

# Genocide

By Angela Allen

## Preface

The purpose of this report is to provide insight into the issue of genocide, and follow the horrific events centered around pure hatred towards a specific group of people. It is to investigate all aspects of genocide and give the reader a better understanding of this issue that affects people worldwide.

Atrocities occurred long before there was a word to describe the violence that was, and still is, taking place in our global community. In 1948, preceding the Nuremberg trials (January 56), the Convention for the Prevention and Punishment of the Crime of Genocide defined the issue as:

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

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

(Crime 3)

Giving these crimes against humanity a recognized word to describe the acts, provides greater insight into what events can precisely be labeled by this term. This definition also allows judges and jurists a written explanation under which they can classify perpetrators as guilty.

Genocide can be defined as: a religion, ethnicity or race targeted as victims of crime aimed towards their complete extermination (January 5). The book, Genocide: Modern Crimes Against Humanity compares violence and war to genocide, “The crucial difference lies within the minds of those who commit genocide. They seek to destroy not just people - men, women, and children - but entire cultures. The perpetrators of genocide can do this by burning schools, libraries, and houses of worship; seizing homes and possessions; renaming streets; and paving over graveyards” (January 6). The horrors of genocide are beyond compare. An extermination camp commandant by the name of Franz Stangel referred to the Holocaust victims not as people but “cargo” (Hirsch 73). This exemplifies the mindset of people involved in carrying out of these monstrosities.

The impact of genocide is immeasurable. The amount of innocent victims that perished in atrocities, is hard to image. 250,000,000 deaths have resulted from genocide in the 20<sup>th</sup> century alone (Global). This number can be represented in various ways, “To provide perspective on this astounding figure, Professor Rummel has indicated that the figure is six times more people than died in combat in all wars – foreign and internal – in the century. Moreover, Professor Rummel has suggested that if those bodies were laid head to toe, with the average height being five feet, then they would encircle the planet ten times. Genocide – the intentional targeting of a group for destruction – was so prevalent during the 20<sup>th</sup> century that many observers now refer to that period as ‘The

Century of Genocide” (Global). This exemplifies the results of what can happen from this horrid crime.

Ethnic cleansing is a term often used in coordination with genocide, but its meaning must not be misinterpreted. Ethnic cleansing, unlike genocide, is not about the complete destruction of an ethnicity, but transferring those targeted to an alternate location (Jones 1). Instead of the complete removal, it is the relocating of people from a particular ethnicity. The two terms are often used together, as they both can be present in the same situation. Often in the forced relocation of various groups, the majorities or those in power, commit crimes of genocide (Jones & Ethnic).

The crime of carrying out genocide is often a very lengthy process, involving numerous actions toward the victims before they face death. Genocide Watch: The International Campaign to End Genocide has developed eight steps which are believed to exemplify the progression of genocide. The first step in this process, classification, is when names are given to future genocide subjects creating segregation in the community. The second step is symbolism, in which symbols are used as an additional method of classification. In the third step, dehumanization, the targeted group is deprived of their status as human beings and is referenced with lower forms of life, such as insects. Organization, the following step, is the devising of an approach and plan in which the mass killings are to be carried out. The fifth step of polarization is a time of drastic separation and isolation of the victimized group. Preparation, step six, involves determining who shall be murdered. Victims are also stripped of their homes and possessions. The seventh step is when the wiping out of the targeted group takes place. To conclude the process, the final step is when the perpetrators and those involved cease

to admit their actions and thus demolish anything left behind that could prove their guilt (Stages).

When investigating genocide, one may use a number to represent the days, months or years in which the circumstances lasted; however, something not as commonly considered is the post genocide effects, often remaining significantly longer than the genocide itself. The bodies of perished victims were thrown in wells in places such as Darfur, creating problems with future water contamination (Searching). Survivors bodies that were still maturing while they were faced with starvation and malnutrition were often more susceptible to diseases, with a weakened immune system. Evidence of this is that people who suffered through the Holocaust had 2.4 times the risk of being faced with potentially deadly health conditions later in life. (Sinai 1). One who may live through a raping or gang rapes are highly susceptible to sexually transmitted diseases. Two common diseases, HIV and AIDS are very serious, especially in countries with limited or no medical support. Often the chance of pregnancy is another concern as many victims are frequently young and delivering and supporting the child is difficult in these areas. There are numerous other health conditions that lengthen the often continual battle for those fortunate enough to survive. PTSD (post traumatic stress disorder) another example, can remain unnoticeable for up to 45 years (Assessments). Countries often suffer economically, as the atrocities can be quite costly. Citizens also have to overcome the tension between the victims and the perpetrators in order to live civilly with the rest of society.

The previous issues discussed affect surviving victims several years after the actual genocide, but what happens to those victims immediately afterwards? Often

people flee genocide stricken countries, taking temporary shelter in displaced persons camps. Victims are left without homes, family, belongings or money and the need to rebuild their life. These people are sometimes left dysfunctional and emotionally shattered.

To people that don't witness these daily acts of hate, genocide may just be the word connected to the gruesome pictures and horror stories that commonly flash across the news. Often people may not take action towards the resolution of these events, as they are so vast and often in remote locations. These attitudes, along with the government's inactions, are a substantial part of the reason genocides are still occurring under the global watch. Pastor Niemoller sums up the importance of standing up to genocide and protecting those unfortunate victims while we still have the opportunity in his poem, First They Came for the Jews:

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.

The Convention for the Prevention and Punishment of the Crime of Genocide created a treaty to firmly establish the definition, punishment and obligation of other countries regarding genocide. The treaty declares that all of the countries involved in its

ratification must provide efforts in genocide prevention and punish guilty parties involved in the genocide (Crimes 2). As the various genocides have still taken place over the ages, the world has ceased to abide to its commitment.

### Summary

This report contains information and poses questions on genocide and various aspects of the crime. Through a variety of informative books, web sites, films, documentaries and newspapers and magazine articles, as well as an interview, I have compiled my research.

This report covers the definition of the term genocide and why it is significant as a global issue. It reviews the background and the progression of genocide through history as well as the definition itself. This report includes the contributions of genocide expert Don Cheadle, as well as possible solutions presented by this individual. The role of control, who ultimately has power and controls the issue, who should be concerned by this global problem, and statistics justifying the observations are also examined in this paper. The connection between spiritual and religious views and genocide is presented. Case studies on three regions that have been plagued by this issue, Rwanda, Cambodia and Bosnia are examined. This paper looks at the role played by international organizations in helping to control, demolish and prevent the genocide. Canada's involvement in the issue, acts of genocide displayed in our country and the role we have taken, is also investigated. This report is concluded with a breakdown of possible solutions and idea towards ending and preventing genocide. In general, this paper

provides a variety of information from several sources to further educate the reader on genocide.

