

## Análisis reflexivo del artículo “El Genocidio de Ruanda: Análisis de los factores que influyeron en el conflicto”

*Reflective analysis of the article “The Rwandan Genocide: Analysis of the factors that influenced the conflict.”*

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**Cite this article as:** Pino Peñaranda, R. Y. (2024). Análisis reflexivo del artículo “El Genocidio de Ruanda: Análisis de los factores que influyeron en el conflicto”. *Postulados: Revista Sociojurídica*, 1(2), 73-85.

Date received: March 16, 2024

Approval date: June 14, 2024

### RESUMEN:

Este artículo se redacta como una investigación integral en el marco del Máster en Derecho Internacional Humanitario, Derechos Humanos y Derecho Operacional de la prestigiosa Universidad de Nebrija en España. El objetivo primordial de este trabajo consiste en llevar a cabo un análisis reflexivo y crítico del artículo de (Rodríguez Vázquez, 2017) titulado “El Genocidio de Ruanda: Análisis de los factores que influyeron en el conflicto”. Se abordarán distintos aspectos cruciales, tales como la influencia de la colonización europea en la gestación de un mensaje creciente de discriminación, el papel desempeñado por las potencias mundiales en el conflicto, los intereses económicos que aún circundan a Ruanda en la actualidad, así como la significativa influencia de la religión como un factor clave en el genocidio.

El análisis se enfocará en desentrañar las complejidades de estos factores, reflexionando sobre las conclusiones del autor, Rodríguez Vázquez, expresadas en su estudio. No obstante, enriquecemos este escrito al proponer nuevos puntos clave que contribuirán a la profundización de la reflexión sobre el Impacto del genocidio de Ruanda en la esfera internacional y en la comprensión de sus raíces históricas y contemporáneas.

### Palabras clave:

Genocidio, Colonización, Discriminación, Tribunal Penal Internacional, Justicia local.

### ABSTRACT:

This essay is written as a research project within the Master's program in International Humanitarian Law, Human Rights, and Operational Law at the University of Nebrija in Spain. The primary objective of this work is to conduct a reflective and critical analysis of Rodríguez Vázquez's (2017) article titled “The Genocide in Rwanda: Analysis of the Factors Influencing the Conflict.” Various crucial aspects will be explored, such as the influence of European colonization in fostering a growing message of discrimination, the role played by global powers in the conflict, the economic interests that still surround Rwanda today, and the significant influence of religion as a key factor in the genocide.

The analysis will focus on unraveling the complexities of these factors, reflecting on the author's conclusions, as articulated in their study. However, we will enhance this essay by proposing new key points that will contribute to a deeper reflection on the impact of the Rwandan genocide on the international stage and the understanding of its historical and contemporary roots.

### Keywords:

genocide, colonization, discrimination, international criminal court, local justice, local justice.

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La revisión por pares es responsabilidad de la Universidad Francisco de Paula Santander Ocaña



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## Research Methodology

This research used a juridical-descriptive methodology. This analytical approach has enabled a detailed and systematic exploration of the diverse perspectives and existing bibliographic materials on the subject matter. Particular attention has been directed towards analyzing works by diverse authors who have explored the Rwandan genocide from numerous perspectives, thus enabling a holistic understanding of the factors that led to the violence.

## Background Information

The initial aspect to emphasize in analyzing the essay is the significance of Rwanda's history, which is profoundly influenced by European colonization. A significant consequence of this colonial heritage is the ethnic separation among the nation's three main ethnic groupings, or "castes" as the author refers to them: the Hutu, Tutsi, and Twa. As the author presents, the Twa comprise 1% of the population, the Tutsi 14%, and the Hutu 85%.

Yet, the article's author identifies other variables that may have led to the genocide, including tensions originating in the 16th century, which the author refers to as the "prelude" to the Hutu's retaliation in the 20th century. Nonetheless, it is evident that the colonialist system substantially intensified and aggravated the nation's cultural and ethnic issues. While the author discusses colonialism in their essay; this study will also incorporate additional papers and authors that reference the circumstances preceding the genocide to elucidate the influence of colonialism on the genocide's occurrences.

