Table of Contents - Rwanda Elementary Instructional Plan: Tradition and Culture

Learning outcomes (2005)......................................................... 1-3
Learning Objectives(1990).......................................................... 4
Background information and materials .............................. 5-8
1. Developing a brochure (Geography and culture)........ 9-11
2. Traditional celebrations - calendar......................... 12-14
3. Social and economic issues in modern Rwanda ...... 15-17
4. Rwandan people bring their culture to Canada ....... 18-21

Rwanda Elementary Instructional Plan: Tradition and Culture

Selected Elementary Outcomes for Instructional Plans (2005 Social Studies Program of Studies - Alberta)

The following are possible from the contents and instructional plans provided in this site; not all are directly addressed in the instructional plan.

<table>
<thead>
<tr>
<th>Gr</th>
<th>Values</th>
<th>Understandings</th>
<th>Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>K</td>
<td>Students will appreciate how participation in communities affects sense of belonging</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| 1  | Students will identify through cultural knowledge, some appreciation of diversity. | Families and communities in the present are influenced by the past events; consider family changes, family community history, community change, diversity in communities and examples. | ➢ Compare and contrast information from similar types of electronic sources, such as information collected on the internet  
➢ Share information collected from electronic sources to add to a group task – access and retrieve appropriate information from |
| 2  | Students will appreciate the physical and human geography of the community; diversity and distance, value oral history and stories, | Understand community characteristics, origins, reasons for establishment, and groups who contributed. |                                                                                                |
### Students will:

- appreciate similarities and differences among people and communities:
- demonstrate an awareness of and interest in the beliefs, traditions and customs of groups and communities other than their own
- recognize how their actions might affect people elsewhere in the world and how the actions of others might affect them

### Traditions, celebrations, stories and practices in communities connect the people to the past and to each other (e.g., language spoken, traditions, and customs).

Describe the main goods and services produced by the communities studied (i.e., agricultural activities, manufacturing activities); imported from and exported to other parts of the world.

Identify main forms of technology, transportation and communication in the communities.

### Rights, responsibilities and roles of citizens in communities around the world compared to those of Canadian citizens.

International organizations support communities in need throughout the world (e.g., UNICEF, Red Cross, Development and Peace).

### Arrival of diverse groups of people determined the establishment and continued growth of rural and urban communities.

How Alberta has changed demographically since 1905 (i.e., population distribution in rural and urban areas, arrival of diverse ethnic groups, languages spoken).

### Rationale

Rwanda is a country that has endured great tensions. The Rwandan experience shows that people and cultures of our world can celebrate and
enjoy a rich culture, yet have very difficult living conditions. This part of the Edukit intends to provide younger learners with some notion of some cultural characteristics of Rwandan life. It is a small supplement to elementary inquiry into neighbourhoods and communities in other lands, an element appearing in the first six grades (K – 5). While there is opportunity to compare with the Alberta scene, the resources for Alberta are not included here as they are readily available in most Alberta schools, from online sources or from local libraries.

The activities are organized around the following themes.

1. Selecting and organizing geographic and cultural Information about Rwanda—a brochure activity
2. Traditional celebrations and holidays—Canada and Rwanda calendar activities
3. Social and economic issues in modern Rwanda
4. Rwandan people bring their culture to Canada
Objectives from the Alberta 1990 Social Studies Program of Studies

Generalization:

Canadian communities include diversity, where some traditions are shared among the members and others are unique to particular groups. Nevertheless knowledge of these traditions helps to foster understanding and respect among the members of Canadian society.

Rationale:

Canadian society is comprised of diverse communities. These lessons introduce students to the concept of respect and diversity by creating an awareness of communities. Value is inscribed through an understanding of celebration and tradition within community, both those shared by Canadians and immigrants and those specific to immigrant communities. The lessons introduce students to the Rwandan community’s traditions and celebrations, and the background to arrival in Canada.

Topic: Rwandan Family and Traditions

Generalization: Rwandan families keep traditions that have been passed down by parents and grandparents.

Rationale:

Canada has many communities with different origins, cultures, traditions, and history. Rwanda as a country and community will be presented so that students can know that there are Rwandans in Alberta who are part of Canadian heritage and multiculturalism.

Objectives

Knowledge:

♦ Recognize some aspects of the Rwandan Culture
♦ Understand how the Rwandan culture is transmitted to young generations through traditions, music, dances, story telling
♦ Be able to identify features of the Rwandan culture.

