

Genocide

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For: Mr. Morrison

Preface

The purpose of this report is to inform readers on the global issue of genocide, by providing an in depth look at the atrocities it has caused both past and present. It will give readers a better understanding of an issue that directly and indirectly affects people worldwide.

Evidence of genocide can be found as far back as prehistoric or biblical times (depending on evolution viewpoint, see background) and has continued on to modern day. However, the term genocide had yet to exist until 1943, after the Nazi's systematically murdered eleven million victims during the Holocaust. Raphael Lemkin coined the term genocide at the Geneva Convention for International laws. Lemkin combined the Greek word "genos" (meaning race and/or tribe,) with the Latin ending "cide" (to kill) to form genocide.¹ Jerry Fowler, president of the Save Darfur Coalition described Lemkin as "he" in the following quote from a video clip which explains the purpose behind Lemkin's new word. "He said people just didn't get it, and I think he had this idea that if he could just put a name to it, if he could crystallize it in one word. This campaign of destruction, that then people would understand what it was he was trying to say."² A legal definition was soon given to Raphael Lemkin's new word. During the 1948 Nuremberg War Trials, the United Nations formally defined Lemkin's "genocide" as:

¹ Genocide: Contemporary Issues Companion. [San Diego: Greenhaven Press Inc., 2001] p 66

² Jerry Fowler. "Raphael Lemkin," United States Holocaust Museum. February 25,2010. <http://www.ushmm.org/genocide/take_action/gallery/portrait/lemkin/>

“Any of the following acts committed with intent to destroy in whole or in part a national, ethnical, racial or religious group, as such:

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

This list is preceded by the word “whole” or “in part”. The “in part” is significant because it means genocide that is incomplete is still considered genocide. This legal international definition provided a beginning into the investigation of what is, or is not, considered genocide. We must recognize what defines an issue before we can solve it. This definition also allowed for courts to deem people guilty of genocide. The defined features of genocide are beneficial to look at from a criminal’s point of view. What is the “logic” behind these specific acts of genocide? You cannot defeat your enemy without knowing or understanding them.

There have been at least 17,800,000 deaths caused by genocide in the twentieth century alone.⁴ This number was calculated by adding the death tolls of several genocides during the twentieth century. Genocide is still happening today, making the real number even higher. The Darfur genocide provides an example of how people are treated inhumanely and stripped of their rights. A young doctor was treating patients when members of Sudan's Janjaweed militia came. She recalls “My

³ “Prevention on Genocide,” hrweb. January 27, 1997. February 25, 2010. <<http://www.hrweb.org/legal/genocide.html>>

⁴ “Genocide in the 20th Century,” The History Place. February 25, 2010. <<http://www.historyplace.com/worldhistory/genocide/index.html>>

heart was pounding, pain drilling like a jackhammer inside my skull; I knew they were going to kill me.” She lived to tell the tale, barely escaping death. “I fell to the floor and tried to cover my head with my arms. A boot made contact with my face, a searing white light shooting through my eye socket.” What had the doctor done to deserve this? “Simple: she had committed a grievous crime by telling a U.N. team about an attack on a girls' primary school and the raping of pupils as young as eight.”⁵ This horrible account is only one of millions in the twentieth century. Genocide has had recent flare ups through out the world. Perhaps it is not as apparent to westerners since it tends to affect developing countries around the world. In 2008, on the sixtieth anniversary since the world pledged “never again,” there were 33 countries facing possible genocides.⁶ Cambodia, Rwanda and Bosnia-Herzegovina are three prominent examples of places where mass slaughter has occurred since the pledge of “never again”. Worldwide genocide has not been solved, and it is still affecting the global community today. (See Appendices I.)

Not only breaching key human rights, genocide also causes other global issues to form. Disease can be spread from dead bodies to living humans and horrendous illnesses can be spread from the inhumane conditions facing the victims. Survivors of genocide can also experience post-traumatic stress, or even have HIV/AIDS from being raped. Lack of proper disposal for dead bodies can affect water supplies. Racism towards the perpetrators religious or ethnic background can occur once the

⁵ “Survivor of Darfur horrors rejects calls for her silence,” Time Colonist (Victoria.) September 21,2008. February 25, 2010. <<http://www.canada.com/victoriatimes/colonist/news/arts/story.html?id=2cfbc95d-d7ce-47aa-ab5b-4490bb85793d>>

⁶ United Nations. “Humans Rights News, “Centre for Human Rights & Development. November 15,2008. February 25,2010.<<http://www.chrdsrilanka.org/PAGES/news/Updates5.html>>

genocide is over. After the murdering has ceased there are misplaced people, and leftover negative feelings from the organized cultivation of ignorance (i.e. misinforming propaganda.) More local to North America, genocide can have an impact on those sent to help with aid, Such as Canadian Gen. Romeo Dallaire. (See Prevalence in Canada.) “Dallaire defied U.N. orders to withdraw from Rwanda. Without the authority, manpower, or equipment to stop the slaughter, he saved the lives he could but nearly lost his sanity.”⁷

To those who do not witness genocide in their own backyard, genocide often seems like just another news story. It is important to realize that the more we tolerate, the more accepted genocide can become. Who knows what this issue can escalate to? The following poem, First They Came for the Jews, by Pastor Niemoller demonstrates a domino effect idea:

“In Germany they first came for the communists; and I didn’t speak up because I wasn’t a communist. Then they came for the Jews; and I didn’t speak up because I wasn’t a Jew. Then they came for the trade unionists; and I didn’t speak up because I wasn’t a trade unionist. Then they came for the Catholics; and I didn’t speak up because I wasn’t a Catholic. Then they came for me – and by that time there was nobody left to speak up.”⁸

It is important for those who can to educate themselves on the issue of genocide and for those who have the power to do so to stand up.

⁷ Terry Allen. “The General and the Genocide,” Third World Traveller, February 25, 2010. <http://www.thirdworldtraveler.com/Heroes/Gen_Romeo_Dallaire.html>

⁸ Martin Niemöller. “Pastor Martin Niemöller,” Serendipity, February 25, 2010 <<http://www.serendipity.li/cda/niemoll.html>>

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Summary

This report contains informative text on the global issue of genocide. It looks at the past and present issues presented with the crime, by looking at: expert views, who is in control, religious influence, case studies from Cambodia, Rwanda, and Bosnia-Herzegovina, roles played by international organizations, prevalence in Canada, and possible solutions accompanied with analysis. All of these topics have been reported on through careful research into a variety of sources including: books, articles, scholarly papers, websites, interviews, and documentaries. Ultimately, this paper is to ensure readers understand all angles of genocide.

Background

Genocide has a close link to prejudice. “Prejudice may have a number of causes. Nevertheless, two well-documented factors are (1) the desire to look for a scapegoat and (2) resentment caused by a history of injustice.”⁹ Once prejudice is cultivated it can open the door for the far more serious crime of genocide to proceed. Prejudice has been an issue even longer than genocide has. However, even though the term genocide is new, the issue is not. Depending on your viewpoint, the first genocides can be traced back to either evolutionary or biblical times.