### Background

Despite the fact that the word genocide only originated in the past century, brutal hatred towards groups has been around for an estimated 30,000 years. Methods of carrying out these crimes may not have been as modernized as those today, but the intent behind the crime remains the same - eradicate the targeted group. As a result of the relatively recent definition of the crime, many acts that have occurred over history, regardless of meeting the criteria of genocide, were not labeled with the term. Historian Bill Leadhetter proclaimed, "Modernity may have brought genocide to new ideologies and technologies, but the phenomenon may well be as old as civilization itself" (January 26).

Many historians believe the earliest act of genocide to be the extermination of the Neanderthals, dating back 30,000 years (First 1). They speculate that homo sapiens and the Neanderthals did not tolerate each others diverse ways of life. Some Neanderthals were murdered, others are supposed to have transfigured into humans, simply like us (First 2). Although the accuracy of the reports on this particular genocide may be questionable, as a result of the time in which it took place, some believe it was the first display of the crime.

The Crusades were a series of events in which one may argue genocide was present. Taking place form 1095 to 1291, death tolls reached in the hundreds of

thousands (Christian 1). Many of these were not from battle, but the murder of Jews and Muslims. In efforts to exterminate people not of the Christian faith, Jews and Muslims were targeted. Converting to the Christian religion or losing their lives were the only choices presented to the Jewish people, as Crusaders attempted to wipe out their religion (Christianity 2). In what some consider the “first Holocaust” many innocent people were subject to mass murder simply because their beliefs did not fall in line with those of the Christians.

In to the twentieth century, one of the first genocides was that of the Armenians by the Ottoman Empire. Despite being under the Ottoman Empire, a Christian group known as the Armenians continued to following their own cultural ways. Jealousy from the Muslims Turks, who ruled the Empire, was apparent, as the Armenians prospered in society. As the group of people went from Empire subjects to enemies, violence arose. The Assyrian-Syrians were also victims (January). The number of people moved from their properties, taken on unbearable treks, and murdered, amounted in the millions (Kurdistan 1).

These are only three examples of the countless genocides perpetrated throughout history. Genocides occurred all around the world and on all scales during all ages. Genocide is not subject to one area, group of people or type of murder. Burundi, Ukraine, Germany, Darfur, Poland, Kosovo and Sir Lanka are merely a small sample of locations where genocide has occurred. People of various religions, races and political groups have all taken part in these atrocities. The methods of exterminating the undesirable group varied from machetes, to gas chambers. Over seven million people perished in the genocide that took place in Ukraine from 1932 to 1933. In this genocide



the perpetrators used a less violent approach to their murder. They claimed large amounts of farmer's grains. As a result, peasants were left hungry and many eventually died (Artificial 1).

Ralph Lemkin faced a strenuous journey as he fought to introduce a word to describe the atrocities now called genocide. The roots of the word used to represent these crimes against humanity are from the Latin language; *gens* representing a race or tribe and *cide*, killing (Genocide 2). Intrigued by what Lemkin felt was injustice in the courts in persecuting the perpetrators of this crime, he began his journey to create a definition and provide a law for the inhumane acts (January 23). Widespread rejection and a lack of support made it difficult for Lemkin's to succeed. He fought to spread the message, "You and I must change the world!" (January 30).

Recognized by the United Nations, genocide was proclaimed an official crime and given the definition we use today, on December 9<sup>th</sup>, 1948 (Crime 2). The law's ratification presented another battle, as many countries were reluctant to sign. The United States would not support the treaty until 1986. Fears of loss of sovereignty, and the possible accusation of genocide in their treatment of their First Nations population, were two reasons why America was reluctant to sign (January 75).

Many people have looked at the various genocides throughout history with shame and disgust. One may inquire why we look at these events with remorse, yet still allow other genocides to occur daily. The horrors of the Holocaust, for example, are relatively well known. People question why the world did not step in during this time; to some extent, a similar stance the world is taking during the present Darfur genocide. Elie Wiesel presents the question, "Will the world ever learn?" at a United Nations tribute for

the 60<sup>th</sup> anniversary of infamous extermination camp Auschwitz's liberation, the first step toward Holocaust commemoration the UN has displayed (Evil 1). While the history of genocide is not something the world takes pride in, it offers valuable lessons in the prevention of future acts.

### Expert

Even though Paul Rusesabagina is only a character Don Cheadle plays in *Hotel Rwanda*, Cheadle's personal involvement in fighting genocide is more than just through a movie. Having the opportunity to witness the horrors of genocide, sparked Cheadle's involvement in the issue (Cheadle 1). This genocide activist strives to spread his message through his book, co-produced film *Darfur Now*, various media interviews, presentations and other media attention, and the NOOW foundation. A CNN report details his efforts in fighting the Darfur genocide, "Actor Don Cheadle has a new mission in life: raising awareness about the atrocities being carried out in what the United Nations says is the worst humanitarian crisis."

Following *Hotel Rwanda*, Don Cheadle alongside with humanitarian rights activist, John Prendergast, visited Darfur in 2005 to further investigate the genocide first hand (CNN). Upon their return they recorded their experiences and suggestions for ending genocide with the novel, Not on Our Watch: The Mission to End Genocide in Darfur and Beyond, in efforts to raise awareness and funds. The funding goes to a foundation, ENOUGH, helping to end the crisis and support human rights globally (Griffen 1).

As a genocide activist, Don Cheadle, has an ultimate goal of ending genocide, specifically the atrocities in Darfur. Not on Our Watch: The Mission to End Genocide in Darfur and Beyond developed a six step plan in efforts to solving the problem of genocide. All components of his plan are geared toward the general public and things that can be done on a smaller scale to contribute towards a larger end result. The authors recommend community members write letters. If brought to the attention of government officials, media officers, Congressmen and other members of the community, these letters or petitions could greatly benefit the issue of genocide. Becoming more aware as an individual is also very important and allows you to share your knowledge with relatives, faith groups, and anyone willing or ignorant of genocide. Raising funds, whether it is a personal contribution or working to raise money around the community, is another step in Cheadle's plan. Additional ways we can contribute to the cause consists of: calling for disinvestment, making sure on an individual and global level that we are not by any means funding genocide and not supporting or funding any companies with relations to Sudan. The last two steps include joining an organization and lobbying the government. Through portioning and making visits you can show your concern and enforce the importance of genocide, such as that in Darfur, to authorities such as government officials. Cheadle worked to outline different ways in which everyone can contribute through his plan (NOT).

Don Cheadle has also partnered with actor George Clooney to meet with and discuss the solution with government officials in Egypt and China, who through their business, help support the Sudanese economy (Darfur Now). The team also worked in

cooperation with various other activists to create the genocide organization, *Not On Our Watch (NOOW)* to raise funds for those suffering from the atrocities.

(Griffen 1). “I don’t think I can change everything by myself. I just have to stand up for those things I told myself are important to stand up for” concluded Cheadle.

### Role of Control

The people, groups and countries responsible for the various acts of genocide, are often an area of much inquiry and controversy. Most genocides can be traced back to the government, whether it is directly carrying out the crime, or participation out of the public eye. By not intervening or recognizing the genocide, they share some of the responsibility with those directly involved in the planning and persecution.