Skills:

♦ Develop computer and research skills
♦ Develop reading skills
♦ Reading a map and locating countries

Attitude:

♦ Develop knowledge and an appreciation of the Rwandan culture and traditions
Background Information

Rwanda: History and Culture for Teachers

Rwanda is one of the smaller African countries and is located in central Africa. It is also known as The Country of a Thousand Hills, because there are many hills in Rwanda. The National anthem of Rwanda is called “Rwanda Nziza” ("Beautiful Rwanda"). The flag has three bands of sky blue, yellow, and golden sun with 24 rays near the fly end of the blue band. Rwanda has a large number of people for its size, so most of the country has villages and settlements within viewing distance of each other.

The majority of Rwandan families live in the rural areas. The family consists of a husband and a wife, children, and close relatives. The family lives in inzu (house). People from several inzu (family) who have a common male ancestor form what is called an umuryango (large family). Each umuryango (large family) has a head of the family (umukuru w’umuryango).

The inhabitants of Rwanda are called Abanyarwanda. The Abanyarwanda are divided in three ethnic groups: Hutu, Tutsi and Twa. The three groups speak the same language, which is Ikinyarwanda, and share the same culture and traditions. The traditions and history of the Rwandan people is largely based in an oral tradition, and no one is certain of the origins of the people before they came to this area of Africa.

The history of Rwanda, as well its literature and culture, is largely an oral one. No one knows exactly when the Hutus or Tutsis came to that area of Africa, known as Rwanda today. There are different hypotheses related to who came when and where. However, most historians agree that the land cultivators (Hutus) and cattle-herders (Tutsi) arrived late in the 14th century and that Rwanda consisted of a patchwork of small chiefs and principalities, with the groups living side by side.

The Twa were the original forest people living in this area of Africa, and the Hutu and Tutsi came later to live in the countryside and to form villages. Hutu and Tutsi spoke the same language, had the same culture, and lived together for centuries without conflict. The Tutsis were devoted to cattle herding, and the Hutu were traditionally farmers, while the Twa were most interested in hunting and gathering. These three groups of people are all Rwandans. They have more in common culturally than the differences in their physical appearance as portrayed in the colonial literature. They shared the same Bantu language, lived side by side with each other without any “Hutuland” or “Tutsiland,” and often intermarried.

The Hutu, Twa, and Tutsi express identity in slightly different ways but retained much in common. They all live in the same neighbourhood called umusozii. Solidarity, mutual assistance, and cooperation among all the people living on the same umusozii are one of the common facts shared by all Rwandans. Today in Rwanda, people live in modern villages called umudugugudu. Not known for division, Rwandans have been united, living in a cohesive society where people share the same unique language and social and cultural beliefs. Intermarriage, mainly between Hutu and Tutsi, had been very frequent.
Even before the introduction of Christianity in Rwanda, Rwandans had faith in a God, creator of the living and the dead. *Imana*, translated God, is the giver of wealth, prestige, and luck in all Rwanda. For wishing you the best of the best they say “Urakagira imana.” *Imana* is the centre of religious beliefs. They invoke frequently the presence of God in the last name such as *Girimana* or “Be with God,” *Bizimana* or “Only God knows,” *Ndagijimana* or “God is my shepherd,” *Nyonkuru* or “God is supreme,” and *Nduwayo* or “I am His.”

Life in traditional Rwanda revolves around the family. Young Rwandans receive their basic learning from the family. All the elders in the family unit are essential to the education and upbringing of children. Respect for traditional values and for elders is important in Rwandan families. Rwandan culture and traditions are transmitted orally by the family in the evening around a fire and during special ceremonies like marriage, the birth of a child, and the death of relatives. Most of the time after supper, the family will sit together and elders will tell stories and myths to children. These convey moral lessons. Mother will sing lullabies to small ones before going to bed. Epic stories (*imayasiro*) and proverbs (*imigani*) are the main forms of stories, although proverbs are most commonly used. These legends carry different messages ranging from jealousy, kin member rivalry, bravery, or loyalty. While the rhythm of drums pulses, Rwandans will sing, dance, and recite oral poetry. Poems commemorate acts of bravery and excellence.