If one believes in the evolution theory, it is interesting to note that some 30,000 years ago a possible genocide had occurred. The Homo sapiens felt threatened by the Neanderthals, and needed more land. As a result, some (not all) experts believe that the Homo sapiens committed genocide on the Neanderthals.¹⁰

⁹ Genocide: Contemporary Issues Companion. [San Diego: Greenhaven Press Inc., 2001] p 85

¹⁰ “First Genocide of human beings began 30,000 Years ago,” Pravda. October 24,

On the other hand, if one believes the bible is a work of truth, the first genocide could have taken place in the early days of Moses. Pharaoh enslaved the entire Hebrew population and forced them to build two new cities for the Egyptians. Pharaoh was afraid that he could be overthrown after being informed that the population of the Hebrews was out of control. As a result, Pharaoh ordered the systematic murder of all Hebrew baby boys. Many were drowned in the Nile, or brutally slaughtered if found in any raided home.¹¹

The crusades from 1095 to 1291 can also be considered as an early genocide. In the fight for Jerusalem, Christians slaughtered many non-Christian people, specifically Muslims and Jews. The fight for Jerusalem ultimately turned into the fight for Christianity. The Crusaders attempted to wipe out every religion but Christianity. This is now known by some as the “first Holocaust.” It signified the continuation and development of genocide, especially in regard with religious intent.

The earliest genocide of the twentieth century was of Herero and Namaqua by the Germans. In German South-West Africa, the Herero people rose in rebellion against German colonial rule in 1904. Some Germans were killed, which resulted in the Germans driving the Herero into the desert. As a result, most of the Herero died of thirst and hunger. Namas later fought against the Germans and the same fate happened to them. An estimated fifty to eighty percent of the Herero population and fifty percent of the Nama population were killed. For some death was from dehydration and hunger, for others there was water, however, the Germans poisoned it. Those who survived were placed in concentration camps where more crimes against humanity occurred.

2007. February 25,2010 <<http://english.pravda.ru/science/mysteries/24-10-2007/99419-genocide-0>>

¹¹ Awake Magazine, June 2003 p 4

Genocide started to take different shapes in the following century. Genocide was much more organized, meticulous records were kept, and there became even more reasons for genocides and for acceptance of it. This new century would be the start of the “Century of Genocide.”¹² Genocide would start to spread and did not stick to one area of the world or one specific type of victim. Some examples after the Herero and Namaqua genocide included: Poland, Germany, Japan, Russia, and Armenia. Not only did genocide expand, but the methods of killing did as well. Soon gas chambers came into play, as well as medical experimentation.

December 9th 1948, was a big day for the issue of genocide. The convention on the prevention and punishment of the crime of genocide was held.

“The Convention, a major pillar in the evolving framework of international humanitarian rules, declares genocide a crime under international law. It condemns genocide, whether committed in time of peace or in time of war, and provides a definition of this crime.

Moreover, the prescribed punishment is not subject to the limitations of time and place.”¹³

Now people and/or nations could be held responsible for their actions and an international control would try to be placed on the issue, ultimately trying to stop it.

“The Convention also declares that there shall be no immunity. Persons committing this crime shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals.”¹⁴ This was not easy for countries to sign due to

¹² “Herero and Namaqua Genocide,” Wikipedia. February 25,2010. <http://en.wikipedia.org/wiki/Herero_and_Namaqua_Genocide>

¹³ “Convention on the Prevention and Punishment of the Crime of Genocide,” United Nations. February 25,2010. <<http://www.un.org/millennium/law/iv-1.htm>>

¹⁴ IBID.

any previous possible guilt they may have had in genocide. Now that the world could identify what genocide was, was there any success in stopping it? Since that convention in 1948, some of the major genocides that have occurred include: Rwanda, Iraq, Darfur, Cambodia, Bosnia-Herzegovina, and various African countries. Today, when discussing genocide, the Holocaust comes first to the minds of most westerners. Genocide may have moved on from Caucasians, but it has continued to rage on in developing countries. It is important for us to realize this and look at the reasons behind it, as will be discussed in the following case studies.

Currently, past genocides do not usually receive the recognition they deserve. For example in Obama's speech on April 26, 2010 he carefully chose to not refer to the Armenian genocide as genocide. Even though "there are numerous materials in the American archives, which prove that what happened in 1915, constituted Genocide."¹⁵ According to Armen Martirosyan, "Obama did not use the word genocide with the help of our authorities... Obama defended the interests of his own country and did not use the word genocide so that it would not cause any problem for his country."¹⁶ Truly, we cannot be surprised that modern genocide (or similar activity) still rages today, when genocides of the past are not always acknowledged or respected. This is not hard to realize since even music icons have drawn attention to the worsening conditions surrounding our planet. For example on May 4, 2010 artist, M.I.A. released a music video that portrayed a fake genocide of red head children in America, showing just how brutal things could become if we are not analyzing modern reality.

¹⁵ "Armenian Authorities Helped Obama Avoid the Term Genocide," Tert.am, April 26, 2010. May 9, 2010. <http://www.tert.am/en/news/2010/04/26/heritagereactiontoobama_speech/>

¹⁶ IBID.

Reports from as recently as April 26, 2010 can be found regarding Uzbekistan officials and their treatment of religious denominations. Currently in Uzbekistan the government is allowing the imprisonment of Muslims and some Christians with false charges, simply because of their religious activities. This religious intolerance has led to claims of labour camps (especially for Muslim women) in which deaths, rapes, and beatings by guards occur. Reports and pictures of torture to Muslim prisoners have also been released. This situation screams the potential to escalate into genocide, yet most people in today's society know little or nothing of the conditions in Uzbekistan today.

Expert

Elie Wiesel is an expert on genocide. Not only has he lived and survived through one (the Holocaust,) he has contributed to the education on genocide and aid through his literary and organizational works. Wiesel was awarded the Nobel Peace Prize in 1986,

the Norwegian Nobel Committee called him a "messenger to mankind," noting that through his struggle to come to terms with "his own personal experience of total humiliation and of the utter contempt for humanity shown in Hitler's death camps," as well as his "practical work in the cause of peace," Wiesel had delivered a powerful message "of peace, atonement and human dignity" to humanity¹⁷

Wiesel has written over 40 books,

“Wiesel's writing is considered among the most important in

¹⁷ “Elie Wiesel,” [goodreads](http://www.goodreads.com/author/show/1049.Elie_Wiesel), March 1, 2010. <http://www.goodreads.com/author/show/1049.Elie_Wiesel>

Holocaust literature. Some historians credit Wiesel with giving the term 'Holocaust' its present meaning, but he does not feel that the word adequately describes the event and wishes it were used less frequently to describe significant occurrences as everyday tragedies”¹⁸

Through Wiesel’s books, readers can get a sense of the true horrors of the Holocaust. His books educate, and engrave realities and experiences of people and their struggle to live. Knowledge of the issue is important if we hope to stop genocide. You cannot care about something unless you know about it. Elie Wiesel has certainly done a fabulous job of spreading his knowledge.

Elie Wiesel played a major role in building the United States Holocaust Memorial Museum. The museum has countless visitors every year, and provides knowledge of genocide to guests. People should never forget the horrors of the Holocaust but, more importantly, people should realize genocide is also occurring right now.

Regarding genocidal situations that are occurring right now, Wiesel has talked about his support for the intervention in Darfur. It is important for a man of Elie’s stature to bring attention to the atrocities going on today, because a lot of people will listen. Places like Darfur often do need international help. The Elie Wiesel Foundation for Humanity mission statement reads: “Our mission is to combat indifference, intolerance and injustice through international dialogues and youth-focused programs that promote acceptance, understanding and equality.”¹⁹ One example of his foundation doing this was issuing a letter, condemning the denial of

¹⁸ “Elie Wiesel: Nobel Laureate, Author, Professor, “The Wharton Club of DC. March 1,2010. <<http://www.whartondc.com/article.html?aid=1309>>

¹⁹ “About Us,” The Elie Wiesel Foundation March 1, 2010. <http://www.eliewiesel.org/aboutus.aspx>

the Armenian genocide.

