

KEZA* (RWANDA)

“What most people don’t know is that the killing hasn’t stopped.”

See [Anam’s Refugee Learner Narrative](#) for another perspective and additional information on Burundi and Rwanda.

Life before Canada

Birthplace and Family

Muraho! Hello! My name is Keza. Keza means beauty in Kinyarwanda. I am 19 years of age. I was born on January 1, 1993, in a Rwandan refugee camp near the border with Burundi. Before coming to Canada, I lived in another camp, Kigeme Refugee Camp, near the city of Gikongoro, Rwanda.

My family speaks Kinyarwanda. My father is Rwandan. My mother came from Burundi to Rwanda in 1972 to escape the civil war in her country of birth. She met my father in Rwanda.

I am the second youngest child. My mother gave birth to ten children but two passed away before I was born. I had five sisters and two brothers. My oldest sister has five children and my second oldest sister has two children.

* To protect the participant’s privacy, pseudonyms have been used in this narrative.



Map No. 3717 Rev. 10 UNITED NATIONS June 2008 Department of Field Support Cartographic Section
© United Nations/Department of Field Support, Cartographic Section. Map No. 3717 Rev. 10. June 2008. Map of Rwanda. CC License. <www.un.org/depts/Cartographic/map/profile/rwanda.pdf>.

RWANDA

Rwanda is a country with an estimated population of 11,689,696. Rwanda has the highest population density in Africa. It has many similarities with its neighbour, Burundi. Both are former colonies of Germany and then Belgium post World War II.

Diversity

The official languages of Rwanda are Kinyarwanda, French, and English. Kiswahili is a common language of commerce. The main religions in Burundi are Christianity (mostly Roman Catholicism), and traditional beliefs, often combined with Christianity.

Rwanda, like neighbouring Burundi, has significant populations of people of Hutu (84%), Tutsi (15%), and Twa (1%). The Twa are thought to be the original forest-dwelling inhabitants of Rwanda and the surrounding region. Tutsis in Rwanda, as in Burundi, have been the dominant political and economic group. Tutsis and Hutus have coexisted in Rwanda and the surrounding region for centuries and share a common language and many values, cultural practices, and traditions. However, Rwanda has a long history of inter-ethnic conflict between the groups.

References

Minority Rights Group International, World Directory of Minority and Indigenous Peoples, Rwanda, <www.minorityrights.org/4956/rwanda/rwanda-overview.html>.

Rwanda, CIA World Fact Book, <<https://www.cia.gov/library/publications/the-world-factbook/geos/rw.html>>.

BBC, Rwanda Profile, <www.bbc.co.uk/news/world-africa-14093238>.

Civil War and Genocide

The civil war and Rwandan genocide of 1994 forced us to flee and live in a refugee camp. My father, a soldier, was killed during this period. In the end, my mother lost 12 of her family members during that time. Only 3 of us survived. My mother, one of my sisters, and I were all that were left from a family of 16 people.



© UNHCR/E. Fitzpatrick. June 2014. Move to a new camp transforms life for resilient amputee Judith with her three children in southern Rwanda's Mugombwa camp. Judith lost her right leg to a gunshot wound during renewed fighting between Congolese government forces and rebels in North Kivu province in 2012.

Armed conflict in Rwanda, and surrounding nations of Burundi and eastern Zaire (Democratic Republic of the Congo) led to extensive suffering among local and refugee populations in the Great Lakes region, over the last few decades. While the situation has improved in Burundi and Rwanda, armed conflict in Eastern Congo remains a major issue and has forced the displacement of many Congolese to neighbouring countries or to other regions of the DRC. Used with permission. All rights reserved.

After the Rwandan Genocide took place in 1994, my mother walked with the surviving children to Kigeme Refugee Camp. We had no money for a bus or other transportation. I was about one month old when we moved into the Kigeme Refugee Camp.

Life in Camp

I remember playing and having fun with the other children in the camp. But I also remember that we were always scared that the war and genocide

could start again at any time. Today, in Rwanda, on the anniversary of the genocide, there is something similar to Remembrance Day. What most people don't know is that the killing hasn't stopped. Even today, people are still being killed on that day because of conflict. When we left the camp to fetch water or firewood, we were often threatened by people who lived outside the camp. If they caught us, the refugees would be beaten or would have to run back to the camp without what they had come to get. I didn't feel very safe in the camp.