Music and dance play an important role in the traditions of the Rwandan people. The Rwandans have a variety of music and dance, which range from acts that demonstrate epics commemorating excellence and bravery to humorous lyrics and hunting roots. The songs express joy, solidarity, and pride and promote cultural values and beliefs. Traditional songs are often accompanied by a solitary instrument called *inanga*. It is a harp-like instrument with eight strings. Celebratory dances are backed by drums (*ingoma*) and a group chorus. Rwandan dancers (*intore*) wear special traditional outfits. Rwandans also express their culture through a wide range of traditional handicrafts, ranging from ceramics and pottery produced by pygmies to basketry and woodcarvings.

Now, many children go to school at 8:00 a.m. They walk to go to school, and most of the time schools are far away. After school children go to fetch water and fire wood. There is no running water and electricity in the countryside. Women and men have different roles. Women prepare food and take care of the children. Men work outside of the home.

All the people of Rwanda, regardless of the group to which they belong, have one language in common. *Kinyarwanda* is part of the Bantu sub-group of the central branch of the Niger-Congo family. The Bantu languages are spoken dialects shared by people in central and southern Africa. They all have some linguistic similarities. *Kinyarwanda* is the sole medium of school instruction at the primary level. It uses the Latin alphabet. Foreign languages such as French and English are used at the secondary level. Because Rwanda has been colonized by Belgium, French has become the most widely used language in administration and the media. Swahili is another language widely spoken in the urban areas. It was used in trade and commerce initially, as it is spoken by most people in central and eastern Africa.

Most people in Rwanda live in the countryside. Even those living in the cities have their cultural roots tied to life in the countryside. Country families live together in a fenced compound called *urugo*. The *urugo* is made up of houses grouped around the main family homestead. The father is the head and most important role model of the family. He is the
breadwinner and the decision maker. Family members demonstrate strict obedience to the father. Children are not allowed to pronounce or call the father by his name. The people of Rwanda believe that children belong to the father and his clan family, not to the mother.

Once married the woman cuts almost all ties with her family to belong to the family of the husband. In traditional Rwandan culture boys received different educational values, expectations, and more responsibilities than girls. Nowadays, the situation has changed. Men and women are equal partners in the family according to the laws of the country.

In the Rwandan culture, owning a number of cattle has always been considered to be a sign of wealth and many blessings. Cattle have been an important food source in Rwanda for a long time, especially for milk. The image of cows is important in the culture of both Tutsi and Hutu. A prestigious gift a Rwandan would offer as a sign of peace or unity is a cow. In order to get married, the groom will have to give a number of cows to the family of his future wife as a sign of friendship and bonding between the two families. Songs and oral poetry of traditional Rwanda praise the beauty and importance of the cow. One commonly sees elegant statues and paintings of the cow. It is most apparent in the traditional Rwandan dance of gushayaya where women who are the symbol of beauty in the Rwandan culture imitate the cows by elevating their arms.

Proud of their identity and social values, Rwandans believed in the magical, religious, and supreme powers of a unifying king who would secure peace and justice for his people. It is extremely important to understand that all the kings of Rwanda came from the same family lineage or clan of abanyiginya. The king of Rwanda belonged to neither of the groups according to their beliefs, but in reality all the kings of Rwanda were Tutsi.

Europeans arrived in Rwanda in the 1860s, first the Germans and later the Belgians. Catholic missionaries, despite the immediate importance of religious objectives, remained ignorant of the importance Rwandans placed in the belief and rites respecting the kingship. The colonizers were more interested in division and moralizing than in trying to understand the social structure and values of the local population. Indeed, the colonizers exercised their power through claiming superior science and technology as well as claiming to have the true God. Little by little, the grass roots of Rwandans cultural rites lost their meanings, as they were called “barbaric” and “primitive.”

By the end of the colonial period, the monarchy as a symbol of trust, leadership, and unity had vanished. Soon the population was divided into three distinct ethnic groups identified by the colonizers. These are the people who have often been called the “tribes” of Rwanda. The social solidarity and unity between Hutu and Tutsi became poisoned. Traditional Rwandan ethnicity, based in family lineage, or clans and family, was rapidly transformed into opposition between the “majority” and “minority,” social classes, and racial origins. This eventually led to an attack on the moderates by armed hardliners who killed millions of what were essentially their own people, but they had been identified as separate groups.

