Anasthase from PSD from 23/07/2014 to 30/08/2017
11. Dr. NGIRENTE Edouard, non-partisan, from 30/08/2018 -

*N.B: Makuza became Prime Minister on MDR ticket. The party was later banned in 2003.*

##### Methodology:

- The teacher has to prepare an exercise of matching the names and photos of prime ministers.

#### 1.3.2. Who granted Rwanda's independence? (Social Studies and Religious Education, Kenya Literature Bureau, Pupil's Book 6, Page 231)

Belgians administered Rwanda under the Mandate of the League of Nations and the Trusteeship of the United Nations and thereafter, at the request of the UN, Rwanda regained her independence from Belgium on July 1, 1962.

##### Methodology:

- Individual research
- Group work discussion and presentations

##### References:

Byanafashe, D & Rutayisire, P, History of Rwanda from the beginning to the end of 20<sup>th</sup> Century, NUR-NURC, 2011, (Pp.408-414).

Rawson, D. (1966). *The role of the United Nations in the political development of Rwanda-Urundi 1947-1962.* (Phd Thesis). The American University

Kagame, A. (1972-75). *Un abrégé de l'histoire du Rwanda.* Butare: Editions Universitaires du Rwanda.





### **1.3.3. Reasons why the Belgians changed their alliance from the ruling Tutsi elite to the Hutu elite (Social Studies and Religious Education, Kenya Literature Bureau, Pupil's Book 6, Page 232)** See 1.2.3

### **1.3.4. Circumstances behind the coming of the Second Republic (1973–1994): (Social Studies and Religious Education, Kenya Literature Bureau, Pupil's Book 6, Page 234)**

Which circumstances led to the coming of the Second Republic (1973-1994)?

#### **Guidance:**

Several political, social and economic crises:

- Internal crisis within the ruling PARMEHUTU party, e.g regionalism and corruption
- Conflicts on the control of the national resources
- Scapegoat practice in the 1972/73 violences: The Tutsi were blamed for all national problems.
- The military coup d'état led by Juvenal Habyarimana in 1973.

#### **Methodology:**

- Reading textbooks related to the change of regime in 1973
- Group discussions
- Presentations

#### **References:**

National Curriculum Development Center. (2010). *The History of Rwanda: Teacher's Guide for Secondary Schools, Modules I and II*, pp.116-117

Reyntjens, F. (1985). *Pouvoir et Droit au Rwanda. Droit public et Evolution politique 1916-1973*. Tervuren : MRAC

Paternostre de la Mairieu, B. (1972). *Le Rwanda : son effort de developpemen, antécédents historiques et conquêtes de la révolution rwandaise*. Bruxelles-Kigali : De Boeck.

### **1.3.5. How many Republics have we had so far? (Social Studies and Religious Education, Kenya Literature Bureau, Pupil's Book 6, Page 231–243).**

#### **Guidance:**

The numbering of Republics depends on the will of the political leadership. So far we have had only two Republics in Rwanda (the First and the Second Republics).

#### **Methodology**

- Group discussions
- Presentations

#### **References:**

Mugesera A. (2015). *Imibereho y'Abatutsi mu Rwanda*, Imprimerie Muhima,

Chrétien J.P. (2003). *L'Afrique des Grands Lacs: Deux mille ans d'histoire*, Paris: Flammarion



### 1.3.6. The meaning of “Akazu” (Social Studies and Religious Education, Kenya Literature Bureau, Pupil’s Book 6, Page 248).

Akazu was the inner circle of President Habyarimana’s regime. It comprised Habyarimana and his wife’s family, relatives and their dependents. It was commonly used during Habyarimana’s regime (1973-1994).

#### Methodology:

- Reading and analysis of related documents
- Group discussions
- Presentations

#### References:

Mfizi C. (1992). *Le réseau zéro*, Kigali

Prunier, G. (1997). *The Rwanda Crisis: History of Genocide*. New York: Columbia University Press

Des Forges, A. (1999). *Leave none to tell the story*, Human Rights Watch and Fédération Internationale des Ligues des Droits de l’homme.

