

**GENOCIDE AND DISSONANCE IN SELECT
AFRICAN FILMS**

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GENOCIDE AND DISSONANCE IN SELECT AFRICAN FILMS

By

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CERTIFICATION

This is to certify that this research work was carried out by Chijindu Daniel Mgbemere,
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DEDICATION

This work is dedicated to the Almighty God,
Without whom, I would not be who I am today.

To

Him alone be all the glory, Amen

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ABSTRACT

Genocide and dissonance, experienced by ethnic nationalities in Africa, lead to wanton destruction of lives and property. Previous studies on these phenomena concentrated on causal factors and various preventive and punitive measures against them, as reflected in radio and print media, with little attention paid to their representation in films. This study was, therefore, designed to interrogate genocide and dissonance in African films, with a view to determining their nature and effects.

Kenneth Arrow's Social Choice and Gregory Bateson's framing theories were adopted as the framework, while the descriptive design was used. Five films were purposively selected for their treatment of genocide and dissonance. They are *Hotel Rwanda* (HR), *Half of a Yellow Sun* (HYS), *Attack on Darfur* (AD), *Sarafina* and *Somewhere in Africa* (SA). Data were subjected to critical analysis.

Hotel Rwanda, *HYS* and *SA* are the films with genocide contents, while *Sarafina* and *AD* have dissonance contents. Causes of genocide and dissonance in the films are political dominance (*HR*, *HYS*, *AD*, *Sarafina* and *SA*), ethnic and religious intolerance (*AD* and *SA*) and battling for limited economic resources (*HR* and *AD*). Victims are exposed to physical and mental abuse (*HR*, *HYS* and *AD*), varying degree of displacement (*HR* and *HYS*), child soldiering (*HYS*), property loot (*AD*), hunger and starvation (*HYS*, *HR*), rape (*HR*, *SA* and *AD*), sex-slavery (*HR*), killing by those close to them (*HR*) as well as mental and psychosomatic stress disorders (*HR* and *HYS*). Genocide and dissonance are tacitly sponsored by the State (*HR*, *HYS*, *AD*, *Sarafina* and *SA*). Religious and educational institutions play contrastive role in *HR*. While school teachers in the high school prefer to die with their students instead of isolating them according to ethnic groups, religious priests betray those that run to them for safety. By their action and inaction, local and international media, interested members of the international community and aid agencies abet genocide and dissonance that they are supposed to prevent. There are no consequences for the leaders of genocides and dissonance in all the films, except in *SA* where General Mumbasa is eventually assassinated. There is flagrant abuse of the dignity of the human person and the sanctity of life, as Africans are depicted as brutish and wild in all the films. Genocide and dissonance are uncivilized ways of settling differences, dialogue instead of violence is the antidote needed for sustaining peaceful coexistence, healthy and harmonious relationship can still be achieved after incidence of genocide and dissonance are the central messages common to all the films.

Genocide and dissonance in Africa, as presented in the films, are sustained by the selfish interest of local and international state and non-state actors, while their effects on the people are physical, mental, social and economic.

Keywords: Filmic genocide and dissonance, African war film, ethnic conflicts

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TABLE OF CONTENTS

Title page	ii
Certification	iii
Dedication	iv
Acknowledgements	v
Abstract	vi
Table of Content	vii
List of Tables	xi
List of Charts	xii
List of Plates	xiii

CHAPTER ONE: INTRODUCTION

1.1 Background to the Study	1
1.2 Statement of the Problem	6
1.3 Aim and Objectives	7
1.4 Significance of the Study	7
1.5 Scope of the Study	8
1.6 Research Question	8

CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Literature Review	10
2.1 Theories of Genocide	10
2.2 Concepts and Definitions of Genocide and Dissonance	13
2.3 Dissonance	21
2.4 African Films	22
2.5 Empirical Review of Genocide and Dissonance	28
2.6 Between War and Genocide	29
2.7 Causes of Genocide	32
2.8 Impacts of Genocide and Dissonance	45
2.8.1 Psychological Impacts of Genocide	54
2.9 The Role of the Media	58

2.10 Alternatives to Genocide and Dissonance	54
2.10.1 Civil Resistance	55
2.10.2 Negotiation	57
2.10.3 Mediation	58
2.10.4 Arbitration	59
2.10.5 Adjudication	60
2.11 Settling Genocide and Dissonance in Africa: Forgiveness and Reconciliation	61
2.12 Theoretical Framework	63
2.12.1 Framing Theory	63
2.12.2 Social Choice Theory	66
CHAPTER THREE: RESEARCH METHODOLOGY	69
3.1 Research Design	69
3.2 Research Instrument	70
3.3 Methods of Data Collection and Analyses	71
3.4 Population Sample	72
3.6 Sample area	72
3.6 Validity and Reliability	73
CHAPTER FOUR: RESULTS AND DISCUSSION	75
4.1 Demographic characteristics	77
4.2 Data interpretation and analyses	79
4.3 Discussions	133
4.4 Analysis of selected films	151
4.4.1 Background of genocide and dissonance in the films	151
4.4.1.1 <i>Somewhere in Africa</i>	152
4.4.1.2 <i>Hotel Rwanda</i>	152
4.4.1.3 <i>Attack on Darfur</i>	153
4.4.1.4 <i>Sarafina</i>	154
4.4.1.5 <i>Half of a Yellow Sun</i>	154
4.5 Why genocide and dissonance are common in Africa	155
4.5.1 Dictatorship	155
4.5.2 Ethnic/Racial Sentiments	157

4.5.3 Role the Media	161
4.5.5 The International Communities	162
4.5.6 Leadership Failure	165
4.6 Impacts of Genocide and Dissonance in the Films	171
4.6.1 Brutality	171
4.6.2 Human Casualty	175
4.6.3 Loss of Property	181
4.6.4 Rape and Sex Slavery	184
4.6.5 Displacement of Persons	188
4.6.6 Hunger	192
4.6.7 Looting	195
4.6.8 Child Soldiering	195
4.7 Relationship between Racism, Genocide and Dissonance	198
4.8 Alternatives to Genocide and Dissonance	199
4.9 What the People Suffer after Genocide and Dissonance	200
4.10 How Genocide and Dissonance are Settled in the Films	202
4.11 The Role of Film in Genocide and Dissonance	203
4.13 Comparative Analysis of the Development of Genocide and Dissonance	205
4.14 The Relevance of Framing Theory to genocide and dissonance	212
CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS	
5.1 Summary	213
5.2 Conclusion	214
5.3 Recommendations	215
5.4 Contributions to knowledge	216
5.5 Recommendations for further research	216
References	217
Filmography	225
Appendix	227

LIST OF TABLES

Table 4.1 showing socio-demographic characteristics of respondents	76
Table 4.2.1 why genocide and dissonance are common occurrence (I)	80
Table 4.2.1.1 why genocide and dissonance are common occurrence (II)	84
Table 4.2.1.2 why genocide and dissonance are common occurrence (III)	87
Table 4.2.2.1 the impacts of genocide and dissonance (I)	90
Table 4.2.2.2 the impacts of genocide and dissonance (II)	93
Table 4.2.2.3 the impacts of genocide and dissonance (III)	96
Table 4.2.2.4 the impacts of genocide and dissonance (IV)	99
Table 4.2.2.5 the impacts of genocide and dissonance (V)	102
Table 4.2.3.1 how genocide and dissonance have been settled in Africa (I)	105
Table 4.2.3.2 how genocide and dissonance settled in Africa (II)	108
Table 4.2.4 Showing alternatives to genocide	112
Table 4.2.5.1 connection between racism, genocide and dissonance (I)	116
Table 4.2.5.2 connection between racism, genocide and dissonance (II)	119
Table 4.2.6.1 what happens to the people after genocide and dissonance (I)	121
Table 4.2.6.2 what happens to the people after genocide and dissonance (II)	124
Table 4.2.7.1 the role of film in a study on genocide and dissonance (1)	126
Table 4.2.7.2 the role of film in a study on genocide and dissonance (II)	129
Table 4.2.7.3 the role of film in a study on genocide and dissonance (III)	132

LIST OF CHART

Figure 4.1. Bar chart showing institution of respondents

78

LIST OF PLATES

Plate 4.1 showing soldiers cutting a victims tongue	173
Plate 4.2 showing a journalist brutalized	174
Plate 4.3 showing students massacred	179
Plate 4.4 showing human carcass dump site	180
Plate 4.5 showing Darfur village on fire	182
Plate 4.6 showing houses destroyed	183
Plate 4.7 showing soldiers in free for all rape	186
Plate 4.8 showing sex slaves in a cage	187
Plate 4.9 showing displaced person in <i>Half of a Yellow Sun</i>	190
Plate 4.10 showing displaced persons in <i>Hotel Rwanda</i>	191
Plate 4.11 showing children suffering from kwashiorkor	194
Plate 4.12 showing children soldiers in <i>Half of a Yellow Sun</i>	197

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The fact of wars, religious and political conflicts, pervading the African continent, leading to the death, desolation and displacement of millions of Africans in their countries and localities are well documented. It is also widely accepted that some of these wars and conflicts are of genocidal proportions. These factors have led to conflicts of terrifying proportions in Nigeria, Sudan, Rwanda, Burundi, Liberia, Somalia, Darfur, Libya and many other African countries. At a cursory look, one may be tempted to think that the Berlin conference of 1884 and 1885 that brought together black dominated peoples under one continental umbrella, also laid the foundation for their self- destruction. Siphamandla Zondi (2017) agrees with this position when she recalled that:

Ali Mazrui thinks of Africa today as haunted by the curse of Berlin, referring to the 1884–5 European partitioning of Africa into unviable states that embedded the paradigm of violence at the very foundation of African statehood, a paradigm Africa is struggling to disentangle itself from... (p 4).

What this implies is that there seems to be a conscious ‘never-can-work’ merger arrangement that drives most African nations towards divided societies instead of unified ones by the colonial forces. Divided society is made up of groups “formed along ethnic, racial, religious, regional, or class lines Traniello (2008: 2). This is in addition to inordinate sentimentalities sold to Africans for which the embers of war and fierce conflicts have consistently been fanned in the continent. One basic consequence of a divided society is that its lopsided power leads actors to either believe they can dominate or fear that their opponent will dominate them (Traniello 2008: 13).

Meanwhile, these wars and conflicts have been summed up to a number of factors including: destabilizing and discriminatory power devolution legacies of colonial and imperial forces; inordinate political ambitions of individuals and groups,

ethnicity and religious bigotry, bad leadership, and checkered political systems. While people like Ali Mazrui attribute incessant wars and genocide in Africa to the crime of merging different people that have no common front as a nation by the colonialists, some others think that this is not peculiar to Africa. Invariable, in some other continents like America and Europe, where there is relative peace, there exist many ethnic nationalities and expectedly, interests, yet, there has never been any such level of killing as it is in Africa. This may not be unconnected with the way controversial issues are handled by their leaders when they come up. In different parts of Africa, there have been several revolutions, ousting of existing government through democratic and undemocratic means, military incursions into democratic processes in Mali, 2020, Guinea, 2021, the Gambia, and Burkina Faso in 2022 and so on. New governments coming to announce why the old should give way and most of the times with baseless promises, yet, Africa is still the poorest and the most volatile continent of the world.

Whereas it may be difficult to articulate various unrests across Africa in their diverse forms and manifestation, it was of interest to this work to highlight an aspect which deals with the intention to annihilate a people or completely wipe them away. Genocide is the systematic killing of all the people from a national, ethnic, or religious group (Lemkin 1946:3). It is the killing of a people because of who they are or who they are not, or an attempt to do so. Genocide entails mass violence, torture, infringement of the rights of individuals and the maltreatment of human beings (Lemkin p3). According to Dr. Linda Woolf (2005:2) in (Task Force for International Cooperation on Holocaust Education, Remembrance and Research (TICHERR) “Mass violence, torture, violations of fundamental human rights, and the mistreatment of human beings is not a new aspect of humanity; documentation of such events spans the historical record” (p 2). According to TICHERR, it is very important that a greater understanding of the psychological, cultural, political, and societal roots of human brutality, mass violence, and genocide be developed (p2). It is necessary to continue to examine the factors which enable individuals jointly and individually to perpetrate evil/genocide and the effect of apathetic bystanders as fuel for human violence.

While an exact predictive model for mass violence/human cruelty is beyond the scope of human capability, we have an obligation to develop a model that highlights the warning signs and predisposing factors for human violence and genocide. With such information, we can develop policies, strategies, and programs designed to counteract these atrocities (TICHERR (p 2).

Meanwhile, Martin Shaw (2007:7) has described mass murder as a form of violent social conflict, or war, between armed power organizations that aim to destroy civilian social groups and those groups and other actors who resist this destruction. He took particular interest in the phrase “genocidal action” which he went ahead to define “as the action in which armed power organisations treat civilian social groups as rivals and aim to obliterate their real or putative social power, by means of killing, violence and coercion against individuals whom they regard as members of the group” Martin Shaw (2007: 8). In all, genocide is one setback that has perpetually kept Africa in apologetic state when compared with other continents of the world.

Dissonance on the other hand is used in this thesis not as an extract of musicology, which means repulsive noise or a combination of sounds that are discordant or unpleasant to listen to, but as lack of consistency or compatibility between actions or beliefs. Or lack of agreement or harmony between people or things. It encapsulates all the other variations of violence such as wars, insurgency, militancy and any other form of aggression, socio-political and religious strife, (crisis or revolution) from which lives are lost, but are not necessarily genocide in intent. Contingent to genocide and dissonance are revolution, crime against humanity and war crime. Revolution entails forceful remove from power of a government or social order for a new one.

Revolution may equally be an index of growth and dynamism, depending on the motive behind it (Moro 2016:1). There are as many facets of revolution and the cause of crisis which engender genocide and dissonance as there are many schools relative thereto. Nevertheless, political critics seem to agree that most genocide and dissonance result when it is impossible for groups to arrive at a compromise concerning any object of discord and both parties have all it takes to pursue their agenda to a logical end (Huntington 1968: 29). According to the TICHERR (2010:3) “crime against humanity are widespread or systematic attacks on the civilian population, not minding if the people are nationals or non-nationals and whether the attacks are committed in time of war or in time of peace nonetheless”. The attacks might even be in form of murder, extermination, forced displacement, slavery, rape, torture and any other inhumane treatment. Crimes against humanity are essentially about the violation of common human rights and values (TICHEER p3). “It is also the umbrella category under which war crimes and mass murder or genocide both fall in international law (p 3)”. The taskforce further described war crimes as:

Actions committed during armed conflicts and the term refers to grave breaches of the rules of warfare. These rules are set down in a number of international agreements, first and foremost the Geneva Conventions. These rules of warfare are intended to protect civilians, women, children, prisoners of war and sick or wounded military personnel during armed conflicts. Acts such as torture, destruction of property, and the killing of civilians or hostages can be defined as war crimes, as can the wanton destruction of cities, towns and villages, or any devastation not justified by military necessity. War crimes are committed as part of a larger political or military campaign (TICHERR p 3).

The fact however is that genocide and war crimes or crime against humanity is not mutually exclusive. That means that there is no means of establishing genocide without war crime or crime against humanity being committed. Meanwhile, there is hardly any African country where one form of revolution or the other has not been carried out, yet, the people have not fared better, and no significant positive change has been entrenched. However, some believe that war helps to strengthen states, as it unifies and gives them a common front to survive as a people. According to Munien et al (2010:225)” a number of conflicts are harmful but they may, in some cases, improve society and social relations on a long-term basis (p 6)”. This, again, is hardly the case with Africa. If it were, there would not be any state in the world more united as the African states; as there is hardly any African country that has not been associated with one form of war or another, yet Africa is still what it is. However, with few exceptions, most genocides and dissonance in Africa, rather than being interstate are intrastate, and that makes it irksome.

Unlike war that has ideology and clear cut purpose, genocide has neither ideology nor any rational driven purpose. The perpetrators seem more interested in killing, raping, stealing, looting, and engaging in all sorts of social vice, than projecting any concrete interest for the betterment of the people. Today, “somewhere and everywhere in Africa, a dirge has been sung” (prelude to *Somewhere in Africa*).

As this study interrogates genocide and dissonance using the film medium, it is imperative to explore the emotional, social, political and religious underpinnings that foreground genocide scholarship as explored in different literature and films. In particular, the use of the film medium in genocide discourse is somewhat an innovation to what has existed in this body of knowledge. It seeks to paint a more pragmatic picture of the actions and inactions of Africa using the audio-visual means. Film presents to us processed information that elicits quick emotional response comparably. That means unlike other strategies, film, through its emotional influence, tends to draw the spectator to empathy using its audio-visual prowess. As emotions are

purged, the best of human attributes are revealed. The five films selected for this study- *Somewhere in Africa* (2012), *Hotel Rwanda* (2004), *Attack on Darfur* (2009), *Half of a Yellow Sun* (2013), and *Sarafina* (1992) richly embody these attributes. Granted that these films are creative ingenuity of their makers, they constitute factual history of genocide ordeals of Africans in the various countries and localities where they are set. Apart from *Somewhere in Africa* that seeks to refresh African minds on the reality of genocidal atrocities across the continent as a feature, the rest of the films represent the filmic reenactment of the fact of history. For instance, *Hotel Rwanda* is the filmic documentation of the Rwandan genocide in 1994. *Attack on Darfur* presents the ordeal of citizens of Darfur in Sudan; just as *Half of a Yellow Sun* is the filmic demonstration of the precarious state of family life during the Biafran massacre of 1967-1970 in Nigeria. And *Sarafina* serves as a sad reminder of the atrocities of White-settlers against the Blacks in South African Republic.

The exploration of these experiences in the film medium has become increasingly necessary as it is on record that most of the political strategies have not worked well in resolving or curbing further outbreaks of conflicts in Africa. This is why attention is turning to the use of the dramatic, (film) and literary arts in not only exposing the devastation caused by these conflicts, but also in drawing attention to them as well as arousing the people of Africa to take responsibility for their liberation. The above-mentioned factors are part of the motivation – to use data and review of selected films to among other things, expose and highlight the evils and devastations, wars and conflicts of genocidal proportions are unleashing on African peoples. And to underscore the failure or weaknesses of political strategies because of impunity, ethnicity, nepotism and selfishness; to expose the human losses and to draw attention to other strategies that might be useful in resolving or curbing these conflicts.

Finally, crises and conflicts are part of human nature, but the way they are handled and resolved makes a lot of difference. Africa shall be a better continent when Africans learn to deeply consider the social implications of their decision, actions and inactions before taking them.

1.2 Statement of the Problem

Over the years, genocide scholars like Barbra Harff, Steven Staton, Irving Louis, Helen Fein and others have succeeded in creating awareness of the barbarity and devastations of genocide and dissonance. They have out-rightly condemned

genocide and prescribed various preventive and punitive measures as deterrent against the perpetrators.

Meanwhile, apart from the socio-political implications of a work in genocide and dissonance, especially in a continent like Africa, which is currently experiencing challenges along these lines, many African writers, socio-cultural, religious and political commentators have had reasons to encourage Africans to remain Africa. African writers like Wole Soyinka, Chinua Achebe, Ngugi wa Thiongo and others have at one point or the other implied and suggested that there is something peculiar with the African personality that must not be allowed to die. For instance, Wole Soyinka's *Myth, Literature and the African World* (1976), *The Strong Breed* (1963), and Achebe's *Things Fall Apart* (1958), *Arrow of God* (1964), et cetera are part of the writers' attempt to give a hint into the complexities associated with the African personality and worldviews. This same passion for African identity drives Ngugi wa Thiong'o's choice for language of literary expression which favours the use of the indigenous African languages as opposed to those of the imperialists. This Africanist passion finds profound expression in almost all his literary works. In all, There is the seeming emphasis on the imperatives of African distinctiveness or Africanness, which they cherish so much and persuade all Africans to preserve.

While there is nothing wrong with a call for citizens of a continent to live true to their identity, there is everything wrong with holding onto a disposition, ideology or psychological frame that has not helped a people to maximize potentials in the global sense of reasoning. There is everything wrong with an ideology of hate, ethnicism, religious fanaticism/intolerance and bigotry, which many finger as harbingers of genocide and dissonance. This has led to conflict of genocide proportion in Rwanda, Nigeria, Libya, Ethiopia, Somalia, Burundi, Cameroun, and eventually in all African countries, as there is hardly any African country that has no history of ethnic/religious wars currently or in the past. As such it is the compelling need to closely examine this mind frame whose worldviews are portrayed to be so important but which so easily caves into self-destruction that fuels this research interest. The effect of this mind frame is that whereas other continents of the world are working towards peaceful coexistence, genocide and dissonance are gaining grounds in Africa.

Meanwhile, as these issues engage the minds of critics and scholars, their expressions are biased in favour of literature, radio and the print media, with little or no attention paid to their representation in films. This study was, therefore, designed to interrogate genocide and dissonance in African films, with a view to determining their

nature and effects. Thus, by focusing entirely on a different medium of mass culture, this work attempts to extend the dimensions of the interrogation of genocide, by studying the film; and consequently, in doing so, not only fills a valuable knowledge gap, but provides meaningful contribution to the available literature on genocide scholarship.

1.3 Aim and Objectives of the Study

The aim of this study is to demonstrate that film is a viable means of genocide scholarship, and in doing so, develop innovative approach to the treatment of genocide and dissonance. The objectives are to:

1. Demonstrate that films can be used to highlight the immediate and remote causes of genocide and dissonance in Africa.
2. Reveal the impact of genocide and dissonance on Africa using films.
3. Discourage the use of violence as an option in conflict resolution and crises management in Africa through film.
4. Ascertain if failure in leadership is the substratum of unrest in African states using film.
5. Know if film can reinforce alternative ways of dispute management in Africa instead of violence.
6. Demonstrate the possibility of peace and harmonious relationships after genocide and dissonance among Africans using film.
7. Discuss the role of film on genocide and dissonance.

1.4 Significance and Justification of the Study

Bothered by the incessant crisis, brutal killings, genocide and conflicts across the African continent, this work seeks to find what makes it difficult for peace to bear in Africa. It wishes to proffer safer means of conflict resolution and crises management. This will be of great merit and will contribute immensely to humanities research. In this era when military and scientific operations have led to greater problems, it has become more widely accepted that human problems cannot be solved except through the human angle. The Humanities provide the human angle, and this strategy of involving the film in the study of conflicts and wars of genocidal proportions in Africa is worthwhile. When completed, it would open a new approach to genocide scholarship the way other writers have not viewed it. This will definitely

generate new angle of debate that will drive learning forward, and thereby close a knowledge gap.

Furthermore, the issue of genocide is both a historical and subsisting experience in Africa. It is so described because till date, all efforts to find a peaceful way of resolving conflicts in Africa before they degenerate into genocide and dissonance have proven ineffective or insufficient. Studying such an issue which is so very common among Africans needs a medium which the majority of the Africans can easily access, afford and relate with. No other medium meets this demand like the film, because of its appeal to the sense of sight and sound. When events are documented in film, they have direct impact and immediate emotional response from the viewers than when documented in books and other art forms. The choice therefore of the film as a means for this study is innovative to genocide scholarship. This makes it interesting and exciting, and therefore of great significance and justified.

1.5 Scope of the Study

This study will investigate genocide and dissonance, their causes, consequences, impacts, and methods of resolution. It will collect data using the questionnaire to test the level of awareness of the people on the subject through random sampling. It will also examine five films: *Somewhere in Africa*, *Hotel Rwanda*, *Half of a Yellow Sun*, *Attack on Darfur* and *Sarafina*, to ascertain the extent to which issues of genocide and dissonance are treated in these films. It will also make use of books, plays and draw allusions from other relevant films other than the ones mentioned here. All this shall be done in five chapters.

1.6 Research Questions

1. What makes genocide and dissonance common occurrence in Africa as suggested in some African films?
2. What are the impacts of genocide and dissonance in Africa as projected in some African films?
3. How have genocide and dissonance been settled in Africa as suggested in some African films?
4. Going by the ideas projected in some African films, what are the alternatives to genocide and dissonance?
5. What connections does racial discrimination have with genocide and dissonance as some African films tend to suggest?

6. What happens to the people after genocide and dissonance as projected in some African films?
7. What is the role of film in a study on genocide and dissonance in Africa?

Finally, the acts of genocide and dissonance predate the Holocaust TICHERR (2010:3). However, it was after the Holocaust that people like Raphael Lemkin started thinking of what to qualify such mass wastage of human life with and eventually became the first to coin the term- genocide. Ordinarily, people could be killed by fellow humans deliberately or by accident. People also die of diseases, disasters and by other natural causes. However, what makes genocide a death of interest is the intent which is usually determined by the perpetrators Ervin (2005:16). To this end, the number of casualties notwithstanding, the act of genocide is established even when one individual is involved as victim, as long as it is established that the individual was killed because of whom he is or who he is not. This is in the conclusion of the tribunal set in Rwanda after the genocide (Ndindabahizi, Trial Chamber) of 2004, (para. 471). It ruled that: “the fact that only a single person was killed on this occasion does not negate the perpetrators’ clear intent, which was to destroy the Tutsi population of Kibuye and of Rwanda, in whole or in part”. Human Right Watch (2004: 29).The fact is that to determine when the act of genocide has been committed based on the large number of casualties is an expression of ignorance as far as the subject matter is concerned. The perpetrator who killed one person because of who that individual is and not because of what the fellow has done, which is the intent behind acts of genocide can equally kill any number possible given the opportunity. This and other arguments that foreground genocide and dissonance discourse will be fully engaged subsequently.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAME WORK

This chapter reviews texts and scholarly works, which include existing knowledge and substantive findings, as well as theoretical and methodological contributions to the issue of genocide and dissonance.

2.0 Literature Review

2.1 Theories of genocide

The quest for the solution to the problem of genocide has sparked off much concern with people of various ages and inclination. It has given rise to the exercise of different kinds of empirical and theoretical research experiments in order to proffer solutions. It started with Raphael Lemkin, who in 1948, formulated the term genocide. Since then, several scholars and critics have come up with different theories and assumptions that try to explain different issues about genocide as a subject.

One of such theories is the “*The Us - Them Theory*” of James Waller (2002). It is a theory that x-rays the in- against the out-group, as members of each group tend to perceive other members of the in-group as possessing one identity different from that of the identity of the “other”. According to this theory, genocide cannot occur until a group conceives of the other as inferior and sub-human. Waller concludes that it takes evil men to commit genocide. He saw genocide as an extreme of bad behaviour (Adelman, 2005: 5).

Contingent to *Us- Them* theory is Scott Straus’ “*Destroy Them to Save Us* theory”. This theory presupposes that genocide occurs because people perceive of others as less human that may be destroyed when the lives of the ‘real people’ are under threat (p5). According to Waller (2002) in Adelman (2006), genocide is an extreme in a continuum of mass slaughter and an even larger spectrum of types of mistreatment of other humans. Waller views genocide simply as an extreme of ordinary bad behaviour; as such “an evil person is just as much an artificial construct as a person who is purely good.” (p18). Contradicting Waller, Adelman sees vicious

persons as actual and not just ideal types. There are people who commit bizarre evil. He wanted Waller to take two ideal types, someone who is purely and exclusively evil in contrast to someone who is purely and exclusively good. To Adelman, however, "executors of extraordinary evil are extraordinary by what they have done, not by who they are (p2)". He blames Waller for judging behaviour rather than character.