During the last decade the western communications media has expanded the way Rwandans communicate with each other. In the absence of traditional written literature, most Rwandans turn to radio broadcasting for news as well as for entertainment. The radio station is a state owned and regulated entity. Radio has become both a tool for the government to educate the people and, at times, a weapon of propaganda during the 1994 genocide. During 1994 close to one million people, mostly moderate Hutus and Tutsis, were killed by the government hardliners.
Materials

Images, maps and oral histories from the Mega Media and Info Mania on this web site. Travel Alberta brochures. Travel posters and brochures from travel bureaus, other flyers and brochures from merchandisers and local cultural organizations. Other video resources can supplement the visuals and activities.
1. Developing a Brochure

Selecting and Organizing Geographic and Cultural Information about Rwanda

One way to follow an interest is to seek out a brochure on the topic. Generally, Albertans could learn much more about the cultures of Africa, and the activities in this Edukit should help participants to gain more understanding of the central African country of Rwanda. The first activity proposed is to discuss, plan and prepare a way of introducing others to the country.

Obtain and sort through a collection of brochures that are readily available through newspaper blow-ins and from commercial agencies. Select representative brochures, distribute and discuss using the following guide. If you can assign someone to locate and print, or locate and receive via snail mail, the following brochures published in aid of their organizations will fit the outline of this activity.

- Travel Alberta [<http://www1.travelalberta.com >][2005 March 10]
- Canadian Rockies Website < [http://www.canadianrockies.net>][2005 March 10]

There are others; this is a start with sites that should be stable and provide access to brochures.

Rwanda is not directly included here as the Internet, fax and mail connections might be problematic to obtain their resources.

<table>
<thead>
<tr>
<th>Groups of Brochures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of organization preparing the brochure</td>
</tr>
<tr>
<td>---------------------</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

Heritage Community Foundation
Edukit Rwanda
Elementary – Tradition and Culture
When we look at brochures, what differences can we see among those intended to inform, those intended to sell something and those encouraging us to change or to become involved in something? The purposes of brochures can be to inform/educate, persuade, explain or instruct. Sketch or draw an example of each/some of those, using a purpose and an (invented) organization.

What things would you include in your brochure?

<table>
<thead>
<tr>
<th>Brochure Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Item</td>
</tr>
<tr>
<td>Main heading</td>
</tr>
<tr>
<td>Section headings</td>
</tr>
<tr>
<td>Sides (# of pages to print in one piece) ______</td>
</tr>
<tr>
<td>Photographs of ___________</td>
</tr>
<tr>
<td>Images representing ___________</td>
</tr>
<tr>
<td>Color tone</td>
</tr>
<tr>
<td>Textures in areas</td>
</tr>
<tr>
<td>Highlights/focus</td>
</tr>
<tr>
<td>Contact information</td>
</tr>
</tbody>
</table>

Add other characteristics from discussion and collaboration; keep a running and visible record of these characteristics.

Use any “Travel Alberta” brochure, or a local brochure or tourist map which encourages people to visit. Museums and Benevolent/Historical Societies often have these available. You may want to plan who and how this contact will be made, and how the telephone conversation, letter or e-mail message is composed and tracked. Add a column to the table above to record the components or parts of this sample brochure – discuss what groups of information are presented.

**Brain Drain – Mind Map Activity “Knowledge of Africa”**

This stage of the activity defines what a brochure for Africa/Rwanda might contain, how it would be planned and prepared, and how it would be distributed.

1) Start with a discussion which may be informed or speculative. This is preparation for later tasks. Here are some starter questions for your selection.
   a) Where is Rwanda? What is the land like? Are there interesting features in the country? What scenery could visitors expect?
   b) Do the Rwandan people have a traditional language? Is this a written or spoken language only? What is unique about their language?
   c) What are the kinds of work you observe Rwandans doing?
   d) Do Rwandans use traditional ways of transportation, newer methods, or both?
e) What traditions did the Rwandan people get from other people who came to their country?
f) What food are prepared and eaten by Rwandans?
g) What could a tourist do in Rwanda? Where could they stay? What would they need to bring with them?

2) The discussion provides a framework for brochure preparation. Geography and culture will likely appear as main parts of the brochure. These domains can be expanded if learners are guided in their research in the library or on a small web quest on the Internet.
   a) Organize the features of the brochure using a spreadsheet or chart form.
   b) Organize groups for brochure preparation. They will now use the brochure features, the Internet or available library sources and the sample materials available in the Mega Media of the Student Zone. Note that the selected images following have been selected for inclusions in a brochure.
   c) Students share the information they collect in different forms such as news broadcasting, brochures and pamphlets, creative writing and drawings, and collections.

3) Brochure preparation resources.
   a) There are brochure templates in most word-processing programs to assemble a brochure.