### 1.3.7. The meaning of “Holocaust” (Social Studies and Religious Education, Kenya Literature Bureau, Pupil’s Book 6, Page 254)

#### Why is the genocide against the Jews called Holocaust?

The word ‘Holocaust’ comes from the Greek words ‘holos’ (whole) and ‘kaustos’ (burned). It was historically used to describe a sacrificial offering burned on an altar. Since 1945, the word has taken on a new and horrible meaning: the mass murder of some six million of European Jews (plus members of some other persecuted groups, such as Gypsies and homosexuals) by the German Nazi regime during the Second World War.

The Hebrew word ‘Shoah’ means ‘catastrophe’. The term is used in Israeli and Jewish communities.

#### Methodology:

- Use of videos and pictures on the Holocaust.
- Teacher’s explanations.
- Make a good selection which is not very emotional to avoid learners’ traumatization

#### References:

Bensoussan, G. (1997). La destruction des juifs d’Europe : sur la singularité d’un crime de masse (pp. 67-86). In Lefebvre B. & Ferhadjian. S. *Comprendre les génocides du XXe siècle. Comparer-Enseigner*. Paris : Breal.

Frank A. (1957). *Diary of a Young Girl*. Bantam.

Goldhagen, D.J. (1997). *Hitler’s Willing Executioners: Ordinary Germans and the Holocaust*.

Hilberg, R. (2003). *The Destruction of the European Jews*. New Haven: Yale University Press

Ndorimana, J. (2017). *Le génocide des Tutsi au Rwanda comparé au Génocide des Juifs et des*



### 1.3.8. The meaning of 'ideology' and the definition of 'Genocide ideology' (Social Studies and Religious Education, Kenya Literature Bureau, Learner's Book 6, Page 257)

Other commonly asked questions include: *What is an ideology? How can we prefer one ideology to another? What is genocide ideology?*

#### Guidance:

**An ideology** is a system of ideas, thoughts, values and beliefs which guide the behavior, conduct and acts of a group of people. An ideology may be positive or negative, constructive or destructive.

To prefer one ideology to another depends on one's value judgment.

**The genocide ideology** is an aggregate of thoughts characterized by conduct, speeches, documents and other acts aiming at exterminating or inciting others to exterminate people basing on ethnic group, origin, nationality, region, color, physical appearance, sex, language, religion or political opinion, committed in normal periods or during war.

**Characteristics of the crime of genocide ideology:** The crime of genocide ideology is characterized by any behavior manifested by facts aimed at dehumanizing a person or a group of persons with the same characteristics in the following manner:

- Threatening, intimidating, degrading through defamatory speeches, documents or actions that aim at propounding wickedness or inciting hatred.
- Marginalizing, laughing at one's misfortune, defaming, mocking, boasting, despising, degrading, creating confusion aimed at negating the genocide, stirring up ill feelings, taking revenge, altering testimony or evidence for the genocide.
- Killing, planning to kill or attempting to kill someone for the purpose of furthering genocide ideology.

#### Methodology:

- **Brainstorming in groups:** The teacher may ask questions to learners through class presentations on how they understand ideology and genocide ideology in their communities.

#### References:

Art. 2 and 3 of Law No. 18/2008 of 23 July 2008 Relating to the Punishment of the Crime of Genocide Ideology. Available at: <http://www.refworld.org/docid/4acc9a4e2.html>

Art. 2 and 3 of Law N° 84/2013 of 11/09/2013 on the Crime of Genocide Ideology and Other Related Offences, pp. 32-44. Available at [http://www.moh.gov.rw/fileadmin/templates/HLaws/Law\\_RFMA.pdf](http://www.moh.gov.rw/fileadmin/templates/HLaws/Law_RFMA.pdf)

Bruneteau, B. (1997). Génocide. Origines, enjeux et usages d'un concept (pp. 20-50). In Lefebvre B. & Ferhadjian. S. *Comprendre les génocides du XXe siècle. Comparer-Enseigner*. Paris : Bréal

Semujanga, J. (2003). *Origins of Rwandan Genocide*. New York : Humanity Books

Semujanga, J. (ed.). (2010). *Le manifeste des Bahutu et la diffusion de l'ideologie de la haine au Rwanda (1957-2007)*. Editions de l'Université Nationale du Rwanda

Semujanga, J. & Galabert J.-L. (2013). *Faire face au négationnisme du genocide des Tutsi*. Paris: Izuba éditions

Ternon, Y. (1995). *L'Etat criminel : les génocides au XXe siècle*. Paris : Seuil



## 2. ORDINARY LEVEL: HISTORY AND CITIZENSHIP

### 2.1. SENIOR ONE (S1) HISTORY AND CITIZENSHIP

In Ordinary Level, main issues raised are in line with Belgian colonial rule in Rwanda. These include achievements and failures, the politico-administrative structure, the so-called 1959 Revolution, the death of President Habyarimana and the Genocide against the Tutsi.