In his opinion, looking at behaviour of evil people to discern character may be the best early indicator of genocide as much as looking at behaviour of good people to discern character may be the best way to identify potential interveners, because, character and behaviour are not disjuncts but are complementary" (p2). He asserts that "those who are extraordinarily evil and who initiate and organize genocide cannot be distinguished from the rest of us except by their actions, as there could be examples of absolutely evil people but no examples of purely good people" (p2). We can only prevent and mitigate genocide when we can identify the people who have the predilection to evil and prevent them from taking power (p 3). Here, Adelman tends to implicate the state with most incidents of genocide. In reality, it is difficult for any violence to degenerate to the level of genocide without the involvement of the state. To him, the moment people who have the propensity to commit genocide are denied power, the probability is very minimal that genocide would occur. From experience, the position of Adelman cannot be flawed. Since there is no possibility of genocide without the involvement of the state tacitly or explicitly, whenever there is the incidence of genocide and dissonance, they wrong personality has been saddled with political power. In all the instances used in this study, most of which are real stories of genocide adapted into film, genocide became an option of settling differences because people with murderous tendencies are involved.

Adelman (2005) reinforces Waller's four-dimensional model, formulating four theories of genocide, bearing mainly on the characteristics of perpetrators. The initial dimension concentrates on human predispositions, the second on cultural forces, the third on institutional cultural re-enforcers that submerge an individual perpetrator within the group, and the fourth is on institutions that alter the perceived identity of the other. The components of the first model (predispositions) are identified as ethnic-centered, the tendency to focus on one's own group as the 'right' one'. Xenophobia is the tendency to fear outsiders or strangers, and third, the desire for social dominance, often leading to aggression and violence. Cultural Forces have to do with power orientation, moral disengagement (fostered by ideology and propaganda), and a cultural system that fosters rational self-interest, both professional and personal. In

addition to universal predispositions and cultural re-enforcers, the social context provides the third dimension, the existence of identifiable institutions in a society that promotes the behavior of cruelty. That is to make them deserving of their treatment:

... so that it is justifiable that everyone is receiving what is due for them. Victims are agonising as a result of the crime they committed, because they have done something, because they in some way are inferior or dangerous or wicked, or because a more important cause is being pursued. The idea that the world is a just place makes us to allow the suffering of others more readily; even of people we have hurt (Adelman 2005: 9).

And finally, in respect to the perpetrators, Waller names three: professional socialization groups. The fourth dimension refers to organizations that modify the perceived identity of the victim to categorize them as the other, to dehumanize them, and to blame them as worthy to die. This model is very popular with genocide scholars. Before any act of genocide is perpetuated, genocidaires (perpetrators) must first see their race or group as the right and superior one, and the rest as the other. This is the foundation of every animosity that will necessarily degenerate to genocide. In Rwanda for instance, the Hutus saw the Tutsis as less human, equating them with the cockroach which ordinary is not only a house-hold enemy but an inconsequential creature that has the ultimate fate of been crushed by anyone that comes across it. Any other situation that has ever degenerated to genocide necessarily projects this kind of mind-set if the act of genocide must take place.

Another important point is that genocide is usually and always a state sponsored mass murder. Gregory Stanton, president Genocide Watch International (2003) is one strong exponent of this idea as he went ahead to add that genocide does not occur until a group sees itself as the only race fit to live and others as subhuman, who can be destroyed at will. According to Stanton:

The fundamental first stage in the process does not necessarily lead to genocide. Genocide only becomes possible with another common human tendency – considering only “our group” as human, and “de-humanizing” the others. We thus not only develop cultural centers. We also create cultural boundaries that shut other groups out, and may become the boundaries where solidarity ends and hatred begins (p 2).

Interpolating from the facts of these theories, framing theory is best suited for this study because in its understanding, people always tend to see the society from the idea framed by the media for which film is a major component. Hence, the choice of film here as a means of studying genocide and dissonance is validated.

2.2. Concepts and definitions of genocide

In the article II of the United Nations' Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG) 1948), genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: a. killing members of the group; b. causing serious bodily or mental harm to members of the group; c. deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; d. imposing measures intended to prevent births within the group; e. forcibly transferring children of the group to another group.

Giving insight into the definition, the chairman of Genocide Watch, Gregory Stanton (1998) asserts that "the convention is sometimes misinterpreted regarding the part of intent to destroy in whole, a national, ethnical, racial or religious group. According to him:

Some genocide fit that description, notably the Holocaust and Rwanda. But most do not. Most are intended to destroy only part of a group. The Genocide Convention specifically includes the intentional killing of part of a group as genocide (p1).

Meanwhile, the United Nations' Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG) 1948 reaffirms the assertion when it includes as among the acts that constitute genocide - deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part. Stanton maintains however, that those who shrink from applying the term genocide usually ignore the "in part" clause. He douses the controversy about "intent" by saying that intent can be directly proven from statements or orders by the perpetrators. But more often, it must be deduced from the systematic pattern of their acts, a pattern that could only arise out of specific intent. Criminal law distinguishes intent from motive. A murderer may have many motives - gaining property or eliminating a rival for power. But his intent is determined by the purpose of his act: Did he intentionally kill the victim? Genocidal intent is established by the exact intention of the act: Did the killer intentionally kill the victim as part of a plan to destroy a national, ethnic, racial, or religious group, at least in part? The intention of the killer to take the victim's possessions or to politically control the victim's group does not remove genocidal intent if the victim is chosen as a result of his ethnic, national, racial, or religious group. "This is because plan for genocide does not need to be written out" (p5). He

further asserts that “an act of genocide may take place in a culture that considers members of a different group less than human, where murdering members of that group is not considered a felony” (p 6). This is the culture of impunity characteristic of genocidal societies. Actually, what distinguishes genocide from other forms of murder is intent. Meanwhile, whereas some genocide scholars are wondering how to measure intent, it is actually not difficult to establish intent, as it shapes the attitude of the killers towards their victims. That is, the way the killing is conducted gives insight much into the intent of the perpetrators.

Meanwhile, as Stanton implied, the meaning given to genocide by the Commission on the Prevention and Punishment of the Crime of Genocide as it is, does not go down well with many genocide scholars. Among other issues, they argue that the definition does not incorporate the entire gamut of genocide and sought a redefinition. Among them is Frances Stewart (2011), who contended that defining genocide “as acts committed with intent to destroy, in whole or part a national, ethnical, racial or religious group excludes the mass killing of people on the basis of their class or politics (p2). He cited Cambodia and Indonesia genocides of 1975 - 1979 and 1965 - 1966 respectively, where people were massacred based on their class orientation and political persuasion. Another problems of the UN definition according to Stewart is that it includes intentions (which may not be easy to substantiate); and that it makes the state a necessary perpetrator, yet systematic killings of others based on their ethnic or class characteristics can be carried out by non-state actors (as in many of the ethnic cleansing episodes in the former Yugoslavia. His preferred definition of genocide is one which involves the systematic killing of a group based on their ethnicity, race, religion, class or on political beliefs, perpetrated by the state or other groups (p3).

On his own, Irving Louis Horowitz in Kok-Thay Eng (1990: 3) defines mass murder or genocide as “a structural and systematic destruction of innocent people by a state bureaucratic apparatus.” However, Eng, is of the opinion that on a social spectrum Horowitz placed genocidal society on the far left followed by repressive society, liberal society in the center and permissive society on the far right. As such he concluded that fanaticism is not a sufficient condition for genocide, but that national culture is. Eng also considers Vahakn Dadria’s view of genocide as being more focused on the imbalance between social groups and the materialistic nature of genocide. Based on empirical evidence, Dadria (2002) had opined: “genocide is the conduct of the majority against the minority”. While Daria’s definition agrees with

most genocide in the world, Eng thinks it contradicts that of Bosnia where the Serbs accounting for only about 30% of the total population massacred Bosnia Muslims in the early 1990s. Further, Helen Fein (2003) observes genocide as “the calculated murder of a segment or all of a group defined outside of the universe of obligation of the perpetrator by a government, elite, staff or crowd representing the perpetrator in response to a crisis or opportunity perceived to be caused by or impeded by the victim” (p 3).

However, in his criticism of Fein, Eng noted that Fein limited genocide to occurring during a crisis or in the aftermath of a crisis, but did not limit its perpetrators to the state. According to him, there is no need to mention crisis, as it is a general factor. Genocide, war, conflicts and social upheavals do not happen without a cause. Nonetheless, the Article 1 of the commission on the CPPCG affirms that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish. Eng however noted that as early as the 1990s, the UN definition has been used with international support to convict many perpetrators of genocide and to establish more legal precedents. This expands the Convention’s capacity to prevent and punish the crime of genocide. However, according to him, it does not mean that the UN definition does not need amendments. He concluded that problems still exist with the UN definition, no matter how many legal precedents are established.

By this, Eng obviously takes stance opposed to Stewart and others who faulted the UN’s definition only based on its inability to incorporate all the tendencies relative to genocide. Part of which was the use of ‘intent’. However, intent in this context means the same as target, goal or ideology, which is actually what gives genocide its essence. Meanwhile, like Stewarts, and outside the definition he outlined in his work by other genocide scholars, Eng tries a redefinition of genocide, starting with the outline of the most prominent genocides in history: which includes the Armenian, the Holocaust, Ukrainian, Cambodia, Rwandan and the massacring of Muslims by the Serbs in the former Yugoslavia in 1995. According to him, whereas these atrocities occurred at different times and places, and under varied socio-political circumstances, they share a common characteristic: the indiscriminate and systematic destruction of the members of a group, simply because they belonged to that group. Therefore, to make use of the existing, formally recognized UN definition, he isolates “random and systematic destruction of members of a group because they belong to that group” as the basic principle of the definition, and maintains that genocides can be small (for

example, where a small number of victims are systematically massacred over a relatively short period of time) or large and mature (where a large number of victims are killed over an extended period of time), but that the quantity of victims does not make one genocide more or less barbaric than another (p 5).

This agrees with the argument of this thesis, because the perpetuation of any violence of genocide proportion actually begins with intent. That said, it does not matter the proportion of casualties or whether the perpetrators fully succeeded or not. What gives genocide its essence is the intention behind the killing, which most of the time is centered around ethnic cleansing, political difference or religious intolerance *inter alia*. Again, Stewart's argument over the rate of involvement of state in the perpetuation of mass murder has no basis at all, because it is actually the involvement of the state in the killing that legitimizes mass killing as genocide. That is to say that no act of violence will succeed as genocide without the involvement of the state tacitly or explicitly.

Meanwhile, in trying to differentiate between war and genocide, Stewart cited the 1967 to 1970 massacre of Biafrans in Nigeria as an example of a case in which war recorded a heavy casualty rate of genocide proportion. By this, he meant to imply that genocide records higher casualties than wars, and does not recognize that what the people of Eastern Nigeria suffered was genocide. Once again, the underlying thing here is not the number of people killed but what the genocidaires (perpetrators) intended to achieve, which is usually the annihilation of the target group. Therefore, mass murder is considered genocide as long as its intent is established in that line.

In the case of Biafra, the façade the then Nigerian government presented to the international community was that of maintaining a one and united Nigeria. That is, to stall the secessionist bid of Biafran from Nigeria. But their action (which is where intent is substantiated) stated otherwise. What necessitated the move for self-determination by Biafrans in the first place was the incessant killing of the people, especially in the Northern region, without the intervention of the government at the center led by a Northerner.

...outside General Gowon's pious Christian looks and the saccharine image painted by the British on their role in the conflict, it was in all intents and purposes a state sponsored bulwark campaign aimed at finding 'a final solution' to 'a problem population'. The ethnic cleansing content of the conflict agrees in all ramifications with the UN Convention Article 11 definition on Genocide. It should be noted that the war started as a pogrom-like massacre of the Igbos and others of Eastern Nigeria origin living in different northern and western parts of the federation and ended likewise (Akali P1).

Akali insists that” in spite of the fact that the war finished officially in January 1970, the federal soldiers billeting at the various towns of the war ragged enclave took to rapping, homicide and annihilating the population with the result that the number of people murdered in the six months after war period almost equaled those who died as the conflict was on” (p 2). By this, the perpetrators of the genocide seemed to be registering their discontent with the way the opportunity to annihilate the victims were slipping off their grips. This is expected because, if the reason for the war was to stop people of the Eastern Nigeria from breaking away from the major enclave in the first instance, the mass slaughter would have taken a different turn. And maybe the more than three million casualties would have been reduced or completely averted. Second, the civilian population would not have been the target. Thirdly, there would not have been any need to bomb the Internally Displaced Persons’ (IDPs) Camps, markets, schools, hospitals and orphanage homes .There would not be need to rip open pregnant mothers and destroy their fetus, and there would not be the need to starve the entire population to near extinction. It would have been just enough to capture or kill the ring-leader and his boys and the war would be over. Hence, here again, Stewart was wrong or misinformed about this tenet of genocide generally and that of the Biafra in particular.

Meanwhile, “according the United Nations Office (online), genocide was coined by Raphael Lemkin in 1944 by the combination of Greek and Latin words: genos (people or race) in Greek, and cindere (to kill) in Latin. Before then, the acts of genocide had existed as crime without a name ”Lemkin (1946: 1). He had however tinkered with the terms-“barbarity and vandalism”, to describe the evils associate with the phenomenon of mass murder (p1). Barbarity means “the preplanned obliteration of national, racial, religious and social collectivities.” Vandalism meant “the annihilation of works of art and culture, being the expression of the particular genius of these collectivities Eng (p 2). However, the level of massacre of human persons and wastage of material resources during World War II aggravated his search for the appropriate nomenclature for this appalling crime (p 3). He coined the word ‘genocide’ however when the suspected Nazi terror becomes real, to replace barbarity and vandalism.

However, on the preface to the Convention on the Prevention and the Punishment of the Crime of Genocide (CPPCG) it was recognized that the atrocity of genocide has been committed throughout human history, but this could not be articulated under a nomenclature until after the Holocaust and its consequent trial of

perpetrators at the Nuremberg that the United Nations adopted the nomenclature. At the moment, the Holocaust has become a prominent point of reference whenever the issue of genocide is being discussed. This however does not negate the fact that the recorded crime of genocide dates back to the fifteen centuries when the Americans were colonized in Europe and within few decades a population of about two million or more of Americans were killed. Since then, mass killings have subsisted all over the world. Meanwhile, there are as many other definitions and terms alluding to the same genocide phenomenon, as there are different scholars. In *Genocide: A Comprehensive Introduction* (2003) by Adam Jones, some descriptions of genocide were given by different scholars and critics:

“According to Peter Drost (1959:3), genocide is the deliberate destruction of physical life of individual human beings by reason of their membership of any human collectivity. As unfortunate as this sounds, it is the very notion that stands genocide out from other mass killings albeit senseless and baseless. In the first instance, the destruction of the life of fellow human being in this instance is deliberate, and annoyingly so, it is not based or provoked by any known crime or character flaw of the victims, but because of their affiliation or membership of a target group. Much as each of these definitions connects with one another in pointing at genocide as a deliberate violation of innocent lives, some of them raise issues that are pertinent to why the act of genocide with its apparent barbarity has subsisted. Let us look at this by Vahakn Dadrian (1975). “Genocide is the successful attempt by a dominant group, vested with formal authority and/or with preponderant access to the overall resources of power, to reduce by coercion or lethal violence the number of a minority group whose ultimate continued extermination is held desirable and useful and whose respective vulnerability is a major factor contributing to the decision for genocide. Among other things, one of the outstanding points of interest in this definition is the fact that genocide is “a successful attempt”.

For every violent murder to qualify as genocide, it must have succeeded to some extent in its intent and purpose. And what makes it succeed is the desire of the state and other authorities that ordinarily should have the power to nip the violence in the bud to allow it to escalate in their own end. Finally, the group so targeted for cleansing must have something vulnerable about them. It is this vulnerable aspect of the target group that gives their assailants the edge over them. Meanwhile, the involvement of the state as a dominant factor in every successful genocide under this argument is reinforced by Jack Nusan Porter (1982) when he defined genocide as the

“intentional destruction, in whole or in part, by a government or its agents, of a racial, sexual, religious, tribal or political minority”. In clear terms, for every act of violence to succeed to the point of genocide, the state must be tacitly or explicitly involved. This is further accentuated by Barbra Harff (2003)”, who is one of the strongest authorities in genocide scholarship when she averred that “genocides and politicides are the promotion, execution, and/or implied consent of sustained policies by governing elites or their agents...that are intended to destroy, in whole or part, a communal, political, or politicized ethnic group. For Harff, genocide as a nomenclature can easily be substituted with politicide to demonstrate the root cause of the act. Correctly stated, more than any other consideration that can be given for the act of genocide; politics is the main factor because of the involvement of the state.

In that understanding then, it can equally be called “politicide”. Other scholars equally have different nomenclatures that they think can succinctly be an alternative to genocide: Valentino (2004) settles for mass killing (that is the killing of certain number of unnamed individuals over period of time). Mann (2005) uses murderous ethnic cleansing. Rummel (2005) employs democide, and Krain (1997) employs state-sponsored mass murder. In line with these varying definitions, some scholars outrightly denounce the term- genocide for their perceived deficiency in component and meaning. According to Straus (2005: 552) “most scholars reject or downplay genocide in favour of alternative meanings” viz: Harff (2003) describes the expected result as genocide, politicide, and geno-politicide (all of which enjoys the same rating in arithmetical study). Others place genocide within a spectrum of kin violence. For example, Shaw focuses on genocide as his main outcome, but he places genocide within a spectrum of “genocidal action” and defines genocide differently from others.

Similarly, Semelin (2007) focuses on genocide but argues that the main unit of analysis should be massacres. Kristine Eck and Lisa Hultman (2007) employ the related concept of one-sided mass violence, of which genocide would be one extreme. Christian Gerlach (2010) eschews genocide for the term mass violence. But in his ideological mediation, Straus argues that:

...if there is anything special about genocide..., there is no basis to insist on the name, critics should be concerned with political violence or carnage. I will argue that not only is “genocide” theoretically precise and empirically appropriate, but that there is additional ideological concord than regularly admitted in the text. I also maintain that the particularity of genocide does not connote that it be considered in seclusion of other forms of bloodshed; in fact, I argue to the contrary (p 552).

All these arguments are however laid to rest following the submission of Loekuper (1981) who is magnanimous enough to admit that much as “the definition of genocide by the convention is not perfect, it should be adopted for the sake of decorum: according to him:

I shall follow the definition of genocide given in the UN Convention. This is not to say that I agree with the definition... However, I do not think it helpful to create new definitions of genocide, when there is an internationally recognized definition and a Genocide Convention which might become the basis for some effective action, however limited the underlying conception (p 220).

This is necessary as it is hard to phrase a definition that will sufficiently satisfy the critical minds of all genocides or to devise a nomenclature that will succinctly capture all that genocide connotes. This is even so because genocide represents more than just the action of killing fellow humans, as it has much to do with the state of the mind of the person perpetuating the crime which is not seen.

Straus (2003) supports this line of thought when he pointed out that, there is nothing absolutely wrong with the term genocide as there is nothing too special about it. However, the proponent of the term, Raphael Lemkin, who happened to be the first to provide a nomenclatural description for his Holocaust experience, was able also to convince the world and particularly, the UN on the appropriateness of the term, which has been adopted over the years. That nonetheless, does not preclude the possibility of having other associate terms to widen the scope and content of genocide as a discipline. Meanwhile, what is of utmost importance is finding a permanent solution to the phenomenon more than just formulating an appropriate nomenclature for it, as all agree on the evil associated with genocide.

Weighed against war crimes and other crimes against humanity, genocide is generally regarded as the most barbaric. Unlike war, where the attack is general and the object is often the control of a geographical or political region, genocide attacks an individual's identity, and its object is control or complete elimination of a group of people Mc Morran (2003: 3). Genocide is not a by-product of the quest for wealth or the quest for power. It is instead a manifestation of the same more basic ontological root that gives rise to the quest for wealth and the quest for power, the quest to be recognized by a divine pure self-consciousness. Genocide is a religious act of sacrificing the other and a willingness to sacrifice the self in the quest for purity Adelman (2003).

To conclude this line of argument with Adelman's view on the subject is deliberate to bring to the fore an aspect of the root cause of genocide besides political reasons. That is the religious and sometimes ethnic aspects and undertones of genocide and dissonance. One thing that is a common knowledge about religion and ethnicity as aspects of the human stimuli is that they are more emotional, and therefore less reasonable. They are serious precursors of genocide and dissonance. This is why it is always difficult for perpetrators of genocide justify their involvement after the act has been committed. Hence, as long as Africans continue to be passionate about them, incidences of genocide and dissonance will continue to be rife in the continent.

2.3 Dissonance

Dissonance basically means disagreement or lack of harmony between people. It is the tension that results from the combination of two dissenting components. In other words, dissonance is the opposite of agreement or accord which is the culmination of complementary factors. It manifest as inconsistencies in people's ideologies or beliefs. It is the fulcrum of most conflicts that often degenerate into wars and genocide. According to Aneto (2010) in Asemah (2011:199) "dissonance is an uncomfortable feeling in an individual who receives two contradictory or opposite cognitions and idea at the same time". When an individual has cognitions that are not in agreement, a state of dissonance or tension is created. To reduce the dissonance, the individual either rejects the conflicting thoughts or rationalizes it and absorbs it into his or her attitude (p 200). In their efforts to avoid feelings of dissonance, people will avoid hearing views that oppose their own, change their beliefs or match their actions and seek reassurance after making a difficult decision. When people receive new information or experiences, they categorize the information based on their pre-existing attitude, thoughts and beliefs. If the new experience does not match with their already formed assumptions, then, dissonance is bound to occur.

Dissonance as a term has manifested and been used in different fields- in music, as discordant tunes, in psychology as cognitive dissonance and in literature as poetic dissonance. However, for this study, it is employed to mean lack of agreement or misunderstanding between individuals or groups. It is used to encapsulate other variations of genocide, like war, riots, revolution, insurgency, et cetera in which lives are lost but are not necessarily genocidal in intent. Other words associated with dissonance include, but not limited to discord, disharmony, infighting, strife, warfare, disunion, disparity, discrepancy, disagreement, and tension.

2.4 African films

Films are works of art created by specific people, which reflect the people's cultures, and in turn, influences them. "Film is considered to be an important art form, a source of popular entertainment and a powerful method for educating - or indoctrinating – citizens Ogunleye (2014:1)". "Film both reflects and shapes the world it presents Russell (1998:1)" "If postcolonial Africa must continue to deal with the effects of its colonial past, African film bears a dual burden Russell (p 20)". For Jonathan Haynes (2010), 'it is time to roll out the full disciplinary apparatus of film studies and apply it to video films Imruh Bakari (2018:1)'. 'The cinema of sub-Saharan Africa began to emerge in the early 1960s, at the height of the process of decolonization David Murphy (2000:1)'. Like other forms of creative works by Africans, filmmaking represents a kind of communication and practice that is not just creative and cultural, but also scholarly and political. "It is a way of defining, describing and interpreting African experiences with those forces that have shaped our past and continues to influence our today that will determine the future Mbye Cham (2005)". African film is a creation of the African narrative and experiences, and has direct deportment and relevance to the challenges that face African peoples and milieu. According to David Murphy (p 13), "for some Western critics, the emergence of African cinema was the source of a grave disappointment". These critics did not know exactly what this cinema should be like, but they knew they wanted it to be completely at variance with everything that had come before:

"As the critic Serge Daney has claimed, a certain type of Western critic had been vaguely expecting African cinema to be a non-intellectual, all-singing, all dancing extravaganza (Daney 1979)". This is further validated by David Murphy (2003) when he said that: "In the colonial period, filmic images of Africa efficiently served to buttress the Western vision of the 'dark continent,' seeing Africa as a primitive and wild continent, existing outside of history" (p 1). Meanwhile, as product of the imagination, filmmaking constitutes a particular mode of intellectual and political practice.

Hence, in looking at it, and the other artistic expressions, in general, one is considering a particular insight into the thoughts, philosophies, and acting of individuals, as well as collective realities, experiences, challenges and desires over time. "African thinking and acting on their individual and collective realities, experiences, challenges and desires are diverse and complex, and cinema provides one

of the most productive sites for experiencing, understanding and appreciating such diversity and complexity Mbye Cham (2002: 3)”.

However, the ambiguity associated with the nomenclature, African film is as complex as the continent itself. African has about fifty two countries, with their different peculiarities in culture, experience and influence which necessarily find expression in their films and totally shape the attitude of filmmaking in each of these countries. However, the rise of the African film industry is traceable to the late nineteen fifties to mid and late nineteen sixties when Africa began to untie itself of various styles and shapes of colonial tapestry (Experience Africa p 2). Before then, the films that existed were mainly propagandist and racial.

Meanwhile, some African countries like South Africa, that have shown strength of character in film making did not fall within the bracket of African countries that got independence in the early nineteen nineties as they have to battle with apartheid policy until 1991. This is not to suggest that before the independence of the various African countries there have not been film productions in Africa. The colonial administrations were producing films to champion colonial causes which were mainly aimed at deepening their fangs into the veins of their colonies by showing how mighty, strong and invincible they are, and or to project one selfish imperial agenda or another using Africa as background. That is why Olivier Barlet (2006) said that:

As dynamism in science and technology permits the rise of different postcolonial cinematic experiences in Africa, the important stake is more than ever to support these forms to permit emancipation, so as to grow and to define the outlines of a new critical art. The ruptures at work during the 2000s mark a turning point for film works still tempted by the essentialist concepts of nationalism or cultural Pan-Africanism that followed independence. Before the current tyranny of pragmatism, this reconfiguration opens the path to the essential resolution of doubt and hope (p 6).

In this understanding, as new technologies emerge that should be appropriated by Africans to communicate or market their culture or relate the peculiar African narrative to the entire world, it still narrows to the traditional western versus African cultural conflict. “African film industry did not reflect an accurate portrayal of the cultures it was intending to represent, instead, it was inundated by stereotypes and Africa was utilized merely as an “exotic” background for Western cinema”. Experience Africa (2015). This position is further accentuated by Ekwuazi (1991) when he opined that:

A random sampling of cinema houses in Ghana, Burkina Faso (Martin, 1982:29) and Nigeria (Balogun, 1987:106) makes the disquieting

revelation that the distribution/exhibition circuit in Africa exists primarily to service foreign films: notably American and Indian films (p 4).

However, in the view of *Experience Africa*, African experiences started being represented in films “beginning with the former French colonies, whose local filmmakers received technical and financial support from the French Ministry of Cooperation”. Led by personalities like François Mitterand, efforts to encourage the incorporation of African film making as a part of the cultural, political and economic advancement of the continent were further strengthened in the 1980s. It is experiential that wide majority of films made before the independence of most African countries were explicitly racist. As a consequence, many African filmmakers who gained prominence at the post-independence, such as Ousmane Sembene and Oumarou Ganda, used the art of filmmaking as a political mechanism to restore their image which had been wrongly portrayed by Westerners. Consequently, African cinema came to robustly characterize social and political themes and the neocolonial condition. Nonetheless, *Experience Africa*, 2015 categorized in summary filmic experience in a few African countries as follows:

South Africa reputed itself as the economic and technological “super-power” of Africa in the final years of the 1990s (which marked the end of Apartheid rule), when it surmounted prior constraints forced on international access and production. Also, the first African film to win an Academy Award for Foreign Language Film was *Tsotsi* (2006), a South-African production (p5).