Elie Wiesel's analysis of his own experience is breathtaking, and has certainly brought attention to the issue of genocide. He has won numerous awards, and continues to contribute positively to genocide as a global issue.

Role of Control

Throughout history the government of a country where genocide is taking place has often played a key role in supporting or funding the mass murder. An example is Darfur. The Sudanese government supported the Janjaweed and provided them with financial assistance. They also participated with each other in joint attacks on civilians. Sometimes a tyrannical leader with accomplices can create misunderstandings and hatreds toward groups of people for certain reasons and purposes. For example,

“Hitler after unsuccessful attempts to become a student of art in the Vienna College of Fine Art, had tried many jobs. Working all the time as a manual labourer, Hitler was deeply dissatisfied. The Jews were very prominent in the cultivated society of Vienna. Hitler hated the Jews for occupying the high positions in German society.”²⁰

With his power Hitler influenced Germany to hate the Jews and several other groups of people. Basically, corrupt governments or people with money, power, and fear can instigate attacks on specific groups of people. If any civilian tried to stop them they would be killed, so why would anyone living there try to stop them?

The global community has the responsibility of eliminating genocide. The

²⁰ “Germany before 1914,” The Corner. May 8, 2010. <<http://www.thecorner.org/hist/total/n-german.htm>>

people themselves live in fear, and therefore can have a hard time sticking up for themselves. So it is only reasonable to say world leaders should step in to stop genocides when they occur. It would also be a responsible act for countries to accept refugees from genocide, in order to allow victims to escape their fate or current living conditions. Michael O’Hanlon sees the United States as a key figure in the prevention of genocide. One of his ideas is that the U.S. should “take sides, either overthrowing a reigning regime or helping one side in a civil war defeat the other”²¹ when it comes to government run genocide. With neutrality nothing gets fixed, but when the anti-genocidal group or party is empowered to overthrow a government threatening or perpetrating a genocide then the crime could be prevented or stopped.

International Organizations also play a key role in the world issue of genocide. Many organizations are set up to deal with the aftermath of genocide. However, the most important international organization has the potential to stop genocide. The United Nations has the greatest chance of stopping genocide because it is an organization that has representation from leaders from every part of the globe. No other organization has greater worldwide representation. The United Nations is considered to be in charge of peacekeeping, and by implication, is in charge of genocide. With all the resources and international support, many countries and citizens turn to them when things get out of hand. People respect the authority of the U.N. and expect solutions from them.

Religious and Spiritual Views

Religious and spiritual views play a key role in the issue of genocide. Religion is something that people hold dearly, therefore, it can be used to influence people to commit genocide. If one believes the killings are for their religion, they may be more

²¹ Genocide Contemporary Issues Companion. [Greenhaven Press, Inc.,2001] p 110

accepting of it. On the other hand, religion can be used to help stop genocide.

Religious conflicts have been present for a long time. Religion gives people a “group” to identify with. Therefore these “groups” can fight over power, land, or religion itself. Prejudice can also come from religion, for example, some specific groups of Christians could say “the Jews brought the Holocaust on themselves because they killed Jesus.” This view is wrong and distorted, but it does show how bluntly people can take their religious views.

Genocide can also provoke changes in religious and spiritual views. An example of this is shown through a passage in Elie Wiesel’s book *Night*.

“Never shall I forget the smoke. Never shall I forget the little faces of the children, whose bodies I saw turned into wreaths of smoke beneath a silent blue sky...Never shall I forget these moments which murdered my God and my soul and turned my dreams to dust.”²²

Many people look at the Holocaust and say “How can there be a God with all that horror, shouldn’t he have stepped in?” Or, if they still believe in God, they might say he is not worthy of praise because of the horrors happening in the world.

The issue of genocide can expose the hypocrisy of some religious leaders. In the past, religious organizations have supported or caused genocides to occur. How can religious groups preach peace and love while supporting genocide? More importantly, have these religious leaders been held accountable for their actions? Unfortunately, it seems that in most cases of the past, religious leaders have been able to use their power and their peace and love front to escape punishment. Apologies are given years later, but justice generally does not take place. Churches in the past have had just as much or more authority than the government. Therefore, people would

²² Elie Wiesel. *Night*. [Hill & Wang, 1960] p 35

expect the church to stand up against what was wrong if they truly promoted peace, love, and unity. A prominent example of hypocrisy is found with Pope Pius XII and the Holocaust. He knew of the atrocities occurring, but he decided this would be a time to remain neutral.

“The Assistant Chief of the U.S. delegation to the Vatican, Harold Tittman, asked the Pope to condemn the atrocities. The response came that the Holy See wanted to remain "neutral," and that condemning the atrocities would have a negative influence on Catholics in German-held lands.”²³

This was a decision that was criticized, as it seemed to be developed as regards to his own interest. Controversial statements were also made by the Vatican “In a September 1940 broadcast, the Vatican called its policy "neutrality," but stated in the same broadcast that where morality was involved, no neutrality was possible;”²⁴ indirectly implying that genocide is not a moral issue. The Pope was said to know of the horrors that would come with the Nazi’s in power. With his prestige and power, the Pope would have been able to convince citizens of Germany not to tolerate the rise of Hitler. However, just as in many other criticized situations, the Catholic Church (and other churches) remained quiet.

In the case of Canada’s residential schools (See Prevalence in Canada) this “cultural genocide” would not have been so successful if it were not for the churches. It was the churches themselves who ran the residential schools and were in charge of the abuse of many Aboriginal children. Priests have been accused of murdering, beating, and raping children. Very few have ever been charged or convicted. Several

²³ IBID.

²⁴ Shira Schoenberg. “Pope Pius XII and the Holocaust,” Jewish Virtual Library. May 8,2010. <<http://www.jewishvirtuallibrary.org/jsource/anti-semitism/pius.html>>

churches have apologized, but is this enough? When authority is not used properly, awful situations arise. Today church attendance and support has drastically declined as a result. “At the turn of the last century (1900), there was a ratio of 27 churches per 10,000 people, as compared to the close of this century (2000) where we have 11 churches per 10,000 people in America.”²⁵ Many people feel that because of situations like those aforementioned, and the support these situations received from religious organizations, that they cannot trust in or be a part of a religious organization.

On a more positive note, religion can also be used to support the elimination of genocide. Religious leaders, with their authority, have the power to either support or condemn genocide. Some verses in the Christian bible may also provoke Christians to step up against genocide. For example, in Leviticus 19:18 it states “thou shalt love thy neighbour as thyself.” If someone “loves thy neighbour” they would certainly not slaughter or slander them, and would also help them in times of despair. Religion and spirituality can both negatively or positively affect the issue of genocide; the following case studies will reaffirm this point.

²⁵ Dr. Richard J. Krejcir. “Statistics and Reasons for Church Decline,” Schaeffer Institute. May 8, 2010. <<http://www.intotheword.org/apps/articles/default.asp?articleid=36557>>

Case Study #1: Cambodia

From April 1975 to January 1979, Pol Pot, leader of the communist Khmer Rouge regime, managed to slaughter a quarter of Cambodia's population. It took a Vietnamese invasion to halt this genocide.²⁶ The Khmer Rouge believed that people were tainted from the western world, especially in their view of capitalism. They called all those influenced by the west “bourgeois” and said that they were actively working against the communist party.²⁷ The Khmer Rouge decided it was necessary to purify their communist system by eliminating the people who were holding it back. This meant re-education of people or murder. In the capital of Phnom Penh, trucks claimed that the U.S. would soon bomb the city causing all the Cambodians to flee. As they fled there had been Khmer Rouge soldiers in place to search out any bourgeois. Many were put into villages where they were forced to keep quiet and assimilate to their assigned leader’s rules. This meant they had to give up all of their possessions and western ways. The “new people” were forced to work in the rice fields and listen to lectures on their new communism based life. Many were murdered or died of starvation (they were fed one tin of rice every two days) and/or disease.²⁸ All Buddhist monks and monasteries were destroyed, as the religion did not promote communism. Religion was banned, while stores were closed, and education and health care were ended. Perhaps one of the most drastic criteria for death represents just how power hungry and willing to kill the Khmer Rouge was. Anyone wearing glasses was seen as being a bourgeois, because anyone wearing glasses knew how to read. With Pol Pot’s slogan, “what is rotten must be removed”, came deadly massacres to

²⁶ Brendan January. Genocide modern crimes against humanity. [Twenty-First Century Books, 2007] pg 66

²⁷ IBID.