#### 2.1.1. What was the relationship between *umutwe w'ingabo* and *umutwe w'inika*?

The relationship between *Umutwe w'ingabo* and *umutwe w'inika* is that an army unit had a cattle unit to feed on. Through the army chiefs, the king was able to control cattle and other economic products of the army units.

#### 2.1.2. Was *Ubugake* good or bad?

*Ubugake* was a political, social and economic system recognized in Rwanda before colonial rule. It had strengths and weakness. On one hand, it contributed to the economic development of the person who chose it. On the other hand, it had weaknesses as one could work for a long period waiting to get a cow. From 1948, King Mutara III Rudahigwa saw it as a problem because many abuses had changed the initial nature of *Ubugake*. On 1<sup>st</sup> April 1954, it was abolished.

#### References:

1. Nkulikiyimfura J.N. (1994): *Le gros bétail et la société rwandaise. Evolution historique des XIIIe-XIVe siècles à 1958*, Paris : L'Harmattan.
2. Nizeyimana I. (2015) : *Ubumwe bw'Abanyarwanda mu mateka yabo. Ubukoroni n'amacakubiri mu Rwanda*. Kigali, Rwanda Printery company Ltd.

#### 2.1.3. Essential elements of the definition of genocide to be highlighted (Social Studies and Religious Education, Fountain Publishers, Pupil's Book 1, Pages 61–66) inspires the following question:

**What are the essential elements of the definition of genocide that must be emphasized?**

#### Guidance:

Genocide has different definitions depending on who is defining it, e.g historians, legal or human rights activists. Whatever the case may be, the following elements should be put into consideration by the teacher when defining genocide:

#### Types of groups that may be targeted:

Ethnic group, racial, origin, nationality, region, color, physical appearance, sex, language, religion or political opinion.

**Intent of genocide:** to destroy in whole or in part.



### Acts that may characterize genocide:

Art. 2 of Law of 2008: 1° threatening, intimidating, degrading through defamatory speeches, documents or actions which aim at propounding wickedness or inciting hatred; 2° marginalizing, laughing at one's misfortune, defaming, mocking, boasting, despising, degrading creating confusion aiming at negating the genocide which occurred, stirring up ill feelings, taking revenge, altering testimony or evidence for the genocide which occurred; 3° killing, planning to kill or attempting to kill someone for purposes of furthering genocide ideology.

Art. 3 of Law of 2013: a. killing members of the group; b. causing serious bodily or mental harm to members of the group; c. deliberately inflicting on the group, in whole or in part, conditions of life calculated to bring about physical destruction; d. imposing measures intended to prevent births within the group; e. forcibly transferring children from one group to another.

Period of consideration: 'in normal periods or during war' (Art. 2 of Law of 2008); 'in time of peace or in time of war' (Art. 3 of Law of 2013).

### Methodology

Learners search for information on the internet and discuss in groups

### References:

Itegeko Nshinga rya Repubulika y'u Rwanda ryo mu 2003 ryavuguruwe mu 2015

Itegeko n°18/2008 ryo ku wa 23/07/2008 rihana icyaha cy'ingengabitekerezo ya jenocide Itegeko n° 84/2013 ryo ku wa 11/09/2013 ryerekeye icyaha cy'ingengabitekerezo ya jenocide n'ibindi byaha bifitanye isano na yo.

National Commission for the Fight against Genocide. (2014). *Rwanda 1994-2012: 18 years after the Genocide perpetrated against Tutsi. Testimonies and Reflections*. Kigali

Ndorimana, J. (2017). *Le Génocide des Tutsi au Rwanda comparé au Génocide des Juifs et des Arméniens*. Kigali: Prograph. Ltd

Kantengwa, O. (2013). *The Role of the National Commission for the Fight against Genocide in combating Genocide ideology and denial*. In Organisation for Science Research in Eastern and Southern Africa (Ed), *Governance and Post-conflict reconstruction in Rwanda* (pp 100-121)

Moerland, R. (2016). *The Killing of Death: Denying the Genocide against the Tutsi*. Cambridge: Intersentia

Gasabo, J.D; Simon, J.D & Ensign, M.M (Eds.). (2015). *Confronting genocide in Rwanda: Dehumanization, denial, and strategies for prevention*. Bogota: Apidama Ediciones Ltd.