Tribal conflicts in Rwanda were indeed present during the pre-colonial era; however, these conflicts were mostly delineated by tribes or clans rather than by ethnic distinctions. Field (2009, p. 5) observed that "In pre-colonial Rwanda, most conflicts were primarily between clans and rarely between ethnic lines."

It was throughout the colonial period that solely ethnic divisions began to step up in Rwanda. The Berlin Conference of 1884–1885 was significant as it resulted in the partitioning of Africa among European nations. It is key to note that neither African nation was invited to be part of these sessions. The conference did not expressly define borders and boundaries but created the regulations by which these territorial divisions could be. Nevertheless, as observed by authors like Gómez Salgado (2009, p. 28).

"In 1890, at the Berlin Conference between Germany and Great Britain, a treaty was signed and the land assigned to the Germans was delineated, stretching from the East African coast to the Great Lakes region. Subsequently, explorations in this region of the African continent escalated."

It is at that juncture that Rwanda came under German colonial dominion, as indicated by the author of the article under examination (Rodríguez Vázquez, 2017, p. 10): 'Rwanda was allocated to the Germans, a territory that initially garnered minimal interest from

the major powers, yet ultimately became pivotal as a base of operations due to its geographical positioning.’

Following the end of World War I, Germany, having been defeated, was compelled to relinquish its conquered lands to the Allied powers as mandated by the League of Nations. At that point, Rwanda was subjected to Belgian colonial governance, which would prove crucial in shaping ethnic differences and escalating conflict.

The author (Rodríguez Vázquez, 2017, p. 10) notes the replacement of the Germans by the Belgians, a transition that entailed numerous repercussions. Initially, there was significant support for the Tutsi, resulting in heightened discrimination against the Hutus. Field (2009, p. 5) observes that “the Tutsi-dominated kingdom was politically strengthened under Belgian governance, as Tutsi landowners, possessing cattle, were comparatively wealthier than the impoverished Hutu farmers”. The colonial connection between ethnicity and livestock ownership was substantial.

This unequivocally signified the onset of a colonial administration that encompassed privileges conferred upon a specific ethnic group—in this instance, the Tutsi—despite their minority status in Rwanda. As previously indicated, the author notes that no intrinsic physical characteristics set them apart; this distinction was externally imposed.

This resulted in the implementation of an identification card denoting an individual’s ethnicity as Tutsi or Hutu; nevertheless, it extended beyond the mere issuance of a card, which was inherently discriminatory. Ethnic censuses were conducted, and these records were subsequently utilized during the genocide.

Moreover, colonial governance entailed the disintegration of indigenous organizational, cultural, and religious structures, as the colonial agenda spanned evangelizing initiatives, as elucidated by Gómez Salgado (2009, p. 32).

“Belgian colonialism was intricately linked to Catholicism, effectively bolstering the authority of the White Fathers. Furthermore, the missionaries exploited the new mandate to solidify their position as an authority. Similar to the Germans, the Belgians implemented an indirect control policy; nonetheless, between 1926 and 1931, they paradoxically desacralized the monarchy, introduced a new language, evangelized the populace, modified symbolic foundations, undermined local leaders, constructed schools, and reorganized the territory.

Colonial rule altered the administrative and political organization of society, mostly to confer privileges onto a specific group while exacerbating ethnic divisions, as observed by Gonzalez Orallo & Lopez de Ahumada Ranchal (2019, p. 77).

“The conflict between the two ethnic groups escalated due to the misuse of authority in several official roles. Ethnicity, established from birth, began to permeate the professional sphere, as public companies, the military, and the entire state apparatus exacerbated the divisions between the Hutus and Tutsis”.

After the colonial era, as delineated by the author in his book, it is imperative to examine Rwanda's process of independence. In 1962, a government headed by Hutu leader Mr. Grégoire Kayibanda was formed. The author posits that he was a reconciling person, underpinned by an expanding local economy that reinforced this reconciliatory image.