   Landscape Painting of Traditional Rwandan Village
   Carved Wood Representation of Cheese Making.
   Map of Rwanda Provinces
   Map of Rwanda Geography
   Height of Land – Rwanda (Elevation)
   Terraced fields near Nyungwe Park on Burundi-Rwanda border.
   Dance of Celebration
   Countryside Roadway with Usual Traffic: Byumba area
   Cattle: Symbol of Wealth and Pride.
2. Traditional Celebrations and Holidays – Canada and Rwanda Calendar

Activities

An adult can talk with a group about Rwandan holidays using the following information and the teacher information provided.

All countries in the world have special days, celebrations, and recreation activities. Some are religious, others are associated with nationhood. Rwanda has a background of many cultures. Common days of Christian celebration celebrated by Rwandans are Christmas, Easter, the Assumption, and All Saints Day. Rwandans observe Eid-al Fitr, a Muslim tradition that marks the end of the fasting month of Ramadan. On celebration days many Rwandans, even if not Christian or Muslim, attend church or temple, buy new clothes, and make special meals and feast in families.

New Year’s Day (Ubunani), January 1, is the most celebrated day in Rwanda. To prepare for this day, families buy clothes for children and make sure they are well dressed. They make local beer (from sorghum or banana). The celebration takes more than one day.

In July, some Rwandans called Imandwa celebrate Ryangombe (a local divinity). The Imandwa chant, dance, beat drums in traditional ritual, and then purify themselves by bathing in a river stream.

Rwandans celebrate Umuganura (harvest ritual), which may be compared to Thanksgiving in Canada. The first harvest is dedicated to Imana (God). Rwandans take traditional meals and drink sorghum beer with family and with friends.

There are also national holidays on which Rwandans celebrate special events.

| April 7 | Rwandans remember those killed in genocide in 1994 |
| May 1   | Labour Day                                        |
| July 1  | National Holiday (Rwanda became independent from Belgium) |
| July 4  | Liberation Day                                    |
| October 1 | Remembrance Day (Rwandans celebrate heroes)     |

Have appropriate calendar forms for students. From what they have heard and discussed, they can fill in the names and dates of holidays in Rwanda and Canada.

Simple Calendar:
Groups and individuals can also compare and describe holidays of Canada by discussing (with an adult or with each other) the holidays of Canada and those in the Rwanda information available (or read) to them. Groups or individuals can then create a summary chart such as the following. There is no one way to answer each category; they can explain how they chose or why they used a symbol of each holiday. Some possibilities are included in this version. Discussion of holidays or celebrations is a sensitive topic for some parents.

<table>
<thead>
<tr>
<th>Name of holiday or celebration</th>
<th>Religious based [R], or government (C), not a real holiday (N), other (O)</th>
<th>My family celebrates</th>
<th>My class (other family) celebrates (#)</th>
<th>Celebrate in Rwanda?</th>
<th>Draw/paste your symbol of holiday</th>
</tr>
</thead>
<tbody>
<tr>
<td>New Year’s Day</td>
<td>O</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family Day</td>
<td>C</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ash Wednesday (beginning of Lent)</td>
<td>R</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chinese New Year (varies in early February)</td>
<td>O</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Valentine’s Day (Feb 14)</td>
<td>R, N</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Genocide Remembrance Day (April 7)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Independence Day (from</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Another summary that students can look at is at <http://www.funsocialstudies.learninghaven.com/holidays.htm> [2005 March 10] with links to activities. Both Canadian and United States dates and background are given for Thanksgiving.

Think of holidays and discuss holidays and celebrations in Canada; record on a master sheet.

Print the name of each Canadian holiday on a small rectangular piece of paper.

How many pieces of paper have you prepared? __________

In a group, organize by reprinting or placing the named pieces in a large display paper showing table of columns with the name “Name of holiday.” This creates an instant graph showing the frequency of holidays mentioned in the class, which can be an integrating link to mathematics outcomes.

Check off the holidays (√) that people in your class and family celebrate.

Compare your lists and close with a discussion of acceptance of the beliefs of others, with respect for their choices that do not affect you.
3. Social and Economic Issues in Modern Rwanda

The people of Rwanda have great love for their land and their people, but this is a very different lifestyle than that in developed nations such as Canada. This activity is intended to develop an awareness of the richness in Rwandan culture and some understanding of the hardship that many of its people have endured.