We farmed land and sometimes we worked on other people's farms. I helped my family on the farm by digging the holes, planting the seeds, hauling water, and carrying rocks from one valley to another valley. Some of the children's growth in the family and community were affected by the weight of what they had to carry. Carrying rocks and water is not easy work. To get the water I had to walk about 20 kilometres. The water

A History of the Rwandan Genocide of 1994

From 1916 onwards, Belgium's control of the colonies of Ruanda (Rwanda), Urundi (Burundi), and neighbouring Belgian Congo (Democratic Republic of the Congo) created the conditions for future conflict and violence. Noting the distinction between Tutsi and Hutu in the local society, Belgium embedded the differentiation of ethnic groups into their colonial system. First, it left the administration of the colony in the hands of the Tutsi aristocracy. Then the Hutu were subjected to forced labour, but the Tutsi were privileged and were left to supervise the Hutus. Lastly, Belgium issued ethnicity-based identity cards to citizens in Ruanda.

In November 1959, a violent political incident ignited a Hutu uprising. Over the next several years, thousands of Tutsis were killed, and thousands driven into exile in neighbouring countries. This period marks the end of Tutsi domination and the worsening of ethnic relations. By 1962, when Rwanda gained independence, 120,000–150,000 refugees, mostly Tutsi, had fled to neighbouring states to escape the violence which accompanied the coming into power of the Rwandan Hutu community.

In 1998, a rebel group, the Rwandan Patriotic Front (RPF) emerged from the exiled Tutsis in Uganda (the ranks of the RPF did include some Hutus, but the majority and most of the leadership, were Tutsi refugees). RPF launched attacks on Rwandan Government that resulted in a civil war in 1990. The war, together with political difficulties and economic challenges, resulted in a worsening of ethnic relations that culminated in April 1994 in a state-orchestrated genocide. Between April and July of 1994, an estimated 800,000–1 million Tutsis and moderate Hutus were killed (75% of the Tutsi population was eliminated). The scale and speed of the slaughter left Rwanda and the world in shock.

The genocide ended late in July 1994 when the Tutsi-led rebel movement RPF captured Kigali the capital. But this set off a new wave of refugees. About 2 million Hutus fearing Tutsi revenge, fled to neighbouring Burundi, Tanzania, Uganda, and Zaire (DRC). Many of the refugees included Rwandans who later were implicated in the genocide. Since then, many of the refugees have repatriated, but several thousand remain in the Democratic Republic of the Congo (DRC).

References

History of Rwanda, from History World, <www.historyworld.net/wrldhis/plaintexthistories.asp?historyid=ad24>.
United Nations, Outreach Programme on the Rwandan Genocide, <www.un.org/en/preventgenocide/rwanda/education/rwandagenocide.shtml>.
History of the Rwandan Genocide, Hisory.com, <www.history.com/topics/rwandan-genocide>.

was moved in buckets and big pots which I carried on my head. Kigeme Refugee Camp was not very clean because there were so many persons crowded and living together in one place, but my family tried hard to stay clean. I lived in the camp until I was thirteen years old. We lived on the land and had only two huts for all of us to live in. The walls of the huts were made of dirt (earth) and the roof was made of plastic material. Sometimes the roof leaked when it rained. Every six months we were given new material for the roof. If the roof fell apart before six months, then we were expected to deal with it on our own.

Not everything about the camp was bad. I had a good relationship with my family. And, I really liked the fact that our community was for the most part friendly and helpful. If you



© UN. Photo ID 168516. January 29, 2008. Kigali, Rwanda. Secretary-General Visits “Village of Hope” Community in Rwanda. Young people welcome Secretary-General Ban Ki-moon to the “Village of Hope” community project, run by the Rwanda Women Community Development Network, a non-governmental organization dedicated to the promotion and improvement of the welfare of women in Rwanda. CC License. <www.unmultimedia.org/s/photo/detail/168/0168516.html>.

were hungry and needed some food, usually a neighbour would feed you. I also liked that I knew many people in the community. I was happy living in that community but I wasn't happy living as a refugee in a refugee camp.