Nevertheless, tensions in Rwanda were already elevated, involving political factions and parties on both sides. Within the Hutu community, there existed factions with more adaptable positions promoting a monarchical system that would preserve a Rwandan identity encompassing both Hutus and Tutsis, alongside a more radical faction demanding the emancipation of Hutus from Tutsi oppression and foreign colonial domination. A national party, characterized by conservative and monarchist tendencies, emerged among the Tutsi, aiming to maintain the existing status quo.

The situation was evidently alarming, and occurrences began taking place as recorded by Gómez Salgado (2009, p. 55):

As of November 14, 1959, approximately 300 individuals had been deceased, and 1,231 persons (919 Tutsis and 312 Hutus) had been apprehended by Belgian armed troops.

The Belgian government proclaimed a state of emergency and, throughout the fighting, designated Colonel Guy Logiest as commander (...)

(...) Belgium was losing control over the issue. During that period, around 130,000 Tutsis were displaced, and violence persisted as a continual danger, leading the Belgian government to advocate for municipal elections”.

Ultimately, Grégoire Kayibanda's administration was usurped in a coup d'état orchestrated by the most radical Hutu, Juvénal Habyarimana. Concurrently, Tutsi militant factions were established, with numerous groups operating from beyond Rwanda's borders.

Yet, the author's research centers on two significant factors influencing the conflict: firstly, the regional economic interests, and secondly, the interference of external powers favoring one side or the other.

The author elucidates that this region of Africa possesses significant economic influence owing to its abundant mineral resources, including precious commodities like coltan, gold, diamonds, and oil. Additionally, he notes that this profitable industry is intricately linked to illicit trade, governed by mafias, armed factions, or corrupt militias.

The research by Deiros (2016) exemplifies that Rwanda was the world's foremost exporter of coltan from 2014 until the report's release in 2016, highlighting the mineral's influence on regional conflicts.

“The smuggling activities, coupled with the ambitions of Rwanda and neighboring nations such as Uganda to claim a share of valuable minerals and resources in the Democratic Republic of the Congo—such as gold, diamonds, tin, cobalt, tungsten,

timber, and livestock—have constituted primary objectives of the two wars that have affected the region since the 1990s. Between 1998 and 2007, omitting casualties from the first war (1996-1997), 5.4 million people passed away in Congo, as reported by the NGO International Rescue Committee..”

Consequently, unresolved conflicts will perpetuate as long as this trade endures and the political interests in the minerals of this extensive territory persist.

The author emphasizes the involvement of the United States and France in the fight. Notwithstanding, it may be contended that the interests of these nations in offering military and technological aid to the conflicting parties were influenced by the aforementioned economic incentives, as noted by Preti (2020, p. 15):

“The fight for dominance over the region and its gold, diamonds, and coltan resources between Washington and Paris was obscured as an unparalleled ethnic conflict that had previously lacked substantial importance.” Certain scholars assert that the Clinton administration chose to ignore the CIA’s warning to enable a regime transition in Rwanda, thereby securing it inside the area of American influence.

Therefore, the fates of Rwanda and eastern Congo were significantly influenced by the United States and its multinational firms, which exploit coltan to manufacture cell phones, and computers, as well as in the space sector”.

This is brought up as the author highlights the role of these powers in the conflict through technical-military support, yet it is crucial to acknowledge that factors related to mining influence in Congo may also significantly affect Rwanda.

The author ultimately presents an analysis from a theological standpoint, therefore, the essay ultimately asserts that, despite the involvement of clergy members, including priests and nuns, in the murders during the genocide—some of whom were convicted—it partially absolves religion for the events that took place in Rwanda. From a critical perspective, one could deduce that religion, particularly the church, has indeed intensified racial divisions by favoring certain individuals over others, with religious leaders acting as significant figures in national or local politics, as noted by González Márquez (2009, p. 8).

“Although identities were not solely influenced by religion, the church significantly contributed to their formation by establishing interest groups. Church leaders became significant public personalities, exerting substantial influence in the political arena at both local and national levels. While Longman asserts that it is not legally feasible to charge these officials with direct involvement in the orchestration and implementation of the genocide, the research underscores the complicity of local leaders in the atrocities and the institutional role of the Church in advancing ethnic policies.”