²⁸ IBID.

eliminate remnants of the “old society.” This meant doctors, educators, ex-soldiers, police, and many more were designated to be killed. Tuol Sleng was once a school but had been turned into a large jail. Often prisoners were taken there to give “confession.” If somebody was believed to be against the government (simply talking about the Khmer Rouge negatively constituted as “against”), and the Khmer rouge didn’t feel like killing the person right there, they would bring them to Tuol Sleng. There alone almost twenty thousand were killed. Torture would take place at Tuol Sleng (tubs for drowning, electrocution, etc.), and then finally execution. The Khmer Rouge took meticulous record at such prisons or camps, just as the Nazi’s had.²⁹ The genocide was finally stopped after the Vietnamese invaded and overthrew the Khmer Rouge government.

Pol Pot then moved to Thailand where he tried to retain some control, through a guerrilla war fighting against the rising of the new Cambodian government. Before Pol Pot could be tried in a tribunal, he died in 1998, just after his long awaited arrest. This situation demonstrated that the tribunal process was very slow, and took too long, Pol Pot was never punished for his wrong doings since he died first.

The ultimate motivation for Pol Pot’s Khmer Rouge was power and money. Ultimately he and his allies “had a thirst for power and an unlimited capacity for mistrust (belief that he was surrounded by enemies.)”³⁰ Genocide seemed to be logical, it sparked fear in the Cambodians and made them do whatever the Khmer Rouge wanted, through fear for their own lives. By demanding the Cambodian’s give up all of their capitalistic possessions, the Khmer Rouge also gained wealth. It was a no brainer for a malicious leader.

²⁹ Brendan January. Genocide modern crimes against humanity. [Twenty-First Century Books, 2007] p 71

³⁰ Marnie J. McCuen. The Genocide Reader. [Gary E. McCuen Publications inc.] p 132

The government led this genocide. However, as will be illustrated, no matter the outward appearance (or cause) the same methods are employed, with the same results. The following two case studies on Rwanda and Bosnia-Herzegovina (as well as the previous one) similarly involved government support, targeting of specific groups and the power of instilling fear.

Case Study #2: Rwanda

For one hundred days, starting in April of 1994, a genocide took place in the central African country of Rwanda that has taken at least 800,000 lives.³¹ “Has” is the operative word since, even though the genocide is officially over, the aftermath is still being felt. 96% of the children that survived witnessed the mass killings, and 80% of those children had at least one family member die. This means 76.8% of surviving children have lost a family member (note family member does not mean immediate family member.)³² Losing a family member is emotionally devastating for a child, and can cause health issues such as depression.

Before Rwanda gained independence in 1962 it had been under the control of the European country of Belgium. The Belgians, while in power, would often favour one ethnic group over another. The Tutsi in Rwanda made up 15% of Rwanda’s population. With the backing of the Belgians, the Tutsi held a lot of control and authority over Rwanda, having more power than the majority 85% Hutu population. The Tutsi acted as intermediaries between the governor and the governed, the Tutsi are taller and tended to be landowners, therefore, having a more aristocratic

³¹ Genocide Contemporary Issues Companion. [Greenhaven Press, Inc.,2001] p 125

³² “Rwanda Genocide Statistics,” Maps of World. April 3,2010. <<http://www.mapsofworld.com/rwanda/information/genocide-statistics.html>>

appearance.³³ The Hutu became increasingly annoyed with the Tutsi power and favouritism, so when the Tutsi king in power died in 1959, the Hutu began their quest for power in Rwanda. The Belgians after Rwanda gained independence in 1962. This opened the way for the Hutu to reverse their role and take over. The Tutsi began to be blamed for all of Rwanda's problems, some were killed, and others fled to neighbouring countries. Rebel Tutsi in Uganda established the Rwandan Patriotic Front (R.P.F.) to attempt to gain back their previous control in Rwanda. The Hutu were not willing to give up their new found political status to the Tutsi, causing even more friction between the groups. Rwanda's president, Juvenal Habyarimana, was killed after a bullet struck down his aircraft on April 6, 1994. The murder was pinned upon the Tutsi, (despite claims of the Hutu actually being responsible) and was the spark for a genocide that would burn for one hundred days of endless massacre, rape, and suffering. Using the identification card system, first implemented by the Belgians to label an individual's ethnicity, Hutu extremists set out to murder all Tutsi and anyone that got in their way. Extremists "considered the Tutsi 'foreign invaders' who should be sent back to Ethiopia."³⁴ Killings soon became more organized, propaganda against and specific locations of Tutsi were broadcast on the radio. The typical genocidal weapon of choice was a machete. The Rwandans did not (and still do not) have enough money or resources for much else. Road blocks were created with dead bodies, people would try to bury bodies so that dogs wouldn't viciously tear apart the victimized deceased, and countless rape survivors are now infected with HIV/AIDS. In July 1994 Tutsi rebels from neighbouring countries managed to defeat the Hutu's, causing them to flee Rwanda, but by then over one tenth of Rwanda's population had

³³ Peace Pledge Union. April 5, 2010. <www.ppu.org.uk>

³⁴ Marnie J. McCuen. The Genocide Reader. [Gary E. McCuen Publications inc.] p 144

been killed.³⁵ The horrors of what happened caused physical and mental distress even after the genocide was over. As one girl pondered the past she described the aftermath conditions which eventually lead to her mothers' death.

“Mum was never the same after the genocide. She seemed depressed and discouraged, unhappy with life, and as time passed she developed ulcers and had stomach problems. My older brother developed mental health problems after the genocide as well, which destabilized her even more. Her stomach problems got so bad that if she tried to eat, she would vomit. I thought Mum was only sick, but she died.”³⁶

With these deaths came orphans, children being forced to mature too quickly, and left by themselves.

This genocide occurred sixty-two years after the U.N. made the pledge of “never again.” How did the global community justify these ticks on the tally of unjustified ruthless murder? More importantly, what can we learn from this case? With the horror came proof that genocide still exists even in a modern world. We also gained new insights to what can occur during and after genocides and the realization that similar causes and methods used in genocides still exist.