School in Rwanda

At age five, I entered school and went to Kindergarten. I was able to attend the school in the refugee camp, but could not attend as regularly as those students who lived outside of the camp. Kindergarten through Grade 4 were offered in the school in the refugee camp. For Grades 5 and up, the students would have to go to a Burundi school outside of the camp. I went to school for eight years.



© UNHCR/T. Maurer. December 2006. Sport for refugees—Let's play! A refugee from Burundi in Kigeme refugee camp. UNHCR recognizes the power and importance of sport, and works with implementing partners to ensure sports are integrated into refugee programs. <<https://www.flickr.com/photos/unhcr/3859348966/>>. Used with permission. All rights reserved.

The refugee camp school wasn't very big. We didn't have real tables but instead big pieces of wood with chairs. About six students shared each piece of wood. It was a one-storey building. There were about 30 students in each class. There were 12 classrooms with 12 teachers. The school was made of the same material as the huts. The language of instruction was French. The school day was from 9:00 a.m. to 4:00 p.m. with a lunch time when we would go back home. We would study English, sciences, math, and our language, Kinyarwanda.

High school begins in Grade 4 in Rwanda and we began to study history and geography in that grade. In Grade 4, you would have one teacher in the morning and a different one after lunch.

The school building outside of the camp was made of concrete and the roof was made of metal. The buildings were one storey. The class size was larger than in the camp, with about 40 or 50 students in each class. In Grades 5 and 6, we students had the same teacher throughout the day. Sometimes I would miss school if we could not pay the school fees. It could take about two weeks or more before I could go back to school. To me, those two weeks at home would seem like a year. Usually, the school fees were paid by the refugee camp



© UNHCR/R. Chalasani. April 1997. Rwandan Children. Like Yolande Mukagasana, these Rwandan refugees fled the genocide and sought refuge at the Kasese camp in former Zaire (Democratic Republic of the Congo). Yolande is a Tutsi nurse from Kigali, who managed to escape the Rwandan genocide and flee to Belgium, where she was granted refugee status in 1995. <<https://www.flickr.com/photos/unhcr/4150331396/>>. Used with permission. All rights reserved.

supporters but sometimes my family would have to find the money for the school fees.

The teachers in the camp school were often harsh in their treatment of students. The teachers encouraged the students to do better so that they would have a better life. But they thought this meant that they needed to be hard on the students. Often, when a student made a mistake or behaved poorly, the teacher would hit him or her with a stick. I tried hard to do better in school so I would not be hit. This is very different from the way teachers treat students in Canada. You are not hit for making a mistake. In my experience, if a student behaves badly in Canada they are sent to the office or they are sent home.

I wanted to go to school outside of the camp, but I did not always like it. At times, I and other camp members experienced racist attitudes and actions from the surrounding community. This was especially true if you weren't a Rwandan. Because I am of mixed heritage, Burundian and Rwandan, I was a target. Each of my parents is from a different tribe. But I was born in Rwanda and so I challenged people who told me to go back home by asking, "Where should I go since I was born in Rwanda and it is the only place that I know?" The teachers and the non-camp students also held racist attitudes and made it difficult for me and other camp children. My difficulties in school didn't have to do with the subjects themselves but rather the ethnic politics.

My favourite subject has always been math. But I have had some difficulty with the sciences. I find

that if I do my math work first and then my science assignments, I do better than if I do them in reverse.

I came to Canada at the age of 13. Before I came to Canada I wanted to become a lawyer. But because I was having some trouble with learning English, I was advised that I would have trouble becoming a lawyer. I also thought about becoming a doctor but was also discouraged for the same reason. I listened and took their advice, but maybe it was a mistake to do so. Some people have also told me that if I am not a Canadian citizen I won't be able to become a professional such as a lawyer or a doctor. I have lost my French language but I am now taking French classes to become fluent again.

Immigration to Canada

I had no knowledge of Canada before arriving in Canada. My family didn't have a choice as to whether their new home would be in Canada or Australia. It was decided by which government would accept them first, if at all. I was very excited to come to Canada. My flight to Canada was the first time in an airplane. I was very scared. I was very worried about flying over countries that were at war and we could be shot down. I came to Canada with my mother, two sisters, and



© UNHCR/B. Garden. September 22, 2009. UNHCR: Bringing Cultural Riches. Refugee children and teenagers who became separated from their families while fleeing Rwanda dance at Djoundou camp in the Democratic Republic of the Congo. <<https://www.flickr.com/photos/unhcr/4013855364/>>. Used with permission. All rights reserved.