Consequently, we may ascertain that various circumstances led to the Rwandan genocide such as European colonialism, which was notable for exacerbating societal divisions, especially ethnic ones, by favoring specific groups while marginalizing others. Ultimately, colonial powers lost all control over the managed territory; but, the structural

components of colonialism—entrenched in political, administrative, cultural, and even religious reorganization—merely intensified the issue. This was exacerbated by economic interests in a mineral-rich region and the involvement of other countries, like the United States and France.

Yet, we shall ultimately examine the hate rhetoric that arose both before and after the massacre. The author identifies two prominent media outlets that significantly contributed to the incitement of ethnic animosity in Rwanda. The daily *Kangura* and *Radio des Mille Collines* (RTLM) were pivotal in exacerbating ethnic hostilities. The author observes that *Kangura* engaged in preparation actions prior to the genocide, intensifying animosity and, in effect, conditioning the populace for the atrocities that occurred in 1994. In this paper, I aim to share findings from the International Criminal Tribunal for Rwanda (ICTR) in the case of *The Prosecutor vs. Ferdinand Nahimana, Jean-Bosco Barayagwiza, and Hassan Ngeze* (2003), concerning the role of the media in the period leading up to the genocide. This case demonstrates how the press underscored and reinforced ethnic differences, further contributing to the divisive climate that facilitated the atrocities.

“On the cover of every issue of *Kangura* beginning in February 1991 with the release of *Kangura* No. 10, whose title was “*Ijwi Rigamije Gukangura No Kurengera Rubanda Nyamwinshi*”, which translates to “The voice that awakens and defends the majority people.” The translation of the term “*Rubanda Nyamwinshi*” from Kinyarwanda to French and English was widely discussed during the proceedings. The word “*Rubanda*” means “people,” and the word “*Nyamwinshi*” means “majority.” Expert Marcel Kabanda noted that *Kangura* had translated “*Rubanda Nyamwinshi*” into French as “*peuple majoritaire*”. He referenced a section from *Kangura* No. 33, which expressly defines the majority, or the masses, as the Hutus. Witness AHA stated that Ngeze characterized *Kangura* as “a voice of the Hutus.” (page 45)

The author notes that *Kangura* was the newspaper responsible for disseminating the “Ten Hutu Commandments,” a manifesto that greatly intensified discrimination and animosity, as when reading certain sections of the newspaper uncovers the implicit objective of its messages: to foster a sentiment of contempt towards “the other.”

“(…) Every Hutu man must recognize that Tutsi women, regardless of their location, are advocating for their Tutsi ethnic group. As a result, they will be deemed traitors.

(…) Every Hutu male must recognize that our Hutu daughters embody greater dignity and responsibility in their positions as women, wives, and mothers. Are they not more aesthetically pleasing, good secretaries, and more honorable?

(…) “The Hutus must stop feeling pity for the Tutsis.” (p. 46)

This scenario rapidly developed to the point of disregarding the humanity of others. The *Kangura* newspaper, alongside the author’s emphasis on the term “*inyenzi*” (cockroaches) used to describe the Tutsi population, also constituted evidence submitted to the court, which recorded testimonies illustrating the extent to which Rwandan society had been infiltrated by these messages of hatred towards others, either Tutsi, Hutu, or Twa.



“Upon inquiry regarding his words in 1991, the defendant replied: “This is a reality.” When asked explicitly why he discussed the malevolent nature of the Tutsi, he responded that in his nation, a Tutsi is frequently referred to as a snake due to their perceived malice. A Hutu was labeled as a gorilla, while the Twa were characterized as unclean. Ngeze asserted that this was the nature of his society—potentially faulty, yet undeniably its actuality..”