The sample images from Mega Media are the following (they are labelled with their title and the possible categories for the later activity):

**Hillside Homes near Muhabura**: Landscape

**Rwandan Drum - Ingoma**: Traditional performance culture

**Drumming Line for Community Celebration**: Traditional performance culture

**Woven Storage Basket**: Home and Community Life

**Carved Wood Representation**: Traditional performance culture.

**Group at Rwandan Celebration**: Home and Community Life

**Terraced Fields Reduce Erosion**: Work and Development of Work (Economy)

**Traditional Village Dwelling**: Home and Community Life

**Farm Community from the Air**: Work and Development of Work

**Landscape Painting of Traditional Rwandan Village**: Traditional Performance Culture, Home and Community Life

**Recess Break at a Village School**: Education, Home and Community Life

**Training for Business Services in Land Management**: Education, Work and Development of Work

**Male Rwandan dancer**: Traditional Performance Culture

**Searching for Land Mines in the Forest**: Home and Community Life

**A Walk through a Mountain Park**: Recreation, Work and Development of Work

**Land Transport Meets Lake Ferry**: Work and Development of Work

**Population Density**

**Crop Map**

**Graph of Crop Growing Season**

**Field work**: Home and Community, Work and Developing Work
**Learning to Follow a Recipe:** Home and Community Life, Education, Work and Developing work.

**Preparing fruit juice from local produce:** Work and Developing Work

**Rwandan Scrap Metal Worker Work and Developing Work**

**Food processing factory:** Work and Developing Work

**City Streetscape:** Transportation hub.

**Safety Program in Schools**

As participants look at through the images in Mega Media, discuss how the images could be classified or grouped. The categories given above may not work, your version knowing the users should prevail.

Which images help to answer the following questions? Discuss and record.

<table>
<thead>
<tr>
<th>What we are looking for in Mega Media and Info Mania</th>
<th>Image/ Source name</th>
</tr>
</thead>
<tbody>
<tr>
<td>How and why do families keep their cultural traditions?</td>
<td></td>
</tr>
<tr>
<td>What role does the government play in the promotion of cultural identity and activities?</td>
<td></td>
</tr>
<tr>
<td>How do the family and the community help keep traditions?</td>
<td></td>
</tr>
<tr>
<td>Do recreation and sports activities help create culture?</td>
<td></td>
</tr>
<tr>
<td>What do the types of houses in the countryside and village tell about the lifestyle and customs of the people?</td>
<td></td>
</tr>
<tr>
<td>What do the types of houses in the cities tell about the lifestyle and customs of the people?</td>
<td></td>
</tr>
<tr>
<td>How do entertainment, performances and visual arts that tell about the life of the people?</td>
<td></td>
</tr>
<tr>
<td>How do you think the people feel and what do they see when they look at the landscape or scenery around them?</td>
<td></td>
</tr>
<tr>
<td>What kinds of activities happen in the home? Does this include work for all?</td>
<td></td>
</tr>
<tr>
<td>What kinds of activities happen in the villages and cities? Does this include work for all?</td>
<td></td>
</tr>
<tr>
<td>How does the history of the people get passed along? Are there some very important events that have affected the people who live there today?</td>
<td></td>
</tr>
<tr>
<td>Do the transportation and communication systems appear to be more modern or traditional? Or somewhere in between?</td>
<td></td>
</tr>
<tr>
<td>What are the main challenges facing the people?</td>
<td></td>
</tr>
<tr>
<td>What are the main advantages the people have?</td>
<td></td>
</tr>
</tbody>
</table>
The activities can close with some determination of the ways Canadians can support the people in nations such as Rwanda. The expression of this support can be a letter of inquiry to an organization, a small fund-raising project (penny a day), but this should accompany some collection and analysis of information. To keep it simple, an alternative would be to have groups make a speech of three to six sentences (live or audio-video taped) which will try to convince their listening audience to provide some regular donations to international aid.

The following table shows the location of some international organizations and allows for a small web quest or library research to find out how these organizations provide international assistance. A separate mini project could centre on public and school awareness of the development issues assisted by these organizations.