According to it, another African nation that is boasting of a rapidly growing international cinematic industry is Nigeria. “Nollywood’s development is recording the production of over 1000 films per year, albeit low-budgeted productions”. This is authenticated in the fact that the average cost of a Nollywood film is in the range of twenty five thousand dollars (\$25.000) and seventy thousand dollars (\$70.000), whereas the average cost of a Hollywood movie is about two hundred and fifty thousand dollars(\$250.00) (p5). Generally, Nollywood films are produced with the people of the country as target audience rather than the international audience. This flourishing industry holds much promise for the African film industry which is witnessing attempts to achieve greater independence from Western financial support. The Nigerian film industry is without doubt expanding its economy by generating jobs in a country that depends mainly on oil and agriculture. The Nigerian film industry is known to be the most popular on the African continent. The estimated annual revenue of Nollywood is 590 million dollars (*Experience Africa*, pg 5). This, however, may not

represent current economic reality about Nollywood. There must have been a marked shift as a result of the popularity of smart phone and its attendant services to former Nollywood audiences.

The Egyptian film industry is part of the Arabic-speaking film industry, and is annually animated by the Cairo International Film Festival. Since 1896, more than 4000 films have been produced in Egypt, which accounts for about 75 per cent of the global Arab film production. Egypt prides itself as one of the biggest film producers of the Middle East. Burkinafaso has a very important role to play in the development of African film especially as it has to do the post-colonial West African cinematic experience, beginning with the creation of the film festival - FESPACO in 1969 (Experience Africa, p 7). .

Many Burkinafaso filmmakers -Burkinabe as it is called, have won laurels and are international recognized. Currently, several private cine-industries are thriving with number rising par day. At the moment, Kenya's, film industry is still at its teething stage, and instead of feature films, the filmmakers channel their strength and resources to producing documentaries which focus mainly on the poor living condition of the people. Nonetheless, Kenyan film industry does not have the economic prowess to produce large scale films and pay professional actors. As it is, however, stringent measures are being put in place by Kenyan government to enable the Kenyan cinema to become an established and affluent industry, with the creation of the Kenyan Film Commission in 2006 (under the Ministry of Information and Communication), whose goal it is to raise global awareness about its emergent industry with the aspiration to attract potential investors. In addition, in Nairobi now there is the Hot Sun Foundation, an organization that is saddled with responsibility of talent hunt among the rural populace with the aim of training and making them professionals. The globally popular film *Out of Africa* (1985), showing Kenya's colonial past, exhibits the vast potential of the Kenyan film industry. In addition, the movie *Nairobi Half Life* (2012) was chosen for the Best Foreign Language cinema award.

During the colonial period, Algerian films were mainly used as propagandas machinery for the French government. However, European control of the means of cinematic production ended in the wake of the Algerian war, as most Algerian citizens from the National Liberation Army (NLA) procured basic filmmaking equipment which they used in creating four short programs. Today, some of the major themes of the Algerian film industry circle around decolonisation, the Algerian war, the challenges of urbanization among the youth.

In Morocco, film is considered of one viable economic hubs of the country, as many foreign movies are shot in the stunning landscapes of the country, such as in the Ouarzazate sites. Moreover, the country has many festivals and events which have helped their movie industry to thrive. In 1944, the Moroccan Cinematographic Center (CCM), the nation's film regulatory organization, was established. Studios were also opened in Rabat. In 2001, the first International Film Festival of Marrakech (FIFM) was held in Marrakech. In Somalia, the initial forms of public film exhibition in the country were Italian film-documentaries with themes revolving around Morocco's colonial experience. The first few Somali films and cinematic festivals emerged in the early 1960s, just after their independence. After the creation of their film regulatory body, the Somali Film Agency (SFA) regulatory body in 1975, the home video has expanded rapidly. In the 1990s and 2000s, a new brand of movies that are more entertainment in orientation appeared. Called Somaliwood, this amateur, youth-based cinematic movement has given a lot of vent to the Somali film industry and has contributed to innovative storylines, marketing styles and production techniques.

As it is most African countries are working hard to establish their own film industry albeit at their own strategies and pace. The above discussion is an attempted narrative at unveiling the various stringent efforts being put in place by different African countries to develop varied filmic experience across the continent, telling the African story. Experience Africa, from where this information emanates concludes that the African film industry recognizes the imperativeness of developing its own way of making films, sustain its local content, and encourage investment in cinematic cultures via film festivals. Even though the African cinema industry at present does not attract the same levels of fame associated with the well-developed European and American industries, it has demonstrated marked growth and development in the 21st century. A long term investment in the Africa cine-industry will certainly help African countries in their pursuit for the universal goal of sustainable development.

As early as 1895 when cinema was discovered in France, it came to Africa, where its growth was shaped by European colonialism and the postcolonial after effects. Till independence, film in Africa were funded, directed and distributed by Europeans and Americans. It was only after independence in the 1960s that an independent, home-grown film industry was able to expand. During the colonial era Africans were portrayed by Western filmmakers as unusual and untamed and there was a complete lack of interest in native African way of life. Nonetheless, France's goal of

assimilating colonial subjects in its colonies into French culture provided aspiring African film directors with opportunities to become involved in film production.

After independence these film directors began to lead African filmmaking projects. In the list of these legendary African filmmakers is, Ousmane Sembene of Senegal. Born in 1923, he is seen as the father of African cinema and his 1963 'Borom Sarret' is considered as the foremost African film. Other famous directors include Djibril Diop Mambety, also from Senegal, Youssef Chanine from Egypt, Med Hondo from Mauritania, Idrissa Ouedraogo and Gaston Kabore from Burkina Faso and Souleymane Cisse from Mali. As at 1973, African films were already well-known at the Cannes Film Festival. Even though Burkina Faso is reckoned as a poor country comparatively, it has remained the undisputed centre of African film. The films were largely concerned with the themes of culture and national identity, with the directors focusing on cultural legacies of the African peoples through films. It is equally their desire to use these films to develop African nations. Cinema production also thrived in Algeria and Tunisia, just as the Egyptian film industry has remained one of the oldest in the continent. In the 1980s however, these film industries became all the time more dominated by films made for general audiences.

Among the former British colonies, only Nigeria has built a sizable film industry, thanks largely to the efforts of director Ola Balogun who adapted Yoruba plays for cinema and who, between 1972 and 1982, produced nearly a film every year. Today, video films are the main art form in Nigeria. The South African film industry was moribund for a long time within the world of African cinema because it was dominated by white filmmakers who frequently used film to reinforce racial divisions. The first black director was Gibson Kente, who released an anti-apartheid film in 1976. At the moment, Nollywood has taken the lead in terms of number of films released every year and is placed second in global film production ranking (this information is adapted from Experience Africa 2015). However, apart from Rajah Frank, one among many who in 2012 produced feature films on killings in Africa, no attempt has been made by African producers to document the various killings, genocides and other forms of crises in Africa in cinema.

2.5 Empirical review of genocide and dissonance

Between 1755 and 1758, more than forty eight thousand to six hundred thousand Zungharians were killed in Siberia. Between 1817 and 1867, about four hundred thousand to one million, five hundred thousand people of Circassia were

killed in Russia. Between 1915 and 1918, about two hundred and seventy five thousand, seven hundred and fifty Assyrians were killed in Anatolia. Between 1975 and 1979, one million to three million Cambodians lost their lives to the incidence of genocide. Between 1915 and 1918, more than seven hundred and fifty thousand to nine hundred thousand Greeks died in Anatolia. 1945 and 1950, witnessed the expulsion of the Sudeten Germans and more than three million Germans were killed in the process. 1941 to 1945 saw to the massacring of about two hundred and seventy thousand to six hundred and fifty five thousand humans in Croatia. 1962 and 1966 saw to the killing of between hundred thousand and two hundred thousand Mayan people in Guatemala. Between 1943 and 1944, sixty thousand to two hundred thousand Ukrainians were killed in Poland. Between fifty thousand and two hundred thousand persons were killed in Al-Anfal campaign in Iraq. 1972 witnessed the massacre of about fifty to one hundred Hutus in Burundi. The Nanking massacre took place between 1937 and 1938 and saw to the death of forty to three hundred thousand Nankings in Japan. In Bangladesh, former Eastern Pakistan, between two hundred and seven thousand and three million lives were massacred in 1971. Thirteen thousand, one hundred and sixty to seventy thousand Kurds died in Dersim massacre in Turkey between 1937 and 1938. The Srebrenica massacre saw to the death of eight thousand to eight thousand five hundred Bosnians in 1995. In 1910, more than one million, five hundred thousand Armenians were killed by the Turks.

In Africa, according to the statistics released by the Genocide Watch in a surveillance carried out between 1945 and 2008, more than two million Nuer and Dinka Christians lost their lives in Sudan between 1956 to 2003. From 2003 till the present day, more than four hundred and fifty persons have died and more than two million, five hundred thousand displaced in Darfur, South Sudan. Between 1945 and 1997, about four million people have died in Democratic Republic of Congo. 1988 and 2000 saw to the death of about one hundred thousand Somalis and Isaaq clan in Somalia. From 1952 till 2007, more than four thousand, one hundred people have been killed in Kenya. Between 1945 and 2001 about one million people were killed in Ethiopia. Between 1965 and 2005, about eleven thousand people were killed in Chad. Between 1965 and 1994, five hundred to sixty thousand people were killed in Uganda. Between 2000 and 2007, more than eleven thousand people were killed in Cote d'Ivoire. More than ten thousand Eritreans lost their lives between 1960 and 2007. Between 1959 and 2006, more than six hundred Tutsis and Hutus lost their lives in Burundi. From 1975 to

2001 about fifty thousand people were killed in Equatorial Guinea. 1967 to 1970 saw to the death of more than one million Igbos in Nigeria. Between 1954 and 1963, one hundred and sixty thousand people were massacred in Algeria. In Sierra Leone, from 1991 to 2003, more than one hundred thousand people have been killed. Between 1994 and 1995, more than one million and ten thousand people have been killed in Rwanda. 1959 to 2000 saw to the death of more than six thousand people in Congo Brazzaville. 1963 and 2003 has seen to the death of more than nine hundred thousand in Angola.

Four hundred to six hundred and twenty thousand were massacred in Liberia between 1987 and 2003. About twenty five to thirty thousand lives were lost in the Libyan civil war in 2011. Scores of thousands were killed in Senegal, Guinea Bissau, Mali and Morocco between 1960 and 1963. In Mozambique, one million people were killed between 1975 and 1994. 1947 to 1948 saw to the death of about fifty thousand nationalists in Madagascar and between 1987 and 1996, more than one thousand Zulus and Xhosas lost their lives in South Africa. (This data was downloaded from the website of Genocide Prevention Advisory Network in November, 2014). From these periods till now, every now and then, scores of lives are continuously lost around the world and across Africa in particular. Purportedly, there have been so much concerted efforts by national and international agencies to bring permanent solution to genocide. Meanwhile, if there is an element of truth about the imperialist population control on Africa, supporting acts of genocide and dissonance on Africans would be a noble idea since it connotes using Africans to kill Africans. One wonders less why the incidences of genocide in Rwanda, Darfur, Biafra and others were allowed to take place even when the world has all it takes to prevent or mitigate them.

2.6 Between war and genocide

In his theory of genocide, *Destroy Them to Save Us*, Scott Straus (2012) provides appropriate description of the main causes of genocide and mass violence through sets of pertinent interrogations. Among other questions, he sought to know why some circumstances that are potentially genocidal result in genocide whereas others fail to be. And why mass murder and not another outcome is the tactical or strategic choice of politicians and lastly, how genocide is related to other forms of political violence. The answer to these questions is found around war and ideology. In Straus' view, these two notional archetypes are attuned, rather than being different, and each one provides hypothetical idea of the different aspects of genocide. This means that whereas there is a tenuous relationship between war and genocide, they are not the

same. “War is not only warfare. It’s also a cultural entity, and its practice is not linked to any single type of political organization or society. It is the universal phenomenon whose form and scope is defined by the society that wages it John Keegan (2003)” in Lawrence Kelly (2005).

According to Clauzewitz (2005: no pag), “war is the collision of two living forces, and total nonresistance would be no war at all. This seems to present war as having ideology which aims at protecting some rights and privileges of the citizens; or a struggle to maintain certain legitimate order; and contradicts genocide which is mostly fostered by one emotive or sentimental ideology or the other. The principal observed discovery that necessitates this tactical view is that genocide and other forms of mass murder usually happen during armed conflict. Indeed, the relationship between war and genocide is perhaps the toughest observed discovery in majority of modern literature. Genocide usually happens during times of war or in reaction to the danger of violent conflict. The majority cases of mass murder or genocide, such as, the Armenian genocide, the Herero genocide, the Rwanda genocide, the Holocaust, etcetera, all happened during war times Straus (2012:2).

That said, there are few agreements on the underlying mechanism connecting war with genocide. Martin Shaw (2003:3) contends that “genocide is a form of war and that the rationale of genocide is intimately connected with the idea of war”. He further argues that “in war, unarmed groups are likely to be treated as enemies. In slight contrast, Manus Midlarsky (2005:13) opines that “wartime loss, in particular region promotes genocide”. He presents Valentino Shaw as placing genocide hypothetically as a feedback to threat. War produces unsafe state situations and susceptibility. He maintains that loss in war triggers unbalanced reactions to what he calls “imprudent realpolitik”, in which unarmed mass population are seen and treated as threatening enemies”. On his part, Melson (1992:5) argues that “in war, states link enemies of the revolution to external wartime enemies thereby increasing the risk that the domestic enemies will be marked for elimination. In parallel, Straus (2007:2) “discovers war to be the fulcrum of genocide. He argues that war gives credence the use of aggression against perceived enemies. It also creates room for doubt and anxiety, by so doing, arming hardliners over moderates and also engendering the application of violence. Usually, it is led by specialists in violence (soldiers, paramilitaries, and militias) to penetrate the domestic political domain”. This is typical of the Rwandan genocide. He further articulates three theoretical clusters which causally connect war with genocide. The first is that war generates threat and anxiety, which in turn increases the possibility

that aggression will be used counter force to the threat. That is the fulcrum of the tactical stands that majority of authors share. Again, war enhances the possibility that conceived rivals will be classified as enemies which are marked for destruction during wars. This according to him means that war modifies the classification of enemies, and alters the range of strategies used against rivals; in particular, escalating the likelihood that bloodshed and annihilation are the alternative. Third, war prompts the use of forceful strategies which promotes lethal aggression against conceived enemies.

The fact is that whereas there could be some characteristic resemblance between war and genocide, as the two have variously been interchangeably used; they are certainly not the same. The difference however lies in ideology. This makes Straus' (2012) opinion instructive:

In civil war, the main aim is to surmount, weaken, or negotiate with enemies as well as to be in charge of territory; force or brutality is applied to achieve these goals. In these instances, the critical notion of dialogue is usually group agreement, surrender, or negotiation but there is choice of sharing region. The judgment of genocide is different. In genocide, compromise, control, susceptibility, and submission are out of place. The perpetuating group pursues annihilation of the other as the best available plan of action (p 554).

Ideology on the other hand is the propelling force behind every single individual murdered in any case of genocide. It begins with the conception of certain separatists' notion about "us" and "them". The thought of ethnic purity, regarding the other as inferior and one's ethnic group as superior, the other not just inferior but sub-human that can be wasted without regrets Straus (2012). According to Eric Weiz (2003), "leaders commit genocide because they are impassioned with the vision of utopia". They harness the state to implement their future; and they imagine a future where only their breed, ethnic group, nationality or race will live. He saw ideology as a binding agent that connects security fears, to identity, the quests for cleansing that involves annihilating others to save their own community.

Kiernan, in his historical survey agrees with Weiz (2003) when he diagnosed ideology as a key ingredient of genocide and contends that idealized notions detached from the truth are regular with genocides across times. He admits four specific ideological fascination and preoccupations that animate genocidal violence as racism, territorial expansionism, agrarianism or "cults of cultivation," and desire to restore purity and order based on perceived antiquity. Kiernan's position here is justifiable because every genocide across the world so far follow one or more of his theoretical patterns.

2.7 Causes of genocide and dissonance

According to Gregory Stanton (2003:2), genocide has persisted for just two reasons: First, because the world has not developed the international institutions needed to predict and prevent genocide; and second, world's leaders do not have the political will to stop genocide. In a paper he presented to the Yale Program on Genocide Studies in 1998, Stanton suggested that the persistence of genocide stems from identity politics. According to him, "it seems that because all people grow up and live in particular cultures, speaking particular languages, they identify some people as "us" and others as "them." However, at its fundamental first stage the genocidal process does not necessarily lead to its perpetuation. It has to go a little further to consider "our group" as human, and the "de-humanizing" of others. There is also the creation of cultural boundaries that shut out other groups.

This is the frontier where commonality ends and hatred starts. As noted earlier, genocide has persisted as a result of multivariate reasons among which is lack of political will on the part of those saddled with the responsibility of ending it. Culprits under this view are powerful states, such as the United States and the ineffective but always symbolically important bodies such as the United Nations. Quite often, one hears the variant of this that the failure to stop genocide is due to a lack of "leadership." Others argue that the failure is due to the lack of an international criminal court, which could punish genocidaires and thus prevent future occurrences. Yet, others like Thomas Cushman (2003) argue that "genocide cannot be prohibited until universal inequalities and biases are eliminated and democratic processes and redistributive programs are generalised around the globe". Cushman further observed that there is the possibility that those entrusted with the responsibility of preventing genocide could actually be the brains behind the insistence and intractability of genocide:

In all of these instances, there is generally no acknowledgment of the option that genocide might be inseparably linked with, and even aided and enabled by the very modern organizations and practices which people imagine to be the tools which will help prevent genocide (p 535).

As unfortunate as this may sound, it is one bitter truth the world has to accept; except the so called 'preventionism' is mere lips service, to score some academic or journalistic points or for the sake of international politics. For instance, in the case of Rwanda, all the necessary indicators of a blood bath and the attendant information were rife and timely released, yet there was nothing done to stop the death of up to one

million innocent world citizens (Samantha Power 2014(Director of Human Rights Initiative). According to the report:

United States also refused to condemn the crimes or impose economic punishment; and... refrained from authorizing the deployment of a multinational U.N. force, and also quarreled over who would foot the bill for American transport vehicles (P 4).

Authenticating Power's position on Rwanda, Stanton (2003) says "there was plenty of early warning". The UNAMIR commander, General Roméo Dallaire learnt of the plans for the genocide three months before it began, had conclusive evidence of massive shipments of half a million machetes to arm the killers, and knew of the training camps for the Interahamwe (Local Rwanda's militia) genocidaires . Yet when he cabled the U.N. Department of Peacekeeping Operations requesting authorization to confiscate the machete caches, Kofi Annan's (The then UN Secretary General) deputy, Iqbal Riza refused, claiming it exceeded UNAMIR's mandate. Then when the genocide actually began in April, 1994 General Dallaire desperately asked for a Chapter Seven mandate and reinforcements to protect the thousands of Tutsis who had taken refuge in churches and stadiums. And again, led by the U.S., the Security Council instead voted to pull out all 2500 UNAMIR troupes.

The passivity of the world powers and of course United Nations in responding to stop acts of violence, especially when it has to do with the black nations is petrifying as much as it is annoying. One begins to wonder what their interest might really be. Because most of these infractions could have been controlled with little efforts on their part but are allowed degenerate into full war, paving the way for genocide and other war atrocities. There are however speculations that some of these mass murders are tacitly sponsored and monitored by Europe and America as a way of keeping the surging Africa's population to check.

Another possible cause of genocide according to Cushman (2003:3) is Modern Democratic Practice and Sovereignty. This can manifest in form in which the possibility of genocide is there for everyone to see, yet those who should stop it from happening hide under the pretense of respect for state sovereignty and allow it take place. Much of the deal of prevention discourse in genocide studies rallies faith in the United Nations as the key mechanism in mitigating genocide. Cushman regrets that the United Nations as an organization which is, characteristically, a manifestation of the enlightenment idea of continuous peace, has since its inauguration not lived up to its bidding. This problem is aggravated only because states are made to retain their sovereign status even in the reality of their tendency to commit genocide.

As much as there has been a movement against the right of sovereigns to do as they please within their own territories, the present world system is still characterized by several independent sovereign states which have the power to more or less do as they please within their own territories”. Therefore, when Russia destroyed Chechnya, which by all means was a genocidal act, they could not be checked by any outside force because Russia enjoys sovereign status. When China in like manner destroyed Tibet, which surely was an act of cultural genocide, no one countered them since China enjoys the privilege of sovereignty. Hence, genocide prevention is restricted by the enduring reality of state sovereignty and the invasive influence of realpolitik in the modern world-system.

In a paper entitled: *Why Do People Commit Genocide and What Can We Do To Stop It*- Gregory Stanton (2012:7-9) outlined seven causes of genocide. According to him, the most predictive is whether a country is engaged in an ongoing civil or international war. War and genocide are not mutually exclusive. Most genocide occurs during wars. The second most predictive factor is if a country ever experienced genocide in the past that was not punished. Such impunity leads to three times the likelihood of genocide in the future. The third factor is whether the country is governed by ethnically exclusive elite. Does one ethnic group exclude others from full citizenship in the country? The fourth factor is whether the ruling class has an exclusionary ideology, such as Nazism or Communism or Islamic fundamentalism, in which only a small elite have the right to rule. The fifth factor is whether the regime is autocratic. The more autocratic, the more likely it is to commit genocide. Totalitarian regimes are the most likely to commit genocide. Sixth is closure to relations with the outside world. Hermit kingdoms like North Korea, China under Mao, or Cambodia under Pol Pot are much more likely to murder their own citizens. The seventh factor is massive violations of human rights such as widespread torture, extrajudicial killings, and arbitrary arrests and imprisonment. He concludes that since we know and can identify these factors, movements against genocide must work against war and for the punishment of perpetrators. “We should press for broadly-based democratic governments and oppose racial or class superiority culture. We should favour free trade and free speech and oppose violations of fundamental human rights by any regime strongly.

As interesting and invaluable as Stanton’s advice may sound, he seems to be glossing over one fundamental precursor of genocide, and that is what the “powers-that-be” would wish to benefit from the destruction of the perceived problematic

people. The so called super powers that would benefit economically, or politically from the mass murder, would tacitly work, sometimes to the point of blackmailing the state to engage in ethnic cleansing. This is part of why genocide has refused to be prevented over the years. In the case of Biafra or Rwanda for instance, the United State of America refused to intervene but rather took bystander department until millions of lives were lost. For whatever political or economic reason that may have informed that position, what is at stake here is a bloodbath whose casualties are mainly people, who are neither involved in the politics of the states nor if given choice would vote for a single shot to be released in their territory, the bone of contention notwithstanding.

According to the discovery made by Hollie Brehm (2012:11), those who perpetrate genocide are not psychologically deranged. In psychological studies, the most abiding discovery is that people who perpetuate genocide are not “sick.” This conclusion is drawn after several experiments, such as Stanley Milgram’s well-known studies of obedience, in which Milgram sought whether “psychologically average” people would shock others at lethal levels. Genocide scholars have extended these findings to argue that the actions of most people who commit genocide are contingent to social coercion and influence. The perpetrators are psychologically normal. In her study of the trial of Adolf Eichmann, the man responsible for the deportation of Jews during the Holocaust, political theorist Hannah Arendt (2003) noted that Eichmann was very normal. In the same manner, some other social scientists have profiled people who participated in genocide and noted that, in terms of age, occupation, and even family life, they seemed “average.” However, the empirical exercise by a pundit group of political sociologists, Christopher Uggen, Jean-Damascène Gasanabo and Hollie Brehm, using Rwanda as a case study shows that the perpetrators were overwhelmingly men, and while they were generally older than people who commit other crimes (like homicide), their ages follow an age-crime curve like that of many other crimes. She concludes that the individual determinants of crime also matter in the case of genocide even when they are necessarily influenced by the society. This can be assumed to be psychological or individual factor.

Hollie Brehm (2012:3) disagrees with the news media when they say that genocides take place as result of tribal warfare and ethnic conflict. More diverse societies are more likely to experience genocide because diversity breeds conflict. That is the conclusion of scholars who looked closely at the make-up of societies that experience genocide. However, according to her, the diversity of societies is not actually the issue but how that distinctiveness is applied in the structures of that society

matters. For example, Barbara Harff (2003:5), a political scientist, shows that societies in which the ethnicity of rulers is a point of argument are prone to experience genocide. That explains why, in Rwanda, the Hutus led the government in the years before the genocide, while Tutsis were sidelined from virtually all positions of power. Not only did this prejudice result in power tussle and civil war, it instilled a deep-seated idea of difference and mistrust within the society. By assumption, the Tutsis are the superior race in terms of intelligence and body build-up (they are slimmer and taller). This is further corroborated by Ryan Ward (2009): class hierarchy was established because the Belgians believed that the Tutsi looked more “white” because they tended to have thinner noses and thus saw them as superior to the “blacker” looking Hutu (P 1).

The reverse however was the case with Biafra. After independence in 1960, the British literally handed the country to the North; an action many speculated was in a conscious bid to still be in charge. But before long, the Igbos started dominating major economic, political, academic spheres and other fields of national concern, to the consternation of other ethnic groups.

... Igbos moved tops in the shortest course of time of all Nigeria’ national groups...they grew in spite of being a minority in the country, occupying the positions of the nation’s elite, affluent upper classes... it was not long before the educational and economic progress of the Igbos led to their becoming major source of administrators, managers technicians and civil servants to the country occupying senior positions out of proportion to their numbers. Particularly with respect to federal public service and the government statutory corporations, this led to the allegation of an Igbo domination of critical services to the segregation of other ethnic nationalities (Anber, in Achebe (P 74-5).

This account is corroborated by Achebe in his book *There Was a Country*. according to it: the Yoruba’s were the first to get in touch with Western influence due largely to their nearness to the shorelines and their devotion to knowledge. They led the entire country in educational accomplishment from the late nineteenth century to the early twentieth century. By the time the Church Mission Society and a number of Roman Catholic Order had traversed the Niger River and came into Igbo land, there had been an explosion in the number of young Igbo students enrolled in schools. According to him, “the increase was so exponential in such a short time that within three short decades the Igbos had closed the gap and quickly moved ahead as the group with the highest literacy rate, the highest standard of living and the greatest proportion of citizens with postsecondary education in Nigeria (P 75-6)”.

He, however, noted that along with these obvious values are several leeching faults that plagued the Igbo nation more than blessed them over the years. In Nigeria today, the Igbo nation does not have business moguls like the Dangotes from the North or the Adenugas from the west. Even in Church ministry, all the mega Churches like The Redeemed Church of God, The Living Faith Church, Kings Assembly and others in the country are owned and administered by the Yorubas, yet the Igbos are reputed as mainly Christians with the least ethnic nationality. Each time, they present a façade of empty superiority to the envy and a constant attack of the other ethnic groups. Achebe said he will be the first to concede that the Igbo as a group have their own imperfections. Their success can and did carry deadly repercussions: The risks of arrogance, pompous pride, and insensitivity, which encourage envy, hatred or, even worse, that can preoccupy the mind with material; success and order it to all forms of crude showiness” (p 75).