The genocide in Darfur is one example in which the government is a fundamental contributor. Even though it is the Janjaweed attacking and burning villages and raping and killing the citizens, they require the government’s contributions of weapons and financial support (Darfur Now). The Sudanese economy can be linked to various other countries around the world. The oil industry in Sudan is a major contributor to its economy, bringing in 4.5 billion in 2006 (Funding 1). China’s PetroChina, Sweden’s Lundian and the United Kingdom’s Petrofac, along with numerous other companies, are all purchasers of Sudan’s surplus of crude oil (Genocide in Darfur). China is a major business companion with the country. Two years ago, 40% of the country’s exported oil went to China (Herbst 1). China allows Sudan to purchase weaponry from the country

including machine guns (Herbst). This brings more power to the perpetrators and ultimately makes them a stronger force in the genocide.

On a smaller scale, it is individuals that have the capacity to commit, support, stand by or revolt against genocide. The following passage demonstrates the individual power this issue presents:

*A man told his grandson: "A terrible fight is going on inside me -- a fight between two wolves. One is evil, and represents hate, anger, arrogance, intolerance, and superiority. The other is good, and represents joy, peace, love, tolerance, understanding, humility, kindness, empathy, generosity, and compassion. This same fight is going on inside you, inside every other person too."*

The grandson then asked: "*Which wolf will win?*" The old man replied simply: "*The one you feed.*" Anon.

(Religiously 1)

The passage represents how everyone has the capacity for any degree of good or evil. The Holocaust, is an example of how an individual, Adolf Hitler, under the right circumstances, created a groundswell of support, that ultimately killed eleven million innocent victims.

The International Criminal Court (ICC) has the authority to convict those guilty individuals. Even though this gives the world more control and power over genocide,

there is a fine balance between justice and disturbing the peace (Darfur Now). The current Chief Prosecutor of the ICC, Luis Moreno-Ocampo, has been investigating the Darfur genocide and Sudan's President, Omar al-Bashir, leading to a warrant for his arrest (York). A Globe and Mail article by Geoffrey York, demonstrates the significance of such an event, "For the first time in history, an international criminal court is set to issue an arrest warrant for the leader of a country, accusing him of orchestrating a campaign of murder, torture and rape." Whether Sudan is willing to co-operate remains undiscovered, but the theory behind this international involvement suggests a possible shift in power.

Ultimately, it is the global community that needs to hold the power to influence genocide on an international basis. The responsibility to react and control a country's events regarding genocide, can not lie within a country's own government because it is frequently involved in committing the atrocities. An example is the Holocaust, where Adolf Hitler, the Chancellor of Germany, was the mastermind behind the monstrosities. The threat of an international reaction may also increase the fear of the perpetrators. Genocides are a world issue that demands action. Since they affect everyone, it is up to the global community to take control. Genocides have happened all over the world. It is easy and convenient to be a bystander until genocide occurs in your country and you are left without international support. The world must realize that the effects of genocide amplify far beyond a country's and even a continent's borders. Areas that have experienced genocide often require international aid and financial support to rebuild. After the atrocities end, many people, both perpetrators and victims flee the country. This increases the number of refugees and immigrants across the globe. Though you may

not feel as an individual stepping up would make a difference, if everyone stands up to genocide, the world would have the ability to take control of, and prevent the issue. Small rebel groups, such as that in Darfur, may not be enough to halt genocide, but organizations such as the United Nations, with the world's support can make a significant difference.

### Religious and Spiritual Views

The presence of religion in genocide is often very significant, as roots are unfolded and spiritual views traced. Religious conflict has always been evident. In some situations religious conflict has resulted in genocide. Differences in beliefs often cause segregation within communities. The National Socialist Workers' Party, commonly known as the Nazis and the Muslim Turks of the Ottoman Empire are two examples of power-hungry religious groups that strived to meet the goals of an idealistic society, in which religious diversity often acted as a major road block (January).

The Holocaust, known for its mass systematic extermination of the Jewish people, is a prime example of religious influence within genocide. In Hitler's opinion, Jews did not meet the criteria of the pure "Aryan" race. The Jews, who the Nazis referred to as "cockroaches" (a name also adapted by the Hutu in Rwanda to describe the Tutsis), were merely innocent people raising families, owning businesses and prospering in society. One must consider the reasoning behind targeting these specific people. Besides their belief in the Jewish religion the answer is not clear. For the sole reason of their heritage, these people became helpless targets of what many feel was the most atrocious

systematic violence known to man. Despite the horrendous circumstances these people faced, many still stayed true to their religious beliefs.

Though many victims still turned to religion during the genocides, others examined their misfortunes and questioned their faith. What about the presence of God during these times of despair? This question still remains unanswered. A passage from the book Night by Elie Wiesel, a Holocaust survivor reflects his changing perspective of God as he witnessed these horrors:

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. (Wiesel xix)

This passage demonstrates how living through the monstrosities of genocide sometimes provokes a shift in victims' original religious beliefs. Some people may find it challenging to justify how God or their religious ruler(s) allows such events to occur.

“Do unto others as you would have them do unto you” (Matthew 7:12) and “thou shalt love thy neighbor as thyself” (Leviticus 19:18) are two passages from the bible that may influence people of faith to reach out during times of genocide (Blank 1 & Thou 1). Both spread the message of kindness and helping others, a duty their religion promotes. Although both quotes draw from Christian texts, similar messages are displayed in other religions. Some people might feel the obligation to reach out to genocide victims as a duty to their Lord. The significance of religion in genocide can be both positive, a factor in motivating people to provide aid or negative, a factoring in causing the conflict.



## Case Study # 1: Cambodia

In Cambodia, mass graves still lie on land where killing fields once meant death for many innocent victims. Today, as they are uncovered, it reminds the world of the 1.7 million Cambodians that perished during the genocide. The Khmer Rouge, led by Pol Pot, formally known as Saloth Sar, strived to bring extreme Marxism to Cambodia. Over the span of four long years, one fourth of this country's inhabitants experienced brutal enforced labor, extreme torture, separation from their homes and families and ultimately death. This number does not account for other victims wounded mentally and physically, having to live with the scars of genocide. Even though the genocide ended in 1979, the country is still suffering from its impacts (See Appendix I).

Originally a French colony, Cambodia did not become independent until 1953. The power in the country then shifted from the French, to Prince Norodom Sihanouk (Genocide). The government was later overthrown by Lon Nol, who after some time in power, was pushed out by the Khmer Rouge (Cambodian). Pol Pot began to rise in power. He had gained an avid interest in Marxism seeing the French Communist Party, while in a Paris school (About). He went from leading the Cambodian Communist Party to the Khmer Rouge (Pol). The Khmer Rouge gained control of Cambodia, first through Phnom Phen, the capital city, on the 17<sup>th</sup> of April 1975 (Cambodian). Once they had taken over, they switched the country's name to the Republic of Democratic Kampuchea.