© J. Stjerneklar/UNHCR. July 1994. What would you take? A group of Rwandan refugees arrive in Goma with little more than sleeping mats and small bundles of clothing. <<https://www.flickr.com/photos/unhcr/5842401994/>>. Used with permission. All rights reserved.

my brother. My second oldest sister came the day after I, my mother, and brother arrived. My oldest sister stayed in Rwanda until 2011. She now lives in Winnipeg and we are all together now. When we left Rwanda, we did not have any family or friends living in Manitoba or Canada.

Starting a New Life in Canada

A worker from Welcome Place met us at the airport and assisted us with our settlement. Initially we were in Welcome Place's transitional housing for three months. Then, a friend helped us find a house in St. Boniface. We moved again to Windsor Park where we continue to live.

We arrived on December 6, 2006. It was very cold. I and my mother were dressed in skirts, sandals,



© Tiggy Ridley/DFID—UK Department for International Development. March 10, 2009. Rwanda: 15 years on. Children were not spared. Every child in these family snapshots was murdered 15 years ago. At the Kigali Memorial Centre at Gisozi, Rwandan school children are given tours daily to learn and talk about the genocide and, as importantly, reconciliation. Many of the museum guides are themselves genocide survivors. CC License. <<https://www.flickr.com/photos/dfid/3403033714/>>.

and sweaters when we arrived. The pictures of Winnipeg and its weather that were shown to us on the television in the camp were quite different from what we actually experienced upon arrival. My mother wondered out loud if we were being brought here to die. So, my first impression of Canada was that it is a very cold place. This is still what I like the least about Canada, even though after six years I am more used to it and know how to dress for winter weather.

The other thing that impressed me upon arrival was that people were friendly. It was exciting to see that people here actually welcomed us and that we were appreciated and accepted. This was quite the opposite of our experiences in Rwanda. We

experienced a lot of racism there. I liked the diversity I found in Canada and being around different people. I find the diversity is interesting.

I did have some difficulties at first with schooling in Canada. After arriving, I had to wait three months to attend school because we were told we had to be in permanent housing before I could register at a school. As a result, I entered school six months after my arrival. I also learned that not everyone was accepting of us. When I started Grade 9, some kids said and acted in racist ways to me. I learned that racism was not only something that existed back in the refugee camp, but that it was here as well. I found that learning English helped me adjust and respond to the racism because it allowed me

to speak for myself and challenge racist remarks.

I met most of my friends in EAL classes in school and a few others I made through teaching our traditional dances and belonging to a dance group. The dances are performed by volunteer dancers at Folklorama but also at weddings, where we are paid for our performances.

The first school I went to in Canada was at an educational centre in a school division in south-east Winnipeg. I spent half the school day in the EAL

program and the other half day in Grade 9 at a high school near my home. I would have preferred to have attended the EAL program and high school classes in the same school. On reflection, I feel that I wasn't placed in the correct grade. I was placed in Grade 9 because of my age but it would have been okay to be put back one grade. By being placed in Grade 8, I could have refreshed my skills. However, being placed any further back would not have been good.

I found that there are two main differences between schooling in Rwanda and schooling in Canada. First, high school here is very different because you have choice and can decide how many courses you take in each semester; whereas, in Rwanda, you have to take a full course load. I liked the fact that I could take a lighter course load than in Rwanda and be able to focus on my studies



© John Isaac/UN Photo. Photo ID 78958. July 27, 1994. Seeking Safety. A make-shift camp in the French-protected area in Gikongoro, Rwanda. CC License. <www.unmultimedia.org/s/photo/detail/789/0078958.html>.