<table>
<thead>
<tr>
<th>Name</th>
<th>Web or library research from</th>
<th>Purpose</th>
<th>Ways the organization helps</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oxfam</td>
<td><a href="http://www.oxfam.org/">http://www.oxfam.org/</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Red Cross / Red Crescent</td>
<td><a href="http://www.ifrc.org/">http://www.ifrc.org/</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>World Health Organization</td>
<td><a href="http://www.who.int/en/">http://www.who.int/en/</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Samaritan’s Purse</td>
<td><a href="http://www.samaritanspurse.org/home.asp">http://www.samaritanspurse.org/home.asp</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unitarian Service Committee</td>
<td><a href="http://www.usc-canada.org/">http://www.usc-canada.org/</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CARE Canada</td>
<td><a href="http://www.care.ca/">http://www.care.ca/</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Médecins Sans Frontiers (Doctors Without Borders)</td>
<td><a href="http://www.msf.org/">http://www.msf.org/</a></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4. Rwandan People Bring their Culture to Canada

This activity can involve a short web quest or use only the materials which are located in the Edukit. It examines some of the feelings of people who had lived in Rwanda and had emigrated to Canada and takes those comments and feelings to develop a newsletter. The newsletter is intended to provide information to help Rwandan people understand how Canada can provide a good new home for them and to understand that they love their homeland very much. Part of this exploration is development of a sense of acceptance and support for people new in Canada, an encouragement of diversity.

As a worthwhile routine for any activity following in a sequence, review the learning discovered in the Edukit instructional plans which developed knowledge about the geography and culture of Rwanda.

The next part of the activity is to see if there is a difference between a newsletter and a brochure or pamphlet. The brochure was a short collection of information to be available to inform, to sell, or to convince the reader in the way that the publishing group designs. Is there a real difference between a brochure and a newsletter? Here you can return to look at the brochures again, and also some newsletters. School newsletters are a suitable choice for a resource and this is another way to check if they actually get out of the book bag at home. This might be part of the exercise!

Probably the only significant difference between a brochure and a newsletter is that a newsletter is intended to be published on some regular basis, and it may not stick as tightly to a theme that a brochure would. The purpose of a newsletter mostly likely is to inform, although some advertising is cleverly disguised in this form.

Discussion

From what we know of Rwanda, we can list natural features and cultural features, but select those which affect quality of life. We will list some qualities which make life satisfying and those that might make life difficult. The concept of quality of life is one way of looking at the positive and negative features of any lifestyle. An important emphasis is that the basic needs have to be met for people to think about other things like education or entertainment.

The following retrieval chart will start this inquiry and is best handled in pairs or triads:

<table>
<thead>
<tr>
<th>Features of Rwanda Affecting Quality of Life</th>
<th>Cultural Features in Quality of Life</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Geographic Features in Quality of Life</strong></td>
<td><strong>Cultural Features in Quality of Life</strong></td>
</tr>
<tr>
<td>Yearly temperatures are … + - Family life is … + -</td>
<td></td>
</tr>
<tr>
<td>Moisture conditions are … The important social things to do are …</td>
<td></td>
</tr>
<tr>
<td>Land available for agriculture is … Things for people to work at for pay are …</td>
<td></td>
</tr>
<tr>
<td>Scenery and landscape looks like … Schools and libraries are …</td>
<td></td>
</tr>
<tr>
<td>Safety in Rwanda is …</td>
<td></td>
</tr>
</tbody>
</table>

Heritage Community Foundation
Edukit Rwanda
Elementary – Tradition and Culture
Use the Internet to add research on African needs and strengths in the same way. As an information technology outcome, you may want to keep a list of the sources obtained and assess whether or not these sources might be reputable or not reputable and why or why not.

**Discussion**

If you, your family, and your neighbours had to move to Antarctica to get away from trouble—famine, war, extreme climate change—in Alberta, what would you miss about the old Alberta (or Canada or your community) you knew? Draw or write the things you would miss the most if you were forced to move from Alberta to Antarctica.

Draw or write about the view of the people of Rwanda who arrive in Alberta. What would they miss from their homeland? What would be the most positive things they would see? Use the Mega Media to continue the discussion about the quality of life in Rwanda. Using the timeline in Info Mania; can learners identify any time in history where life in Rwanda might have been extremely dangerous?

Here is the point to make a decision about how to include such calamitous occurrences as the Rwandan genocide or the plague level presence of the AIDS infection through Africa. Instruction is designed for the earlier grades, so careful knowledge of appropriate treatment is left to the teacher. Perhaps the discussion could be framed around threats that affect the lives of young Canadians and young Rwandans. Not easy, but it is worthy to recognize the reality of racism or loss of human rights at all levels of learning. The following provides a matrix of occurrences describing the threats to citizens.