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## 2.2. SENIOR TWO (S2) HISTORY AND CITIZENSHIP

### 2.2.1. What were the consequences of colonization on the monarchical institutions?

When Belgians replaced the Germans they introduced some reforms to weaken the monarchy, for example:

Powers of traditional rulers were suppressed: King Yuhi V Musinga was prohibited from appointing or dismissing chiefs and notables without permission from the Resident and Belgians were the only final source of authority as chiefs and deputy chiefs were no longer subordinates of the King but those of the Belgian administration.

Suppression of *ubwiru* institution: *Abiru* were the guardians of the royal secrets and advisors of the king. They were responsible for the continuity of and the security of the kingdom. Colonizers weakened the king by directly suppressing the *Ubwiru* institution.

Suppression of judicial powers of the king: The powers of the king as the supreme judge to condemn his subjects to death and life were suppressed. He was left with the right to hear appeal cases. The number of chiefs who traditionally had powers to resolve conflicts and give punishments in their areas of jurisdiction were reduced.

Suppression of Musinga's politico-religious powers: Rwandans considered their king as their religious leader who communicated with God (*Imana*) on their behalf through magical powers. He was for them the source of life and prosperity. Belgian colonizers forced Musinga to sign a decree proclaiming freedom of worship - hence his royal power became secular.

Suppression of traditional administrative structures: The Belgian colonizers removed the three traditional chiefs (*Umutware w'Ingabo*, *Umukenke n'Ubutaka*) and restructured the administration and transformed it into a system of chiefs and sub-chiefs (*Chefferies* and *sous-chefferies*).

#### Methodology:

- Discuss in groups documents on the Belgian administration and its impact;
- Open debate among learners (learner-centered method).

#### References:

Byanafashe, D. & Rutayisire, P. (Eds) (2011). *History of Rwanda from the beginning to the end of 20<sup>th</sup> Century*. Butare: NUR-NURC. Available at [http://www.nurc.gov.rw/index.php?id=70&no\\_cache=1&tx\\_drblob\\_pi1%5BdownloadUid%5D=86](http://www.nurc.gov.rw/index.php?id=70&no_cache=1&tx_drblob_pi1%5BdownloadUid%5D=86)

Rumiya J. (1992). *Le Rwanda sous le régime du mandat belge (1916-1931)*. Paris: L'Harmattan.

### 2.2.2. Can some colonial achievements be qualified as positive?

In principle, colonization is the domination of a powerful country over a weak one, so it cannot be good. However, there are some achievements and reforms that were introduced by the colonizers, e.g. in health, education, agriculture, infrastructure etc. which improved the socio-economic conditions of Rwandans and Rwanda was also opened to the external world. However, the interests of the colonizers were predominant. Many achievements were made during the trusteeship period because of the pressure of the UN.



### Methodology:

- Learners search for information from internet or library and present the findings to the class.
- Collecting evidence from their local communities.

### References:

Byanafashe, D. & Rutayisire, P. (2011). *History of Rwanda from the beginning to the end of 20<sup>th</sup> Century*. Butare: NUR-NURC. Available at [http://www.nurc.gov.rw/index.php?id=70&no\\_cache=1&tx\\_drblob\\_pi1%5BdownloadUid%5D=86](http://www.nurc.gov.rw/index.php?id=70&no_cache=1&tx_drblob_pi1%5BdownloadUid%5D=86)

Des Forges, A. (2011). *Defeat is the only bad news. Rwanda under Musinga 1896-1931*. Madison: University of Wisconsin Press

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Nizeyimana I. (2015). *Ubumwe bw'Abanyarwandanda mu mateka yabo. Ubukoroni n'amacakubiri mu Rwanda*. Kigali, Rwanda Printery company Ltd.

Paternostre de la Mairieu, B. (1972). *Le Rwanda : son effort de developpemen, antécédents historiques et conquêtes de la révolution rwandaise*. Bruxelles-Kigali : De Boeck.

Reyntjens, F. (1985). *Pouvoir et droit au Rwanda. Droit public et évolution politique, 1916-1973*, Tervuren : MRAC.