Rwanda: In Search of Hope

A film by Peter Raymont

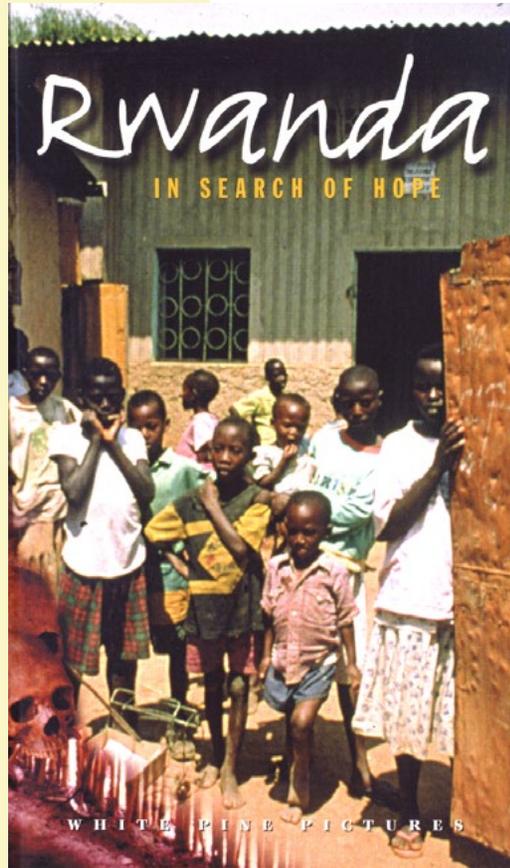
Five years after the horrific genocide, in which over a million Tutsis and moderate Hutus were brutally murdered, a group of Canadian teachers and community workers travel to Rwanda to try and understand what happened and what can be done to help the half-million orphans left behind.

Sixty thousand families in Rwanda are now headed by children. Together, the Canadians and Rwandans have created Hope for Rwanda's Children Fund in Canada and the Tumurere Foundation in Rwanda to support these children.

The group includes Rwandan-Canadian teacher, Leo Kabalisa who lost his father, 4 brothers, 12 cousins, and 8 nieces in the genocide. Also in the group is Dr. Carole Ann Reed, Director of Education at Toronto's Holocaust Education and Memorial Centre.

The Canadians find a country still in shock, still reeling from the genocide and its aftermath. Struggling under the weight of the violent consequences, ordinary people search for ways to rebuild their shattered nation. Rwanda: In Search of Hope chronicles the experiences in July 1999 of these civil society groups, as they travel throughout Rwanda visiting massacre sites and memorials, orphanages, and trauma counseling centres.

© White Pine Pictures. Rwanda: In Search of Hope. <www.whitepinepictures.com/all-titles/rwanda-in-search-of-hope/>. Used with permission. All rights reserved.



without the pressure of a full course load. Also here in Canada, the Grade 12 provincial exams are worth 30 percent of the final mark. In Rwanda, the exams are worth much more and if you don't pass the exam, you don't pass the course.

I found it hard at first to attend two schools. It drove me crazy to be going to two schools in the same day. For example, I was taking Grade 3 level math in my EAL class, which was easy for me. But when I attended the math class at the high school, the course content was very difficult for me because the assumption was that I had already studied algebra and geometry. If I had stayed in Rwanda, I would have begun studying algebra and geometry in Grade 6. I think that if my EAL classes focused on the Grade 8 Math curriculum it would have helped me prepare for Grade 9 Math and it would have been more in line with my age and grade.

I attended the EAL classes at the centre from morning until after lunch. Then, in the afternoon, I attended the high school in my neighbourhood. During my first year I was the only EAL student who went to

the EAL program and then went to a high school in the afternoon. I didn't know anyone else in the high school and it was hard to go through the other stuff but I did receive a lot of help from my teachers.

There were approximately 12 students in the EAL class, whereas in my high school classes there were about 15 or 20 students. My relationship with my EAL teachers was very nice. They treated me as if I was their daughter. The teachers were very friendly, treated me nicely, and gave me advice like a mother would. The teachers were able to help me learn and adjust to the school. They helped me prepare for what I was going to study in the high school, especially in English and science. I remember one of the teachers teaching me about the various organs in the body as well as teaching me how to figure out the meaning of a word by knowing the prefix.

My high school teachers were also helpful and supported me by giving me extra help with assignments as well as extra time to complete assignments. But, I found the sciences difficult. I studied biology and chemistry. The teachers did their best, but I also feel that in order to be good in the sciences that I needed to have really good English language skills. I could memorize terms, but if I didn't understand the meaning of what I had memorized, then I couldn't apply it. I did do better in biology than in chemistry. But I liked chemistry because it is much more like math. When I understood the formula then it was easy for me to apply it. With biology, I had to memorize everything and if I forgot one word in the definition, the whole thing cannot be understood.