Pol Pot felt society needed to be cleansed and their present ways abolished. He wanted to rid Cambodia of external influences, unequal distribution of wealth, the present beliefs, and its culture (January and Cambodia). He felt the best way, was to have the

country “start over.” Instead of being 1975, the calendar would start back at year zero (Pol). Along with the Khmer Rouge, Pol Pot worked to extinguish anything that did not fit into the new society he was trying to establish. This included: people who once served in the military, ex-government members, Buddhists monks, doctors, educators, police, people from upper classes, professionals, those that required glasses, bilinguals and many other citizens not meeting the criteria for the “new” country (Cambodia). The book Genocide, describes the atrocity as having three waves of killing:

“The first was directed against almost anyone associated with the fallen Lon Nol regime[...]The second bout of repression began in the later part of 1975 and was directed against the same classes of people, including professionals and civil servants[...]The final round of brutality began in 1976 and, explains Locard, ‘swept through all classes of the new society,’ including ‘the Khmer Rouge cadres and military personnel themselves.” (Bandow 37)

Children were removed from their families in order for the Khmer Rouge to enforce their values and beliefs into the minds of the future, or use them as part of their fighting force (Cambodian). Educational facilities, places of aid and relief, along with other buildings were destroyed. Dress codes were even put into place as part of the cleansing process.

The book Genocide: Modern Crimes Against Humanity, details the message presented by a Khmer Rouge official during the genocide, exemplifying the extent to which they attempted to dispose of other countrys’ influences, “As you see we wear the same clothes. Everyone wears his or her hair in the same style. By wearing the same thing, we rid ourselves of the corrupt Western creation of vanity” (January 67-68).

There were various causes of death during the genocide, some direct and others, like malnutrition, quietly but significantly, impacted death tolls. Moving people from regions, including the main city Phnom Penh, where 20,000 died, was Pol Pots attempt to abolish western influence (Cambodia). Many victims also lost their lives when they were forced to work in agricultural plantations, such as the rice fields. Known as the killing fields, starvation, illnesses and overwork claimed many lives. Death became so frequent that mass graves were used to dispose of the bodies.

Tuol Sleng or S-21, originally a secondary school, was used as a jail where inmates were tortured and murdered (Cambodian). Methods of torture at this facility included: withdrawing blood, tearing off fingernails and nipples, the cutting of stomachs and necks, mutilating women's genitals, electrocution, drowning prisoners, physical abuse such as whipping and clubbing, suffocation, and outright slaughter (Khmer and Survivor). Through methods of torture such as these, many people were forced to plead guilty. The innocent even confessed to false claims just to end the pain they endured. Kaig Guek Eav, otherwise known as Duch, now facing trial, was the warden in charge of torture for the facility that ultimately claimed 14,000 lives (Khmer and Survivor).

On the 7<sup>th</sup>, of January, 1979, the defeat of Cambodia's capitol city marked an end to the genocide. Vietnam intervened on December 25<sup>th</sup> and fought the Khmer Rouge (Cambodia). The Vietnamese army faced a lack of support as both China and the United States felt the invasion was beyond Vietnam's role (January 73). A puppet government was put in place with the defeat of the Pol Pot's party (Cambodia). Though forced out of Cambodia, this did not mark the end of violence and corruption for this leader. Accompanied by some of his previous army, they continued various rebellions on the

present government in Cambodia until 1996, when a peace treaty marked its end (Cambodia and About).

The genocide in Cambodia brought the migration of many citizens and refugees. An article describes, "Once the Khmer Rouge was removed from power, the 'floodgates' opened for Cambodian refugees leaving their country" (Carney). Thailand took in approximately 510,000 refugees, of which under half of them resided in camps (Valliancourt). The United States was another predominant location for fleeing victims. Before journeying to the United States, many refugees moved to countries near Cambodia (Carney). From 1980 until around 1985, the United States provided shelter for as many as 20,000 Cambodians annually (Carney). Canada, Australia and France are three of the numerous countries that welcomed surviving Cambodians (Valliancourt).

Another effect of the genocide was the political change. Shortly after the Vietnam invasion, they implemented a socialist puppet government, with the majority of its members once part of the Khmer Rouge (After). A king has recently been reinstated to the country, named King Sihamoni, in a constitutional monarchy, in addition to a multiparty democratic government system (Goodman and World).

Cambodia's economy faced a large battle after the genocide, especially because it was already in poor shape prior to the atrocities. Cambodia relies heavily on its agricultural industry, especially the growing of rice (Cambodian Economy). Presently, approximately three quarters of Cambodians depend on this industry as their source of income (Cambodian Economy). Foreign aid is very important in the country. The United Nations has spent more than two million dollars to restore Cambodia to its pre-genocidal condition (Goodman). An article reflects on Cambodia's economic prosperity,

“Even by 1995, the economy on average was performing much lower than its capacity before 1970” (Cambodian Economy).

Socially and culturally the genocide has greatly changed the country. Losing many of the professionals targeted in the genocide, resulted in a lack of educated people in present society. Post Traumatic Stress Disorder is common amongst Cambodian citizens, as a result of the atrocities they have undergone (Goodman). Buddhism, Cambodia’s predominant religion, is being practiced again by many citizens, as it was not permitted during the genocide (Pike). Courts are still working to bring closure to the legal component of the genocide and punish those who played an active role. A man named Steven Goodman, sums up the genocide’s effect on present day Cambodia in his Guest Blog: Cambodia Past, Present and Future, “The echoes of this utter destruction of the social fabric and decimation of the intelligentsia still ring out in many dimensions today” (Goodman).

#### Case Study #2: Bosnia-Herzegovina

The genocide against the Muslim Albanians, lasting from 1992 to 1995, resulted in approximately 200,000 dead. This does not account for the more than two million that were either left as displaced persons or whose fate still remains unknown (Bosnia). Originally Bosnia-Herzegovina was part of Yugoslavia. Divided by Germany in the Second World War, a shift in power back to the Yugoslavian government, led by Josip Tito, soon followed (Bosnia). The country then consisted of Vojvodina and Kosovo, who upheld their own governmental systems and six other provinces including Bosnia and

Croatia, who remained under Tito's rule (Gavin 39). The country began to fall apart as Slobodan Milosevic replaced Josip Tito as Yugoslavia's president (Overview).

In 1990, both Croatia and Slovenia obtained independence from Yugoslavia. Following a brief military regime headed by Milosevic and his army of Serbs in the Slovenian region, Croatia was the next target (Bosnia). The attacks in Croatia were the result of both racial and religious differences. (January 96). The country's active participation in the Holocaust brought concerns, because as described in the book Genocide, "In 1991, the new Croat government, led by Franjo Tudjman, seemed to be reviving fascism, even using the old Ustasha [party during the time of the Holocaust] flag, and enacted discriminatory laws targeting Orthodox Serbs [as were in the Holocaust]" (Gavin 40). Vukovar, a city in Croatia, suffered immense losses from the Serbian attacks that took place in 1991 (Bosnia). A total of 86 days of Croat led violence ruined the city and resulted in the massacres of innocent civilians (Gavin 40). The bloody fighting subsided with a cease-fire later that year (Gavin 40). The Serbs attention then shifted to another once Yugoslavian province, Bosnia.