The United States, the U.N. and other world powers plead ignorance when asked why they did not step in and stop the madness. They claimed that the genocide was actually “interethnic”, that is the Hutu were killing the Tutsi, and the Tutsi were killing the Hutu. Thus, leading people to believe that they were all simply savages at war with each other and there had been very little that could have be done. If officials

³⁵ “Rwanda,” The History Place. April 3,2010. <<http://www.historyplace.com/worldhistory/genocide/rwanda.htm>>

³⁶ Isaac Mugabe. “Rwanda” April 4, 2010. <www.rwandansurvivors.blogspot.com/isaacmugabe>

did call it “genocide” then they would have been required to get involved because of the previous U.N. Convention on genocide. Senator Robert Doyle demonstrated the world’s viewpoint clearly in his following quote: “I don’t think we have any national interest here. I hope we don’t get involved there. The Americans are out. As far as I’m concerned in Rwanda, that ought to be the end of it.”³⁷ The truth was that there was no material gain foreseen in helping Rwanda. Also the United States were not enthusiastic about getting involved after what happened the year before in Somalia where eighteen U.S. peacekeepers had been shot and killed and then their bodies dragged through streets and mutilated.³⁸ This atrocity horrified Americans, after all why would they put themselves at risk of this again? It is true that the U.S. does not need to be the world’s policeman, but when the world portrays and looks at them in that light, the world expects the U.S. to take control. Rwanda had nothing to offer, but would require a large amount of money to be spent across the world for no profit in return. Stepping in also meant death to some (though a much smaller number compared to the current death toll.) So who would try and help? Some peacekeepers were sent to Rwanda, however, ten from Belgium were captured, tortured, and killed. After this, the United States, France, Belgium, and Italy began evacuating their own personnel from Rwanda.³⁹

With the Rwandan genocide came unexpected dilemmas. When the genocide ended a mass exodus occurred in Rwanda. The Hutu fled to nearby areas such as Zaire. The perpetrators of the genocide had now escaped, and the very people who

³⁷ Brendan January. Genocide modern crimes against humanity. [Twenty-First Century Books, 2007] p 90

³⁸ IBID.

³⁹ “Rwanda,” The History Place. April 3,2010. <<http://www.historyplace.com/world-history/genocide/rwanda.htm>.>

planned and led the genocide were in charge of Hutu relief camps. Any Hutu who wanted to return to Rwanda would face death threats. This provided a dilemma for relief agencies. They wanted to provide for the starving innocent Hutu refugees that left Rwanda, but they did not want to feed the extremists who caused the genocide.⁴⁰ Cholera spread in the camps, and many died from diseases, starvation, and murder. The Security Council set up a war crimes tribunal to try and deal with the genocide, however it was highly underfunded and delayed. Many of the crimes committed were left unconsidered; such as the drawing up of “people to kill” lists prepared. Also when a list of indictees was finally released in 1995, nobody knew of their whereabouts and the council only urged, not demanded, that states should arrest these wanted criminals. Few were ever actually punished for their crimes against humanity and the countless direct and/or indirect murders.⁴¹

Afterwards, many critics suggested possible solutions to what leaders could have done to stop or even prevent the Rwandan genocide. It’s too late now that the damage is done, but perhaps these solutions can guide the future. Here are some of the actions, not tried, that might have had a favourable outcome according to Stephen R. Shalom:

“First since Rwanda is a highly dependent country the international community lead by the U.S. or U.N. could have made it clear to the killers that no assistance would be provided to a regime involved in genocide. Since the Hutu were in charge and the majority of Rwanda is Hutu this would have placed pressure on the regime to stop in fear of no relief or supplies being sent into the country causing poverty to worsen. Another possible action highlighted was that the interim government

⁴⁰ Marnie J. McCuen. The Genocide Reader. [Gary E. McCuen Publications inc.] p 169

⁴¹ Genocide Contemporary Issues Companion. [Greenhaven Press, Inc.,2001] p 58

could have been isolated by expelling its' representative from the U.N. Security Council. Therefore cutting down their power and decision making capabilities in regards to their representation of Rwanda at the U.N.⁴²

Rwanda, after being abandoned for one hundred days of chaos and death, still faces ethnic tension today. Rwanda continues to struggle and the citizens will never forget the misery that occurred while the world ignored the catastrophe of the Rwandan genocide.

Case study #3: Bosnia-Herzegovina

Genocide against Muslim Albanians occurred from 1992 to 1995. Bosnia-Herzegovina was part of Yugoslavia before WWII, after which the Germans had divided the country from Yugoslavia. Eventually, under the lead of Joseph Tito, Bosnia was reunited with Yugoslavia. Yugoslavia was now home to Croatia, Vojvodina, Kosovo and four other provinces. Tito died on May 4, 1980 and was replaced by Slobodan Milosevic. The country began to fall apart and by the end of 1992, Croatia, Slovenia and Bosnia became independent. When Slovenia and Croatia declared their independence a war soon broke out between Croatia and Serbia. When Bosnia tried to secede the Serbian army invaded. The war that the Serbians had created was justified by means of religion and race. They were trying to save fellow Serbians that had been living in Bosnia who were being abused by the Muslims there. The Serbians were mainly Orthodox Christian and the Bosnians were a mix of Christians and Muslims at the time. The Serbians began to empty villages full of Muslims as well as destroy their mosques. The Serbs surrounded Bosnia's capital city and began shooting at buildings and innocent civilians. Bosnia had no equipment to

⁴² IBID. p 52

fight back as they were under an arms trade embargo due to recent fighting with the Croats. Soon Bosnian Muslims were systematically rounded up by the Serbians, similar to the way the Nazi's had once rounded up the Jewish people. Concentration camps were created for men and boys, mass shootings occurred, and rape was used as a threat and/or reality to make Muslim families flee their villages. The U.N. responded by sending food and medicine to the homeless Muslims, but they were not to get involved militarily against the Serbians. However, in February of 1994, a Serbian mortar shell killed sixty-eight people in an attack on a marketplace in Sarajevo.⁴³ The world now had a new found attention towards Bosnia and began calling for a military response. N.A.T.O.'s demand for a ceasefire was soon successful in Sarajevo. U.N. peacekeepers also set up safe havens or towns of Muslims. The Serbians attacked peacekeepers and safe havens with ammunition. One of the attacked safe havens was called Srebrenica. Dutch peacekeepers in charge of Srebrenica were ill-equipped and had to stand back and watch as the members of their "haven" were systematically removed by the Serbians. The Serbs at first claimed that they were allowing them to escape Bosnia. However this was a lie that resulted in up to 7,500 men, and boys over 13 years old, being murdered.⁴⁴ According to the Peace Pledge Union Information on Genocide:

"They were trucked or marched to their places of death. Up to 3,000, many in the act of trying to escape, were shot or decapitated in the fields, 1500 were locked in a warehouse and sprayed with machine gun fire and grenades. Others died in thousands on farms, football

⁴³ Brendan January. Genocide modern crimes against humanity. [Twenty-First Century Books, 2007] p 101

⁴⁴ "Bosnia 1995," Peace Pledge Union Information. April 4,2010<http://www.ppu.org.uk/genocide/g_bosni a. html>

fields, and school playgrounds. The whole action was carried out with military efficiency. (It is said that the transport drivers were each forced to kill one man, to deter them from testifying against the Serb troops later.)⁴⁵

This showed just how vicious and planned the attacks had become. This was now becoming even more similar to the past Nazi regime's genocide. After Srebrenica, the world had finally seen enough. N.A.T.O. began a campaign of bombing Serbian artillery positions. The Islamic world also began to arm the Muslims to strike back. Eventually, after three weeks of negotiations, Milosevic gave in and decided to sign a peace accord at the U.S. airbase in Ohio. Bosnia was split between a Serb Republic and Muslim federation. Democratic elections would now be held and the genocide criminals would be persecuted. N.A.T.O. sent over 60,000 soldiers to keep peace and the cease-fire after the agreement was signed. Perhaps, if this agreement were signed earlier, it could have saved the lives of 200,000 confirmed dead Muslims, and the 20,000 missing and possibly dead. It might have also significantly decreased the number of refugees, which hit 2,000,000.⁴⁶

After the 1990's, recognition that genocide still exists sparked the need for better solutions. Especially after slow responses to the genocides in Rwanda and Bosnia. The global community realized the need for a permanent International Criminal Court (I.C.C.) Criminal tribunals such as the Nuremburg trials had been held before, but now in the modern day there was an obvious need for a new permanent way to deal with the devastation caused by the genocides during the nineties. The I.C.C. was formed and is still in effect today. The specifics of the I.C.C. will be

⁴⁵ "Bosnia 1995," Peace Pledge Union Information. April 4, 2010 <http://www.ppu.org.uk/genocide/g_bosni a. html>

⁴⁶ IBID.

discussed in the next section entitled, role of organizations, under the United Nations heading.