I believe that the EAL program and my teachers met my needs and I feel more prepared to face my future and my career. However, based on my experience, I believe that EAL students should be given more time to study English and to make sure that the EAL students get it.

I am 19 years old and I was supposed to graduate last year (2011) but I decided to take an extra year to help me improve my English and skills in other subjects. I really find that the extra time was very beneficial for me. My English skills have improved, but they could/should improve even more. I benefited from first taking a special English course which prepared me to take the regular Grade 12 English course that is required to get me into university. The EAL English classes gave me the base I needed for my future courses and learning. However, I believe that if newcomer students like me could get extra help from volunteer tutors, student teachers, or educational assistants in all their classes that would help a lot and help them be successful.

While at school I worked during summers and in September but I would stop because I didn't want any distractions from my studies. My summer work was at the Manitoba Museum, Take Pride Winnipeg, and the Folk Festival. I have worked at all those things every summer. As time passed by I kept making friends and

they were friendly. Some of my initial friends have moved, but others have remained close. I look forward to graduating with my friends.

My family hasn't experienced any great difficulties in adjusting to Canada and I am pleased my relationships with my family continue to be good. I am living with my mother, my second oldest sister, two brothers, and two other sisters. The move to Canada affected my family in a good way. We could go to school without having to pay school fees. We have food to eat and we found jobs, although not easily. But the jobs helped us and they allow our family to live our life.

I did experience some health problems in the form of stomach aches that I believe comes from eating too much corn, which was the main food we were given in Rwanda. The greater diversity of foods that we have here in Canada and that we eat, together with some medication I was given has corrected the problem. I am lucky, because in Rwanda some people, who had the same problem from a diet of mostly corn and didn't have the money to pay for the treatment, often died from the condition. Living in Canada and having universal Medicare, that allows us to meet our medical needs, has been very good for me and my family.



Dr. Régine Uwibereyeho King is an Assistant Professor in the Faculty of Social Work, University of Manitoba. She was born and raised in Rwanda, where she witnessed and survived the 1994 Tutsi genocide; two of her brothers and many other members of her extended family did not.

After the genocide, Dr. King worked as a co-ordinator and facilitator of a trauma healing program through World Vision Rwanda, bringing together the Hutu and Tutsi for mutual healing. She moved to Canada in 2000, where she worked as a mental-health counselor. She completed her Ph.D. in 2011 at Factor-Inwentash Faculty of Social Work, University of Toronto. Her research interests include

social processes in post-genocide Rwanda, women's rights, and psychosocial well-being of survivors of organized violence who resettle back into their communities and who resettle in Canada as refugees and immigrants. Dr. King is also interested in cross-cultural mental health interventions. She has published on truth commission, grassroots intergroup dialogue, and other healing processes in post-genocide Rwanda, transnational research, and North-South partnerships in social work education.

Dr. King is committed to social justice, human rights, and healthy communities. Her community engagement has focused on genocide education and prevention through public speaking both in academic and non-academic settings. Dr. King was instrumental in organizing events that marked the 20th anniversary of the Tutsi genocide in Winnipeg. The Tutsi genocide is one of five formally recognized by Canada's Parliament. The event is featured prominently in the Canadian Museum for Human Rights.

© Dr. Régine Uwibereyeho King. Used with permission. All rights reserved.

Fight Like Soldiers, Die Like Children

A film by Patrick Reed

When you've been to hell and back, how do you shake the memories?

This question has haunted General Roméo Dallaire since 1994, when he was UN Force Commander during the Rwandan genocide, explored in the award-winning documentary, *Shake Hands with the Devil*, also by White Pine Pictures.

Dallaire has now found a reason to live: embarking on a mission to end the use of child soldiers. Will Dallaire succeed where others have failed? Or will he once again be forced to look on as the world turns away?