### 2.2.3. How were the administrative divisions during the colonial period (Size and number) in comparison with current divisions?

It is difficult to compare the two periods because the philosophy behind the administrative organization was different. In the colonial period, the country was divided into *territories*, *chefferies* and *sous-chefferies* (chieftaincy and sub-chieftaincy). Currently (2018), we have provinces, districts, sectors, cells and villages. A *chefferie* was like a district (but a bit bigger). A *sous chefferie* was like a sector. There were 10 territories; chefferies were 45; sous chefferies were 543. Today, there are 5 provinces; 30 districts; 416 sectors; 2,148 cells; and 14,837 villages.

### Methodology:

- Discuss in group using the maps of the two periods to compare both periods.

### 2.2.4. Why was Mbonyumutwa beaten?

The beating of Mbonyumutwa on 1 November 1959 occurred during the time there was civil strife among political parties – and many other party activists had earlier on been molested. He was an activist leader of the PARMEHUTU Party and some UNAR supporters beat him because he was one of those who strongly criticized the monarchy.

### Methodology:

- The teacher to look for documents that explain the political situation in 1959 and avail them to learners.
- Learners make discussions in groups and present what characterized the period.



## References:

Hubert, J.R. (1965). *La Toussaint rwandaise et sa répression*. Bruxelles : Académie royale des Sciences d'Outremere

Mugesera, A. (2004). *Imibereho y'abatutsi kuri Repubuliki ya mbere n'iya kabiri 1959-1990*. Kigali: Les Editions Rwandaises.

### 2.2.5. What were the consequences of the so-called 1959 Social Revolution?

The so-called 1959 Social Revolution had many consequences in the political, social and economic aspects.

#### Political consequences

- A republic replaced the monarchy
- New administrative structures and actors on political and administrative levels
- Violence as means of political action
- Impunity was institutionalized.

#### Social

- Displacement of people
- Refugees: Rwandans fled to different countries as refugees
- Mistrust
- Deaths
- Ethnic consciousness (identity belonging)

#### Economic

- Destruction of property (houses, cows, etc)
- Poverty for those who lost property
- Dependence on external aid

#### Methodology:

- The teacher looks for documents that explain the so-called 1959 social revolution and give them to learners.
- Learners make discussions in groups and point out the consequences of that so-called social revolution.

#### References:

Byanafashe, D & Rutayisire, P. (2011). *History of Rwanda from the beginning to the end of 20<sup>th</sup> Century*. Butare: NUR-NURC. Available at [http://www.nurc.gov.rw/index.php?id=70&no\\_cache=1&tx\\_drblob\\_pi1%5BdownloadUid%5D=86](http://www.nurc.gov.rw/index.php?id=70&no_cache=1&tx_drblob_pi1%5BdownloadUid%5D=86).

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### 2.2.6. Was Habyarimana's death a root cause of the Genocide against the Tutsi?

Habyarimana's death was not a root cause of the Genocide against the Tutsi because even long before he died, mass killings had already started in places like Kibirira (1991), Bigogwe (1991), Murambi (1991), Bugesera (1992), Kibuye (1993), etc.

#### References:

African Rights. (1995). *Rwanda: Death, Despair and Defiance*. London: African Rights

Bizimana, J.D. (2014). *Inzira ya Jenocide yakorewe Abatutsi mu Rwanda*. Kigali

Dupaquier, J.F. (2010). *L'agenda du génocide. Le témoignage de Richard Mugenzi, ex-espion rwandais*. Paris : Karthala

Morel, J. (2011). *La France au cœur du Génocide des Tutsi*. Esprit Frappeur

Kimonyo, J.P. (2015). *Rwanda's Popular Genocide: A Perfect Storm*. Colorado: Lynne Rienner Publishers.

The Mutsinzi Report. (2010). *Report of the investigation into the causes and circumstances of and Responsibility for the attack of 06/04/1994 against the Falcon 50 Rwandan Presidential Aeroplane, Registration Number 9XR-NN*. Kigali

## 2.3. SENIOR THREE (S3) HISTORY AND CITIZENSHIP

### 2.3.1. Who are the Abakiga or Abanyenduga? What was the evolution of these terms?

In historical and geographical background, Rukiga means mountainous areas while Nduga is a historical region located in the current Muhanga and Ruhango Districts.