As it stands, according to him, the antics in Nigerian situation was simple and unsophisticated: “Get the achievers out and replace them with less qualified individuals from the desired ethnic backgrounds so as to get access to the resources of the state” (p76). He concluded that it was in this toxic environment that many professionals, academics, and professors were frustrated and forced out of office. In Hollie Brehm’s study, when John Hagan and Wenona Rymond-Richmond examined the genocide in Darfur, they revealed that the national-level government performed a terrific role in producing ideas targeted against groups (2005:3) These thoughts influenced socially designed identities, provided expressions that reinforced an “us versus them” theme, dehumanized groups of people, and finally decided the actions of individuals. Because of this and such other reasons, most scholars think that genocides cannot take place without the consent and influence of the state. She affirms that even when a state pretends not to see what is going on, it’s by-standing roles give aura of power to those perpetuating genocide (p5). However, genocides do not tend to occur easily in democratic societies, due in part to government checks and balances and to the freedoms associated with such societies.

Daniel Chirot and Clark McCauley (2003:8) identified four reasons why they think people who commit mass murder do it. The first is what they called ‘convenience’. According to them, convenience results when one group develops sufficient power that it may “make sense” to totally annihilate the other group so as to bring the conflict to an end. For the genocidaires, the costs of a not too soon ending conflict may be finally outweighed by the benefit of genocide. A historical example

demonstrates this point. After the Norman defeated England, William the Conqueror discovered there was one stubborn shire that was particularly troublesome-Yorkshire. As William tried to incorporate Yorkshire's nobility into his rule and but failed with the Yorkshire, he thought that the solution would be to annihilate Yorkshire. Particularly because he thought that such resistance will be pretty expensive and could threaten his regime. This is called state factor.

Groups have long memories. Most times stories are passed down for generations about actual or imagined disgrace and defeats. These group memories may beat the back of genocidal actions, when the injured group wields enough power and fanatic zeal. Another drive for revenge is injured pride. When one group feels that its prestige is at stake, it may carry out mass murder against the other group. The scope of the genocidal actions may go far beyond what would from a utilitarian perception make sense. The attacking group may not really be threatened and they may stand to gain little or nothing from the extreme actions. But, in some circumstances, violence to protect honour may outweigh more sane reasoning.

Germany's vengeful genocide against the Herero people of Southwest Africa (1904-05) is a good example of this type of motivation. This African territory (present day Namibia) was controlled by the Germans, but it was of little use to Germany. In fact, Germany was tinkering with the idea of selling the territory to the British. However, in 1904 the Herero people rebelled and succeeded in defeating a small German military force. Germany's response was fierce and severe. They sent 10,000 troops to crush the rebellion and pushed the Herero people from their homes into the desert with orders from Kaiser Wilhelm II that "within German boundaries, every Herero found, whether armed or unarmed, with or without cattle, will be shot. This is revenge.

A group may think that it is forced into excessive action because of the threat of another group. The threat may only be imagined, but it is nonetheless real in the mind of the perpetrators. They believe that unless the other group is eliminated, then they face annihilation themselves. If the group in authority is secure in its control, there is probably little to fear. However, when changing economic or political situations pressure the group in power, they may feel that the only way to protect themselves is to destroy the competing group. Violence of this sort might lead to "defensive" massacres or expulsions. A more recent example of this motivation is the bloody conflict between the Hutus and Tutsis in Rwanda. This is called simple fear.

Fear of pollution revolves around the notion that the very existence of one group threatens other groups and ideals, whether religious, racial or political. The fear is less that the tainted group will do anything violent than the fear that the “other” will somehow infect the “pure” group. This type of fear is often difficult to understand by outsiders. The most obvious example of this type of fear is probably Hitler’s fear of Jews. As he wrote in *Mein Kampf*, “Blood mixture and the resultant drop in racial level is the sole cause of the dying out of old cultures; for men do not perish as a result of lost wars, but by the loss of that force of resistance which is contained only in pure blood.” The Jews, thought Hitler, could bring down the Aryan race, not through war, but through corrupting Aryan purity. The Jews threatened to make the Aryan race as degenerate as the Jews. Without the same fanatic understanding of race and eugenics, Hitler’s fear of pollution makes little sense. But, as fanciful as his notions may have been, the results were gruesomely real. This is fear of pollution

Racism is that discriminatory attitude or hatred against people who belong to other races. That erroneous belief that people of different races have different qualities and abilities, or that some races are innately superior or inferior to others. For every immediate cause alluded to genocide and dissonance, there is the issue of racism underpinning it. That means that for every incident of genocide, racial discrimination is the cause. Against every history of genocide, from the Holocaust, where more than six million Jews were killed, the popular Armenian genocide, perpetuated by the Turks, to the Biafran genocide, masterminded by the Nigerian government, and Rwandan genocide, where more than one million Tutsis and moderate Hutus were killed in less than three months, the fundamental factor is racial discrimination.

Racism is the factor that makes a group of people believe that their race is the main or only race with superb qualities whereas other races are inferior or subhuman, therefore can be eliminated without having committed any atrocity. The Rwandan genocide for instance is a story of many years of animosity and unchecked violence. When the Germans colonized Rwanda, they apparently favoured the Tutsis in subscription to the Victorian Theory which saw the Hutus as descendants of Ham, Julie Mertus (1999: 2). Now, Ham was the last son of Noah whom his father cursed for mocking him when he was drunk and naked that he would be a servant of servants (Genesis, 9:25). This led to a tendency to favour the Tutsis over the Hutus, a development that continued in a more sophisticated fashion by the Belgians who gained Rwanda (from the League of Nations) after World War 1. Belgian “scientists” apparently engaged in physical studies of the Hutus and Tutsis in order to establish the

physical differences between the two tribes. The results of their studies focused primarily on the size and shape of the two groups' respective noses, and contributed to the conclusion among Belgian colonizers that because the Tutsi nose is narrower and longer, the Tutsis were somehow nobler. The Belgians subscribed to the belief that the Tutsis had an "innate cognitive superiority to the Hutus and other Africans. As a result, the "Belgian officials set aside the best jobs in the administrative system for the Tutsis, while the school system, largely run by the Catholic Church, discriminated against Hutus Mertus (P 4). Recounting the racial foundation laid by the European colonialists who eventually destroyed Rwanda, Alexis Monique (2003) says:

... Europeans got enthralled by the Tutsi whom they considered better than the other groups...this attitude had impact on the natives. It amplified Tutsi cultural ego, and crushed Hutu emotions so that they changed into hostile inferiority complex. These feelings coupled with the political and administration position of colonial authorities favouring one group over the other made a precarious social bomb all through colonial period...(p 5).

She affirms that the Catholic Church became from the beginning a key element in the Belgian administration of Rwanda. The Hutu had to study theology to get educated, even at that, it was difficult for them to get employment befitting their level of education, which made them bitter and annoyed. As a consequence, many Hutu migrated to Uganda in search of livelihood. The Hutu, denied of political power and materially exploited by the white and the Tutsi, were told they were second class. They started hating all Tutsi even those who were as poor as they were. According to her, after the Second World War, things turned awry, the church began to support the Hutus. The polarisation of the Rwandese along racial lines is the bane of development and the root cause of all the violent atrocities in that country. It is equally disappointing the role the church played in breeding the genocide that led to the deaths of several thousands, even members of the church. The same level of devastation of racism over Rwanda was also replicated in both Biafra and Darfur. Meanwhile, there was no apparent role of religion as the determinant factor in Biafra and Darfur.

In fact, majority, if not all citizens of Darfur are Muslims. The people are massacred more because of their difference in race than their religious persuasion. However, most of the conflicts that erupt from time to time in Nigeria toll religious or ethnic lines, mainly because the different ethnic or racial groups have different religious affiliations, divided mainly among Christians and Muslims. It is very unfortunate that most of the hate-speeches that have resulted to mass murders over time are masterminded, propagated and disseminated by groups, pushed by ethnic or

religious reasons. In Nigeria for instance, there is hardly any violent situation that is not associated with one emotive religious or ethnic sentiment or the other. Ordinarily, the Muslims who are mainly resident in the North and interspersed in the West would usually term members of other religious sects, infidels and have purportedly encouraged Muslim faithful to kill infidels as the only means of inheriting varying number of virgins in heaven. The Christians on the other hand see the Muslims as unbelievers and people who are bound to hell fire except they accept Jesus as Lord and Saviour. Even though their religion does not permit engagement in any violent act as to practically kill Muslims, the discrimination in terms of marriage and complete acceptance of the Muslims is very fierce.

In the Rwandan genocide, the church, both the clergy and laity participated in the mass killings. In his article, *Church politics and the genocide in Rwanda*, Timothy Longman (2001) exclaimed that “the number of people killed in the church halls, supported by priest and pastors were more than those killed in other places put together (p 164)”. Furthermore, the Department for International Development (DFID n.d) identified a number of factors responsible for genocide in Africa. They categorized the factors at main or primary, secondary and tertiary levels. The Department for International Development (DFID) is a United Kingdom government department in charge of managing overseas aid. The goal of the department is “to promote sustainable development and eliminate world poverty Hilary Benn (2005)”. The DFID identified certain indices as the reason for genocide in Africa and classified as follows:

The first is inequality between groups. It is perhaps the prime reason behind conflict in Africa. It is inequality between groups – other than individuals – that accentuates the possibility of violent conflict. It exists on three commonly reinforcing levels: economic, social and political. In states such as Liberia, Sierra Leone and Rwanda, political power and its gains were controlled by one group. Lopsided access to power sustains a similar lack of access to ways and means or revenue. Where group inequality occurs there is also disparity in access to education (This is also the case in Burundi). This plays a key role in sustaining inequalities- where a society is divided into two pre-dominant groups, growing inequality between them often results to conflict.

The next is crumbling of state organisations. It has resulted to internal and regional conflicts. Collapse is not usually abrupt, it happens as a result of a long degenerative process that is a feature of predatory government working through compulsion, fraud and individuality politics to procure political power and the control

of resources. With this, the state discovers it is unable to provide essential services or security to its people and loses its authority. The crumbling of infrastructure completes the breakup of the state. The combination of breakdown of institutions and physical infrastructure together with the use of ethnic aggression sets the ground in which violence becomes self-sustaining and factional warfare builds up, as it is in Liberia and Sierra Leone. A group may dominate over time, but this does not necessarily result in resolution of conflict, instead, it leads to the creation of “shell states”- where the leadership wishes to sustain the fiction of statehood. As this takes place, state building will be an intricate task and the process of democratization can easily become a means to strengthen personal rule.

A protracted economic decline has much to do with state collapse and conflict. Economic shock is a more express and viable cause. This can take varied forms ranging from natural disaster to unexpected large shifts in trade terms. For instance, the Ethiopian famine of 1974 was the main factor in the overthrow of Haile Selasse’s government and its attendant violence. Famine can cause mass dislodgment increasing pressure on scarce resources. Other economic shocks have related outcomes. The abrupt shift in the terms of trade in Nigeria in 1992/3 dealt with the county’s income, introduced hyperinflation and led to violence and the overthrow of that government.

A lot of conflicts occur where there is the practice of resolving issues through a violent means. Political violence is established and state mechanisms like the army, the police and the judiciary are used to maintain the process. Other historical processes may provoke violence. History in places such as the DRC, Rwanda and Burundi formed a state pattern based on the artificial creation and abuse of ethnicity to maintain power. A past model of conflict is one of the best predictors of future conflict. Deeply entrenched historical patterns of violence are amongst the most difficult to resolve as they require major societal and political change.

Africa accommodates two types of resource based conflict: wars of resource scarcity and wars of abundance. The most common conflicts of scarcity relate to the control of grazing and water rights for nomadic people. Countries, whose economies are dependent on natural resources such as oil and minerals, face a very high risk of conflict. In these wars of abundance, groups compete for control of these resources, which become the “prize” for controlling the state and can lead to coups, as in Sierra Leone and the DRC. Unfair exploitation of resource rich regions can lead to secession. Abundant resources can also attract external intervention. The role of the private sector is critical in wars of abundance, as belligerents rely on its capacity to exploit and

commercialize the resources. Frequently, the military have become involved in developing their own commercial companies. Such wars become self-financing, self-sustaining, and therefore less open to mediation.

Countries with soaring levels of joblessness among young men and where male educational levels are low face a far higher menace of conflict. All over Africa, factional conflict has drawn on a pool of marginalized or socially excluded young men. Increasing insecurity of land tenure in Rwanda and the high levels of rural unemployment provided a prepared group of participants in the genocide, in the same way, the conflict in Liberia was fought by socially marginalized young men there.

Malevolent political leaders and belligerents in Africa have made increasing use of ethnic hatred. Such abuse promotes conflict; generates protracted division that reduces the effectiveness of peace building attempts. The war in the DRC provides a ready example of the abuse of ethnicity. Elements of the DRC government have openly provoked ethnic tensions in the country with the intention of destabilizing areas under Rwandan influence. By the same token, some of the Ugandan armed forces have entrenched ethnic differences in order to benefit commercially from the conflict. In both instances community divisions have been deepened and there have been a greater number of deaths and injuries than are witnessed in ordinary fighting.

The ready accessibility of small arms in Africa is a main issue in sustaining and promoting conflict. Significant supplies of small arms are exchanging hands from previous wars. For example, between 1972 and 1990, Ethiopia and Somalia imported \$8 billion worth of small arms and light weapons. In 1992, the Angolan government distributed an estimated 700,000 rifles to the population for their defense against UNITA (National Union for the Total Independence of Angola). There exists large caches of arms in the continent and Africa has functional trading networks that move arms among countries. However import of arms, primarily from former Soviet Bloc countries, continue to grow and to sustain conflict. The ready availability and relatively low cost of small arms has been coupled with the emergence of a network of both local and international dealers who trade arms for minerals or other resources. This has been a major factor in prolonging African conflicts, which have become self-sustaining conflicts and consequently less open to external intervention or interference.

Many African countries across Sudan to Angola, and across the banks of the Great Lakes through Democratic Republic of Congo are enmeshed in a series of multiple and interlocking interference, and the kinship of one conflict and another. Again, most parts of Africa have moved into a conflict cycle in which states or factions

go from low-level crisis or open war into long-term and lingering conflict and then back to low level crisis. Sometimes, the greatest risks occur when a delicate peace accord is not properly consolidated. This was demonstrated in Sierra Leone recently. In some cases, states or factions have entered into a structure that provides for “consensual” conflict, where warmongers have more to gain from sustaining low-level conflict than from its resolution.

Internal conflicts are easily resolved when the warring parties feel they have come to their wits end. When on the contrary, either of the party to a conflict feels that it has a comparative advantage or disadvantage, it continues to fight, egged on by the hope of victory or the aspiration to bargain from a more gainful position. An utter deadlock” where all parties have lost, provides opportunity for resolution of conflict. In many cases, the opportunities for resolution are lost because of the lack of trustworthy external guarantors to the process of peace. This is usually necessary when dealing with demobilization and disarmament, where the stakes are high for the aggressive groups in terms of the potential loss of power and personal security.

External intervention is frequently presented in times of conflict, yet the recent decade has seen few palpable accomplishments in this regard. In as much as the option for peaceful resolution of conflict is usually available, poor conciliation processes can make the matters worse and elongate conflict by giving warring parties time to rearm and reorganize as exemplified in the DRC and Angola. Intervention procedures that rely on inadequate study and rushed timescales can push the war factions into unsustainable positions and pressure their power base or chances of survival. Emphasis should be laid on obtaining and sustaining a cessation of hostilities as the first priority is critical. A peace process that would initiate discussion on the way to address the cause of conflict needs to be encouraged even to the point of raising a transitional or interim government that will fast-track the entire arrangement.

The much needed charitable assistance can cause wars to escalate or prolong. Where wars are fought via factional or proxy forces there is little recognition or regard for international humanitarian conditions. Such forces seek to control humanitarian assistance as a means of awarding greater political legality on them and control over the population. Relief supplies may also provide the focus for increasing tension and fighting amongst groups that receive supplies and their neighbours, as was the case in South Sudan, Somalia in 1995 and DR Congo in 1996. Humanitarian agencies finally recognise that they face the main tight spot of meeting the needs of victims without providing them the means to continue fighting. However, in acknowledgement of the

potencies and tendencies of all these individual denominators of genocide and dissonance, there is no factor that fuels genocide and dissonance that can be as provocative and immoral as the by-standing position of those who have the imminent ability and capacity to prevent their occurrences or to stop them out rightly before they escalate.

2.8 Impacts of genocide and dissonance

The history of genocide in any country where it occurred cannot be complete without due consideration to the experience of the survivors. In effect, there is no incidence of genocide without an aftermath. In a press release to mark the tenth anniversary of genocide in Rwanda in 2004, UNICEF Executive Director, Carol Bellamy (2004) summarized the effects of the genocide on children in Rwanda. According to him, after ten years, the children of Rwanda are still facing anguish the result of a conflict completely caused by adults. "For the children, the genocide experience is not just a historical incident, but an inexorable element of their daily life. At the end of that genocide in 1994, ninety five thousand children were already orphans:

The children of Rwanda experienced horrifying violence. Tens of thousands lost their mothers and fathers. Thousands were victims of violent cruelty and rape. Many were mandated to commit murder. The impact of the tragedy simply cannot be over stated. "Rwanda is reputed as one of the world's largest percentage of child-headed homes with an estimated 101,000 children living in some 42,000 households (p5).

He affirms that the children are now on their own, either because their parents were killed in the genocide, or died from the Acquired Immune Deficiency Syndrome (AIDS) or are serving crime against humanity sanctions like imprisonment for their involvement in the genocide.

Two thousand women, many of whom were survivors of rape, were tested for HIV during the five years following the 1994 genocide. Of them, 80% were found to be HIV positive. Many were not sexually active before the genocide. By 2001, an estimated two hundred and sixty four thousand children had lost one or both parents to AIDS, representing 43% of all orphans (p 6).

According to him, the above figure was expected to have grown to over three hundred and fifty thousand by 2010. More than four hundred thousand children were out of school (p 6). Within the period under review, Rwanda has one of the world's worst child mortality rates, as 1 out of 5 Rwandan children died before they were five years. Furthermore, geometric report from the Surf Survivors Fund on the impact of

genocide in Rwanda (1994) surmised that “over the course of one hundred days from April 6 to July 16, 1994, more than, eight hundred thousand to one million Tutsis and moderate Hutus were killed, even though a recent report has estimated the number to be close to two million”. It was a period of horrible carnage as more than six men; women and children were massacred every minute (p2). About three hundred thousand to four hundred thousand survived the genocide. About two hundred and fifty to five hundred thousand women were raped. About twenty thousand children were born as a result of rape. More than 67% of women who were raped within the period were infected with HIV/AIDS. Most of the rape cases being a systematic plan of using HIV positive men as a weapon of genocide by the genocidaires. The widows are twice the number of widowers and there were about fifty thousand widows of the genocide. As at June 2013, there were about twenty one thousand and thirty nine (21,039) extremely vulnerable survivors receiving hardship allowance from the FARG (Genocide Survivors Support and Assistance Fund). Over half of the children that survived the carnage stopped schooling because of poverty. As of 2007, forty thousand (40,000) survivors were without shelter, many whose homes were destroyed in the genocide. Of the 25,000 members of the Association of Widows of the 1994 Rwandan Genocide (AVEGA), only about eight thousand (8,000) of the widows have received justice through the gacaca (a system of community justice inspired by Rwandan tradition. (Gacaca can be loosely translated to mean justice in the grass) judgments that was enforced as of August 2013.

In their paper titled *Environmental Causes and Impacts of the Genocide in Rwanda: Case Studies of the Towns of Butare and Cyangugu*, Vadi Moodley, V. et al (n dat) identified some of the consequences of the Rwandan pogrom:

The first is what he identified as state of biodiversity. Rwanda is rated as part of an eco-region known as the Albertine Rift and is adjudged a biological hot spot. It has a variety of common amphibians, mammals, birds, butterflies, fishes etcetera Rema (2009:67). The mass of excess population and increasing shortage of land have resulted in large-scale change of natural biosphere for mining, agriculture and human activities. According to Rema (2009:67) “as a result of increasing shortage of natural resources, hunting of different animal breeds, inclusive of mountain gorilla, buck and elephant for trade and consumption is rife. In addition, the organic hotspots in the country are widened because of increasing number of displaced persons and returnees in the camps and the resettlement plots after the genocide. There was also increased rivalry for and dependence on the natural environment primarily for survival (73).

According to this report, the loss of this essential resource is due to extensive drainage and irrigation, recovery for rice production, sugar cane plantation and grazing of livestock during the dry season (77). The consequence is damage on the environment leading to environmental degradation.

In Rwanda, natural forests cover 36% of the country, however, since 1990 forest has degenerated by 75% (UNEP and IISD 2005:3). In 1960 the forest cover was six hundred and seven thousand (607 000) ha and by 1995 it has dwindled to two hundred and twenty one (221 000) ha and deforestation is growing at a rate of 7% per annum after the genocide Niyongabo (2004:27). The country has one of the highest deforestation rates in Central Africa UNEP and IISD (2005:3). This is mainly due to the scarcity of land which is a very important access and might be one of the reasons behind the genocide.

The development of the towns of Butare and Cyangugu subsequent to the genocide encouraged joblessness and people were forced into subsistence agriculture and informal activities. Subsistence agriculture was practiced in areas surrounding houses and on the suburbs of the city Minitere (2001:3). Before the genocide all households from the outskirts of Butare lived off farming with similar activities and more than 90% after the genocide. The only disparity is that daily worker activities increased after the genocide due to lack of land for those who migrated to town. The outcome of the survey further reveals that household farming was the most important source of income before the genocide 75% and after the genocide households involved in farming declined to 57% as a result of scarcity of land for those who migrated from the rural to the urban areas.

In 1996, the Rwandan government initiated the national human settlement policy, known as Imidugudu, which centered on group arrangement. The adverse side of this type of housing was its impacts on the environment. Huge areas of forests were simply damaged in order to resettle families. As the carnage lasted, several facilities were ruined and the building of new facilities had grave harmful effects on the environment. Forests were destroyed in some areas to create new facilities, and this led to soil erosion. The study carried out in Butare and Cyangugu showed that the small natural forest and wood lands reduced significantly after the pogrom (Minitere 2001:4).

Another elementary investigation showed that malaria became evident in Cyangugu and other areas where it was rare before then. Many leaders reported that after the genocide, malaria posed a major problem with severe consequences for much

of the population. Leaders ascribed the prevalence of the disease to poor ecological management and shortages. The increase in malaria spread is confirmed by PRB (Population Reference Bureau (2009:4) which stated that the frequency rate of the disease has increased from 3.5% in 1982 to 48% in 2003 due to environmental, health and population factors such as sickness resistance, population density and population movements that have increased breeding areas for mosquitoes.

2.7.1 Psychological impact of genocide

Trauma is an extremely distressing experience that causes severe emotional shock and may have long-lasting psychological effects on an individual. It is one psychosomatic defect that is generally and necessarily associated with victims or survivors of genocide anywhere in the world. “To observe the slaughter of someone, witnessing dead and mangled bodies, being molested with a weapon and physical attack happened to be the greatest distressing experiences recounted by every group” (Journal of American Institute of Health, n pag). You can imagine one’s father butchered before one’s eyes, one’s mother or sister raped and killed by a fellow, who may not be older than one or possess anything thing that is so extra-ordinary except probably machetes or gun. You can imagine a woman raped by a man that she ordinarily would have nothing to do with or have any form of feeling for. Except where one accepts that one’s manliness has been eroded or deposed, otherwise, it may be very hard for one to forgive oneself or to admit that there was nothing one could have done differently in the face of such onslaughts.

Before, during and after the Biafran genocide in the current Nigeria, millions of Biafrans and Igbo in particular were rounded up in several regions, states, cities, towns, and villages in northern and western Nigeria and massacred. Young girls were first gang raped by scores of men and then carried to Leper colonies to be raped by leper patients before being killed; the Biafran nursing mothers had their breast cut off; while their men when caught are buried alive. Nothing genders more traumatic stress than cases like this (Ezeokana, p 1480).

Allen et al (2001) and Ervin Staub et al (2005) supported this position when they admitted that the effect of intense violence on survivors is huge. According to them, the essential psychological needs of survivors are deeply thwarted, their distinctiveness, their way of acknowledging the humanity, and their spiritual life disorganized. The disorders, as well as the mutual connections, and the capability of regulating inner emotional states, co-exist with and result to extreme traumatic signs.

People feel defenseless, the universe appears unsafe for them, and the rest of the people, particularly people who are not members of their set, appear unreliable.

The feeling of susceptibility as well as the understanding of the world and the rest of others as deadly raises the probability that, if nothing is done, former victims will turn out to be perpetrators. They are likely to be especially sensitive to new threats. When conflict with another group arises, it may be difficult for them to take the point of view of 'the other'. In reaction to the new threats, they are likely to change tactics believing that self-defense is inevitable even when there is no need for such, and by so doing become perpetrator Staub, 1998; Staub & Pearlman (2001). The sense of self defense here becomes imminent when victims feel that their assailant as are not penalized by the authorities who are supposed to protect them or when they feel that the so called authorities are subverting justice against them.

In his reaction, with particular reference to the Rwandan genocide, Green (1994) noted that most people were killed in their local communities by perpetrators who were known to the victims. Survivors experienced vicious slaughter and damaging of their homes and often had to run for their lives and hide to survive the massacres. All together, the character and the degree of the survivors' defenselessness put them at a marked risk of manifesting long-term psychological reactions and PTSD. Posttraumatic Stress Disorder (PTSD) is a psychiatric health condition that can happen as a result witnessing life threatening events such as military combat, natural disaster, terrorist incidents, serious accidents, or violent individual assaults like sexual abuse and war Ezeokana et al (p. 1480).

The empirical result on the trauma, mental health and psychosocial conditions of survivors in Rwanda carried out by the United States' National Institutes of Health in 2013 reveals a discovery of a reported average of twelve different traumatic event types in comparison to ten different types of traumatic stressors in the group of former prisoners. This means that the traumatic stress pattern related to imprisonment which hitherto used to record the highest traumatic response is nothing compared with traumatic stress associated with genocide and dissonance. According to it, the parent generation recorded no gender difference as it concerns the number of procedures experienced. However, women exhibited higher trauma load with as it has to do with the time the genocide lasted, while men demonstrated a higher trauma load after the genocide. In the group of descendants, no gender difference was found at all.

According to the chief medical director of Ndera, Rwanda's psychiatric hospital, Lyamuremye (2012): "We manage a number of very complex cases. The

people are often suffering from a psychiatric illness, like schizophrenia, joined with severe mental trauma because of the 1994 genocide (p 1)". He concludes that in one way or another each individual was touched by the genocide. However, those who are well incorporated into society, who are busy and had public contacts or acquaintances, find it easier to surmount the disaster. On their own, the World Health Organization (WHO) opines that close to a third of Rwandan's population was still suffering from serious emotional trauma as a result of the genocide years ago. The data of a collaborative empirical research carried out by Professors Thomas Elbert and Frank Neuner (2009) on *the Consequences of Traumatic Stress in Rwandan Genocide Survivors: Epidemiology, Psychotherapy, and Dissemination* revealed that the genocide victims had experienced on average eleven point three (11.3) different types of potentially traumatic events during their lifetime. Most of them related to the genocide, such as expectation to die 89.9%, forced movement 89.7%, and forced to hide to be saved 88.9%. The commonest life events were the genocide in general, sexual violence, and witnessing murder or massacre. Mental health problems were very frequent in the sample with 34.7% suffering from Posttraumatic Stress Disorder (PTSD), 7.9%, Prolonged Grief Disorder (PGD), 40.9% Major Depression (MD), 50% Anxiety Disorder (AD), and 38.2% Suicide Ideation. The susceptibility of widows was also high on average.