In 1992, Bosnia became an independent nation. It soon faced many challenges and power struggles as Serbian forces in Bosnia, under the leadership of a man named Radovan Karadzic, grew and united with that of the former Yugoslavia. This presented a major threat to the country (Bosnia).

Bosnia's capital, Sarajevo, was the first target of the invading Serbian forces and suffered a strong hit (Gavin 41). The resistance in Bosnia was trampled, as the Serbs continued their fierce movement (Gavin 41). A year after the Serbs began their quest to take over the newly independent country, they had seized 75% of the territory and forced

away many Croatian inhabitants (Overview). Genocide, or what was commonly referred to as “ethnic cleansing” at the time, stepped into full swing (Gavin 41). Set up similarly to concentration camps, prison camps arose in the country (January 99). Victims were often forced to evacuate their home and flee or face mass shootings (Remembering). Gender often influenced fate. Men frequently were forced to face the camps, where malnutrition and torture were common among prisoners. Female victims were often subjects of sexual abuse, including rape (Overview and January 99). Various infrastructure and Muslim religious houses were also demolished during the genocide (Gavin 41).

The United Nations, one of the first to lead an intervention, attempted to provide protection for the victims through the use of ‘safe areas.’ Guarded by the United Nations people could reside inside these grounds, away from Serbian forces. A total of five of these areas, created in May 1993, were put in place. This included Srebrenica, possibly the most famous and well known today (Overview) (See Appendix I.I). This area alone provided a temporary home to 60,000 victims (January 101). The ‘safe areas’ were unable to resist Serbian oppression and in 1995, the Serbs gained power over the regions (Gavin 42). Attempts to stop the Serbian takeover, along with the capturing of peacekeepers, resulted in NATO’s unsuccessful aerial bombings (Gavin 42). The book Genocide describes the results of Srebrenica’s takeover, “U.N. peacekeepers stood by helplessly as the Serbs, under the command of General Ratko Mladic, systematically selected, then slaughtered, nearly 8,000 men and boys between the ages of 12 and 60 - the worst mass murder in Europe since World War II” (Gavin 42).

After NATO forces struck again, the development of a peace treaty soon arose (Gavin 42). The Dayton Peace Accord, created in 1995, presented a final resolution to the violence (Timeline). Although this put an end to the atrocities in Bosnia, violence in the Yugoslavian region shortly followed with the genocide in Kosovo (January 11).

The genocide politically changed the country. The creation of the Muslim-Croat Federation and Bosnian Serb Republic was one mandate outlined in the Dayton Peace Accord (Bosnia). A system was developed in which each ethnic group was given a set term in which to govern. An article concludes, “The rotating presidency of a Bosnian Croat, Bosnia Serb, and a Bosnian Muslim every three years is considered by many experts to be dangerous” (Bosnia Today). It is also believed that the previous election results were tampered with, as they were unrealistically in the Serbs favour (History).

The Bosnian genocide resulted in long lasting effects on the country, as it still is working to recover from three years of sheer chaos. Bosnia’s economy is still struggling. With only three quarters of Bosnians holding jobs and the average worker making below 500 dollars monthly, foreign aid has become a necessity (Bilefsky 2). The economic difference between the two entities is continually widening as the Bosnian Serb Republic, with a greater number of government owned businesses, is seeing a faster growth in their economy (Bilefsky 2).

The tensions between the ethnicities, around long before the genocide, continue to remain high. In certain situations in the country, families do not allow their children to be educated with other ethnic groups (Bilefsky 1). Schools run separate segregated programs. Another effect of the genocide was the relocation of many immigrants to other countries. Many people moved to the United States, now home to 140,000 Bosnian



immigrants (Bosnian refugees). Some people in the region fear peace may not be lasting, especially with the possibility of Kosovo's recent independence, inspiring Bosnian Serbs to do the same (Bilefsky 1). As Bosnia is attempting to repair its economy and clean up the effects of the genocide, the harsh feelings between those involved are still healing or lingering.

### Case Study #3: Rwanda

The profound hatred between Rwanda's two predominant ethnic groups, the Hutu and Tutsi, as exemplified in the recent genocide, has a history of turmoil. Prior to Rwanda's independence in 1962, Belgium held the position of power in the region. The Tutsi, primarily a higher economic class than the Hutu, accounted for less than 15% of the Rwandan population. Despite their smaller numbers, they held authority and power in the nation. The Belgians provided them with educational and occupational opportunities and political positions. Identification cards were used to determine the citizens' ethnicities. Ironically, these identification cards singled out the Hutu, but were instrumental in identifying the Tutsi during the genocide. The Hutu, composing the majority of the country's population, grew envious and restless with the Belgians favoritism of the Tutsis.

When the Tutsi king passed away in 1959, the Hutu began taking actions in efforts to obtain control of Rwanda. The Belgians evacuated the nation, and the Tutsis were left with the majority Hutu gaining power and seeking revenge (79 January). With

an estimated 15,000 Tutsi already dead, many left the changing country for a safer place of refuge (Case). Tutsis that remained in Rwanda were frequently discriminated against, as the government falsely blamed them for many of the country's problems (80 January). The creation of a mainly Tutsi rebel group, known as the Rwandan Patriotic Front or the RPF arose in nearby Uganda. The purpose of this organization was: to overthrow the present Hutu government and provide a role for Tutsis in society (9 Fisanick).

Juvenal Habyarimana, Rwanda's second president, died after signing the Arusha Peace Accords, in an attempt to make amends (80 January). His aircraft was struck by a bullet on the 6<sup>th</sup> of April, 1993 (Rwanda: How). Various Rwandans have been accused of his murder, including Hutus, in efforts to establish a beginning of the massacre. Others argue it was Tutsi rebels, possibly the current president (Rwanda: How). This marked the beginning of the genocide (Rwanda).

The genocide, lasting only 100 days, resulted in immense numbers of dead. It took the lives of 800,000 people, 75% of Rwanda's Tutsis (Eye and Rwandan). With the assistance of the identification cards from colonial times, it became evident that the government had already identified people of the Tutsi ethnicity, the targets of the genocide (January 83). Occurring in an undeveloped country, the methods of killing were inexpensive and simplistic. Weapons consisted of machetes, grenades, knives, spears, studded clubs and rape (Rwandan). "Rape was a weapon of genocide as brutal as a machete," The Guardian (UK) detailed (Case). Numerous women suffered through horrid gang-rapes and many today continue to suffer from STD's, primarily HIV/AIDS that they contracted from the abuse. An example of the malicious nature of the genocide was how perpetrators used the bodies of the already murdered as road blocks (Case).