The tribunal’s verdict analysis reveals that the Kangura publication devoted many editions to inciting hatred by depicting the Tutsi as adversaries, malevolent, despicable, thieves, and deceitful. This profoundly permeated the Rwandan collective subconscious, intensifying an already aggravated problem rooted in the previously examined historical backdrop. The subsequent phase of this propaganda campaign was considerably more gruesome. The Hutu people were incited to murder Tutsi and moderate Hutu individuals through the media, all while the global community observed.

To conclude this discussion on the hateful messages disseminated by the Kangura press, I reference the findings of the International Criminal Tribunal for Rwanda in the case (The Prosecutor vs. Ferdinand Nahimana, Jean-Bosco Barayagwiza, Hassan Ngeze, 2003, p. 59):

“This article, issued in February 1993 in Kangura No. 40, referred to the Tutsi as ‘cockroaches,’ the literal meaning of the word *inyenzi*.”

Radio Télévision Libre des Mille Collines (RTLM), referred to as the “radio of hate,” used propaganda to exacerbate existing animosity and discrimination prior to the genocide. Nonetheless, its significance intensified throughout the period of the atrocities. There is considerable evidence that RTLM advocated for the elimination of the Tutsi. This article aims to emphasize an excerpt from the station broadcast dated July 2, 1994, recorded by the Tribunal in the case (The Prosecutor vs. Ferdinand Nahimana, Jean-Bosco Barayagwiza, Hassan Ngeze, 2003, p. 137):

“So, where have all the Inkotanyi gone, who used to call me, huh?”

They must have been assassinated Let us sing: “Come, let us rejoice: the Inkotanyi have been exterminated! Come, dear friends, let us rejoice, for the Good Lord is just.” The Good Lord is truly just; these wrongdoers, these terrorists; these people with suicidal tendencies will end up murdered.”

## **Delimitation of the Problem**

This article aims to elucidate the major factors that precipitated the genocide in Rwanda, with the author analyzing several critical elements, including hate propaganda, colonialism, the external interests of nations such as the United States and France, and the economic importance of the region. Despite the author’s reference to the Church, it is absolved of any accountability. This constitutes a significant critique of the author, as the Church may have contributed to the intensification of discrimination and racial differences.

## Derived Result

The result was the perpetration of the Genocide against the Tutsi community and moderate Hutus, as well as the perpetration of crimes against humanity and war crimes. It is estimated that this unimaginable event, which lasted for 100 days, saw politicians, soldiers, and most shockingly, ordinary citizens, using non-military weapons such as machetes and stones, murdering over 800,000 people. According to the International Residual Mechanism for Criminal Tribunals (UN, n.d.), “Between eight hundred thousand and one million men, women, and children were massacred by Hutu extremists, a killing rate four times higher than at the height of the Nazi Holocaust.”

In response to this grave event in Rwanda, a supranational legal mechanism was established. The United Nations Security Council mandated the creation of the International Criminal Tribunal for Rwanda (ICTR).

In light of this mechanism, as of the date on which this article is written, the official webpage of the International Residual Mechanism for Criminal Tribunals (United Nations, n.d.) reports that the tribunal has formally indicted 93 individuals, of whom 61 have been convicted (28 are currently serving their sentences, 1 is awaiting transfer to serve their sentence, 23 have completed their sentences, 8 died while serving their sentences, and 14 were acquitted). Furthermore, six people are still at large. A definitive critique of this system of international justice emerges from multiple perspectives. Initially, not all individuals in Rwanda perceived themselves as participants in the tribunal’s proceedings. The substantial expenses related to the tribunal’s functioning elicited criticism. Ultimately, despite the possible number of individuals accountable, only 61 were convicted.

While it is crucial to highlight that this instance of international criminal justice, in conjunction with the tribunal for the former Yugoslavia, was a trailblazer in the domain. Its presence posed a considerable difficulty, as there were no antecedents of such scale. The Nuremberg and Tokyo tribunals functioned as precedents. Nonetheless, both outcomes were the consequence of the victors’ justice enforced postwar, while the Rwandan tribunal signified an initiative by the international community, which, in turn, bears some guilt for permitting these egregious crimes against humanity to occur, such responsibility arose from its colonial incursions, actions driven by economic interests, or its unwillingness to respond to the urgent pleas for assistance from the Rwandan populace during their time of need.