Meanwhile, similar research carried out by Susan M. Meffert and Charles R. Marmar of the University of California, San Francisco, on the mental health of survivors of genocide from Darfur in Sudan, displaced in Cairo, Egypt in (2001), demonstrates that even when a number of people recover from traumatic stressors impulsively, in the after effects of ethnic conflict, there often remains a good number who manifest persistent mental challenges, including depression, anxiety, and traumatic stress symptoms De Jong et al.(2001) in (Susan M. Meffert and Charles R. Marmar (p 1836). The summation of the research showed that, the depression symptoms manifested among Darfur refugees in Cairo include:

hopelessness, tearfulness, apathy, decreased concentration, decreased or increased sleep, low appetite, weight loss, low mood, decreased energy, and guilt... depressed, desperate, very sad, very upset, blocked, frustrated, cannot sleep, wishing to die, guilt, worthlessness everyday will be worse, I am dead but I am alive, stays in bed, looking at the wall, thinking too much, exhausted... flashbacks, intrusive thoughts, irritability, outbursts of anger, avoidance, emotional numbing, sense of foreshortened future, survivor guilt, poor memory, poor attentiveness, emotional detachment from others, and difficulty sleeping (P 1836).

They regret that Displaced Persons from Darfur living in Cairo are often prejudiced against on racial grounds. They are sometimes deprived of health care, education for their children, work permits, and housing and receive daily verbal and frequent physical and racial abuse. Again, Darfur refugees in Cairo had much trouble keeping traditional social/moral standard alternative to monetary restraint self-control. The communality of the people is compromised with the seclusion attitude of their host communities to their chagrin and dissatisfaction. Sudanese ethic is ‘whenever you have something, you share it,’ but now there is less of everything to go around, so you must be very selective about your relationships. One tries to avoid social relationships because this incurs financial responsibility. Unable to provide culturally required gifts when visiting others and visiting requires the host to provide, so, you may help the most by staying away. In Cairo, Sudanese refugees were confronted with new cultural and moral norms: In Sudan, people are more linked to each other, their life is very simple much busier. Sudanese can visit each other any time they want, Egyptians have schedules. In Sudan, people cooperate, and here everyone is in their own world. This subjects them to a life of frustration, shock and disappointment.

However, with the people that are yet in Darfur, the experience is roughly the same. It is both psychosomatic and traumatic. The interview granted the participants in discussing the problems of the Darfur community, noted both their own emotional difficulties and those of others (Meffert and Marmar 2001:14) conducted an interview on one of the survivors and she has this to say:

I have the memories all of the time, speak loudly, no place is safe, no clear picture of the future, soreness in my heart, ... can't sleep, four times per week. I am very sad and very upset . . . the main reason is because my oldest brother disappeared, not feeling relaxed, uncomfortable, stressed et cetera (p 1841).

These situations have led to serious aggressive regimes in the homes of both those living in Darfur and the refugees in Egypt. Conflict between husbands and wives was often described as related to gender role changes and shifts in family power structure secondary to male unemployment: “If the husband doesn't have a good day, he talks badly to his wife. In a parallel reference to countries with similar experience, Meffert and Marmar (2009) noted that a study of post conflict Rwanda, those with Posttraumatic Stress Disorder symptoms (PTSDs) were less likely to have positive attitudes toward the Rwandan national trials, belief in community, and interdependence with other ethnic groups. Of all impacts associated genocide, the psychological effects on survivors is consistent reminder to them that the act actually

took place. The perpetrators are also not left out as the manifest complexes that redefine their personalities. In all, it can be concluded that both those who died in the cause of genocide, the survivors as well as the perpetrators are all victims.

2.8 The role of the media

The media, with its claim as the fourth estate of the realm, has over the years, won the confidence of the masses all over the world; to the extent that whatever is reported in them is believed to be true and authentic. Most of the times, people find it unnecessary to exercise restraint or patience to investigate reports from the media before responding to them. This complacent trust stems from the assumption that the media are populated by well-informed professionals, men and women, who are trained to see and report issues from investigated, informed and balanced point. The media's fourth estate status as propounded by Edwin Burke presupposes that in every given state, after the three most powerful realms, arms or tiers of government as the case maybe, the media is the next.

In the British government of those days were the Lords Spiritual, The Lords Temporal, the Commons and then the Media. Applicably, in Nigeria today for instance, the position of the Media comes only after the Executive, Legislature, and Judiciary. It is the realm that is closest to the people, hence the uncompromising trust. It becomes disappointing and a thing to worry about whenever the media are hemmed in any situation where it can no longer exercise its neutrality and truthfulness. Even though the media as it is known is veritable propagandist machinery, care should be taken to delineate between common advertorials, campaign slogans and national projects. Especially when it is a matter of life and death of the citizens of any given state or group. In Rwanda the Radio Television Libre des Mille Collins (RTL) called for the massacre of the Tutsis and moderate Hutus, after branding them cockroaches and snakes. They asserted that the Tutsis were identified with the Rwandan Patriotic Front (RPF), had killed the president, and had just overrun Rwanda unchecked. The station presented the rebels as demons incapable of controlling their wantonness for killing. "Hence, usual fighting was not ideal; to annihilate them is the only option". It mandated its listeners to get involved in the killing. They justified the participation of the people in the killing spree as an act of self-defense. RTL criticized the Arusha Accords, described the RPF as well as the Tutsi in general as dangerous. The radio-station gave a distorted presentation of the events in Burundi, trying to create panic, saying that violence would soon spread to Rwanda, asking

listeners to intervene on behalf of the Hutu in Burundi. RTLM even claimed that the RPF and not the Burundian soldiers were behind the massacres in Burundi (Monique Alexis, 2003). Arusha Accord is the agreement signed by the Rwandan Hutu led government and the opposition Rwandan Patriotic Front (RPF) to share power among the two ethnic groups. It is suspected that the acceptance of the sharing compromise by the then president, Habyarimana led to his assassination, which the hate-radio RTLM was first to announce, encouraging the militia groups, the military, para-military and ordinary citizens of Rwanda to switch into action and make sure no Tutsi was spared.

Apart from the hate-radio, the print media also played a very important role in aggravating the killings. The foremost media infamous for constantly insulting the Tutsis was *Kangura*. They employed all forms of antics including caricature to counter, *Kanguka*, Rwanda's first independent newspaper. It was easy for the editor of *Kangura*, Hassan Ngeze, who was not an intellectual or professional to be manipulated by the promoters of the newspaper. After the RPF's attack on Rwanda in October 1990, which was encouraged by the state sponsored newspaper, "*La Relève*", *Kangura* published "The ten Hutu commandments", analogous to the ten commandments of the Bible widely known by Rwandan Christians. The so called ten Hutu commandments were a true provocation to hatred, and bias against the Tutsi. The newspaper defended itself by insisting that the Tutsi were dangerous and must be stopped before they strike. An example of the discrimination conveyed by the commandments: the last commandment said: "Any Hutu must know that a Tutsi woman, wherever she is works for her Tutsi ethnic group. Therefore, is a traitor, any Hutu who marries a Tutsi woman, or who has a Tutsi concubine or who employs a Tutsi secretary, or shields a Tutsi woman is a traitor." The ten Hutu commandments concluded, "Every Hutu must widely disseminate this ideology. Any Muhutu who persecutes his Muhutu brother for having read, spread and taught this ideology is a traitor." Monique Alexis (2003: 14).

Radio Rwanda became the interim government officials' media, broadcasting information-bulletins. Journalists read communiqués sent by the military forces. According to Albert Baudoin Twizeyimana who left Radio Rwanda when the genocide started, these communiqués either asked people to stay home, or to join in the killings. Radio Rwanda became a platform for radical extremist politicians and government officials inciting the genocide. "The radio station prompted people to genocide by calling them to help armed forces protect the country against the enemy" (p 18). Suffice it to say that the full involvement of the media in the propagation of violence and hate in Rwanda made the genocide one of the fiercest and fastest in history. The

killing started in April 1994, and before the beginning of July that same year, more than one million lives have been massacred. According the report by the Guardian Newspaper of Tuesday, November 30, 2010:

...Between 9.5 million and 16.3 million people have been killed in genocides across the world between 1955 and 2006. But never has so much bloodshed been perpetuated or people organized as rapidly as they were in Rwanda... About three-quarters of the Tutsi population was exterminated in 100 days, and one in four Hutus committed an act of violence (Chris Anort pg. 3).

This will be underscored when the speed of execution of the genocide in Rwanda is compared with genocide experiences in other regions of African, like Darfur and Biafra.

2.9 Alternatives to genocide and dissonance

As already established, very often, groups often take to violence when they feel that their interests are not represented by those who are saddled with the responsibility of doing so. In many African countries for instance, violence and arms struggle have ensued following the failure of the states to provide equitable and just means of livelihood to the people. This state of affairs is often associated with some emotive involvement of the apparatus of the state in the distribution formular of the country, resulting from ethnic, religious or regional difference. The implication for this is that those who are favoured by the regime will support the lopsidedness, while the underdogs could take up arms. However, there are also situations where civil right groups come up to fight negative regimes even when they are not particularly affected or the target group and their strategies are usually non-violent. One of the strategies is **civil resistance**.

2.9.1 Civil resistance

According to Galtung (1969: 4), “if the normative goal of conflict renovation is to achieve positive peace by getting rid of the behavioral, attitudinal and structural sources of violence, so that the central attribute of any conflict transformation approach would be the pursuit of just and unbiased relations in a conflict-affected society”. Véronique Dudouet (2014) defines civil resistance as:

An extra-institutional conflict-waging approach in which organized masses movements utilize diverse, tactically sequenced and planned out, peaceful tactics such as strikes, boycotts, marches, demonstrations, noncooperation, self-organizing and constructive resistance to wrestle

apparent unfair treatment without the threat or exercise of violent behavior (p5).

The term connotes the use of contentious, extra-institutional, nonviolent collective methods like strikes, demonstrations, boycotts, noncooperation and constructive resistance actions to challenge oppression, discrimination, external occupation, or any other forms of unjust social relations (p 5). Dudouet, maintains that “the term “civil” in civil resistance refers to the “people’s power” of organised grassroots activists (as opposed to example, state elites or armed groups), who collectively use legal, semi-legal or banned bottom-up nonviolent methods to pursue social change. It implies that the vital import of civil resistance for violence prevention or mitigation, and as a pre-negotiation approach can be applied by oppressed groups, to help them wage unavoidable conflicts through nonviolent means and thereby force incumbent elites to redistribute power equitably.

Dudouet insists that peace building’s conflict mitigation methods are useful to turn civil resistance ends into commonly acceptable negotiated outcomes between the conflict protagonists and to reconcile polarized relationships in the beginning of nonviolent struggles. She maintained that there is need for persistent civil resistance in post-conflict or post-war societies in order to avert and oppose tyrannical backlashes, and resist anti-emancipatory, and “neoliberal” propensities within post-war peace building operations.

This would put pressure on all stakeholders to execute their commitments to progressive state reforms and social justice. She concluded that the proponents of civil resistance practice, led by Gandhi and King, promoted a broad approach to nonviolent conflict prosecution that would concurrently fight injustice, resolve differences and bring about mutually acceptable solutions. Such styles emphasize the need for nonviolent rules and techniques helping to break the chains of vicious relations and give reassurances (25). Instances are available where civil resistance has been applied to stop escalation of violence. First was during the self-determination struggle in the Timor Leste. The self-determination struggle in Timor Leste represents a successful example of a nonviolent resistance campaign against Indonesian occupation. It took precedence over guerrilla insurgency tactics and broke the cycle of violent intensification and vicious reprisal against unarmed civilians. Together with the Armed Forces for the National Liberation of East Timor (FANTILIN), a Clandestine Front developed educational campaigns and nonviolent protests to raise awareness about the situation in Timor.

The movement took a frontline when massacres against unarmed protesters attracted international outrage in 1991. Under pressure, Jakarta authorized a referendum in 1999, but reacted to the massive vote for self-determination by launching a scorched earth campaign that led to mass destruction and displacement. In spite of this, the civil resistance leaders called on FALANTIL guerrillas to remain inside their cantonments and not to resist with military force. The group succeeded in reducing tension and stopping a civil war. Instead, an Australian-led international force was brought in and the Timorese were given independence in May 2002 (Chenoweth and Stephan 2011:3). The second example where civil resistance was used to stop a possible bloodbath was in Liberia in 2003. In 2003 during the Second Liberian Civil War, women group made of Christians and Muslims, organisations, indigenous and elite Americo-Liberian classes, came together to launch a nonviolent campaign for peace. The Women of Liberia Mass Action for Peace led mass protests against the fighting that swept the country at that time, persuading Charles Taylor's administration and the Liberians for Reconciliation and Democracy (LURD) rebels to cease violence and begin negotiations. Having succeeded in persuading Charles Taylor and receiving his assurances to attend a peace talk in Ghana, the women sent a delegation to the negotiation site to continue to apply pressure on the warring factions during the peace process.

The women simply congregated outside the presidential palace, making sure all entrances to the presidential zone were blocked, thereby, making it impossible for anyone to come in or go out until comfortable truce was reached between the warring factions. This action led to fast tracking of the peace talk which was initially stalled. Thus, the women were able to broker peace in Liberia that brought to an end fourteen years' war. It also paved the way for the emergence of the first Liberian and African female Ellen Johnson Sirleaf-Gbowee and Mithers (2011:3). Undoubtedly, civil resistance is one sure alternative to arms struggle and a way of preventing genocide and dissonance. In his contribution on the topic: *Language and Communication in Conflict Resolution*, Adejimola (2009), identified four other nonviolent methods of conflict resolution-negotiation, mediation, arbitration, and adjudication.

2.9.2 Negotiation

Negotiation deals the organization or structure of executing a planned action using some ways that are generally suitable in reaching a premeditated objective or accomplishing a considerable feat by dialogue. In negotiation, there is a usually a two

way communication procedure planned to attain compromise when the parties involved have conflicting over a particular issue of interest (Akinawonu 2006). Akinawonu further argued that dialogue must be gainfully crafted in the disagreement or conflicts circumstances in order to achieve a positive outcome in the peaceful resolution of conflicts. He finally concluded that:

As long as the rule of law guarantees harmony and peace instead of hostility..., and recognizing that dialogue is essential pathway to reconciliation, it invariably implies that dialogue is a basic factor in guaranteeing the rule of law. In matters where there is no very drastic conflict of critical ideology, ill will may easily be assuaged through dialogue (p3).

It is believed that breach in communication is the main factor that festers misunderstanding and promotes suspicion which invariably leads to conflict situation among parties. Hence, efficient exchange of information is the fulcrum of negotiation which is known to be the shortest route to dialogue and a straight method of between two parties who are interlocked in a conflict state or disagreement (p4). The University of Peace looks at negotiation as: exchange of information, driven by pre-fixed processes, among representatives of disputing parties. That is to emphasize the need for warring parties to come together, discuss, reach a compromise so as to find a solution to their problem. According to Shedrack (2004), “the end result of negotiation, is to arrive at an agreement by shared resolution reaching procedures between parties”. He recognized two facets of negotiation: positional and joint or mutual negotiations. Positional negotiation harps on the violent quest or desire by parties, and it is characteristically antipathetic, aggressive and breaks down easily. Whereas collaborative negotiation is a practice where the concerned individuals involved engage themselves on clarification over their concerns and needs in a way that resolves the problems amicably and averts the possibility of further clash of interests. A non-violent method of dialogue is engaged, discussed and negotiated around the interests of the parties involved in the conflict situation. As it is, there are no mediators allowed in this process of “open exchange” or compromise. For instance, negotiation was used during the xenophobic attack on Nigerians living in South Africa, between 2018 and 2019. The Vice-President of South Africa came to Nigeria to interface with Government of Nigeria as the xenophobic violence which led to the death of many Nigerians gathered became serious. This development was seen by many, especially international observers as a means of encouraging peace and understanding between the two countries in order to avoid a possible reprisal.

2.9.3 Mediation

Mediation is a practice of overseeing negotiation process using a third party, usually when warring factions have accepted to settle their differences. As Godongs (2006), said, “mediation is a distinctive type of negotiation in which an impartial third plays a role. The function is to assist warring factions to reach mutually satisfactory resolution. To put things straight, mediation involves reconciliation, good offices and analytical processes that are measured as part of non-opposing technique of managing and resolving conflicts.

Reconciliation involves the use of a trustworthy third party that that relates well and that commands the respect and trusts of warring parties. Also good offices are engaged in mediation procedures to help in discovering the challenges and to alleviate the apprehensions associated with such situation by a direct negotiation. Mediators are employed as peace “conduits”. The ultimate goal of mediators in this understanding is fact finding as the “bone(s) of contention” are analyzed and reports are written to the parties towards finding enduring resolution to the problem. According to Beer and Stief (1997), mediation is any procedure by which disagreements are resolved by using third parties to negotiate the peace”. According to University for Peace Glossary of Terms “In extreme conditions, mediation poses as means of aiding communication, usually called ‘good offices’ through the consent of vested parties that are incapable of formulating communally acceptable compromise on their own. The procedure is normally introduced by the proposed external third party, such as an international organisation, a government, or non-governmental organizations – or by the comparatively weaker side of the conflict” (Miller, 2003). Instances where mediators are employed in resolving disagreement between warring factions or nations engaged in clashes are the classical conflicts involving Egypt and Israel, and that between Palestine and the Jews. In each case, the United States mediated during President Jimmy Carter and Henry Kissinger’s regime respectively. Another example in the recent times is the violent crisis over the disputed presidential elections in Kenya where the Former Secretary General of the United Nations, Kofi Annan, mediated on the violent dispute and the two parties resolved the crisis and peace was restored to the country.

Mediation is, therefore, a popular process in the Western context of conflict management. It is quite essentially used as a means of non-adversarial method of settling conflicts that would have otherwise escalated easily. There is no exclusivity in

both negotiation and mediation as methods of conflict management because they all depend on communication, dialogue, and negotiation. These trio approaches also have their bases in language for effective impacts and realities. Therefore, language and communication are essential ingredients operating with ‘dual inclusive mutuality’. Sometimes, dialogue, negotiation and mediation may not succeed in bringing the desired truce. A good example is Zimbabwe during the presidential elections that was disputed over and led to the boycott of Robert Mugabe’s greatest opposition leader, Morgan Tsvangirai, from the runoff election, giving state-sponsored violence as reason. The international community- United States of America, European Union and others berated what happened.

2.9.4 Arbitration

Arbitration is another non-violent method of resolving conflict. It connotes the involvement of a third party in resolving disputes or conflict. Furthermore, the use of negotiation, dialogue, cooperation, communication, information flow and management in resolving conflicts are becoming more prominent in our world today. The arbiter listens to the submissions from the parties involved in conflicts and may also listen to witnesses, interview leaders or representatives of the parties, visit the areas in conflicts, assess or evaluate claims, documents, lands or properties in dispute. After receiving vital information and facilitating conversation, negotiation, dialogue, listening and hearing, which are aimed at helping to take critical decision about who is right or wrong, the arbiter then takes a bold step to make sure fair play and justice are done so as to reinstate peace.

The final resolution taken by the arbiter thereafter is called an award which is usually binding on the parties. The parties in conflicts however, have to unanimously agree and accept the arbiter who judges their case. Arbitrators are generally people of respected characters, authorities, and peace in the society. Arbitration has related features as mediation and adjudication in the sense that negotiation, dialogue and communication are used in managing and settling disputes or conflicts. The use of arbitration as a method of conflict resolution depends on competent communication skill, some kind of interface, conversation, dialogue, and negotiation, so as to bring about an enhanced process of “controlled communication”. Talent in Communication is a necessity after for an arbitrator that must succeed because listening and speaking skills, reading and writing skills are necessary for effective mediation, negotiation,

dialogue and communication. Again, listening skill, demonstration of understanding, analytical skill, power to interrogate, and investigate are veritable arbitration tools.

Through a serious arbitration, lies will be discovered and truth will be established. Also, apprehensions, suspicions, concerns interests and aims will be revealed through discussion, negotiation and conversation with the arbitrators who will now reach a verdict to bring about a suitable offer or award for resolving disputes or conflicts that will be binding to the parties involved in a conflict.

2.9.5 Adjudication

Sometimes, parties involved in conflicts may decide to resolve their differences in law courts and use litigation instruments. The offended party, who takes to this non-violent means must be ready to take the decision or ruling of the jury in whatever form it came, provided the court is of competent jurisdiction. The verdict is usually obligatory and will be legally enforced through the authority of the state. This method of settling challenges is often dotted with solicitors or counsels are employed in adjudication procedures. However, to Shedrack (2004), “legal battles leads to destruction of love, trust, peace, respect and makes the realization of peaceful coexistence a little more difficult between parties”.

There can always be an alternative way of resolving differences before they degenerate to armed violence and eventually to genocide and dissonance. However, the main challenge is they willingness or otherwise of the parties involved in the dispute to adopt any of the methods so far discussed. Amongst the methods, the ones whose strategies do not involve third parties and litigations such as mediation and civil resistance are preferable. This is so said because it is commonly observed that most third party settled disputes often rejected by warring groups and when it is so rejected, violence is the next move. Instances abound with the rejection of the third party intervention between the Hutus and Tutus is in Rwanda, called The Arusha Accord. The failure of that accord led to the Rwandan genocide, just as the failure of the third party settlement between the Nigerian government and the government of the defunct Eastern Region led to one of the Biafran genocide. This is suspected to be because sometimes, the warring parties feel coerced into the negotiation process which they would usually respond to with lots of suspicions.

2.10 Settling genocide and dissonance: forgiveness and reconciliation

After every incidence of genocide and dissonance, the warring parties should be able to put their differences behind and chart a common front. That is the basic tenet of forgiveness and reconciliation. Reconciliation can be described as shared acceptance by groups of each other Staub and Pearlman, (2001); Staub and Bar-Tal (2003). According to them, “the essence of reconciliation is a changed psychological orientation toward the other”. Reconciliation means that the injured party and perpetrators, or members of hostile groups, do not see the past as determining the future, or as a continuation of the past. That is to say that they now consider one another as humans, accept each other, and see the possibility of a useful relationship. This definition is consistent with other definitions, which focus on restoring a damaged relationship and on both the processes involved and the outcome Broneus, (2003), see also de la Rey, (2001), Kriesberg (1998) and Lederach, (1997). It is the ending of conflict or renewing of a friendly relationship between disputing people or groups.

On the other hand, forgiveness connotes abstinence from anger and revengeful characteristics. This helps in no small way in reducing the hurt that comes as a result of oppression and in changing the psychology of perceiving one as a victim which often leads to desire for revenge. It is based on the assumption that forgiveness connotes the right attitude towards others that, McCullough, Fincham & Tsang (2003) see reconciliation and forgiveness as evidently related. However, according to O’Connell & Higgins (1994) knowledge of how the other can become a perpetrator is likely to make acceptance easy even when it does not lead to forgiveness in itself.

Forgiving is at times presented as a change in a harmed party, whereas reconciliation is inherently mutual, a change in both parties. However, if forgiveness occurs in an optimal way, that is, in response to acknowledgment by perpetrators of what they have done, and apologize for their actions, it facilitates forgiveness Bies & Tripp (1998). This makes reconciliation easy and may also be taken as part of an effort for reconciliation; this becomes imperative mostly as an aftermath of genocide when previous victims and perpetrators go on to stay close by. To make forgiveness productive, which benefits survivors as well as their potential association with other groups, it has to have such agreement or understanding. Under such circumstances, forgiveness without acknowledgment of responsibility and expressions of regret (something perpetrators unfortunately rarely do) can be harmful. It maintains and perhaps even enhances an imbalance in the relationship and may contribute to impunity. Constructive forgiveness, on the other hand assist the entire people involved

to heal, survivors, genocidaires and their group who have not been part of the violence. Full reconciliation involves some degree or form of forgiving, letting go of the past, of anger and the desire for revenge.

Without that, accepting the other and seeing the possibility of a peaceful future in which the two groups live in harmony may not be possible. Healing and reconciliation need to go together, especially when the groups that have engaged in violence against each other continue to live together. It has been a common belief that healing for trauma survivors requires a feeling of security. However, for healing to progress for two groups living together after genocide, psychological security must increase. Reconciliation can provide this. The beginning of healing would enhance the possibility of reconciliation, while the beginning of reconciliation would further the possibility of healing (p 302). Perpetrators and members of the perpetrator group who may not have engaged in violence also need to heal. Often perpetrators have endured victimization or other traumatic experiences as part of the cycle of violence.

In conclusion, there are people who commit extraordinary evil, who are evil just because of what they do and not because of who they are. Considering the behavior of evil people to determine who they are is a superlative proactive sign of genocide, just as considering the behaviour of good people to determine character may be the best way to spot possible mediators. This is even as character and behaviour are not disjuncts but are complementary. Usually, those who are extremely evil and who instigate and arrange genocide may not be separated from the rest of us apart from by their actions. There are instances of completely evil people but no examples of purely good people. We can only stop or check genocide when we can recognize individuals who have the tendency to evil and stop them from assuming political office. The characteristics of potential perpetrators of genocide are summarized in four models.

The first focuses on human dispositions, the second on cultural forces, the third on institutional cultural re-enforcers that immerse an individual perpetrator within the group, and the fourth on institutions that alter the noticeable identity of the other. The components of the first model (predispositions) are identified as ethnocentrism. Cultural force has to do with authority orientation, moral disengagement, fostered by ideology and propaganda. The third aspect is the existence of definite organisations in a society that promotes a culture of brutality. Some alternative conceptualisation of genocide - mass killing, murderous ethnic cleansing, democide, state-sponsored mass murder, politicide, and geno-politicide.

James Waller and Scott Straus' theories, *Us-Them* and *Destroy Them to Keep Us* theories respectively, could have direct application in the interpretation of genocide and dissonance. The two theories point in the same direction to the 'in and out' group phenomena. In the first instance the, perpetuation of genocide will not be possible until there are two or more different groups, who see the other as enemies or a potential threat. James Waller's theory embodies the core idea of in and out group, even as Scott Straus recognizes the role of the third group, the state which must be involved for ordinary violence situation or a mass killing to assume a genocide status. Other causes are traced to: inadequate mediation, lack of guarantors, conflict circle, availability of arms, abuse of ethnicity, unemployment, economic decline and shock, and state collapse.

The history of genocide all over the world seems to follow a regular pattern and development, with grave consequences which include but not limited to: brutality, loss of human and material resources, looting, rape and sex slavery, displacement of persons, outbreak of diverse diseases and hunger. The extent to which these elements would be made to bear on the people are largely determined by the role of the UN, and its allied, other humanitarian organizations and the media. Meanwhile, mediation, negotiation, civil resistance, arbitration and adjudication have been proffered as alternatives open to be explored by aggrieved groups instead of resorting to violence which engenders genocide and dissonance.

2.11 Theoretical framework

This work considers two theoretical frameworks apt for its analyses: Framing Theory and Social Choice Theory.