Previous bonds and trusts were destroyed as friends, neighbors and coworkers were turned into enemies because of their ethnicities. People quickly joined the killing force, as not supporting those committing the genocide could frame you as a moderate Hutu, putting your own life in danger (Rwandan). Other Hutu murderers were persuaded when offered rewards such as property, nutrition and wealth (Rwanda: How). Given the country's financial situation, these temptations became even more appealing. The Interahamwe, a united force of Hutu carrying out the genocide, similar to a military group, was established (Rwanda: How). Its numbers were vast, amounting to as many as 30,000 members. Tutsi hate propaganda was also broadcast via radio station, promoting the country's involvement in exterminating the Tutsis.

There were few places of refuge for victims to reside. Some turned to moderate Hutu for houses to hide from the perpetrators (Rwandan). Even for people able to find a place of salvation, the genocide was constantly on their mind:

She says she was terrified the entire time she was cooped up in the tiny space.

They all expected to be killed, eventually. One said she just hoped she'd be shot and not tortured; another made the pastor promise to put dirt on her corpse so dogs wouldn't eat her. (Rwandan)

This was explained in an interview where the story of Rwandan genocide survivor, Immaculee Ilibagiza, who with various other women seeking refuge, was hidden by a minister. People found sheltering 'cockroaches' in their home, not uncommon with the many house searches, faced death, after the Hutu made them personally murder their hidden (Rwandan). Others, listening to the radio's false advertisements of safe places, hid in stadiums, and educational and religious facilities. This made the killings easier

because many victims were gathered together (Case). An example is the Seventh-Day Adventist mission church hospital in Kibuye, where many originally settled for protection, but approximately 2,000 faced death (Gourevitch 59).

In July of 1994 the killings came to an end. The RPF invaded Rwanda and took control of the area, calling for a ceasefire (Effects). With the RPF holding the country's power, approximately two million Hutu left Rwanda for the Republic of Congo, at the time called Zaire (Rwanda: How).

After the genocide, many Rwandans were left with nothing, in a country torn up from 100 days of violence. 2.3 million people, approximately two million that were Hutu, left Rwanda and found refuge primarily in near or bordering countries (Rwanda: Is) (See Appendix II). Many refugees went to Zaire, but with the unsanitary conditions in the camps, were faced with cholera, bringing death tolls in the thousands (Historical). The refugees were reproducing at a very fast rate, but many were also dying from the effects of the genocide (Genocide: Rwanda). Once people left Rwanda, many were reluctant to return (Historical). Other refugees faced the problem of not being permitted back into their country. The government had to fight to help the hostage refugees of the Interahamwe and ex-FAR return to their homeland (Highlights).

Economically, the genocide impacted Rwanda. Immediately after the atrocities, many citizens were left with nothing but a war torn country. Many women who lost their husbands in the genocide also lost their main source of income and were forced to enter into polygamous marriages. An article details on the economy in Rwanda, "Due to a significantly reduced labor force, forced people migrations and the destructions and devastations of the recent civil war, Rwanda is still a desperately poor country with a low

economic output and 60% of its population living under the poverty line” (Aftermath). Another report issued in 2005 speculates, “per capita GDP today would probably be between 25 and 30% higher if the conflict had not taken place” (Lopez and Wodon). Today the country is still working to revive itself economically, especially with the large importance placed on their prospering coffee industry (Aftermath).

The genocide in Rwanda also changed the country’s political situation. The murder of Juvenal Habyarimana forced Rwanda to find new political leaders after the genocide. Once the RPF seized control, they created, in collaboration with seven alternate parties, a Government of National Unity (Highlights). The government included officials of both the Hutu and Tutsi ethnicities. President Bizimungu served in office until 2000, when Paul Kagame, who headed up the invasion stopping the genocide, stepped in.

The effects of the genocide surpassed far beyond the political and economic. Society faced many other battles when the atrocities ended. Those fortunate to survive, often still had to live with issues such as, trauma problems and mental instability (Effects). The surplus of orphans from the genocide also had a big struggle ahead of them, including their scramble for education fees and accountability for their siblings (Effects). AIDS was another problem facing many survivors and still impacts generations today. This was a result of the many rapes during the genocide. A report issued by the University of California, calculates the total death toll from AIDS in Rwanda to be 7,800 in 2007 (HIV). The genocide victims also had a lot of emotional healing to do. Some victims have learned to forgive those Hutu, with the mindset that holding revenge doesn’t do any good. For numerous other victims, this is not the case.

There are still hard feelings between the two ethnicities. Rwanda continues its struggle to leave the genocide behind.

### Role of Organizations

Genocide has an impact worldwide. We have a global responsibility to work towards preventing future atrocities, assisting those already suffering and working to find solutions. Many IGO's, NGO's and various other organizations play a **pivotal** role in helping to fight genocide. Organizations may help in various ways including: educating society, such as Aegis Trust; directly intervening with peace keepers, like the United Nations; or punishing perpetrators, such as the International Commission of Jurists.

### Amnesty International

Amnesty International, founded in 1961, deals with human rights on an international level (Totten and Sherman). With over 2.2 million participants from different areas around the world involved, they work hard fighting for human rights (Amnesty). With a Preparedness Response Center on its way and an online Human Rights Action center already in place, Amnesty International is playing its role in genocide prevention and awareness (Totten and Sherman). Currently involved in the genocide in Darfur, the organization tries to make sure those committing the crimes are held responsible for their actions, refugees are provided with protection, and other

humanitarian organizations dealing with the situation are able to attain financial support (Amnesty).

### Genocide Watch

Genocide Watch is a non-government organization working towards genocide education, identification, prevention, intervention and creating justice, with an ultimate goal of genocide eradication (Genocide). In addition to focusing on genocide, Genocide Watch also deals with other acts against humanity, including ethnic cleansing and politically motivated mass murder (Genocide). The organization helps to impact public policy regarding genocide, and evaluate areas where it is believed genocide might be on the horizon, announcing emergencies, watches and warnings (Totten and Sherman). Genocide Watch endorses the policy of perpetrators having to face criminal trial within justice systems such as the International Criminal Court (Genocide). This organization works in collaboration with both governments and the United Nations on the issue of genocide (Genocide). Genocide Watch has also launched multiple investigations into the genocide in Ethiopia and Gambella targeting the Anuakin people (Stanton). A very important component to this organization is its role as the co-coordinator of the International Campaign to End Genocide.

### International Campaign to End Genocide

The International Campaign to End Genocide is an association composed of various genocide groups united by the common goal of eradicating genocide. Their mission includes the following four points:

1. The provision of public information on the nature of genocide and the creation of the political will to prevent and end it.

2. The creation of an effective early-warning system to alert the world and especially the U.N. Security Council, NATO and other regional alliances to potential ethnic conflict and genocide.
3. The establishment of a powerful United Nations rapid response force[...], as well as regional rapid response forces, and international police ready to be sent to areas where genocide threatens or has begun.
4. Effective arrest, trial, and punishment of those who commit genocide, including the early and effective functioning of the International Criminal Court, the use of national courts with universal jurisdiction, and the creation of special international tribunals to prosecute perpetrators of genocide. (International)

The International Crisis Group, Aegis Trust, The Remembering Rwanda Trust and The Genocide Prevention Center, are only a few of the many organizations involved in the campaign (International).