Role of Organizations

The United Nations, as well as various I.G.O.'s and N.G.O.'s, play a key role in the current ongoing relief for genocide and in genocide prevention. Throughout the decades various groups have been created. Some have been more successful than others have with efforts. However, it is important to note that without these groups, genocide could be even more frequent and worse than it already is, and the aftermath would be even more traumatic with less aid available. The following is a list of organizations and what they have done, or are doing, with regards to the issue of genocide. Some assist in the education and prevention of genocide, others assist in aid, and/or the prosecution of perpetrators.

Genocide Watch

Genocide watch is a N.G.O. that exists to predict, prevent, stop, and punish the perpetrators of genocide and other forms of mass murder. Their purpose is to build an international movement to prevent and stop genocide. Their website is a great informational tool that keeps viewers updated and educated on genocide today. It includes updated maps of "at risk" regions. Genocide watch is the coordinating organization of The International Campaign to End Genocide (I.C.E.G.), an international coalition of organizations. Genocide Watch with the help of other I.C.E.G. organizations uses their understanding of the genocidal process to prepare options papers for policy makers, recommending specific actions to prevent genocide in high-risk areas.⁴⁷ Genocide Watch helps and responds to all of the issue's angles

⁴⁷ "About Us," Genocide Watch. April 3,2010 <<http://www.genocidewatch.org/aboutus>

through: education, prediction, prevention, intervention, and justice. Dr. Gregory H. Stanton is the president of Genocide Watch. Through this organization, he has worked along with the U.N. to create the Khmer Rouge Tribunal. Recently, in November of 2009, the tribunal held a hearing for a man who was responsible for the torture and execution of roughly 16,000 men in the Cambodian genocide. He will be sentenced this year, in 2010, near the end of May.⁴⁸ Success stories like these would not be as prominent if it was not for this organization and their coordination of the I.C.E.G.

Genocide Intervention Network

The Genocide Intervention Network addresses the root cause of the world's failure to stop genocides, which they believe to be the lack of political will. They strive to hold world leaders accountable for commitments they have made to issues regarding genocide.⁴⁹ One way they do this is through a grading system. They grade government officials based on what they are doing in the assistance of ending genocide. Since the program launched, 255 representatives have improved from a failing to a passing score.⁵⁰ The Genocide Intervention Network also launched a hotline, where so far over 30,000 callers have connected to elected officials about important Darfur initiatives. This hotline helped the Genocide Intervention Network

/missionstatement.html>

⁴⁸ "Cambodia Project," Genocide Watch. April 3, 2010.

<<http://www.genocidewatch.org/cambodiaproject>. Html>

⁴⁹ "Who We Are" Genocide Watch. April 3, 2010 <<http://www.genocideintervention.net/who-we-are>>

⁵⁰ "Genocide Intervention Network Annual Report 2008" Genocide Intervention Network. April 4, 2010. <<http://www.genocideintervention.net/sites/default/files/imce/Genocide%20Intervention%20Network%20Annual%20Report%202008.pdf>>

to successfully pass the Sudan Accountability and Divestment Act.⁵¹ They have also had a more direct impact in genocide affected communities through their civilian protection program. For example, they helped give firewood to displaced women living in camps in Darfur. The women would normally have to leave their camp to get firewood to cook. Leaving the camp meant the women would face the danger of rape and/or death.⁵² The Genocide Intervention program is not limited to Darfur, and is one of the most active organizations to date.

United Nations

The United Nations is a group of 192 nations that are committed to their responsibility to protect. They are best known for peacekeeping, peace building, conflict prevention, and humanitarian assistance. The U.N. has been heavily criticized for not doing enough in regards to stopping and preventing genocide. This is keeping in mind that a lot is expected out of the U.N., as they are a very large worldwide organization with a lot of power and wealth. They have certainly failed in the promise of “never again”, as proven by the previous case studies. For example, a U.N. force commander by the name of Romeo Dallaire warned the United Nations of the genocide starting in Rwanda, yet the U.N. did not provide any more support, instead removing many of their previous reinforcements from Rwanda. Romeo Dallaire claimed “in an assessment that military experts now accept as realistic, that with 5,000 well-equipped soldiers and a free hand to fight Hutu power, he could have

⁵¹ IBID.

⁵² “Firewood Project: Protecting Darfuri Women from Rape and Attack” Genocide Intervention. April 4, 2010. <http://www.genocideintervention.net/our_programs/civilian_protection/previous_projects>

brought the genocide to a rapid halt”⁵³ Perhaps the U.N.’s failure at intervention can be found under their definition of peacekeeping. There is none. This quote is the closest thing to a definition on the U.N. website, and proves that the U.N. is more reactive than proactive when dealing with situations.

“Over the past six decades, United Nations peacekeeping has evolved into a complex, global undertaking. During this time, the conduct of United Nations peacekeeping operations has been guided by a largely unwritten body of principles and informed by the experiences of the many thousands of men and women who have served in the more than 60 operations launched since 1948.”⁵⁴

An “unwritten body of principles” does not provide clear-cut answers. Being “informed by experiences”, means that instead of preventing situations they learn from their mistakes afterwards (which is often too late.)

On a more positive note, in the recent Darfur genocide, the U.N. has been playing a more active role. The U.N. established the International Criminal Court, “an independent, permanent court that investigates and prosecutes persons accused of the most serious international crimes—genocide, crimes against humanity and war crimes—if national authorities are unwilling or unable to do so.”⁵⁵ The International Criminal Court is designed to punish individuals of the world’s most serious crimes, including genocide. Even state leaders are accountable under the I.C.C., allowing

⁵³ Terry Allen. “The General and the Genocide,” Third World Traveller. February 25, 2010. <http://www.thirdworldtraveler.com/Heroes/Gen_Romeo_Dallaire.html>

⁵⁴ “United Nations Peacekeeping Operations,” United Nations. May 8, 2010. <http://pbpu.unlb.org/pbps/Library/Capstone_Doctrine_ENG.pdf>

⁵⁵ “60 ways the UN Makes a Difference,” United Nations. April , 2010. <http://www.un.org/un60/60ways/int_law.html>

justice to be brought to some of the most powerful perpetrators. The court holds individuals responsible, not just states as a whole. To date, some have been prosecuted through this system, but not nearly enough. Perhaps in the future, through more prosecution tactics and other means, they can truly play an extremely effective lead role in stopping genocide, and be the world leaders that they are supposed to be.

International Commission on Missing Persons

The I.C.M.P. was founded in 1996 at a G-7 summit. The goal of this organization is “to ensure the co-operation of governments in locating and identifying those who have disappeared during armed conflict or as a result of human rights violations.”⁵⁶ Their main function involves D.N.A. analysis. They try to match D.N.A. found in bones that are leftover from dead bodies to the D.N.A. found in the blood donated from relatives. The I.C.M.P. has made more than 12,520 accurate, D.N.A. based identifications of individuals from Bosnia-Herzegovina’s genocide.⁵⁷ As a result, relatives and friends of genocide victims have been able to identify their beloved’s remains and if willing, “lay them to rest.” The I.C.M.P. uses modern day science to significantly help in the restoration process of survivors whose lives have been torn apart by genocide.