<table>
<thead>
<tr>
<th>Problems to Solve—Canada and Rwanda</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Canada</strong></td>
</tr>
<tr>
<td>✓ Safety Issue—Words and Mega Media Image</td>
</tr>
<tr>
<td>Danger from high speed vehicle traffic</td>
</tr>
<tr>
<td>Poor diet—either lack of proper nutrition or poor eating habits</td>
</tr>
<tr>
<td>Lack of educational opportunities</td>
</tr>
<tr>
<td>Many diseases—epidemics from communicable diseases, AIDS</td>
</tr>
<tr>
<td>Danger in countryside from unexploded ammunition, mines</td>
</tr>
<tr>
<td><strong>Rwanda</strong></td>
</tr>
<tr>
<td>✓ Very expensive to raise a family</td>
</tr>
<tr>
<td>Violence during revolutions and changes of government</td>
</tr>
<tr>
<td>Colonial history did not develop the people</td>
</tr>
<tr>
<td>Lack of work available</td>
</tr>
<tr>
<td>Lack of training for careers</td>
</tr>
</tbody>
</table>

Heritage Community Foundation
Edukit Rwanda
Elementary – Tradition and Culture
There are several video and audio clips provided for this lesson. In these, Rwandans as new Canadians reveal much love for their home country and also offer clues about leaving their country. They are not always easy to understand; several listenings through headphones may be necessary.

Assign individuals or pairs to listen carefully to selections from the following short video clips and be prepared to listen again and to discuss them in a group to obtain as much meaning as possible. Their discoveries can be used in the two activities that conclude this section.

- Family size – Overlay picture - **Group at Rwandan celebration**
- Children’s games – Overlay picture - **Children at Sunday Dance**
- Market – Overlay picture - **Market scene with cloth for sale.**
- Pets- Overlay picture - **Cattle are a sign of wealth and pride.**
- School Grades Overlay picture - **Wide Open Space for School Activity**
- School Costs- Overlay picture - **Learning to follow a recipe**
- School Available- overlay picture - **Recess break at a village school**
- Village visit – overlay picture - **Traditional Village Dwelling**, and **Farm community from the air.**
- Who works: overlay pictures - **Countryside roadway with usual traffic.** – Byumba area and **Hand work in fields.**
- International help – Overlay picture - **Training for Business Services in Land Management**

**Summary for teacher:**

- Family size: Jean Marie talks about families being as large as eight people, usually five (insert picture).
- Children’s games: Jean Marie lists some games which children play; not all are audible but the list includes soccer and hide and seek.
- Market: Jean Marie describes a village market as having all the items one would need and as an open air centre of the community to socialize.
- Pets: Perhaps there is some misunderstanding about the meaning of “pet,” but Jean Marie accentuates that the cow provides prestige as well as nutrition.
- School grades: Jean Marie says that there are Grade 1 to 12 schools, but there are no real junior or senior secondary schools in Rwanda. Maybe that is due to lack of money, he says.
- School costs: Marie Rose says that if the family cannot afford school, then “you’re grounded.”
- School available: Marie Rose says that almost everyone wants children to go to school but that some children have to work to support their family or that they may live without a mother or father. She says that it sounds like Rwanda is trying to make school available for all children by using taxes to pay for schools.
Who works?: Jean Marie tells of men going out to earn a living, while the mother remains at home to keep the home and children safe and meet their needs.

Village visit: Jean Marie says that a village is made up of many small homes; there are not apartments as there are in Canada.

International help: Jean explains that help to the Rwandan people might be something other than Canadians going over with food and offers to help. He explains the suspicion after the time of trouble, and it is clear he means that Rwanda first needs peace and democracy.

Develop a plan to prepare and help people from Rwanda to feel more comfortable in Canada. For example, a primary language of many Rwandans is French. We also know that Canadian schools are highly organized with more funding, families working together on community projects and in schools, other costs of school, obtaining jobs which pay better, and with living in temporary housing as newcomers.

Organize a newsletter using these thoughts and created by contributing groups using content developed from a master outline. If you wish to create an authentic experience, you could arrange for individuals to fill roles of researcher, writer, editor, and fact checker, artist, designer, and publisher for the whole newsletter. This can be quite an integrating project not outlined here. See the National Parks website at http://www.pc.gc.ca and for an English newsletter; navigate to the series of newsletters they present online at <http://www.pc.gc.ca/np-pn/index_E.asp> [2005 March 10]