#### International Crisis Group

The International Crisis Group has a goal of both ending the present, and stopping the future conflicts that result in the loss of lives (Totten and Sherman). This charitable, non-profit organization, functions in various countries (Totten and Sherman). They strive to keep the world involved by having a CrisisWatch, monitored on a monthly basis, providing updates on present situations or those at risk of development (About). The organization provides assistance in peace negotiations, formulates more than 80 documents dealing with particular issues every year, promotes non-violence centered international order, and various other actions towards ending, preventing and properly dealing with these problem or possible problematic areas (About). They work worldwide



in several locations that have experienced or are suffering from genocide, such as Sudan and Columbia (About). The organization has present operational missions in locations such as Kosovo, Serbia and Bosnia with its Balkans program (Totten and Sherman).

### Aegis Trust

Aegis Trust, a non-government organization, established in 1995 and founded five years later, works to prevent, remember, spread awareness, and educate on genocide (About). It strives to provide assistance for those who have suffered through such atrocities (About). The book, Genocide in the Millennium describes their primary focus, “to promote a fundamental change in the response to genocidal situations, moving away from reactive measures to policies of prevention” (Totten and Sherman). Aegis Trust works alongside various educational facilities, governments and organizations on an international scale (Aegis). This organization also was responsible for helping to stop the occurrence of a mass slaughter in Sudan (Aegis). Ibuka, a foundation dealing with genocide survivors and the Minister of Youth Sport and Culture, both in Rwanda, are two foundations in which Aegis is involved (Aegis). Other contributions of the organization include the creation of a documentary of those involved in genocide from both sides of the spectrum, putting on work shops and publishing a variety of educational pieces (Aegis).

### Save Darfur Coalition

Save Darfur Coalition focuses on genocide in Darfur specifically. This organization consists of 130 million members (Sims). A worker at Save Darfur briefly describes the organization, “The Coalition was intended to be the organization arm of a movement to raise awareness about Darfur, advocate for more humanitarian aid, and lobby key leaders

to do what they can to end the genocide. Since then, the Coalition has grown into an alliance of more than 180 faith-based, advocacy and humanitarian organizations committed to ending the genocide in Darfur” (Sims). The organization was created on the 14<sup>th</sup> of July, 2004 and since then has been working to spread awareness, prevent future genocides and put an end to the atrocities in Darfur (Sims). (See Appendix III)

### United Nations

The United Nations, a 192 country member organization, has the “responsibility to protect,” a term established four years ago in which United Nations is expected to operate under (Geography). An article describes the role of the United Nations based on the new motto as, “[“responsibility to protect”] gives the international community the authority-in principle-to take ‘collective action,’ including force, when national governments fail to protect the most vulnerable form of genocide, ethnic cleansing, war crimes, and crimes against humanity” (U.N.). In some genocides, the United Nations has stepped up and played an active and essential role with its supply of peace keepers and aid. An example of this is the present genocide in Darfur. Heavily dedicated to the situation, the United Nations, along with various other organizations, is part of the biggest aid relief movement globally (United). They also developed three stages in which peace keeping is to be carried out, are helping with displaced persons camps in the area, such as the camp in Chad and was involved with the recognition of the Darfur Peace Agreement (United). In other genocides, including Cambodia and Rwanda, the United Nations is often blamed for not taking a larger role. In Rwanda specifically, General Romeo Dallaire warned the United Nations of the approaching occurrences of the genocide, yet they neglected to provide additional support and instead removed many of

their reinforcements. As is evident in both these examples, their role has varied from an essential part of the solution to insufficient.

### NATO

The North Atlantic Treaty Organization, commonly referred to as NATO, consists of 26 member countries. All countries involved are from the European and North American regions. It has a role of protecting those under the treaty and advocating liberty, democracy and peace, in and around the Atlantic and Europe (NATO). NATO also supports the International Criminal Court through funds and information on specific cases, though no person from any of the areas protected by the treaty has ever been tried (Big).

### Prevalence in Canada

The media allows us to stay informed on global issues, including genocides around the world. Seeing the atrocities through pictures and video footage and hearing the horrendous tales through newspapers and other articles, it is hard to imagine how Canada could ever tolerate such events. Looking back on our country's treatment of aboriginals and the churches creation of residential schools, it can be classified as a cultural genocide against our First Nations people. In an attempt to deal with "The Indian Problem," aboriginals were assimilated into mainstream society, losing their culture and way of life.

Originating in the late eighteenth century, residential schools caused immense physical and mental harm to aboriginal students who were stolen from their homes and families to be taught the mindset of white supremacy (Hidden). Organized and upheld by various Anglican, Catholic, United and Presbyterian churches, children were taught to be shameful of their language, values, beliefs, and heritage (Genocide in Canada). The children lived at the schools and were not permitted any outside contact.

With 100 state funded facilities in Canada alone, 50,000 innocent native children lost their lives (Genocide in Canada and Hidden). This amounted to 50 percent of the students (Annett). Several contagious diseases were purposely passed amongst the children (Hidden). A lady by the name of Irene Favel, reveals a murder she witnessed while attending a residential school, exemplifying the maliciousness they faced, “they threw the little baby in there [furnace] and burnt it alive...and you could smell all the flesh cooking” (Eyewitness). Some aboriginals had to endure forced sterilization and medical experiments (Annett). The government frequently tried to hide information on the churches horrendous torture of aboriginals and their removal from society (Annett).

Many of the schools came to an end prior to 1984, yet once children left the aboriginal schools, their mixed values isolated them from both their original society, and that of the main stream society (Annett). The situation is described in the book Genocide, “Unfortunately, many of the students returned from residential schools as distant angry aliens, lacking emotional bonds with their own families” (Downey 156).

An additional way in which the cultural genocide was carried out, was through the adoptions of young natives into families in mainstream society (Paul). Child welfare agencies dealt with the actual removal and placement, but the allowance of such a

situation to occur can be traced back to the provincial government (Downey 156 and Paul). This method, occurring from the 1950's into the 1970's, shared a similar purpose to the residential schools, as it removed children from their roots at a young enough age to have them grow up experiencing a 'white' lifestyle (Paul). During this time suicide rates rose and physical, mental and sexual abuse were present (Downey 157). Author Michael Downey describes the situation of one assimilated child in the book Genocide. It is about a Métis native, who at the young age of four had to endure several abusive foster homes after being taken away from his family:

Over the next thirteen years, he was placed in twenty-eight homes and institutions. In one, he was beaten with a stick for wetting the bed. Another provided a bed just two feet wide in a flooded basement. One entire Christmas Day, while his adoptive family celebrated the holiday, Cardinal [the aboriginal] was kept outside in the cold, staring in. His suicide attempts began when he was nine. At his sixteenth foster home, aged 17, he nailed a board between two trees and hanged himself. (Downey 157-158)

Many suffered harsh lives with their heritage being constantly reinforced as wrong and shameful and living with families that were unsuitable for adoption.