2.11.1 Framing theory:

Framing as a concept was first posited by Gregory Bateson in 1972 Arowolo (2017:1), and popularized by Erving Goffman in 1974. Bateson defined psychological frames as a "spatial and temporary bounding of set of interactive messages" Bateson (1972:197). Framing describes the practice of thinking about news items and story content within familiar context (p1). It is a theory that presupposes that people see things only the way it is presented to them by the media Fairhurst, G. and Sarr, R. (1996:2). Framing theory is related to the agenda-setting tradition but expands the research by focusing on the essence of the issues at hand rather than on a particular topic Goffman (1974:3).

The basis of framing theory is that the media focuses attention on certain events and then place them within a field of meaning. In essence, framing theory suggests that how something is presented to the audience called the frame influences the choices people make about how to process that information Fairhurst, G. and Sarr, R. (1996:2). “Frames can be defined as organizing ideas or themes, ways of linking together stories historically, building up a narrative over time and across political space” (p3). The theory explains that the media creates this frame by introducing news items with predefined and narrow contextualization. Frames can be designed to enhance understanding or are used as cognitive shortcuts to link stories to the bigger picture (p 3). According to Mass Communication Theory (Online), 2017):

There are natural and social frames both play the role of helping individuals interpret data, so that their experiences can be understood in a wider social context. Natural frameworks identify events as physical occurrences taking natural quotes literally and not attributing any social force to the causation of events. Social frame on the other hand, sees events as socially driven occurrences due to the whims, goals, and manipulations on the part of other social players (people). Social frameworks are built on the natural frameworks (p2).

These frameworks and the frames that they create in our communication greatly influence how data is interpreted, processed, and communicated. Goffman’s underlying assumption is that individuals are capable users of these frameworks on a day to day basis whether they are aware of them or not (p 6). “To be able to identify framing in the media, (Entman 1991) in Arowolo (2017) identifies five popular ways for framing news stories: Conflict – conflict between parties can be prioritized, as against the actual decision made. Human Interest/Personalisation – presenting a story with human face, personality is promoted over more important aspects. Consequence – consequences can be wide ranging. Pursuing a policy may be unwise in terms of unity within a party or coalition or in terms of the status of a nation globally. Morality – media coverage can often moralize, sometimes due to the indiscretions of political actors; or alternative, policies can be seen as morally questionable (p4).

The contextualization of framing theory in media studies and by extension film has been proven invaluable over time. According to Mass Communication Theory online, “early in 1920, a scientist named Lippman proposed that the media would control public opinion by focusing interest on selected issues while ignoring others” (p4). “Known as “agenda-setting” hypothesis, the idea that people were easily predisposed to media influence was soon derided as an overly naive misconception of the viewing audience”. However, impact of the theory has always been there. The

agenda-setting hypothesis has been revisited recently by scientists like Krosnick and Miller (1996), who have traced surges and declines in presidential reputation to media contextualizing. According to this source, (Mass Com online) in (1991), the gulf war dominated media coverage, pushing Bush's approval ratings to 90% after the war--the highest rating in American history. A short 12 months later, Bush was defeated at the polls. How could one of the most popular presidents in American history lose a subsequent election? There was no publicized scandal, no political blunder, no international errors that could explain Bush's misfortunes... Krosnick and Brannon (1993;5) used national survey data to answer this very question. During 1992, the media refocused its attentions from the war to the national economy. Based on available statistical analyses, Krosnick & Brannon established that this media refocus was to a great extent responsible for Bush's waning popularity in 1992 (p5). That means the framing of the media, at all times determines the actual popularity of any public figure or opinion, and to that degree decides the public's response. In other words, the nature of the adjustment process and its results can inherently be explained by the way in which it is authored or scripted, and during the process edited and revised, by key narrators, sometimes (but not always) known as change agents or change leaders (Buchanan and Dawson 2007:670). The media (film inclusive) have such potency and that is what framing theory espouses. Krosnick and Brannon (1993) further identified five techniques under which framing can be applied viz:

Symbol: To give an idea or course a fresh significance by comparing it with another thing. • Stories (myths and legends): To frame a topic by anecdote in a clear and unforgettable way. • Traditions (rites, rituals and ceremonies): To model and describe an organization at regular time increments to confirm and replicate organizational principles. • Slogans, jargon and catchphrases: To frame a subject in a brilliant and recognisable way. • Artifacts: To illumine corporate standards via physical traces (sometimes in a manner language may not apply). • Contrast: To explain a topic in relation of what it is not. • Spin: to discuss an idea so as to give it a positive or negative meaning (p 3).

Framing, therefore, as a theory of the media, is best suited for the analysis of genocide and dissonance in this context, because film also belongs to the media and influences public decisions as much. By application, the Rwandan genocide has remained the fiercest and fastest in history Harrison (2009:3), because of the promotion of the genocide by the media. (Radio Rwanda and some other media outfits supported the killings). Framing is a useful tool for analysis, because it allows us to view the particular frames that people use when investigating a particular subject. If

we come to understand the various frames that individuals use to distinguish significant from inconsequential information, then we can better appreciate why people take the positions that they do, and we can learn about how and why people respond as they do when interpreting a particular situation Fairhurst and Sarr (1996: 2). That means the framing of a film determines what the viewers would see, what they would believe and how they would react to what they have watched. This is what makes framing apt and is adopted ahead of any other theory for this study.

2.11.2 Social choice theory

According to Christian List (2013: 1) “Social choice theory is the study of collective decision processes and procedures”. It deals with the principles of aggregation of preferences Kevin Roberts (2006:2). It is not a distinct theory, but a collection of models and outcomes concerning the sum of individual inputs (e.g., votes, preferences, judgments, welfare) into collective outputs (p 2). According to List, over the years, some of the central questions associated with the theory are: by what means can a set of people make a choice that will have a successful result (e.g., policy, electoral candidate) from a given set of options? What are the components of different voting methods? At what point is a voting system democratic? In what way can we rank different social alternatives in an order of social welfare? These inquiries are approached by social choice theorists by not looking at the models only, but by developing general paradigms and proving theorems (p 3).

Pioneered in the 18th century by Nicolas de Condorcet and Jean-Charles de Borda and in the 19th century by Charles Dodgson (also known as Lewis Carroll), social choice theory took off in the 20th century with the works of Kenneth Arrow, Amartya Sen, and Duncan Black (p3). Modern social choice theory begins with the great theorem of Arrow (1951). This theorem has led to many other impossibility theorems, notably the theorem of Gibbard (1973) and Satterthwaite (1975:3). Its influence extends across economics, political science, philosophy, mathematics, and recently computer science and biology. Outside contributing to the understanding of collective decision processes, social choice theory has applications in the areas of institutional design, welfare economics, and social epistemology. Assuming for any two alternatives A and B, all members of society agree that A is strictly preferred to B, then as a final upshot, society should have exactly the same strict preference (p 2).

Social choice theory majors with the principles underlying choice and preference: when a group of individuals have alternative preferences over existing

options; in the sense that it is thought desirable to show individual desires in a group preference (p3). Social choice theory deals with the principles of summing up of preferences. At its general level, it is applicable to decisions-making by committees, the political voting process, and most aspects of welfare economics Roberts (2006:2). According to him, the main finding of Arrow - his famous General (Im) possibility Theorem - is that aggregation in the social choice is impossible if the aggregation procedure is to satisfy a set of 'reasonable' situations. Social choice has extensive history, dating back at least to ancient Greece. A persistent theme has been the complexity of aggregating individual preferences into a social preference (p3).

One strong point of Social choice theory is that, like the framing theory it aligns with the democratic choice processes, which agrees with the thought conception of this study. According to Roger B. Myerson (1996):

A dictatorship as a social choice function is disturbing to us because it is manifestly unfair to the other individuals. In the theory of democracy, we should aspire to much higher forms of equity than non-dictatorship. A natural equity condition is that a social choice function or correspondence should treat all the voters in the same way. In social choice theory, symmetric treatment of voters is called anonymity (p9).

Another implicit strength of this theory is that it advocates the acceptance of the choice of a group to foster general decision, and equates a part to a whole which is the hallmark of sampling research procedures. It therefore perfectly applies to this research design because it advocates the right of individuals to choose freely from related and unrelated options. This aligns with the basic principle of democratization which is the political system supported by this work. It also creates allowance for the prevalence of popular choices as the common opinion. Such results are applied without recourse to any preconceived ideas and subjective inclinations of the researcher. This is what is intriguing about social choice theory.

From all that has been said, among other leanings, genocide and dissonance thrive more in autocratic or military regimes. However, in the face of massive support for democracy all over the world, one would expect an end or at least a whittling down of the incidences of genocide and dissonance. Meanwhile, very often, especially in Africa, new waves of unrests that lead to massive slaughtering of individuals pervade the news space. The leadership of Africa in particular and the world in general should not shy away from recognizing religion as one of the fundamental sentiments responsible for incessant crises in African. It should be borne in mind that the death of

one today would necessitate the death of another tomorrow. Because genocide thrives more when previous attempts are not adequately sanctioned or checked.

Before people are massacred to a genocide proportion, the state must be involved explicitly and or tacitly. And the reasons for such involvement are not always open to the public but are usually emotive or sentimental. To this end, since democracy stands more on the tripod set by the people, especially where the processes are not manipulated, Africa can leverage on the prevalence of democratization to curb incidences of genocide by supporting and electing only those who place value on human life irrespective of their ethnic backgrounds or religious persuasions.

CHAPTER THREE

RESEARCH METHODOLOGY

The incidence of genocide and dissonance in Africa is a deep concern to well-meaning Africans and non-Africans alike. With the increasing acceptance of democracy as a political system by most African nations, these phenomena are expected to whittle down, if not completely checked. However, as with every democracy across the world, it is the people that should determine how they will be governed, and who should govern them. In Africa, democracy seems to be shallow rooted as issues of rule of law, checks and balances, freedom of expression and such other tenets of democracy are yet to be fully entrenched, and conceptualized by the ruling class. This is evident as ‘sit-tight syndrome’ and ‘autocratic-democracy’ hold sway, often leading to agitations and unrests, which engender genocide and dissonance. Meanwhile, apart from the role of government and its agencies, most genocide and dissonance all over the world succeed because of the involvement of ordinary people.

The aim of this chapter therefore is to present field-based information on the level of knowledge of the people, who are the potential perpetrators as well as necessary change agents as far as the incidence of genocide and dissonance are concerned. The result will coalesce with the analysis of selected films for a final inference. This chapter looks at the research designs suitable for this study and the reason for their preference. It also dwelt on the methods of data collection, administration, and interpretation.

3.1 Research design

A research design is a sort of general plan of action one adopts to merge the various elements of an academic work in an understandable and reasonable way, thus, ensuring that one will efficiently deal with the research problem. It comprises the draft

for the collection, dimension, and examination of data. A research design is equally a plan, structure and approach of a study so put up as to get answers to research inquiries or problems. The design is the total plan or program of the study. It involves a sketch of all that the researcher will do from theorizing and its functional suggestions to the examination and conclusion of data Kerlinger (1986: 279). The reason for a research design is to offer a plan of investigation that allows correct examination of cause and effect correlations among dependent and independent variables.

3.2 Research instruments

Basically, there are two methods of research, the qualitative, and the quantitative. Sometimes however, the peculiarity of a research topic may necessitate the combination of the two, called mixed method. This study is on film which domiciles it within the humanities and as such should adopt the qualitative approach. In this regard, the study adopts a case study method, using content analysis. **Content analysis** is as an investigative technique based on inner experience that allows the interpretation of the content of text or data via the methodical categorization process of coding and labeling themes or patterns. As Klaus Krippendorff (2005:1), suggests, content analysis is a study method for making replicable and legitimate deductions from texts (or other meaningful matter) to the framework of their use. A case study on the other hand is defined as a “comprehensive assessment of an incident (or series of related events) which the investigator believes displays the working of some recognized general theoretical principles Mitchell (1983: 192). Also, according to Yin (1994: 13), a case study is “an experiential investigation that queries existing phenomenon within its real-life framework, particularly if the limitations between incidents and framework are not visibly clear...and depends on various sources of proof”. Validating the application of content analysis in a case study research, Florian Kohlbacher (2004:1) saw case study research as a study approach and qualitative content analysis as a technique of assessment of information material that would want to support the incorporation of qualitative content analysis into the data analysis. The use of content analysis as a method of data collection in this study is backed up by Framing Theory.

On the other hand, random sampling to determine the level of awareness or otherwise of a given population necessitates the use of the questionnaire here. A **questionnaire** is a written list of questions, the answers to which are recorded by respondents. In a questionnaire respondents read the questions, interpret what is

expected and then write down the answers Ranjit Kumar (2011:36). This deals with numbers and therefore belongs to the quantitative methods. Here, the questionnaire was administered using the **collective administration method**. According to Kumar (p 38), one of the best methods of administering questionnaire is to get a captive audience like students in a classroom, participants in a programme or people gathered in a place. This assures a high feedback rate as it is hard to find people refusing to participate in the exercise. Furthermore, as one develops individual contact with the study population, one can clarify the rationale, significance and substance of the work and can shed light on any questions of the respondents. This further validates the relevance of the questionnaire to this study and therefore justifies its use.

Meanwhile, the present researcher lives in Africa, in Nigeria to be précised, where the incidences of genocide and dissonance are a common experience. He has around and within him, veterans of wars, casualties, (the maimed, children soldiers,), survivors, and their relations. The study used Framing analysis to establish that film is a critical tool in genocide scholarship. The main research question for this study is: *What is the role of film in a study on genocide and dissonance in Africa?* In order to answer this question, five films on genocide and dissonance in Africa were analyzed to establish how film, through its audio-visual instrument establishes details of events and phenomena in genocide and dissonance, with the aim of drawing empathy from the people to effect desirable change in society.

The critical nature of genocide and dissonance scholarship makes it imperative for a combination of the quantitative and qualitative methods, referred technically as mixed method, to be applied in this study. The quantitative method is necessary because one cannot possibly conclude a work on genocide and dissonance in utter neglect of the people whose lives are directly and indirectly involved, and who also are the necessary change agents- hence, the questionnaire. Neither is it completely good to do so without critical analysis of issues, literature and other documentations like film where issues relative to genocide as a discipline have hitherto been explored.

3.3 Methods of data collection and analyses

A sampling of the understanding of the people on issues concerning genocide and dissonance, with the aim of determining their knowledge base on the phenomena became necessary- hence, the questionnaire. Two hundred and fifty persons were reached with relevant questions about genocide and dissonance in African films. Thereafter, their responses were analyzed and inferences were drawn using simple

percentage. Young adults are basically the target group here, because they are as important to the perpetuation of genocide and dissonance as they are to its ending. And because of the need for captive audience, institutions of higher learning become appealing. The films selected for this study were also analyzed using content analysis.

The films were selected based on their relevance to the subject-their treatment of genocide and dissonance, availability and geographical spread. *Attack on Darfur* is the filmic documentation of the attack on the people of Darfur in South Sudan (North Africa). *Half of a Yellow Sun* is a film on the attempted annihilation of Biafrans in Nigeria (West Africa). *Hotel Rwanda* is the filmic documentation of the 1994 genocide in Rwanda (East/Central Africa). *Sarafina* dwells on the popular Apartheid regime in South African Republic (South Africa), while *Somewhere in Africa* attempts a summation of all these incidences as abysmal developments in Africa.

3.4 Population sample

A questionnaire was designed and two hundred and seventy copies of it were distributed among 300 level and 400 level students of the Faculty of Law and the Department of History and International Studies of the Abia State University, Uturu, and 300 level and 400 level students of the Department of History and International Studies of the Gregory University, Uturu, Abia State, and few lecturers in those Departments at random. At the end, two hundred and fifty copies were retrieved and analyzed. The distribution and collection of the questionnaire were facilitated by four persons: two students from the College of Humanities, Gregory University, Uturu, a lecturer from the department of History and the researcher. At the end, 250 copies of the questionnaire was retrieved and analysed. The questionnaire as a method of collecting data information here is backed up with social choice theory.

3.5 Sample area

The South-East in general was chosen because of its experience of genocide, as there is hardly any family in the region that has not one or more bitter experience of the Biafran genocide. Among them and in their midst are veterans of war, and genocide survivors, - who were former parents, children soldiers, relatives, neighbours and friends of the genocide victims. Abia as a state in the South East zone is chosen for its historical standing of being the headquarters of the defunct Biafra freedom fighters at various points, to the end that both the war museum and the trench built by the Biafrans called Ojukwu Bunker during the pogrom are extant tourist sites in the state

at present. Uturu was taken for priding itself as the only town hosting two universities in Abia State, which is one of the strong-holds of the Eastern Region.

The need to have informed and captive sample population necessitated the choice of students from Law Faculty and Department of History and International Studies, on the assumption that they must be acquainted to some degree, with the subject of genocide and dissonance in their disciplines. The study is organized around the following research questions which are tested against the methods:

1. Why are genocide and dissonance common occurrence in Africa as suggested in some African films?
2. What are the impacts of Genocide and Dissonance in Africa as projected in some African films?
3. How have Genocide and Dissonance been settled in Africa as suggested in some African Films?
4. Going by the ideas projected in some African films, what are the alternatives to Genocide and Dissonance?
5. What connection does racial discrimination have with Genocide and Dissonance as some African films tend to suggest?
6. What happens to the people after Genocide and Dissonance as projected in some African films?
7. What is the role of film in a study on Genocide and Dissonance in Africa?

These questions can be answered using content analysis.

3.6 Validity and reliability of methods

The questionnaire for this study was carefully crafted by the researcher with the help of the supervisor to accommodate the salient areas of concern of this work. It is done in such a way as to get the proper response from the respondents.

Finally, the clear explication of methods is a very important component of research, as it gives the clue into the various instruments employed by the researcher in the execution of a research project. For this thesis, mixed method- which is a combination of the qualitative and quantitative methods were adopted, to enable the researcher examine genocide and dissonance contents and features in the selected films, which requires ethnographic interpretation. As well as draw the attention of respondents who are critical stakeholders to the realities of genocide and dissonance. The thesis however employed descriptive technique, in doing so. The combination of

content analysis and the questionnaire as methods of collection of data for the study certainly will further enrich the knowledge base and scope of the study. The choice of the films based on their treatment of the subject, geographical spread and availability is apt. Further, the need for captive audience leading to the choice of university respondents makes allowance for informed sample population and the choice of two universities in the same zone gives relative ease to the stress of research inquiry.

CHAPTER FOUR

RESULTS AND DISCUSSION

The need for a combination of quantitative and qualitative methods of data collection and analysis for this work has earlier been established in the previous chapter. In this chapter, interpretation and analysis are made of the field data and the film. Please Note: The average percentage results of the data here are rounded off to the nearest 10, so as to have whole number integers for easy interpretation.

Keys: Figures in brackets represent percentages

HL= History Lecturer, LL= Law Lecturer, LS = Law Students, HS = History Students. AB = Abia, AK= Akwaibom, AN= Anambra, CR= Cross Rivers, DL = Delta, EB = Ebonyi, EN =Enugu, IM = Imo, RV= Rivers.

The demographic variables are presented below:

Table 4.1 showing distribution of socio-demographic characteristics of respondents

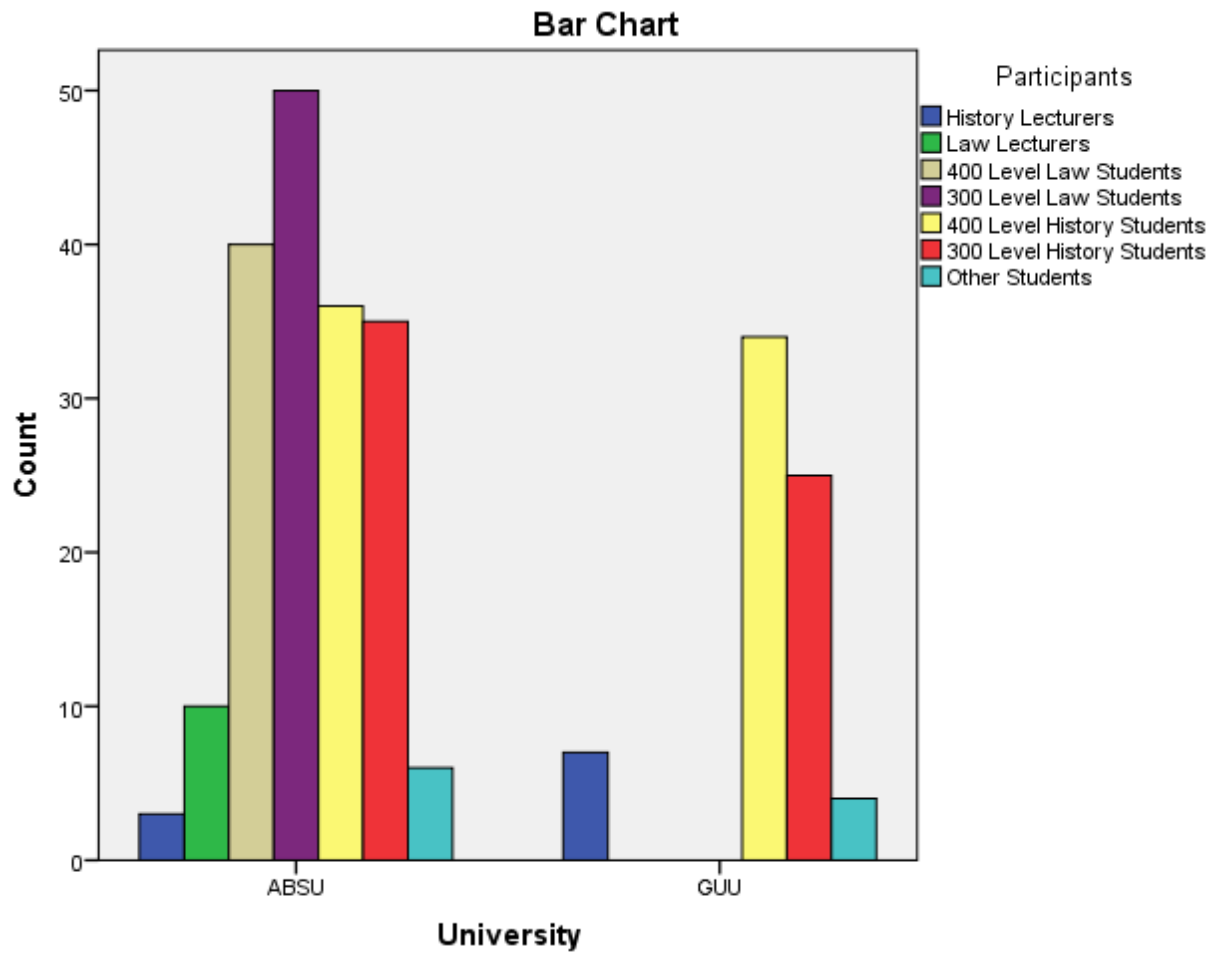
Gender	Marital Status	Occupation	Class Level and Status	State of Origin
Female 110(44.0) Male 140(56.0)	Single 208 (83.2) Married 40(16.0) Others 2(8.0)	Lecturer 20(8.0) Student 230(92.0)	HL 10(4.0) LL 10(4.0) 400L LS 40(16.0) 300L LS 50(20.0) 400L HS 70(28.0) 300L HS 60(24.0) Others 10(4.0)	AB 97(38.8) AK 7(2.7) AN 25(10.0) CR 13(5.2) DL 6(2.4) EB 27(10.8) EN 20(8.0) IM 31(12.4) RV 14(5.6) Others 10(4.0)

4.1 Demographic characteristics

The results from the table 4.1 above indicate that a total of 110 representing 44.0% of the respondents are female while a total of 140 representing 56.0% are males. On the marital status of respondents, 208 persons representing 83.2% are single, while 40 representing 16.0% are married, just as 2 individuals representing 0.8% would rather not indicate their marital status. Concerning the occupation of respondents, it is indicated that 230 respondents representing 92% are students, while just 20 respondents representing 8.0% are lecturers. On class and status of respondents, it is observed that 10 respondents representing 4.0% apiece are history lecturers and law lecturers respectively. Forty students representing 16.0% are law students in 400 level, just as 50 students representing 20.0% are Law students in 300 level. History students in 400 level are 70 representing 28.0%, just as history students in 300 level are 60 representing 24.0%. Others who are neither in Law nor in History are 10 representing 4.0%.

Figure 4.1.6 indicating institution of respondents shows that a total of 180 respondents representing 72.0% are in ABSU, while 70 representing 28.0 percent of the respondents are in GUU. Further breakdown is as indicated in the table and bar charts below.

Fig 4.1. bar chart showing the institution and level of respondents



Institution keys:

ABSU- Abia State University, Uturu

GUU- Gregory University, Uturu

4.2 Data interpretation and analysis:

The demographic variables are cross tabulated against age and gender. There are basically two categories of respondents' here- lecturers and students, who are either in the Faculty of law or the Department of history. Ordinarily, one would expect a significant difference between likely options by the lecturers against the students and the lawyers against the historians. However, the result from the questionnaire did not indicate any such marked difference. Therefore, the cross tabulation and analysis shall be done marching age against gender in respect to individual respondent's right of choice which agrees with Arrow's social choice theory. In reality, as it has to do with violence which genocide and dissonance are repository, age and gender play significant roles. For instance, as opposed to the perspective of a lawyer from a historian, the perspective of an average woman to violence will vary remarkably with that of a man, likewise the aged with the youth; hence the cross tabulation of age against gender for this study is justified.

Agreed as option from respondents is interpreted as positive, disagreed is interpreted as negative, not sure is interpreted as ambivalent or skeptical while don't know is interpreted as ignorant which is collapsed as Not Sure for this study.

Keys:

A= Agree D= Disagree DK = Don't Know NS = Not sure

DF (Disagree Female) DKF (Don't Know Female) NSF (Not sure Female) AF(Agree Female)

DM(Disagree Male) DKM (Don't Know Male) NSM(Not sure Male) AM (Agree Male)

For this study, Don't Know is collapsed into Not Sure (DK+NS=NS), (%) = The number(s) in parenthesis is the percentage equivalent of the number (s) outside.