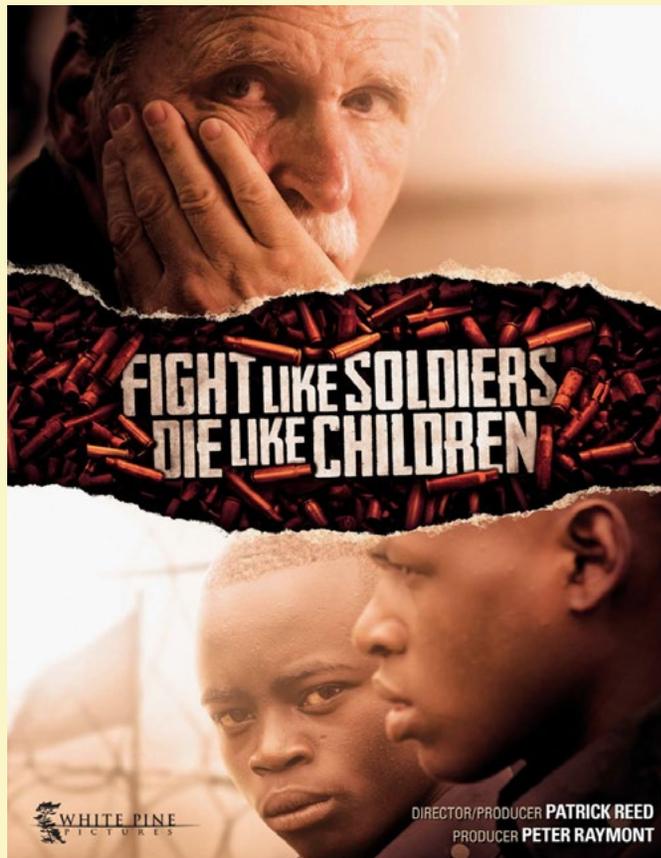
In this documentary, Dallaire is back in Africa trying to prevent the use of child soldiers, a practice he sees as inexcusable as nuclear war. "If we could make them cry as a child again, I would think they would want to get rid of the weapon and not play real-life soldier any more," he says in one of the film's more poignant points.

Dallaire recognizes that eradicating the use of child soldiers is not for the weak of heart. He sits down with warlords and "shake hands" with them to discuss the problem. "It's not just a crime against humanity; it's a sin," he says, and tries to reach them by any means to prevent more children being trained to kill and be killed in war.

But the scope of the problem is enormous when one faces the reality and extent of lawlessness, corruption, and anarchy in many parts of the African continent.

The documentary was shot in the Democratic Republic of Congo, Rwanda, and South Sudan, and across North America and is based in part on the book *They Fight Like Soldiers, They Die Like Children* by Lt. General Roméo Dallaire (Random House)

© White Pine Pictures. *Fight Like Soldiers, Die Like Children*. <www.whitepinepictures.com/all-titles/fight-like-soldiers-die-like-children/>. Used with permission. All rights reserved.



I did not actually experience war directly, because my mother was pregnant with me during the war and I was a very young child when we moved to the refugee camp. But, I still believe that I was affected by the war and genocide that took place in Rwanda. In my culture, we believe that anything that a mother experiences during one's pregnancy, will also affect her unborn child.

Life Today and Hopes for the Future

I have just graduated from high school in June of 2012. I plan to continue to work at the Manitoba Museum as it has been part of a course credit. However, I am also continuing to work at the museum because it is fun. I will also volunteer at The Winnipeg Folk Festival. I have been doing this for three years already. I also plan to look for a paying summer job but that may not be easy. I am happy to take any job because I need and want to help my family.

I am positive about and hopeful for my future in Canada. I have a good and strong relationship with all my family. I have had good school experiences in Canada and that has helped me prepare for the future. The opportunity to learn English and the extra help I got from my teachers made a huge difference. In Rwanda I would not have had the help I got here. My goal is to study medicine or social work because I like to work with people and help them. I have applied to the University of Winnipeg. I hope to study chemistry, biology, psychology, math, and environmental studies in the coming year. Overall I am satisfied with my life and experiences in Canada and my prospects for the future.

VIDEO RESOURCES

See [Caution Concerning the Use of Resources about War and Refugee Experiences](#).