In present day society, Canada has recognized that our country was incorrect and irresponsible in its treatment of our indigenous people. Many have apologized, including Prime Minister Stephen Harper in June of last year (Canada's). The actions of Canada and the aboriginal genocide are costing our country today, as lawsuits are being filed against churches for their participation in residential schools. The government is also offering those that suffered through the genocide \$10,000 through the "Assembly of First

Nations,” in exchange for not bringing attention to the genocide (Genocide in Canada). This is a very controversial situation. Some may feel it is neglecting our responsibility for the cultural genocide (Genocide in Canada).

Canada has played a helpful role in various other genocides through organizations such as the United Nations and NATO. As a member of both organizations Canada has sent peace keepers to intervene in various genocides. Canada was active in Rwanda for 46 years (Canada’s Commitment). Of the nearly 500 United Nations troops sent to Rwanda at the beginning of the genocide, around 60 were from Canada (Canada’s Role). Haiti, Bosnia and Croatia are three other examples of places in which Canada has been involved (Canada’s Role). Romeo Dallaire, a Canadian general, is famous for protecting many Rwandans and requesting greater United Nations support after predicting the genocide. He is only one of the many that have made a difference. **Through** these two major organizations as well as many NGO’s, IGO’s and other genocide groups, Canada has played a role in fighting the atrocities.

### Possible Solutions

Genocide has impacted the world for an estimated 30,000 years. When looking back on previous acts of genocide, we often feel appalled, wondering how the world allowed such horror to occur. Despite some good intentions, the world has not yet been able to provide a solution to the recurring atrocities. With the causes and circumstances of the many of the genocides being so varied, it is difficult to pinpoint an exact solution.

Multiple organizations use a variety of methods in attempts to conquer the problem, ranging from individual actions to government participation and international involvement. Five important steps we can take towards trying to develop a solution are:

1. Creating awareness, educating and promoting tolerance.
2. Trying to recognize genocide fast with an early warning system and immediate global response (Stanton).
3. Having various governments, the United Nations and NATO pressure and threaten other countries into not committing atrocities and taking actions if they are already occurring (International).
4. Helping both countries and people who have experienced genocide rebuild a future and release feelings of revenge that may linger (Still).
5. Enforcing a stricter punishment for the perpetrators of the crimes (Stanton).

Unless people are aware and educated about the situation it is difficult for them to play a role in the solution. People should learn about genocide throughout the ages, past and present, in order to help in abolishing future acts. It is vital to use our history as a tool to evaluate our mistakes and learn from them. Elie Wiesel, a survivor of the Holocaust states, "I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented" (Elie). As stated by Arnold J. Toynbee, in A Brief History of Genocide by Barbara Coloroso, "History is predominately the story of unlearned lessons...If you deliberately ignore, think away, or deface the past, you are hampering yourself for taking intelligent action in the present" (Coloroso 193). The public should learn about the wrong doings of

the perpetrators and lack of action within the global community. It is important to become aware of current genocides to see what the world is allowing to occur. Through education there can be the promotion of involvement and advocacy. By learning and practicing tolerance and accepting people of all races, religions and ethnicities, we also help the community become less segregated and ignorant about the people we share it with. Awareness, education and tolerance can be taught through school systems, the media and religious institutions.

Another tool in helping to solve the problem of genocide is identifying areas at risk prior to the beginning of conflict and acting on situations immediately. Even if the situation is already underway, immediate action can minimize the effects. If the United Nations had listened to and acted upon Romeo Dallaire's resolution that the Rwandan genocide was inevitable and reinforcements were necessary, countless lives could have been spared (Stanton). The ideal situation would be for identification and intervention by the world community to occur and prevent genocide all together. There are warning systems in place presently through various organizations, but having one on a more global scale could be a powerful tool (Stanton). Though the theory of this solution is one many people may find idealistic, its implication requires co-operation of various governments and organizations such as the United Nations. This has proven difficult in the past.

Stronger political involvement is another possible step towards ending genocide internationally. If powerful countries around the world and organizations including NATO and the United Nations were quick to intervene, or put political pressure on countries with genocide, it would reduce or eliminate the perpetrators feeling of being



able to carry out an atrocity without impunity. Prior to the genocide of the Holocaust, Hitler proceeded by enacting small measures, to insure the world would not react. If the world had acted on Hitler and the Nazi Party before his takeover of Germany and other countries in the area, many people would have had the chance to live. We need to band together in a global effort to fight genocide and not allow nations to feel like they can inflict discriminatory malicious policies and dehumanize their civilians.

Genocides cause a lot of disruption where they take place and to those involved. Not only are many infrastructures destroyed and people left with no home or place to go, but they are often mentally and physically wounded. Some victims may seek revenge from those who killed their families and friends and ultimately shattered part of their lives. It is important that these people do not wish for future violence, or to get 'equal' with their perpetrators. We should support to 'forgive but not forget' and help them make amends with a horrid part of their life. By recognizing the wrongs, yet encouraging peace, we can help to show those survivors what happened to them will not be neglected. Genocides also leave cities war torn. Refugees are often left with nothing, economies drained and political systems needing to be re-established, all taking time, effort and funding. The global community can help the recovery process and rebuilding. It is important to recognize that genocides do not just end with a peace treaty or a cease fire but its effects carry on for months, years and even generations.

Charging and penalizing those involved in carrying out genocide not only helps provide closure, but exemplifies the consequences for possible future criminals, hopefully persuading them from partaking in genocidal activities. A report issued by Genocide Watch President, Gregory H. Stanton proclaims, "The ICC may not deter every

genocidist, but it will put on warning every future tyrant who believes he can get away with mass murder” (Stanton). Different courts have been set up to deal with particular genocides and arrest the war criminals. Many have served their purpose in punishing perpetrators, but difficulties have also surfaced over the years. The International Criminal Court has presently filed an arrest warrant for Omar Al Basher, Sudan’s current president and the mastermind behind the atrocities in Darfur. Instead of bringing an influential political figure into custody, it has brought additional turmoil to a country already facing genocide. Although some may feel justice needs to prevail, bringing cases to the court has caused greater difficulty than anticipated. Conversely, some may argue that based on the negative effects of the International Criminal Court in Darfur, it is not entirely beneficial, but without punishment, there are no boundaries restricting the perpetrators.

Though the possible ways to end genocide are countless, the most important aspect is the need for action. Whether you just read a book on genocide, write a letter to the government, or donate to one of the many genocide organizations, you are still playing a role in helping this horrible atrocity move one step closer towards resolution.

### Conclusion

This report has examined genocide from all aspects. It is evident, that the issue of genocide has always been present and continues to occur in modern times. Genocides can occur anywhere, anytime and involve anyone. Though there are many organizations

fighting genocide, there has yet to be a solution to this reoccurring problem. Everyone in the world needs to become involved to help the global community take a step towards ending and preventing this crime. Over the years, genocide had taken the lives of an uncountable number of victims. Death tolls peak, as the perpetrators work to exterminate a race, religion or ethnicity, in what one may consider the worst crime known to man.