These terms were used in the first and mostly in the first republic and were based on an ideology of ethnicity and regionalism. According to this ideology, the Bakiga come from the northern part of the country (former Gisenyi and Ruhengeri prefectures) and those who come from the rest of other parts of the country were called Abanyenduga.

#### Methodology:

- Resource persons to be speakers at school
- Debates

### 2.3.2. Isn't there any positive impact of genocide?

#### Guidance:

There is no positive impact of genocide because it aims at killing people and there is nothing more important than human life.



## 3. ADVANCED LEVEL: HISTORY

### 3.1. SENIOR FOUR (S4) HISTORY

#### 3.1.1. How do Belgian reforms affect Rwandan culture today?

The Belgian introduced reforms in different sectors of Rwandan society. Some of those reforms resulted in the loss of many elements of Rwandan culture such as *itorero*, *umuganura* and *Ubwiru*. The teacher will highlight that reforms put the end to traditional Rwanda and introduced modern Rwanda by prohibiting many practices of traditional Rwanda. However, there is an effort to restore some traditional practices in a modern way in order to sort out current problems (*itorero*, *gacaca*, *umuganda*, *ubudehe*).

##### Methodology:

- Ask learners to search in textbooks and discuss in groups, then make presentations thereafter.

##### References:

Byanafashe, D & Rutayisire, P. (Eds) (2011). *History of Rwanda from the beginning to the end of 20th Century*. Butare: NUR-NURC.

Nizeyimana, I. (2015). *Ubumwe bw'Abanyarwanda mu mateka yabo: ubukoroni n'amacakubiri*. Rwanda Printery Company Ltd.

#### 3.1.2. What were the consequences of Belgian reforms on Rwandan social cohesion?

All categories of Rwandans were eligible to being appointed as chiefs or leaders. Appointing one a leader was not based on his social category. It depended on one's ability and influence. During the Belgian reforms, those who were made chiefs came from famous Tutsi families. Hutu, Twa and Tutsi from less well to do families were put aside. This continued up to 1959 and had consequences on the social cohesion of Rwandans as Belgians used one section of the society (the Tutsi) to help in their administration. This characterized the Belgian rule, the first and second Republics.

##### Methodology:

- The teacher asks learners to search in textbooks and discuss in groups then after they will do presentations.
- The teacher summarizes the key points.

##### References:

Byanafashe, D & Rutayisire, P. (2011). *History of Rwanda from the beginning to the end of 20th Century*, NUR-NURC.

Kagame, A., *Un abrégé de l'histoire du Rwanda*, Éditions universitaires du Rwanda, Butare, 1972-1975.

Vansina, J. (2004). *Antecedents to modern Rwanda: The Nyiginya Kingdom*. Madison: University of Wisconsin Press.

Sebasoni, M., S. (2000). *Les origines du Rwanda*. Paris, Montréal: L'Harmattan.



### 3.1.3. Was the colonization of Rwanda necessary?

The colonization of Rwanda was not necessary, as Rwandans were able to govern themselves and solve their own social, political, and economic problems. There are countries that were never colonized but have developed. The main reasons for colonization were related to the interests of colonizers, rather than those of colonized countries.

### 3.1.4. Was 1959 a crisis or a revolution?

#### Guidance:

The teacher is advised to explain to learners the so-called revolution in the following way:

#### The 1959-1962 changes

The 1959-1962 events evoke memories that are still vivid in the minds of many Rwandans and it is not unanimously agreed upon. For some, these times are mentioned with pride because they were a source of 'liberation for the Hutu who had been exploited by the Tutsi for centuries'. That is why this event was given the name '*Social revolution of 1959*'. This was the view held by leaders of the First and Second Republics, and indeed, it was endorsed in many writings.

From another point of view, these events were characterized by suffering, injustice, homelessness, discrimination, racist policies and killings. For the latter, it had nothing to do with the 'social revolution' mentioned above leading to improved governance and living conditions. These radically different views exist even today. They still characterize the scientific literature, political speeches and even conversations among ordinary citizens.

Experienced researchers equally share these opposing views. Besides these debates, there are still unanswered questions: 'Who did what and for what reasons? What were the strategies used? Who were the victims? Who benefited? And so forth.

Even though research is still going on, what is known is that this event did not benefit all the people of Rwanda in general.