Confronted with the necessity of delivering justice in Rwanda, the constraints of the International Criminal Tribunal, and jail overcrowding, the Rwandan populace resorted to a local system to accelerate legal proceedings in response to the urgent demands for truth and justice, which was designated as the Gacaca Jurisdiction.

This form of justice was already present in Rwanda as a localized mechanism for addressing legal matters concerning property, land, and marriage. Its original purpose was not to impose punishment but rather to settle disputes. What was novel about this system was that individuals were required to confront public debate and be judged by a form of local judges whereas in the context of post-genocide Rwanda this special



jurisdiction was granted additional functions, as noted by Coello (2020, p. 109), ) “The gacaca jurisdictions set forth to adjudicate cases related to the genocide, by contrast, were vested with certain powers traditionally associated with ordinary courts: they were authorized to investigate facts, order preventive detention, issue sentences, assess damages, and confiscate property.” This framework provided Rwandans with a novel approach to justice, truth, and reconciliation in the aftermath of the genocide as the procedure required that each accused individual be brought to the site where the events in question occurred. There, a finding of guilt or innocence was made based on witness statements.

Clearly, this type of justice raised concerns regarding its capacity and, in particular, its potential susceptibility to misuse. Some organizations pointed out, for instance, that this form of jurisdiction could infringe upon fundamental human rights, including the right to due process and the right to a natural judge, among others. Nonetheless, some international organizations deemed Gacaca an innovative mechanism and potentially the sole feasible method to reveal the truth and attain reconciliation.

As a result of this type of justice, exemplified by Gacaca, Wabgou (2013, p. 44) has stated that:

The assessment of the relevance, significance, contribution, and efficacy of this justice system appears discouraging, as approximately 12,000 courts nationwide have adjudicated over one million cases, primarily emphasizing the requirement for community service.

Consequently, there are divergent perspectives on the Gacaca Jurisdiction, especially about its significance and the effectiveness it has attained in administering justice in Rwanda. Conversely, this legal system has achieved a greater number of convictions than the International Criminal Tribunal.

## Author’s Conclusions

In this regard, it is crucial to analyze the main points as conclusions drawn by the author of the article, which we extract:

One of the author’s conclusions refers to the fact that the support of certain external actors, whether through financial or military means, had an influence on the events that took place in Rwanda. Part of this analysis is addressed in the corpus of the article, initially from the perspective of the economic context surrounding this region of Africa, with minerals such as coltan.

Additionally, there was technical-military influence of nations such as France, the United States, and even the United Nations.

The author also notes the involvement of the Organization of African Unity and its eventual disintegration, which encountered considerable criticism over its effectiveness and ability to uphold unity across the continent, as observed by Marchioni (p. 3).

“The Rwandan genocide claimed the lives of nearly one million people, while the

Organization of African Unity (OAU) stood on the sidelines, paralyzed by a lack of political will and resources to play a leading role in the continent's reality.”

Noticeably, the absence of political will, combined with the influence of external actors on Rwanda's situation, resulted in the OAU's limited operational capacity and its failure to intervene to prevent the genocide in Rwanda.

The next point raised by the author highlights how, as a result of the Rwandan Genocide, the International Criminal Tribunal for Rwanda (ICTR) was established. This, in my opinion, is an illustration of how the international community came together to establish a form of international criminal justice that was not dictated by the winners of an armed conflict.

Another key point from the author focuses on peace in Rwanda, emphasizing the significant increase in the number of women participating in the current government. Additionally, he notes the crucial role women played in Rwanda's reconstruction efforts.

Hatred remains visible, even after the genocide. The author highlights efforts like banning ethnic identities. However, in case of rising dissatisfaction with the current government, growing inequalities in Rwanda, and ongoing exclusions risk reigniting feelings of hatred and revenge, threatening to bring them back into public discourse.