Prevalence in Canada

Canada, being one of the world’s most developed countries, has a key

⁵⁶ “About ICMP,” International Commission on Missing Persons. April 4, 2010.

<<http://www.ic-mp.org/about-icmp/>>

⁵⁷ IBID.

responsibility in both halting and preventing genocide. With our vast array of media outlets, we have a wealth of global information at our fingertips. We know what is going on in the world respecting global issues such as genocide. Although, it is important for Canadians to be judgmental of their knowledge on issues outside of their community to be certain that what they hear or see is not full of bias. For example, when the Clinton administration refused to use the term genocide for Rwanda, some people disregarded Rwanda as a concern.

Due to our role in the world as peacekeepers, many Canadians see it as our duty to be active in genocidal issues. Canada has influential power in the world and it is often seen as our responsibility to step up against what is wrong and be leaders. Through organizations such as the U.N. and N.A.T.O., Canada has sent peacekeepers to genocide stricken areas. In fact, of the five hundred U.N. troops sent to Rwanda, sixty were Canadian.⁵⁸ There have also been specific Canadians in history that have played a role in the battle against genocide. For example, Romeo Dallaire, who despite U.N. demands to abandon his mission, helped to save countless lives in Rwanda. Our country's role in stopping genocide brings indirect effects back home to Canada. Many are traumatized by what they see across the world, which causes emotional, physical, and mental health issues. For example Romeo Dallaire once talked about his seven years of stomach pain since he left Rwanda in the following quote:

“One day after a couple hours of therapy," he says, "we're sitting there, and, you know, to-ing and fro-ing. I all of a sudden felt joy in my stomach. You know when you feel happy in your tummy?"

⁵⁸ “Canada’s Peacekeeping Missions,” April 4, 2010. <<http://www.edu.pe.ca/montaguehigh/grass/socialstudies/peacekeeping/missions.htm>>

And I had not felt that in the seven years since Rwanda.”⁵⁹

Sometimes therapy is not enough for returning Canadians and they continue to live in turmoil today.

Canada has certainly played a role in preventing and stopping worldwide genocides in today’s modern and past history. The peacekeeping tendencies of Canadian forces will probably continue in this manner as long as genocide still exists.

Canada has its own dark past in regards to the world issue of genocide. Today many aboriginal peoples of Canada claim that the residential school period was a cultural genocide. Although it did not result in as many deaths as the Holocaust, it still had a significant impact on the aboriginal peoples of Canada. The aboriginal peoples were to be stripped of their native ways, losing their culture and becoming assimilated into mainstream society. Children were taken away and sent to church created residential schools, where they would face harsh conditions, abuse, and in extreme cases, even death. At the residential schools children were taught to be ashamed of their heritage, language, and customs. They were encouraged (or beaten) to speak English (sometimes French) and assimilate with “white society.” Irene Favel was put into a residential school in 1944, while there she recalled seeing a priest throw a living newborn baby into a furnace. There have also been claims of “germ warfare” at the residential schools. In some instances students were intentionally exposed to diseases such as tuberculosis.⁶⁰ Some claim that in attempts to depopulate the west, many aboriginals were unwillingly sterilized in some residential schools.

⁵⁹ Terry Allen. “The General and the Genocide,” Third World Traveller, February 25, 2010. <http://www.thirdworldtraveler.com/Heroes/Gen_Romeo_Dallaire.html>

⁶⁰ “Where are the Children Buried?” Manataka, January, 2009. May 8, 2010. <<http://www.manataka.org/page1315.html>>

“The Sexual Sterilization Act allowed a school principal to permit the sterilization of any native person under his charge. As their legal guardian, the principal could thus have any native child sterilized. Frequently, these sterilizations occurred to whole groups of native children when they reached puberty, in institutions like the Provincial Training School in Red Deer, Alberta, and the Ponoka Mental Hospital.”⁶¹

In total, about 150,000 children were sent to residential schools from the early 1900’s-1980’s. When the children were allowed to return home they were often ashamed, did not belong, and lacked the knowledge and skills necessary for living on their reserve.⁶² This resulted in many lives being damaged by substance abuse, prostitution, and poverty.

In some cases the Canadian government started adopting aboriginal children into white families, but conditions there were generally just as bad or worse. For example, Carla Williams lived a hard life of drugs, alcohol, and prostitution as a result of her assimilation experience. Her biological parents committed suicide after her capture, leaving her unable to reconnect with them, leading to more long-term emotional distress.

“Carla Williams was four when authorities knocked on her door and took the terrified Manitoba native youngster away from her parents forever. Three years of cultural confusion later she was adopted by a family that moved to Holland. There the young girl was permitted no

⁶¹ “Past and Present Oppression,” Angus Mcleod. May 8, 2010. <<http://www.angus-mcleod.com/pastandpresentoppression.html>>

⁶² “Indian Residential Schools,” CBC News. April 29,2009. May 8, 2010. <<http://www.cbc.ca/canada/story/2008/05/16/f-faqs-residential-schools.html>>

contact with her grieving parents in Canada. Subjected to emotional and sexual abuse, she had three babies by the age of sixteen - two of them, she says, by her adoptive father.”⁶³

This act of “forcibly transferring children of [one] group to another group” is laid out in section “e” of the U.N.’s definition of genocide.

The Canadian government has offered money to any aboriginals who lived through the residential schools and are alive as of May 2005. Churches and the Canadian government have also offered apologies throughout the years. Foundations have been set up to help survivors, and to promote proper education of Canada’s aboriginal people. Unfortunately, by the time the payment measures, apologies, and help were available many of the survivors had already passed away. The damage has already been done, money is nice, but living a life of unwanted turmoil is unforgettable.⁶⁴ Canada has had the right motives in trying to reconnect with the aboriginal population and should continue striving to deal with what some claim to have been Canada’s own genocide.

Possible Solutions

When looking back on genocide throughout history it is fair to say the term “never again” was a lie. Attempted solutions have not permanently halted genocide and, although some have met with much success, the reality is genocide still exists today in places such as Darfur. There has been more focus on genocide prevention lately by many organizations, but when genocide occurs these organizations never interfere on time.

⁶³ Marnie J. McCuen. The Genocide Reader. [Gary E. McCuen Publications inc.] p 87

⁶⁴ “Indian Residential Schools,” CBC News, April 29,2009. May 8, 2010. <<http://www.cbc.ca/canada/story/2008/05/16/f-faqs-residential-schools.html>>

Reaction time has been and remains one of the largest problems for solving genocide. By the time the world's organizations get involved in a genocide much of the damage has already been done. Serious assessment of genocide's factors are too often lacking, as John Hammock points out:

“There is a strong tendency to view all emergencies as if they were the equivalent of a natural disaster, beyond the control of people and, thus, avoid a serious assessment of the factors which created the crisis.”⁶⁵

However, with this ignorance and slow reaction times comes the one word that's supposed to cover a countless number of deaths, “sorry.” After making a mistake, world leaders who have failed in aiding a country in genocide have simply just said the word “sorry.” So, what methods should we focus more on? Are there any solutions left to try? What are some modern solutions that look promising?

As seen in the Rwanda case study, exodus is a common occurrence for perpetrators of genocide after they are overthrown. Exodus occurs before the global community understands the horrors of a genocidal situation. Countries who will be offering aid should send in their troops as soon as possible, to guard borders and prevent potential exodus. When exodus is permitted perpetrators escape, their whereabouts become unknown, and they are less likely to be held accountable in a criminal tribunal. Money and time may be spent looking for the escaped, so this proactive solution would cut down on the time and money spent trying to bring justice to genocide criminals. For the countries who are sending over forces this would cost money, however this money will likely be spent on justice in the future. In the end, this faster approach would produce better results. This solution improves the quality of aid after a genocide, but does not stop the issue from occurring.