#### Methodology:

- With the help of teacher, learners read books and contribute ideas on the above questions.
- Group discussions and presentations.

#### References:

Byanafashe, D & Rutayisire, P. (2011). *History of Rwanda from the beginning to the end of 20<sup>th</sup> Century*, NUR-NURC, p. 383.

Chretien J.P. (2000). *L'Afrique des Grands Lacs. Deux mille ans d'histoire*. Paris : Aubier.

Vidal C. (1991). *Sociologie des passions*. Paris: Karthala.

### 3.1.5. Was independence obtained through an armed struggle or was it granted?

There was no armed struggle for independence. Even though political parties were formed in Rwanda, these parties were divided on when to get independence. Some wanted immediate independence while others did not.



### 3.1.6. Why are some genocides recognized by the UN while others are not?

The teacher explains to learners the three Genocides recognized by the UN, i.e the Holocaust (1933-1945), Bosnian Genocide (1995), and the Genocide against the Tutsi (1994). The decision to recognize a given genocide is made by the UN Security Council in reference to the UN's International Convention of 1948 on genocide. A country has a right to recognize mass killings as genocide even if not yet recognized by the UN as such.

#### Methodology:

Group discussions and presentations.

#### References:

Gasanabo, J.D; Simon, J.D & Ensign, M.M (Eds.). (2015). *Confronting genocide in Rwanda: Dehumanization, denial, and strategies for prevention*. Bogota: Apidama Ediciones Ltd.

National Commission for the Fight against Genocide. (2014). *Rwanda 1994-2012: 18 years after the Genocide perpetrated against Tutsi. Testimonies and Reflections*. Kigali

## 3.2. SENIOR FIVE (S5) HISTORY

### 3.2.1. Did Belgians play any role in the achievements and failures of the 1st Republic?

Belgium played a role in the achievements and failures of the First Republic as Belgians were in different organs of policy making and implementation of governmental programs as actors or advisors (technicians, experts, advisors, military advisors, etc).

#### References:

Byanafashe, D & Rutayisire, P. (2011). *History of Rwanda from the beginning to the end of 20<sup>th</sup> Century*. Butare: NUR-NURC.

Kagame, A. (1972-1975). *Un abrégé de l'histoire du Rwanda*. Butare: Éditions Universitaires du Rwanda.

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Uvin, P. (1999). *L'aide complice ? Coopération internationale et violence au Rwanda*. Paris : L'Harmattan.

### 3.2.2. Why call it 'Genocide against the Tutsi' when the Hutu also died ?

It is called Genocide against the Tutsi because the Tutsi were the target group. The teacher may also explain better by referring to the definition of genocide.

### 3.2.3. Why has the term for genocide been changing in Rwanda?

Explain to learners that the word genocide was new in the Rwandan context so it was not easy to find the right name that corresponds to the killings that took place. It was first referred to as *Itsembabwoko n'Itsembatsemba*; the 'Rwandan genocide', to the 'Genocide perpetrated against the Tutsi'. Researches done proved beyond doubt the appropriate name for this genocide.



### 3.2.4. Was Habyarimana's death a root cause of the Genocide against the Tutsi?

See 2.2.6

### 3.2.5. What are the channels used for genocide denial and negationism?

The channels for genocide denial and negationism are the media, conversations, reports by some NGOs and international agencies, publications, books, conferences and public speeches.

#### References:

Law N° 84/2013 of 11/09/2013 on the Crime of Genocide Ideology and Other Related Offences, pp. 32-44. Available at [http://www.moh.gov.rw/fileadmin/templates/HLaws/Law\\_RFMA.pdf](http://www.moh.gov.rw/fileadmin/templates/HLaws/Law_RFMA.pdf)

Bizimana, J.D. (2004). *Inzira ya Jenocide yakorewe Abatutsi mu Rwanda*. Kigali: Imprimu Ltd.

Gasanabo, J.D; Simon, D. J & Ensign, M.M (Eds.). (2014). *Confronting genocide in Rwanda: Dehumanization, denial, and strategies for prevention*. Bogota: Apidama Ediciones Ltd.

Hinton, A.L. & O'Neill K.L. (2009). *Genocide: Truth, Memory, and Representation*, Durhan and London: Duke University Press.

Mugesera, A. (2004). *Imibereho y'abatutsi kuri Repubuliki ya mbere n'iya kabiri 1959-1990*. Kigali: Les Editions Rwandaises.