These variables are tested on the following research questions:

Research Question One: Why are genocide and dissonance common occurrence in Africa as suggested in some African films? The answers to this question are provided for by the responses to the statements 1-10 on tables below:

Table 4.2.1 why are genocide and dissonance common occurrence in Africa as suggested in some African films?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
1	Genocide and dissonance are common occurrence in Africa	DF	6 (6.4)	1 (1.1)	2 (2.1)	-	9(9.6)	GRAND TOTAL 250(100)
		AF	55(58.5)	12(12.8)	18(19.1)	-	85(90.4)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	7(4.5)	1(0.6)	2(1.3)	1(0.6)	11(7.1)	
		AM	100(64.1)	15(9.6)	20(12.8)	10(6.4)	145(92.9)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
2	There are more incidences of genocide and dissonance in Africa than in other continents of the world put together	DF	35(37.2)	8(8.5)	9(9.6)	-	52(55.3)	GRAND TOTAL 250(100)
		NSF	14(14.9)	2(2.1)	5(5.3)	-	21(22.3)	
		AF	12(12.8)	3(3.2)	6(6.4)	-	21(22.3)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	55(35.3)	8(5.1)	10(6.4)	5(3.2)	78(50.0)	
		NSM	28(17.9)	3(1.9)	5(3.2)	3(1.9)	39(25.0)	
		AM	24(15.4)	5(3.2)	7(4.5)	3(1.9)	39(25.0)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
3	There is hardly a country in Africa without history of Genocide and Dissonance.	DF	21(22.3)	2(2.1)	4(4.3)	-	27(28.7)	GRAND TOTAL 250(100)
		NSF	9(9.6)	2(2.1)	3(3.2)	-	14(14.9)	
		AF	31(33.0)	9(9.6)	13(13.8)	-	53(56.4)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	31(19.9)	3(1.9)	7(4.5)	2(1.3)	43(27.6)	
		NSM	10(6.4)	2(1.3)	2(1.3)	2(1.3)	16(10.3)	
		AM	66(42.3)	11(7.1)	13(8.3)	7(4.5)	97(62.2)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
4	genocide and dissonance are Africa's exclusive experience	DF	47(50.0)	12(12.8)	15(16.0)	-	74(78.7)	GRAND TOTAL 250(100)
		NSF	3(3.2)	0(0.0)	1(1.1)	-	4(4.3)	
		AF	11(11.7)	1(1.1)	4(4.3)	-	16(17.0)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	87(55.8)	14(9.0)	17(10.9)	8(5.1)	126(80.8)	
		NSM	5(3.2)	0(0.0)	1(0.6)	0(0.0)	6(3.8)	
		AM	15(9.6)	2(1.3)	4(2.6)	3(1.9)	24(15.4)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	

In response to the first statement on table 4.2.1, which suggests that genocide and dissonance are common occurrence in Africa: Out of the total 94 female and 156 male respondents, 55 females representing 58.5% of the female population and 100 males representing 64.1% of the male population, who are between the ages of 20-30 agreed with the notion, while 6 females representing 6.4% of the female population who are between the age of 20-30 years disagreed with the notion, just as 7 males representing 4.5% of the male population of those under the same age disagreed with the notion. A total of 12 females representing 12.8% of the female population and 15 males representing 9.6% of the male population of those who are between the age of 31-40 years agreed with the notion, 1 female representing 1.1% of the female population of the same age range disagreed with the notion, just as 1 male representing 0.6% of the male population of the same age disagreed with the notion. A total of 18 females representing 19.1% of the female population and 20 males, representing 12.8% of the male population of those who are between 41-50 years agreed with the notion, while 2 females and males apiece representing 2.1% and 1.3% of the female and male population respectively disagreed with the notion. A total of 10 males representing 6.4% the male population of those who are 51+ years agreed with the notion, whereas 1 male representing 0.6% of the male population of the same age range disagreed with the notion. There are no female respondents who are 51+ years.

On the statement: there are more incidences of genocide and dissonance in Africa than in other continents of the world put together, out of the total 94 female and 156 male respondents, 35 females representing 37.2% of the female population and 55 representing males 35.3% of the male population of those who are between the age of 20-30 disagreed with the notion, while 12 females representing 12.8% of the female population and 21 males representing 22.3% of the male population of those under the same age range agreed with the notion, just as 14 females representing 14.9% of the female population and 21 males representing 22.3% of the male population of those under the same age are not sure, 8 females and males apiece representing 8.5% and 5.1% of the female and male population respectively of those who are between the age of 31- 40 disagreed with the notion, while, 3 females representing 3.2% of the female population and 5 males representing 3.2% of the male population of those under the same age range agreed with the notion, just as 2 females representing 2.1% of the female population and 3 males representing 1.9% of the male population of those under the same age range are not sure. A total of 9 females representing 9.6% of the female population and 10 males representing 6.4% of the female population of those

who are between 41-50 years disagreed with the notion, while 6 females representing 6.4% of the female population and 5 males representing 3.2% of the male population of those within the same age range agreed with the notion and 5 females and males apiece representing 5.3% and 3.2% of the female and male population respectively of those of the same age are not sure, 5 males representing 3.2% of the male population of those who are 51+ disagreed with the notion and 3 males representing 1.9% of the male population agreed or are not sure respectively.

On the statement: there is hardly a country in Africa without history of genocide and dissonance, out of the total 94 female and 156 male respondents, 31 females representing 33% of the female population who are between the age of 20-30 and 66 males representing 42.3% of the male population who are within the same age range agreed with the notion. While 21 females representing 22.3% of the female population and 31 males representing 19.9% of the male population disagreed with the notion. A total of 9 females representing 9.6% of the female population and 10 males representing 6.4% of the male population are ambivalent. A total of 9 females representing 9.6% of the female population of those between 31-40 years of age and 11 males representing 7.1% of the male population of the same age range agreed with the assertion. While 2 females representing 2.1% of the female population and 3 males representing 1.9% of the male population under the same age range disagreed with the notion. Two females representing 2.1% of the female population and 2 males representing 1.3% of the male population within the same age bracket are not sure. Thirteen females and males apiece representing 13.8% and 8.3% of the female and male population respectively who are between 41-50 years agreed with the assertion, while 4 females representing 4.3% of the female population and 7 males representing 4.5% of the male population disagreed with the notion. Three females representing 3.2% of the female population and 2 males representing 1.3% of the male population under this same age are ambivalent or ignorant. Seven males representing 4.5% of the male population of those who are 51+ years agreed with the notion, 2 males representing 1.3% of the male population within the same age bracket disagreed with the notion, just as 2 males representing 1.3% of the male population are not sure. There are no female respondents above 50 years.

Concerning the statement: genocide and dissonance are Africa's exclusive experience, out of the total 94 females and 156 males, 47 females representing 50% of the female population and 87 males representing 55.8% of the male population who are between the age of 20-30 years disagreed with the notion. While 11 females

representing 11.3% of the female population and 15 males representing 9.6% of the male population of respondents under the same age range agreed with the notion. Three females representing 3.2% of the female population and 5 males representing 3.2% of the male population alike who are within the same age range are not sure, 12 females representing 13.8% of the female population and 14 males representing 9.0% of the male population who are between 31-40 years disagreed with the notion, while only 1 female representing 1.1% of the female population and 2 males representing 1.3% of the male population under the same age range agreed with the notion. There is no respondent under this age range that is not sure or totally ignorant of the statement. A total of 15 females representing 16.0% of the female population and 17 males representing 10.9% of the male population of those who are between 41-50 years disagreed with the notion, while 4 females representing 4.3% of the female population and 4 males representing 2.6% of the male population who are within the same age range agreed with notion, just as 1 female and 1 male apiece representing 1.1% and 0.6% of the female and male population respectively are not sure. Eight males representing 5.1% of the male population of those who are 51+ years disagreed with the notion, while 3 males representing 1.9% of the male population agreed with the notion. There is no male respondent under this age range that is not sure of this statement, just as there is no female respondent within this age range.

Table 4.2.1.1 why are genocide and dissonance common occurrence in Africa as suggested in some African films?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
5	Genocide and dissonance are feedback from long years of colonialism	DF	4(4.3)	3(3.2)	3(3.2)	-	10(10.6)	GRAND TOTAL 250(100)
		NSF	27(28.7)	4(4.3)	8(8.5)	-	39(41.5)	
		AF	30(31.9)	6(6.4)	9(9.6)	-	45(47.9)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	15(9.6)	2(1.3)	3(1.9)	0(0.0)	20(12.8)	
		NSM	40(25.7)	8(5.1)	8(5.1)	5(3.2)	61(41.1)	
		AM	52(33.3)	6(3.8)	11(7.1)	6(3.8)	75(48.1)	
	TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)		
6	Genocide and dissonance thrive more in poor continents	DF	22(23.4)	4(4.3)	6(6.4)	-	32(34.0)	GRAND TOTAL 250(100)
		NSF	11(11.7)	3(3.2)	5(5.3)	-	19(20.2)	
		AF	28(29.8)	6(6.4)	9(9.6)	-	43(45.7)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	36(23.1)	5(3.2)	6(3.8)	1(0.6)	48(30.8)	
		NSM	14(9.0)	3(1.9)	2(1.3)	2(1.3)	21(13.5)	
		AM	57(36.5)	8(5.1)	14(9.0)	8(5.1)	87(55.8)	
	TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)		
7	Genocide and dissonance are festered by high level of unemployment in Africa	DF	18(19.1)	2(2.1)	6(6.4)	-	26(27.7)	GRAND TOTAL 250(100)
		NSF	29(30.9)	6(6.4)	11(11.7)	-	46(48.9)	
		AF	14(14.9)	5(5.3)	3(3.2)	-	22(23.4)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	22(14.1)	3(1.9)	5(3.2)	4(2.6)	34(21.8)	
		NSM	49(32.1)	9(5.7)	9(5.7)	6(3.8)	74(47.4)	
		AM	35(22.4)	4(2.6)	8(5.1)	8(5.1)	48(30.8)	
	TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)		

In response to the first statement on table 4.2.1.1 above which suggest that: genocide and dissonance are feedback from long years of colonialism, out of the total 94 female and 156 male respondents, 30 females representing 31.9% of the female population and 52 males representing 33.3% of the male population who are between 20-30 years agreed with the notion, while 4 females and 15 males representing 4.3% and 9.6% of the female and male population respectively who are under the same age range disagreed with the notion, just as 27 females representing 28.7% of the female population and 40 males representing 25.7% of the male population who are within the same age range are either not sure or ignorant, 6 females and males apiece representing 6.4% and 3.8% respectively who are between 31-40 years agreed with the notion, while 3 females representing 3.2% and 2 males representing 1.3% under the same age range disagreed with the notion. Four females representing 4.3% and 8 males representing 5.1% under the same age bracket are not sure. Nine females representing 9.6% and 11 males representing 7.1% under the age of 41-50 years agreed with the notion while 3 females and 3 males apiece representing 3.1% and 1.9% respectively disagreed with the notion, 6 males representing 3.8% of the male population of those who are 51+ years agreed with the assertion, while 5 males representing 3.2% of the male population are not sure. There is no male respondent within this age that disagreed with the notion, just as there is no female respondent within this age range.

On the statement: genocide and dissonance thrive more in poor continents, out of the total 94 female population and 156 male population, 28 females representing 29.8% of the female population and 57 males representing 36.5% of the male population who are between the age of 20-30 years agreed with the notion, while 22 females and 36 males representing 23.4% and 23.1% of the female and male population respectively of those who are within the same age limit disagreed with the notion, 11 females representing 11.7% of the female population and 14 males representing 9.0% of the male population of those under the same age range are not sure, 6 females and 8 males representing 6.4% and 5.1% of the female and male population respectively of those who are between the age of 31-40 agreed with the notion, while 4 females representing 4.3% of the female population and 5 males representing 3.2% of the male population under the same age bracket disagreed with the notion, 3 females and males apiece representing 3.2% and 1.9% of the female and male population respectively of those under the same age range are not sure, or totally ignorant. Nine females and 14 males representing 9.6% and 9.0% of the female and male population respectively of those who are between the age of 41- 50 agreed with

the assertion, while 6 females and males apiece representing 6.4% and 3.8% of the female and male population respectively disagreed with the notion, 5 females representing 5.1% of the female population and 2 males representing 1.3% of the male population are not sure, 8 males representing 5.1 % of the male population of those who are 51+ years agreed with the notion whereas, 1 male representing 0.6% of the male population disagreed with the notion, 2 males representing 1.3% of the male population who are within the same age limit are not sure. There is no female respondent within this age range.

On the statement, genocide and dissonance are festered by high level of unemployment in Africa, out of the total 94 females and 156 males, 14 females representing 14.9% of the female population and 35 males representing 22.4% of the male population who are between the age of 20-30 years agreed with the notion, while 18 females and 22 males representing 14.9% and 41.1% of the female and male population respectively who are under the same age bracket disagreed with the notion, 29 females and 49 males representing 30.9% and 32.1% of the female and male population respectively who are within the same age range are ambivalent or ignorant. Five females and 4 males representing 5.3% and 2.6% of the female and male population respectively of those who are between 31-40 years of age agreed with the notion while, 2 females and 3 males representing 2.1% and 1.9% of the female and male population respectively disagreed with the notion, 6 females representing 6.4% of the female population and 9 males representing 5.7% of the male population are not sure, or ignorant. Six females representing 6.4% of the female population and 5 males representing 3.2% of the male population who are 41-50 years disagreed with the notion, while 3 females representing 3.2% of the female population and 8 males representing 5.1% of the male population agreed with the notion, just as 11 females and 9 males representing 11.7% and 5.7% of the female and male population respectively are not sure or ignorant. One male representing 0.6% of the male population of those who are 51+ years agreed with the notion, while 4 males representing 2.6% under the same age range disagreed with the notion. Six males representing 3.8% of the male population are ambivalent or ignorant. There is no female respondent within this age.

Table 4.2.1.2 why are genocide and dissonance common occurrence in Africa as suggested in some African films?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
8	more than anything else, genocide and dissonance in Africa are caused by religion and ethnicity	DF	2(2.1)	0(0.0)	1(1.1)	-	3(3.2)	GRAND TOTAL 250(100)
		NSF	6(6.4)	2(2.1)	1(1.1)	-	9(9.6)	
		AF	53(56.4)	11(11.7)	18(19.1)	-	82(87.2)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	5(3.2)	1(0.6)	0(0.0)	1(0.6)	7(4.5)	
		NSM	7(4.5)	1(0.6)	1(0.6)	2(1.3)	11(7.1)	
		AM	95(60.9)	14(9.0)	21(13.5)	8(5.1)	138(88.5)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
9	genocide and dissonance in Africa are engendered most times by foreign powers	DF	11(11.7)	2(2.1)	2(2.1)	-	15(16.0)	GRAND TOTAL 250(100)
		NSF	10(10.6)	3(3.2)	4(4.3)	-	17(18.1)	
		AF	40(42.6)	8(8.5)	14(14.9)	-	62(66.0)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	20(12.8)	2(1.3)	0(0.0)	3(1.9)	25(16.0)	
		NSM	23(14.7)	3(1.9)	6(3.9)	1(0.6)	32(21.1)	
		AM	64(41.0)	11(7.1)	16(10.3)	7(4.5)	98(62.8)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
10	The media significantly aid and abet genocide and dissonance in Africa	DF	7(7.4)	0(0.0)	1(1.1)	-	8(8.5)	GRAND TOTAL 250(100)
		NSF	3(3.2)	1(1.1)	1(1.1)	-	5(5.3)	
		AF	51(54.3)	12(12.8)	18(19.1)	-	81(86.2)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	8(5.1)	1(0.6)	2(1.3)	1(0.6)	12(7.7)	
		NSM	2(1.3)	1(0.6)	1(0.6)	1(0.6)	5(3.2)	
		AM	97(62.2)	14(9.0)	19(12.2)	9(5.8)	139(89.1)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	

In response to the first statement on table 4.2.1.2 above which stipulates that: more than anything else genocide and dissonance in Africa are caused by religion and ethnicity, out of the total 94 female and 156 male respondents, 53 females representing 56.4% of the female population and 95 males representing 60.9% of the male population who are between 20-30 years agreed with the notion while 2 females and 5 males representing 2.1% and 3.2% of the female and male population respectively disagreed with the notion, 6 females representing 6.4% of the female population and 7 males representing 4.5% of the male population are not sure. Eleven females representing 11.7% of the female population and 14 males representing 14.9% of the male population who are between the age of 31-40 years agreed with the notion, 1 male representing 0.6% of the male population disagreed with the notion. There is no female respondent within this age range that disagreed with the notion, 18 females representing 19.1% of the female population and 21 males representing 13.5% of the male population who are between the age of 41-50 years agreed with the notion, while 1 female representing 1.1% of the female population disagreed with the notion. There is no male respondent under this age range that disagreed with the notion. However, 1 female representing 1.1% of the female population and 1 male representing 0.6% of the male population are not sure, 8 males representing 5.1%, of the male population who are 51+ years agreed with the notion, while only 1 male representing 0.6% of the male population disagreed with the notion, just as 2 males representing 1.3% of the male population are not sure.

On the statement: genocide and dissonance in Africa are engendered most times by foreign powers, out of the total 94 female respondents and 156 male respondents, 40 females and 64 males representing 42.6% and 41.0% of the female and male population respectively, who are between the age of 20-30 years agreed with the notion, while 11 females and 20 males representing 11.7% and 12.8% of the female and male population respectively under the same age disagreed with the notion, 10 females representing 10.6% of the female population and 23 males representing 14.7% of the male population under the same age are not sure or are totally ignorant, 8 females representing 8.5% of the female population and 11 males representing 7.1% of the male population who are under 31-40 years agreed with the notion, while 2 females and 1 male representing 2.1% and 1.3% of the female and male population respectively disagreed with the notion, 3 females and 1 male representing 3.2% and 1.9% of the female and male population respectively of those under the same age range not sure. Fourteen females and 16 males representing 14.9% and 10.3% of the

female and male population respectively of those who are 41-50 years agreed with the notion, while 2 females representing 2.1% of the female population disagreed with the notion, there is no male respondent under this age that is opposed to the notion, 4 females representing 4.3% of the female population and 6 males representing 3.9% of the male population of those who are 41-50 years are not sure. Seven males representing 4.5% of the male population who are 51+ years agreed with the notion, while 3 males representing 1.9% of the male population under the same age disagreed with the notion, just as 1 male representing 0.6% of the male population is not sure.

On the statement: The media significantly aid and abet genocide and dissonance in Africa, out of a total female population of 94 and male population of 156, fifty one females representing 54.3% of the female population and 97 males representing 62.2% of the male population who are between the age of 20-30 years agreed with the notion, while only 7 females and 8 males representing 7.4% and 5.1% of the female and male population respectively who are under the same age range disagreed with the notion. Three females and 2 males representing 3.2% and 1.3% of the female and male population respectively are not sure. A total of 12 females and 14 males representing 12.8% and 9.0% of the female and male population respectively who are between 31-40 years of age agreed with the notion, while just 1 male representing 0.6% of the male population is opposed to the motion. There is no female respondent under this age that is opposed to the notion. However, 1 female and male apiece representing 0.6% apiece of the female and male population are not sure.

Eighteen females representing 19.1% of the female population and 19 males representing 12.2% of the male population who are between the age of 41-50 agreed with the notion, while 1 female representing 1.1% of the female population and 2 males representing 1.3% of the male population disagreed with the notion, 1 female and 1 male representing 1.1% and 0.6% of the female and male population respectively are not sure. Nine males representing 5.8% of the male population who are 51+ years agreed with the notion, while 1 male representing 0.6% of the male population disagreed with the notion, just as 1 male representing 0.6% of the male population is not sure. There is no female respondent under this age.

4.2.2 Research Questions Two

What are the impacts of genocide and dissonance on Africa as projected in some African films? The answers to this question are contained in the statements spread from numbers 11-25 in the tables below:

Table 4.2.2.1 what are the impacts of genocide and dissonance on Africa as projected in some African films?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
11	People who die through genocide and dissonance are more than those killed by natural causes, accidents, and epidemics	DF	9(9.6)	2(2.1)	3(3.2)	-	14(14.9)	GRAND TOTAL 250(100)
		NSF	13(13.8)	4(4.2)	7(7.4)	-	24(25.5)	
		AF	39(41.5)	7(7.4)	10(10.6)	-	56(59.6)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	16(10.3)	4(2.6)	3(1.9)	3(1.9)	26(16.7)	
		NSM	24(15.4)	5(1.3)	3(3.2)	2(1.3)	36(23.1)	
		AM	67(42.9)	7(4.5)	14(9.0)	6(3.8)	94(60.3)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
12	Women and children are worst hit with the incidences of genocide and dissonance	DF	9(9.6)	0(0.0)	1(1.1)	-	10(10.6)	GRAND TOTAL 250(100)
		AF	52(55.3)	13(13.8)	19(20.2)	-	84(89.4)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	9(5.8)	0(0.0)	0(0.0)	1(0.6)	10(6.4)	
		AM	98(62.8)	16(10.3)	22(14.1)	10(6.4)	146(93.6)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
(13)	more than anything else, genocide and dissonance are the cause of high level of poverty in Africa	DF	15(16.0)	5(5.3)	8(8.5)	-	28(29.8)	GRAND TOTAL 250(100)
		NSF	12(12.8)	3(3.2)	5(5.3)	-	20(21.3)	
		AF	34(36.2)	5(5.3)	7(7.4)	-	46(48.9)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	28(17.9)	5(3.2)	5(3.2)	4(2.6)	42(26.9)	
		NSM	22(14.1)	4(2.6)	4(2.6)	0(0.0)	30(19.2)	
		AM	57(36.5)	7(4.5)	13(8.3)	7(4.5)	84(53.8)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	

In response to the first statement on table 4.2.2.1 above which suggests that: people who die through genocide and dissonance are more than those killed by natural causes, accidents, and epidemics, out of the total 94 females and 156 males, 39 females representing 41.5% of the female population and 67 males representing 42.9% of the male population of those between 20-30 years agreed with the notion, while 9 females and 16 males representing 9.6% and 10.3% of the female and male population respectively of people of the same age range disagreed with the notion, just as 13 females representing 13.8% of the female population and 24 males representing 15.4% of the male population of those within the same age are not sure or ignorant, 7 females and males apiece representing 7.4% and 4.5% of the female and male population respectively of those between 31-40 years agreed with the notion, while 2 females representing 2.1% of the female population and 4 males representing 2.6% of the male population who are of the same age range are opposed to the notion, just as 4 females and 5 males representing 4.2% and 1.3% of the female and male population respectively who are of the same age are not sure. Ten females 10.6% of the female population and 14 males representing 9.0% of the male population who are between the age of 41-50 years agreed with the notion, while 3 females and males apiece representing 3.2% and 1.9% of the female and male population respectively within the same age range disagreed with the notion. Seven females representing 7.4% of the female population and 3 males representing 3.2% of the male population are not sure or are ignorant. Six males representing 3.8% of the male population who are between the age of 51 and above agreed with the notion, while 3 males representing 1.9% of the male population under the same age bracket are opposed to the notion, 2 males representing 1.3% of the male population are not sure.

On the statement: Women and children are worst hit with the incidences of genocide and dissonance, out of the total 94 females and 156 males, 52 females representing 55.3% of the female population and 98 males representing 62.8% of the male population who are between the age of 20-30 years agreed with the notion while 9 females and males apiece representing 9.6% and 5.8% of the female and male population respectively who are within the same age bracket disagreed with the notion, 13 females representing 13.8% of the female population and 18 males representing 10.3% of the male population who are between the age of 31-40 agreed with the notion, there is no female or male respondent within this age range that is opposed to the notion. Nineteen females representing 20.2% of the female population and 22 males representing 14.1% of the male population of those who are between 41-50

years of age agreed with the notion, while only 1 female representing 1.1% of the female population under the same age disagreed with the notion. There is no male respondent within this age range that is opposed to the notion, just as there is no female respondent that is 51+ years.

On the statement: more than anything else, genocide and dissonance are the cause of high level of poverty in Africa, out of the total 94 females and 156 males, 34 females and 57 males representing 36.2% and 36.5% of the female and male population respectively, who are between the age of 20-30 years agreed with the notion, while 15 females representing 16.0% of the female population and 28 males representing 17.9% of the male population of those who are under the same age range disagreed with the notion. Twelve females representing 12.8% of the female population and 22 males representing 14.1% of the male population who are within the same age range are not sure. Five females and 7 males representing 5.3% and 4.5% of the female and male population respectively who are between 31-40 years of age agreed with the notion, while 5 females representing 5.3% of the female population and 5 males representing 3.2% of the male population under the same age range disagreed with the notion, 3 females representing 3.2% of the female population and 2 males representing 2.6% of the male population are not sure. A total of 7 females representing 7.4% of the female population and 13 males representing 8.3% of the male population who are between 41-50 years of age agreed with the notion, while 8 females and 5 males representing 8.5% and 3.2% of the female and male population respectively are opposed to the notion. Five females and 4 males representing 5.3% and 2.6% of the female and male population respectively who are within the same age range are not sure. Seven males representing 4.5% of the male population who are 51+ years agreed with the notion, while 4 males representing 2.6% of the male population who are within the same age range disagreed with the notion, there is no respondent within this age that is not sure or totally ignorant.

Table 4.2.2.2 what are the impacts of genocide and dissonance on Africa as projected in some African films?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
14	Africa would be a better continent in the absence of genocide and dissonance	DF	14(14.9)	1(1.1)	6(6.4)	-	21(22.3)	GRAND TOTAL 250(100)
		NSF	14(14.9)	2(2.1)	4(4.3)	-	20(21.3)	
		AF	33(35.1)	10(10.6)	10(10.6)	-	53(56.4)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	25(16.0)	3(1.9)	7(4.5)	4(2.6)	39(25.0)	
		NSM	13(8.4)	3(1.9)	3(1.9)	1(0.6)	20(12.9)	
		AM	69(44.2)	10(6.4)	12(7.7)	6(3.8)	97(62.2)	
	TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)		
15	genocide and dissonance are the root cause of armed robbery, violence, and other social vices in Africa	DF	30(31.9)	6(6.4)	10(10.6)	-	46(48.9)	GRAND TOTAL 250(100)
		NSF	14(14.9)	3(3.2)	5(5.3)	-	22(23.4)	
		AF	17(18.1)	4(4.3)	5(5.3)	-	26(27.7)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	49(31.4)	9(5.8)	10(6.4)	6(3.8)	74(47.4)	
		NSM	19(12.2)	3(1.9)	4(2.6)	2(1.6)	28(17.9)	
		AM	39(25.0)	4(2.6)	8(5.1)	3(1.9)	54(34.6)	
	TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)		
16	genocide and dissonance are the main cause of impairments and disabilities in Africa	DF	26(27.7)	2(2.1)	7(7.4)	-	35(37.2)	GRAND TOTAL 250(100)
		NSF	11(11.7)	4(4.3)	5(5.3)	-	20(20.3)	
		AF	24(25.5)	7(7.4)	8(8.5)	-	39(41.5)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	37(23.7)	4(2.6)	9(5.8)	5(3.2)	55(35.3)	
		NSM	20(12.8)	4(2.6)	4(2.6)	2(1.3)	30(19.2)	
		AM	50(32.1)	8(5.1)	9(5.8)	4(2.6)	71(45.5)	
	TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)		

In response to the first statement on table 4.2.2.2 above, which suggests that: Africa would be a better continent in the absence of genocide and dissonance, out of the total 94 females and 156 males, 33 females representing 35.1% of the female population and 69 males representing 44.2% of the male population who are between 20-30 years of age agreed with the notion, while 14 females representing 14.9% of the female population and 25 males representing 16.0% of the male population who are within the same age disagreed with the notion, 14 females representing 14.9% of the female population and 13 males representing 8.4% of the male population who are of the same age range are not sure or are ignorant, 10 females representing 10.6% of the female population and 10 males representing 6.4% of the male population who are between 31-40 years of age agreed with the notion, while 1 female representing 1.1% of the female population and 3 males representing 1.9% of the male population who are within the same age range disagreed with the notion, 2 females and 3 males representing 2.1% and 1.9% of the female and male population respectively are not sure, or are ignorant, 10 females representing 10.6% of the female population and 12 males representing 7.7% of the male population who are between 41-50 years of age agreed with the statement while 6 females and 7 males representing 6.4% and 4.5% female and male population respectively disagreed with the notion, 4 females and 3 males representing 4.3% and 1.9% of the female and male population respectively are not sure, 6 males representing 3.8% population who are 51+ years of age agreed with the notion, while 4 males representing 2.6% of the male population disagreed with the notion, 4 males representing 2.6% of the male population are not sure. There is no female respondent within this age.