⁶⁵ Genocide Contemporary Issues Companion. [Greenhaven Press, Inc.,2001] p 126

One thing that is certain, the world needs to be more successful in genocide prevention. Countless deaths should not be the result from genocide, and genocide should be halted immediately. It would actually end up being more financially feasible for countries and organizations to nip genocide situations in the bud, rather than letting them continue and paying for the aftermath. A controversial solution is to hold bystanders more accountable. Maybe if countries knew their purposeful ignorance would not be tolerated, genocide would be dealt with faster, and prevention would have a bigger focus. It would be challenging to determine who is a bystander with the potential to stop a genocide. An easier solution is to punish countries that do not hand over known criminals wanted for genocide crimes. Currently arrests are urged, not demanded. If a country were held responsible for safe housing a criminal, then perhaps more perpetrators of genocide would be brought to justice. However, if countries ever agreed to this solution (some may never), it would take a long time and a lot of money to implement. The United States has recently taken a step forward in obtaining justice for victims of genocide through a similar action.

The general accountability act of 2007, which was passed in the U.S.A., is a step forward in the right direction. Before, the criminal code of the U.S.A. did not allow prosecution of genocide criminals unless they were U.S. nationals and the genocide took place in the United States. This ridiculous loophole made it hard to prosecute any guilty criminals on U.S. soil. However, now with the general accountability act of 2007, the U.S. is allowed to prosecute genocide criminals as long as the individual is on U.S. soil. Previous loopholes like these provided excuses to let cold blooded killers loose.

Identifying areas of risk is a recent initiative provided by organizations such as Genocide Watch. Previously, people would only realize genocide was occurring once the killings began. Now, with informational tools on the Internet and television, the world can notice areas at risk and this creates more potential for stopping genocide

before it happens. With this new information comes a new wave of social conscious effort. People should feel more compelled to do what they can. If citizens urge their local leaders to step in on situations then history has proven countless times that with enough interest they will. After all, most political leaders want to be re-elected, and listen to the people. Involvement in prevention should definitely be an area of focus for developing a solution to genocide.

Elie Wiesel (see expert) focuses on the importance of remembering and bearing witness as part of a solution to stop genocide.⁶⁶ He believes that with education comes power. If people understand atrocity they won't allow it. This would be a perfect solution, but only in a perfect world. Unfortunately the type of people that start genocides are generally too cold blooded to care about past horror stories. People don't just wake up and decide I am going to start a genocide today. It has to be brewing for a long time and generally be a product of hatred or intent of economical gain. Therefore, deep cutting lessons and words will make those against genocide oppose it even more. But those committing genocide could care less. However, inspiring hatred of genocide through education can lead to eventual actions by some i.e. joining humanitarian groups etc., so Elie's viewpoint is far from useless.

Another solution previously discussed was the necessity for a written definition of "peacekeeping" in the U.N. charter. (See international organizations.) The cons of this approach would be that once a definition is set, the specifics must be followed. As a result, if this definition is not handled carefully it could be irrelevant in situations, causing a need for change in the definition again. Making the new written definition just as useless as the unwritten one. Alternatively, a good peacekeeping description would reap positivity. This would help to guarantee success in U.N.

⁶⁶ "Preventing Genocide" United States Holocaust Memorial. May 8, 2010. <http://blogs.ushmm.org/COC2/special_episode_memory_and_witness/>

intervention, as long as the definition is followed. If not followed then this solution would be pointless (which is a con.) Part of this solution would be to approach it with a serious mind set. If the U.N. could successfully intervene in genocide, it would become a thing of the past. Coming up with a more systematic version of intervention and peacekeeping would take a long time to organize and agree on. Time means money, and there is always the concern of this solution becoming outdated. However, it is a step in the right direction. We first need to have a reactive solution to start carrying through with the proactive solutions. Unfortunately, genocide has been raging on and off for a long time now. So any first step we take will be reactive. We have seen the effects of the U.N. not stepping in on time. So the best solutions right now are the ones that make U.N. intervention successful. In other words this idea of creating a written code/plan or definition of peacekeeping and actually following it would be the best solution.

Solutions cost money in today's economically driven world. However reactions tend to cost more money. All solutions come with their pros and cons but sometimes you have to deal with a few negatives for the greatest good. By being proactive instead of reactive, organizations and countries will not only be more successful in saving lives; they will also help to save themselves money. The only solution that wouldn't need immediate funding would be to do nothing. This solution would only worsen situations on the rise and occurring today. Nothing positive can result from the acceptance and ignorance of genocide. Seeing more efficient efforts to stop genocide in Darfur gives the global community hope that, after previous failures, attempts to stop and prevent genocide can be stronger and more effective.

Conclusion

This report has shed light on one of man's most horrifying issues, genocide. Genocide is a significant world issue that affects millions. An active role needs to be

taken in the global community to stop one of humanities most widescale detrimental issues. Genocide has an effect on people worldwide, and is a horrendous crime prevalent in our modern day. We must continue to inquire into the causes, affects, examples, and responses of it. Only then can we discover the truth and final solutions for this global issue. So far the global community has yet to stop the horrors of genocide. Will we ever truly be able to say “never again?”

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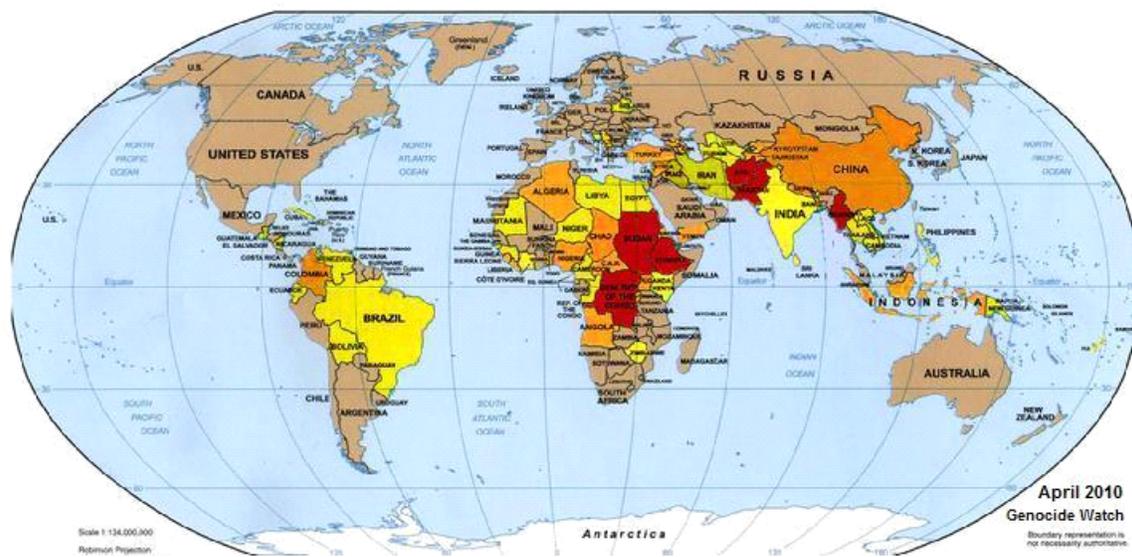
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Appendices



I.

Current issue: countries at risk of genocide as of April 2010⁶⁷

⁶⁷ "Countries at Risk" Genocide Watch. April 2010. May

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