The Rwandan Genocide

20 Years Later, Rwanda Heals and DRC Struggles by Doctors Without Borders/Médecins Sans Frontières (MSF): Rachel Kiddell-Monroe the head of the mission before and after the Rwandan Genocide returns 20 years after and shares her reflections on the events in Rwanda and the current conditions in the Democratic Republic of the Congo.

www.doctorswithoutborders.org/news-stories/field-news/20-years-later-rwanda-heals-and-drc-struggles

The Rwandan Genocide by History Channel provides a series of videos about the genocide and the international reaction to it.

www.history.com/topics/rwandan-genocide/videos

Rwanda Genocide documentary by CwnInternational offers a series videos on the Rwandan genocide. The first of the 8-part series:

<https://www.youtube.com/watch?v=u3DrvrSgHl>

“Rwandan Stories is a collection of video, photography and journalism exploring the origins, details and aftermath of the Rwandan genocide through the eyes of both survivors and perpetrators.”

www.rwandanstories.org/index.html

The United States Holocaust Memorial Museum offers a series of articles and video resources concerning the Rwandan Genocide.

www.ushmm.org/confront-genocide/cases/rwanda

These resources include eyewitness testimonies.

www.ushmm.org/confront-genocide/cases/rwanda/rwanda-video-gallery

Fight Like Soldiers Die Like Children Trailer by White Pine Pictures: Video extracts from Patrick Reed’s

documentary about how the world ignored the massacres in Rwanda 20 years ago—while former child soldiers explain how they are still used to killing. Features Lt. General Domeo Dallaire.

<https://www.youtube.com/watch?v=RrXFdXloS2c>

Rwandan Refugee Camps

Solange and Esther—Kigeme Refugee Camp in Rwanda | *World Vision* by World Vision USA: Congolese refugees fled to Kigeme Refugee Camp in Rwanda. Solange, her husband Ethienne, and their four children recently escaped from their home in the Democratic Republic of the Congo. She shares her fears and hopes for the future.

<https://www.youtube.com/watch?v=iciR3jGCiaA>

Reconciliation and Survivor Stories

Rwanda blood ties by Euronews: Covers the commemoration of the genocide in Rwanda and the reconciliation efforts.

www.euronews.com/2014/04/11/rwanda-blood-ties/

Rwanda’s reconciliation village a symbol of hope 20 years after the genocide by Euronews: Residents of Rwanda’s reconciliation village share their experiences.

<https://www.youtube.com/watch?v=j0U66sychEs>

RwandaNow—Official YouTube Channel is dedicated to the Commemoration of the genocide against Tutsis in Rwanda. It offers several videos of survivors.

<https://www.youtube.com/user/RwandaNow/videos>

unforgiven.rwanda trailer by Augustin Pictures: A trailer for the feature length documentary *Unforgiven: Rwanda NDR* (German television) that deals with life after the genocide and reconciliation efforts.

<http://vimeo.com/83806118>

Rwandan Genocide Survivor Recalls Horror by CBS News: Immaculee Ilibagiza, a survivor of the Rwandan genocide, shares her story with *60 Minutes* correspondent Bob Simon.

www.cbsnews.com/news/rwandan-genocide-survivor-recalls-horror/

Refugee Stories—Shadia Mbabazi, Rwanda by USA for UNHCR: Shadia Mbabazi, 22, was born in Rwanda and fled during the genocide in 1994. Her family traveled overland through Burundi and Congo and finally, in 2001, to Botswana, where they have been living in a camp ever since.

<https://www.youtube.com/watch?v=kfNCO2jE4kM>

Rwandans in North America

Meeting the Rwandan Diaspora (Canada / OYOW-Maggie Padlewska) by Maggie Padlewska (One Year One World): Saturday August 6th, 2011, the Rwandan High Commissioner to Canada and members of the Rwandan Diaspora in Quebec, Canada came together to commemorate the 1994 massacre.

<https://www.youtube.com/watch?v=FnryFJ--2JU>

REEL CANADA @ Silvercity Mississauga—Leo Kabilisa discusses Rwandan genocide with students by REEL CANADA: Leo Kabilisa speaks to students about his experiences surviving the Rwandan genocide at a screening of the film *Shake Hands with the Devil*.

<https://www.youtube.com/watch?v=ab7D59KY3uo>

Rwandan survivor Christian Butera on the Holocaust by Schmoozequeen: Thoughts from Rwandan survivor Christian Butera... Winnipeg, Manitoba.

<https://www.youtube.com/watch?v=M3JIM3ASPZM>

Les 20 ans du génocide au Rwanda commémorés à Winnipeg by Radio-Canada:

<http://ici.radio-canada.ca/regions/manitoba/2014/04/07/005-genocide-rwanda-20-ans-commemoration.shtml>