Ultimately, the author outlines two key paths for Rwanda's government. One emphasizes bolstering peace efforts, with reconciliation at the forefront. While the other calls for significant social investment to tackle chronic malnutrition and poverty.

## Critical Analysis

I will highlight eight key points based on the analysis of the paper. The first point addresses colonialism and its influence on the ethnic conflict, which clearly played a central role in exacerbating discrimination and widening ethnic divisions in Rwanda. As the author explained, and as I expanded upon in this article, this influence extended beyond measures like the imposition of identity cards—a deeply troubling practice. History offers numerous examples, such as in Libya, where marking religious differences on identification documents only deepened societal divides. Colonialism in Rwanda was not merely about administrative control; it was a comprehensive process of political, administrative, and cultural reorganization. This reshaping of Rwandan society laid the groundwork for divisions in a nation that should never have been subjected to colonization.

Secondly, regarding the role of the church, the author provides examples of the involvement of religious figures in the genocide. While this is true, I disagree with the author's broader perspective, as the church undeniably played a significant role in deepening divisions, as it often favored certain groups over others and participated in spreading messages of hate.

Thirdly, the significance of hate speech cannot be overstated as it has the power to dehumanize and reduce the recognition of others as individuals. Through reading the accounts, testimonies, and conclusions of the International Criminal Tribunal for Rwanda,

as well as the works of the article’s author and others, it becomes clear that spoken and written words laid the foundation for the horrors of the genocide.

This leads to the fourth point of analysis: the challenge posed today by the globalization of mass media. Platforms such as Facebook, X (formerly Twitter), TikTok, WhatsApp, and others are not only controlled by global media corporations but also wielded by political leaders and, increasingly, by the general public.

The challenge lies in ensuring access to verified information within the vast stream of content, where false and unchecked narratives often circulate, fueling hatred and deepening polarization within civil society.

A fifth point delves into the impact of resource-driven conflicts. Rwanda stands as a stark example of this often invisible struggle, but it is by no means unique. Across the globe, countless conflicts are fueled by economic interests. The efforts by world powers to either sustain or finance these wars are increasingly evident, with human rights organizations regularly sounding the alarm.

The United Nations High Commissioner for Refugees (UNHCR) reports a sharp rise in refugees and internally displaced people over the past year. While the agency does not explicitly link these displacements to economic motives, the growing number of displaced individuals is a critical indicator of how resource conflicts continue to shape global displacement patterns.

As a sixth point, we must examine the role of the United Nations. While this article does not delve deeply into the UN’s involvement in the Rwandan conflict, the author highlights the limitations caused by delayed decision-making within the Security Council. Some scholars even suggest that the creation of the International Criminal Tribunal was a compensatory measure by the Security Council for turning a blind eye to the obvious.

The structure of the Security Council itself, along with the geopolitical interests of its members, clearly restricts the actions of a global organization tasked with maintaining peace. Current examples include the situation in Ukraine, where Russia exercised its veto to block a global response, and the ongoing Israel–Palestine conflict.

This brings me to the seventh point of my analysis: examining preventive efforts beyond solely military measures to avert such serious crises. In a realm where unconfirmed or erroneous information is readily available to anyone. Additionally, the UN system has limitations and often has a weak impact on diplomatic interventions. In addition, many communities continue to grapple with the lasting scars of colonialism, while foreign powers still exert influence through modern interventions.

It is clear that the international community must commit to preventive actions to raise awareness about the gravity of crimes against humanity. In my view, this can be articulated through three main actions: First, greater investment by global powers in social programs for the most affected communities, focusing on development and education. Second, a determined effort to combat modern forms of colonization and

third, a stronger commitment to bolstering national justice systems, ensuring justice, truth, and reparations for the most serious crimes against humanity.

Finally, as the eighth point, the model of the Gacaca Jurisdiction is not unique worldwide. In fact, following local or national peace agreements, there have been numerous efforts to establish national transitional justice tribunals aimed at delivering impartial justice to victims while also providing truth and reparations.

While Gacaca has both supporters and critics, its significance lies in the progress made toward strengthening national institutions to ensure they can effectively prosecute such crimes.

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