Mugesera, A. (2015). *The persecution of Tutsi (1959-1990)*, Kigali, 2<sup>nd</sup> edition.

## 3.3. SENIOR SIX (S6) HISTORY

### 3.3.1. Were the Tutsi the only Rwandan people in exile ?

The teacher will explain to learners that there was a misconception that all people in exile were only Tutsi. There were many different categories of Rwandans who were in exile for different reasons.

#### References:

Byanafashe, D & Rutayisire, P. (2011). *History of Rwanda from the beginning to the end of 20<sup>th</sup> Century*. NUR-NURC, 2011.

Kagame, A. (1972-1975). *Un abrégé de l'histoire du Rwanda*. Butare : Éditions universitaires du Rwanda.

Kanyamachumbi, P. (1995). *Société, culture et pouvoir politique en Afrique interlacustre. Hutu et Tutsi de l'ancien Rwanda*. Kinshasa: Select

### 3.3.2. Was the Liberation War a cause of the Genocide against the Tutsi ?

Not all the wars lead to genocide, but the war can be an excuse to commit genocide. For the case of Rwanda, the Liberation war of 1990-1994 could not have been a cause of the Genocide against the Tutsi because the Tutsi were always killed even when there was no war.



## References:

Mugesera, A. (2004). *Imibereho y'abatutsi kuri Repubuliki ya mbere n'iya kabiri 1959-1990*, Kigali : Les Editions Rwandaises

Mugesera, A. (2015). *The persecution of Tutsi (1959-1990)*. Kigali, 2<sup>nd</sup> edition.

Ternon, Y. (2007). *Guerres et Génocide au XXe Siècle: Architecture de la violence de masse*, Paris, Odile

Jacob Straus, S. (2006). *The Order of Genocide: Race, Power and War in Rwanda*. New York: Cornell University Press.

### 3.3.3. What is the exact date of the starting of the genocide in 1994? Some say 6 April, while others say 7 April, 1994. What is the exact date of the end of the genocide?

On April 6, 1994, the presidential jet crashed killing the presidents of Rwanda and Burundi who were on board. Immediately, roadblocks were erected in some parts of the country and some people were killed, especially in Kigali City. The Genocide against the Tutsi is taken to have commenced on 7<sup>th</sup> April 1994 (the starting date for commemoration).

Concerning the end of the Genocide against the Tutsi, the official date is 4 July 1994; but the teacher should bear in mind of 31 December 1994 as the date stipulated in Organic Law No 10/2007 of 01/03/2007 modifying and complementing the Organic Law n°16/2004 of 19/6/2004 establishing the organization, competence and functioning of the Gacaca Courts charged with prosecuting and trying the perpetrators of the crime of genocide and other crimes against humanity, committed between October 1, 1990 and December 31, 1994 as modified and complemented to date.

## References:

Organic Law No 10/2007 of 01/03/2007

[http://primature.gov.rw/fileadmin/user\\_upload/documents/Official%20Gazettes/2007%20Official%20Gazettes/Official\\_Gazette\\_no\\_05\\_of\\_01.03.2007.pdf](http://primature.gov.rw/fileadmin/user_upload/documents/Official%20Gazettes/2007%20Official%20Gazettes/Official_Gazette_no_05_of_01.03.2007.pdf)

Bizimana, J.D. (2014). *Inzira ya Jenocide yakorewe Abatutsi mu Rwanda*. Kigali: Imprimu Ltd.

Byanafashe, D. & P. Rutayisire (Eds). (2011). *History of Rwanda from the beginning to the end of 20<sup>th</sup> Century*. Butare: NUR-NURC.

Gasanabo, J.D; D. J. Simon & M. M. Ensign (Eds.). (2014). *Confronting genocide in Rwanda: Dehumanization, denial, and strategies for prevention*. Bogota: Apidama Ediciones Ltd.

Hinton, A.L. & O'Neill K.L. (2009). *Genocide: Truth, Memory, and Representation*, Durhan and London: Duke University Press.

Mugesera, A. (2004). *Imibereho y'abatutsi kuri Repubulika ya mbere n'iya kabiri 1959-1990*, Kigali: Les Editions Rwandaises.

Mugesera, A. (2015). *The persecution of Tutsi (1959-1990)*. Kigali, 2<sup>nd</sup> edition.



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