On the statement genocide and dissonance are the root cause of armed robbery, violence and other social vices in Africa, out of the total 94 females and 156 males, 30 females representing 31.9% of the female population and 49 males representing 31.4% of the male population who are between 20-30 years disagreed with the notion, whereas 17 females and 39 males representing 18.1% and 25.0% of the female and male population respectively who are within the same age range agreed with the notion, 14 females representing 14.9% of the female population and 19 males representing 12.2% of the male population are not sure, 6 females representing 6.4% of the female population and 9 males representing 5.8% of the male population who are between 31-40 years of age disagreed with the notion, while 4 females and males apiece representing 4.3% and 2.6% the female and male population respectively agreed with the notion, 3 females and males apiece representing 3.2% and 1.9% of the female

and male population respectively are not sure. Ten females and males apiece representing 10.6% and 6.4% of the female and male population respectively who are between 41-50 years of age disagreed with the notion, whereas 5 females and 8 males representing 5.3% and 5.1% of the of the female and male population respectively agreed with the notion. Five females representing 5.3% of the female population and 4 males representing 2.6% of the male population are not sure, 6 males representing 3.8% of the male population who are 51+ years disagreed with the notion while 3 males representing 1.9% of the male population agreed with the notion, just as 2 males representing 1.3% of the male population are not sure. There are no female respondents within this age range.

Concerning the statement: genocide and dissonance are the main cause of impairments and disabilities in Africa, out of the total 94 females and 156 males, 24 females representing 25.5% of the female population and 50 males representing 32.1% of the male population who are between the age of 20-30 years agreed with the notion, while 26 females representing 27.7% of the female population and 37 males representing 23.7% of the male population disagreed with the statement, 11 females and 20 males representing 11.7% and 12.8% of the female and male population respectively are not sure. Seven females representing 7.4% of the female population and 8 males representing 5.1% of the male population who are between the age of 31-40 years agreed with the notion, while 2 females and 4 males representing 2.1% and 2.6% of the female and male population respectively disagreed with the notion, just as 4 females representing 4.3% of the female population and 4 males representing 2.6% of the male population are not sure. Eight females representing 8.5% of the female population and 9 males representing 5.8% of the male population who are within the age of 41-50 years agreed with the notion, while, 7 females representing 7.4% of the female population and 9 males representing 5.8% of the male population disagreed with the notion, 5 females representing 5.3% of the female population and 4 males representing 2.6% of the male population are not sure, 4 males representing 2.6% of the male population who are 51+ years agreed with the notion, while 5 males representing 3.2% of the male population disagreed with the notion, 2 males representing 1.3% of the male population under the same age range are not sure, there is no female respondent within this age range.

Table 4.2.2.3 what are the impacts of genocide and dissonance on Africa as projected in some African films?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
17	resources spent in the cause of genocide and dissonance affect African nations' GDP	DF	2(2.1)	0(0.0)	1(1.1)	-	3(3.2)	GRAND TOTAL 250(100)
		NSF	9(9.6)	2(2.1)	2(2.1)	-	13(13.8)	
		AF	50(53.2)	11(11.7)	17(18.1)	-	78(83.0)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	5(3.2)	1(0.6)	0(0.0)	1(0.6)	7(4.5)	
		NSM	12(7.7)	1(0.6)	2(1.3)	2(1.3)	17(10.9)	
		AM	90(57.7)	14(9.0)	20(12.8)	8(5.1)	132(84.6)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
18	proliferation of arms is an aftermath of genocide and dissonance	DF	9(9.6)	3(3.2)	4(4.3)	-	16(17.0)	GRAND TOTAL 250(100)
		NSF	9(9.6)	1(1.1)	5(5.3)	-	15(16.0)	
		AF	43(45.7)	9(9.6)	11(11.7)	-	63(67.0)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	15(9.6)	3(1.9)	3(1.9)	3(1.9)	24(15.4)	
		NSM	15(9.6)	4(2.6)	5(3.2)	1(0.6)	25(16)	
		AM	77(49.4)	9(5.8)	14(9.0)	7(4.5)	107(68.6)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
19	Genocide and dissonance are the highest cause of trauma in Africa	DF	7(7.4)	1(1.1)	2(2.1)	-	10(10.6)	GRAND TOTAL 250(100)
		NSF	51(54.2)	11(11.7)	18(19.1)	-	80(85.1)	
		AF	3(3.2)	1(1.1)	0(0.0)	-	4(4.3)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	13(8.3)	2(1.3)	3(1.9)	2(1.3)	20(12.8)	
		NSM	89(57.1)	13(8.4)	19(12.2)	9(5.9)	130(83.3)	
		AM	5(3.2)	1(0.6)	0(0.0)	0(0.0)	6(3.8)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	

In response to the first statement on table 4.2.2.3 above which suggests that: resources spent in the cause of genocide and dissonance affect African nations' GDP, out of the total 94 females and 156 males, 50 females representing 53.2% of the female population and 90 males representing 57.7% of the male population, who are between the age of 20-30 years agreed with the notion, while 2 females representing 2.1% of the female population and 5 males representing 3.2% of the male population disagreed with the notion, 9 females and 12 males representing 9.6% and 7.7% of the female and male population respectively are not sure. A total of 11 females representing 11.7% of the female population and 14 males representing 9.0% of the male population, who are between the age of 31-40 years agreed with the notion, while only 1 male representing 0.6% of the male population disagreed with the notion, there is no female respondent within this age that disagreed with the notion, 2 females representing 2.1% of the female population and 1 male representing 0.6% of the male population within the same age range are not sure, 17 females representing 18.1% of the female population and 20 males representing 12.8% of the male population, who are between 41-50 years of age agreed with the notion, while 1 female representing 1.1% of the female population disagreed with the notion, there is no male respondent within this age that disagreed with this statement, 2 females representing 2.1% of the female population and 2 males representing 1.3% of the male population, who are within this age range are not sure, 8 males representing 5.1% of the male population, who are 51+ years agreed with the notion, while 1 male representing 0.6% of the male population disagreed with the statement, 2 males representing 1.3% of the male population are not sure. There is no female respondent that is 51+ years.

Concerning the statement: proliferation of arms is an aftermath of genocide and dissonance, out of the total 94 females and 156 males, 43 females representing 45.7% of the female gender and 77 males representing 49.4% of the male gender, who are between the age of 20-30 years agreed with the notion while, 9 females representing 9.6% of the female population and 15 males representing 9.6% of the male population, disagreed with the notion, 9 females and 15 males representing 9.6% apiece of the female and male population are not sure, 9 females and males representing 9.6% and 5.8% of the female and male population respectively, who are between age 31-40 agreed with the notion while 3 females representing 3.2% of the female gender and 3 males representing 1.3% of the male gender, who are of the same disagreed with the notion, 1 female representing 1.1% of the female population and 4 males representing 2.6% of the male population are not sure. Eleven females representing 11.7% of the female population and 14 males representing 9.0% of the males, who are between the

age of 41-50 agreed with the notion whereas 4 females and 3 males representing 4.3% and 1.9% of the female and male population respectively disagree with the notion, 5 females and males alike representing 5.3% and 3.2% of the female and male population respectively are not sure, 7 males representing 4.5% of the male population, who are 51+ years agreed with the notion while, 3 males representing 1.9% of the male population, disagreed with the notion, 1 male representing 0.6% of the male gender is not sure, there is no female respondent within this age bracket.

On the statement: Genocide and dissonance are the highest cause of trauma in Africa, out of the total 94 females and 156 males, 3 females and 5 males representing 3.2% apiece of the female and male population, who are between the age of 20-30 years agreed with the notion, while 7 females representing 7.4% of the female population and 13 males representing 8.3% of the male population, who are within the same age range disagreed with the notion, 51 females representing 54.2% of the female population and 89 males representing 57.1% of the male population are not sure, or ignorant, 1 female and male apiece representing 1.1% and 0.6% of the female and male gender respectively, who are between 31-40 agreed with notion while, 1 female representing 1.1% of the female population and 2 males representing 1.3% of the male population disagreed with the notion, 11 females representing 11.7% of the female population and 13 males representing 8.3% of the male population are not sure, 2 females representing 2.1% of the female population and 3 males representing 1.3% of the male population, who are between the age of 41-50 disagreed with the notion, there is no female or male respondent within this age, 18 females representing 19.1% of the females and 19 males representing 12.2% of the males are not sure. Two males representing 1.2% of the male population those who are 51+ years disagreed with the notion, just as 9 males representing 5.9% of the male population are not sure, there is respondent within this age that agreed with the notion, much as there is no female respondent within this age.

Table 4.2.2.4 what are the impacts of genocide and dissonance on Africa as projected in some African films?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
20	Stress and other psychosomatic defects will be less in Africa in the absence of genocide and dissonance	DF	21(22.3)	2(2.1)	4(4.3)	-	27(28.7)	GRAND TOTAL 250(100)
		NSF	18(19.2)	4(4.3)	5(5.3)	-	27(28.8)	
		AF	22(23.4)	7(7.4)	11(11.7)	-	40(42.6)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	23(14.7)	3(1.9)	4(2.6)	3(1.9)	33(21.2)	
		NSM	31(19.9)	4(2.6)	5(3.2)	3(1.9)	43(27.5)	
		AM	53(34.0)	9(5.8)	13(8.3)	5(3.2)	80(51.3)	
	TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)		
21	Genocide and dissonance make more widows, widowers and orphans than anything else	DF	3(3.2)	1(1.1)	1(1.1)	-	5(5.3)	GRAND TOTAL 250(100)
		NSF	8(8.5)	3(3.2)	2(2.1)	-	13(13.8)	
		AF	50(53.2)	9(9.6)	17(18.1)	-	76(80.9)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	2(1.3)	1(0.6)	1(0.6)	1(0.6)	5(3.2)	
		NSM	14(9.0)	2(1.3)	0(0.0)	1(0.6)	17(10.9)	
		AM	91(58.3)	13(8.3)	21(13.5)	9(5.8)	134(85.9)	
	TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)		
22	genocide and dissonance displace Africans more than anything else	DF	3(3.2)	1(1.1)	1(1.1)	-	5(5.3)	GRAND TOTAL 250(100)
		AF	58(61.7)	12(12.8)	19(20.2)	-	89(94.7)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	2(1.3)	1(0.6)	1(0.6)	1(0.6)	5(3.2)	
		AM	105(67.3)	15(9.6)	21(13.5)	10(6.4)	151(96.8)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	

In response to the first statement on table 4.2.2.4 above which suggests that: stress and other psychosomatic defects will be less in Africa in the absence of genocide and dissonance, out of the total 94 female and 156 male respondents, 22 females representing 23.4% of the female population and 53 males representing 34.0% of the male population, who are between the age of 20-30 years agreed with the notion, while 21 females representing 22.3% of the female population and 23 males representing 14.7% of the male population, disagreed with the notion, 18 females representing 19.2% of the female population and 31 males representing 19.9% of the male population are not sure or are totally ignorant, 7 females representing 7.4% and 9 males representing 5.8% of the female and male population respectively, of those that are between the age of 31-40 years agreed with the notion while, 2 females representing 2.1% of the female population and 3 males representing 1.9% of the male population, who are within the same age range disagreed with the notion, 4 females and males apiece representing 4.3% and 2.6% of the female and male population, respectively are not sure. A total of 11 females representing 11.7% and 13 males representing 8.3% of the female and male population respectively of those who are between the age of 41-50 agreed with the notion, just as 4 females and males apiece, representing 4.3% and 2.6% of the female and male population, respectively disagreed with the notion, and 5 females and males apiece representing 5.3% and 3.2% respectively of the female and male population are not sure. Five males representing 3.2% of the male gender, who are 51+ years agreed with the notion while, 3 males representing 1.9% of the male gender who are within the same age range disagreed with the notion, just as 3 males representing 1.9% of the male gender are not sure or ignorant.

On the statement: genocide and dissonance make more widows, widowers and orphans than anything else, out of the total 94 female and 156 male respondents, 50 females representing 53.2% of the female population and 91 males representing 58.3% of the male population, who are between the age of 20-30 years agreed with the notion, while 3 females representing 3.2% of the female population and 2 males representing 1.3% of the male population, disagreed with the notion, 8 females representing 8.5% of the female population and 14 males representing 9.0% of the male population, who are within the same age bracket are not sure. Nine females representing 9.6% of the female population, and 13 males representing 8.3% of the male population, who are between the age of 31-40 agreed with the notion, while, 1 female and male apiece representing

1.1% and 0.6% of the female and male population, who are of the same age range respectively disagreed with the notion, 3 females representing 3.2% of the female population and 2 males representing 1.3% of the male population are not sure. A total of 17 females representing 18.1% of the female population and 21 males representing 13.5% of the male population, who are between the age of 41-50 agreed with the notion, while 1 female and male apiece representing 1.1% and 0.6% of the female and male population, respectively disagreed with the notion, 2 females representing 2.1% of the female population are not sure, there is no male respondent within this age that is not sure, 9 males representing 5.8% of the male population, who are 51+ years agreed with the notion, while 1 male representing 0.6% of the male population is not sure.

Concerning the statement: genocide and dissonance displace Africans more than anything else, out of the total 94 female and 156 male respondents, 58 females representing 61.7% of the female population and 105 males representing 67.3% of the male population, who are between the age of 20-30 years agreed with the notion, while, 3 females and 2 males representing 3.2% and 1.3% of the female and male population respectively disagreed with the notion, 12 females representing 12.8% of the female population and 15 males representing 9.6% of the male population, who are between the age of 31-40 agreed with the notion, while 1 female and male apiece representing 1.1% and 0.6% of the female and male population, respectively disagreed with the notion, 19 females representing 20.2% of the female population and 21 males representing 13.5% of the male population, who are between the age of 41-50 years agreed with the notion whereas 1 female and male apiece representing 1.1% and 0.6% of the female and male population respectively disagreed with the notion. Ten males representing 6.4% of the male population, who are 51 years and above agreed with the notion while only 1 male representing 0.6% of the male population, disagreed with the notion, there is no female or male respondent that is ambivalent or ignorant of this statement.

Table 4.2.2.5 what are the impacts of genocide and dissonance on Africa as projected in some African films

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
23	we are always in shock whenever we watch African films on genocide and dissonance	DF	7(7.4)	0(0.0)	1(1.1)	-	8(5.1)	GRAND TOTAL 250(100)
		NSF	3(3.2)	1(1.1)	1(1.1)	-	5(5.3)	
		AF	51(54.3)	12(12.8)	18(19.1)	-	81(86.2)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	8(5.1)	1(0.6)	2(1.3)	1(0.6)	12(7.7)	
		NSM	2(1.3)	1(0.6)	1(0.6)	1(0.6)	5(3.2)	
		AM	97(62.2)	14(9.0)	19(12.2)	9(5.8)	139(89.1)	
	TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)		
24	Genocide and Dissonance make Africans look brutish in African films	DF	9(9.6)	2(2.1)	5(5.3)	-	16(17.0)	GRAND TOTAL 250(100)
		NSF	6(6.4)	2(2.1)	0(0.0)	-	8(8.5)	
		AF	46(48.9)	9(9.6)	15(16.0)	-	70(74.5)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	13(8.3)	4(2.6)	5(3.2)	2(1.3)	24(15.4)	
		NSM	10(6.4)	1(0.6)	0(0.)	1(0.6)	12(7.7)	
		AM	84(53.8)	11(7.1)	17(10.9)	8(5.1)	120(76.9)	
	TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)		
25	Genocide and dissonance leave their victims permanently hurt	DF	3(3.2)	1(1.1)	0(0.0)	-	4(4.3)	GRAND TOTAL 250(100)
		NSF	14(14.9)	2(2.1)	6(6.4)	-	22(23.4)	
		AF	44(46.8)	10(10.6)	14(14.9)	-	68(72.3)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	5(3.2)	1(0.6)	0(0.0)	0(0.0)	6(3.8)	
		NSM	17(10.9)	4(2.6)	5(3.2)	2(1.3)	28(17.9)	
		AM	85(54.5)	11(7.1)	17(10.9)	9(5.8)	122(78.2)	
	TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)		

In response to the first statement on table 4.2.2.5 above which suggests that: we are always in shock whenever we watch African films on genocide and dissonance, out of the total 94 female and 156 male respondents, 51 females representing 54.3% of the female population and 97 males representing 62.2% of the male population who are between the age of 20-30 years agreed with the notion, whereas 7 females representing 7.4% of the female population and 8 males representing 5.1% of the male population, disagreed with the notion, 3 females representing 3.2% of the female population and 2 males representing 1.3% of the male population are not sure or ignorant. A total of 12 females representing 12.8% of the female population and 14 males representing 9.0% of the male population who are under 31-40 years of age agreed with the notion while 1 female representing 0.6% of the female population disagreed, 1 female and male representing 1.1% and 0.6% respectively of the female and male population are not sure or ignorant, 18 females representing 19.1% of the female population and 19 males representing 12.2% of the male population, who are between the age of 41-50 years agreed with the notion, while 1 female and 2 males representing 1.3% and 0.6% respectively of the female and male population disagreed with the notion, 1 female and male apiece representing 1.1% and 0.6% respectively of the female and male population are not sure or ignorant. Nine males representing 5.8% of the male population who are 51 years and above agreed with the notion, while 1 male representing 0.6% of the male population disagreed with the notion, just as 1 male representing 0.6% of the male population is not sure or ignorant.

Concerning the statement: genocide and dissonance make Africans look brutish in African films, out of the total 94 female and 156 male respondents, 46 females representing 48.9% of the female population and 84 males representing 53.8% of the male population who are between the age of 20-30 years agreed with the statement, while 9 females representing 9.6% of the female population and 13 males representing 8.3% of the male population disagreed with the notion, 6 females representing 6.4% of the female population and 10 males representing 6.4% of the male population who are within the same age range are not sure. Nine females representing 9.6% of the female population and 11 males representing 7.1% of the male population who are within the 31-40 years of age agreed with the notion while 2 females and 4 males representing 2.1 and 2.6 respectively of the female and male population disagreed with the notion, just as 2 females and 1 male representing 2.1% and 0.6 of the female and male population respectively are not sure. Fifteen females representing 16.0% of the female population

and 17 males representing 10.9% of the male population who are between 41-50 years agreed with the notion, while 5 females and males apiece representing 5.3% and 3.2% respectively of the female and male population disagreed with the notion, there is no female or male respondent within this age that is not sure or ignorant of this statement. Eight males representing 5.1% of the male population of those that are 51 years and above agreed with the notion while 22 males representing 1.3% of the male population of those within the same age disagreed with the notion, just as 1 male representing 0.6% of the male population is not sure, there is no female respondent within this age.

On the statement: genocide and dissonance leave their victims permanently hurt, out of the total 94 female and 156 male respondents, 44 females representing 46.8% of the female population and 85 males representing 54.5% of the male population who are between the age of 20-30 years agreed with the notion, while 13 females representing 8.3% of the female population and 5 males representing 3.2% of the male population who are within the same age disagreed with the notion, 14 females and 17 males representing 14.9% and 10.9% respectively of the female and male population are not sure. Ten females representing 10.6% of the female population and 11 males representing 7.1% of the male population who are between the age of 31-40 agreed with the notion while 1 female and male apiece representing 1.1% and 0.6% of the female and male population respectively disagreed with the notion, 2 females and 4 males representing 2.1% and 2.6% of the female and male population respectively are not sure, 14 females representing 14.9% of the female population and 17 males representing 10.9% of the male population who are between 41-50 years of age agreed with the notion, while 6 females representing 6.4% of the female population and 5 males representing 3.2% of the male population are not sure, there is no respondent within this age that disagreed with the statement, 9 males representing 5.8% of the male population who are 51 years and above agreed with the notion, while 2 males representing 1.3% of the male population are not sure. There is no respondent within this age that disagreed with the notion much as there is no female respondent within this age bracket.

Research Questions Three

1. How have Genocide and Dissonance been settled in Africa as suggested in some African films? To answer this question, statements are split between 26-30 in the table (s) below:

Table 4.2.3.1 how have Genocide and Dissonance been settled in Africa as suggested in some African films?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
26	Any country that engages in genocide and dissonance does not recover from it	DF	35(37.2)	6(6.4)	9(9.6)	-	50(53.2)	GRAND TOTAL 250(100)
		NSF	17(18.1)	3(3.2)	7(7.4)	-	27(28.7)	
		AF	9(9.6)	4(4.3)	4(4.3)	-	17(18.1)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	61(39.1)	9(5.8)	12(7.7)	8(5.1)	90(57.7)	
		NSM	21(13.5)	4(2.6)	6(3.8)	2(1.3)	33(21.2)	
		AM	25(16.0)	3(1.9)	4(2.6)	1(0.6)	33(21.2)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
27	there is no harmless way of resolving genocide and dissonance	DF	51(54.3)	10(10.6)	15(16.0)	-	76(80.9)	GRAND TOTAL 250(100)
		NSF	2(2.1)	1(1.1)	2(2.1)	-	5(5.3)	
		AF	8(8.5)	2(2.1)	3(3.2)	-	13(13.8)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	85(54.5)	12(7.7)	19(12.2)	8(5.1)	124(79.5)	
		NSM	4(2.6)	1(0.6)	0(0.0)	0(0.0)	5(3.2)	
		AM	18(11.5)	3(1.9)	3(1.9)	3(1.9)	27(17.3)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
28	Genocide and dissonance are civilized ways of settling differences	DF	53(56.4)	12(12.8)	17(18.1)	-	82(87.2)	GRAND TOTAL 250(100)
		NSF	7(7.4)	1(1.1)	2(2.1)	-	10(10.6)	
		AF	1(1.1)	0(0.0)	1(1.1)	-	2(2.1)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	98(62.8)	14(9.0)	18(11.5)	8(5.1)	138(88.5)	
		NSM	5(3.2)	1(0.6)	2(1.3)	2(2.1)	10(6.4)	
		AM	4(2.6)	1(0.6)	2(1.3)	1(0.6)	8(5.1)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	

In response to the first statement on table 4.2.3.1 above which suggest that: any country that engages in genocide and dissonance does not recover from it, out of the total 94 female and 156 male respondents, 35 females representing 37.2% of the female population and 61 males representing 39.1% of the male population who are between the age of 20-30 years disagreed with the notion, 17 females representing 18.1% of the female population and 21 males representing 13.5% of the male population are not sure, while 9 females representing 9.6% of the female population and 25 males representing 16.0% of the male population agreed with the notion, 6 females representing 6.4% of the female population and 9 males representing 5.8% of the male population who are of 31-40 years of age disagreed with the notion, 3 females representing 3.2% of the female population and 4 males representing 2.6% of the male population are not sure, while 4 females representing 4.3% of the female population and 3 males representing 1.9% of the male population of the same age range agreed with the notion. Nine females representing 9.6% of the female population and 12 males representing 7.7% of the male population who are between the age of 41-50 disagreed with the notion, and 7 females representing 7.4% of the female population and 6 males representing 3.8% of the male population are not sure, while 4 females and males apiece representing 4.3% and 2.6% of the female and male population respectively agreed with notion. Eight males representing 5.1% of the male population who are 51 and above years disagreed with the notion, just as 2 males representing 1.3% of the male population are not sure and only 1 male representing 0.6% of the male population agreed with the notion, there is no female respondent within this age limit.

On the statement: there is no harmless way of resolving genocide and dissonance: out of the total 94 female and 156 male respondents, 51 females representing 54.3% of the female population and 85 males representing 54.5% of the male population who are between the age of 20 -30 years disagreed with the notion, just as 2 females representing 2.6% of the female population and 4 males representing 2.6% of the male population are ambivalent or ignorant, while 8 females representing 8.5% of the female population and 18 males representing 11.5% of the male population agreed with the notion, 10 females representing 10.6% of the female population and 12 males representing 7.7% of the male population who are between the age of 31-40 years disagreed with the notion while 2 females representing 2.1% of the female population and 3 males representing 1.9% of the male population who are within the same age bracket agreed with the notion, just as 1 female and male apiece representing

1.1% and 0.6% respectively of the female and male population are not sure or are ignorant. Fifteen females representing 16.0% of the female population and 19 males representing 12.2% of the male population who are between 41-50 years of age disagreed with the notion, while 3 females and males apiece representing 3.2% and 1.9% of the female and male population respectively agreed with the notion, and 2 females representing 2.1% of the female population are not sure or totally ignorant. Eight males representing 5.1% of the male population who are 51 years and above disagreed with the notion while 3 males representing 1.9% of the male population who are of the same age bracket agreed with the notion. There is no respondent within this age range that is ambivalent or ignorant, much as there is no female respondent within this age range.

Concerning the statement: genocide and dissonance are civilized ways of settling differences, out of the total 94 female and 156 male respondents, 53 females representing 56.4% of the female population and 98 males representing 62.8% of the male population who are between 20-30 years disagreed with the notion, while only 1 female representing 1.1% of the female population and 4 males representing 2.6% of the male population agreed with the notion, 7 females and 5 males representing 7.3% and 3.2% of the female and male population respectively are not sure, 12 females representing 12.8% of the female population and 14 males representing 9.0% of the male population who are between 31-40 years agreed with the notion while 1 male representing 0.6% of the male population agreed with the notion, just as 1 female and male apiece representing 1.1% and 0.6% of the female and male population respectively are not sure. A total of 17 females representing 18.1% of the female population and 18 males representing 11.5% of the male population who are between the age of 41-50 disagreed with the notion, while 1 female and 2 males representing 1.1% and 1.3% of the female and male population respectively of those who are of the same age range agreed with the notion, 2 females and males apiece representing 2.1% and 1.3% of female and male population respectively are not sure. Eight males representing 5.1% of the male population who are 51 years and above disagreed with the notion, while 1 male representing 0.6% of the male population agreed with the notion, 2 males representing 3.1% of the male population are not sure. There is no female respondent within this age bracket.

Table 4.2.3.2 how have genocide and dissonance been settled in Africa as suggested in some African films?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
29	The United Nations play key roles in resolving genocide and dissonance in Africa	DF	2(2.1)	1(1.1)	0(0.0)	-	3(3.2)	GRAND TOTAL 250(100)
		NSF	4(4.3)	1(1.1)	1(1.1)	-	6(6.4)	
		AF	55(58.5)	11(11.7)	19(20.2)	-	85(90.4)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	12(7.7)	1(0.6)	4(2.6)	0(0.0)	17(10.9)	
		NSM	9(5.8)	1(0.6)	3(1.9)	1(0.6)	14(9.0)	
		AM	86(55.1)	14(9.0)	15(9.6)	10(6.4)	125(80.1)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
30	African Union plays more roles in settling genocide and dissonance in Africa than others	DF	7(7.4)	3(3.2)	3(3.2)	-	13(13.8)	GRAND TOTAL 250(100)
		NSF	24(25.5)	3(3.2)	9(9.6)	-	36(38.3)	
		AF	30(31.9)	7(7.4)	8(8.5)	-	45(47.9)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	16(10.3)	3(1.9)	6(3.8)	2(1.3)	27(17.3)	
		NSM	38(24.4)	5(3.2)	8(5.1)	3(1.9)	54(34.6)	
		AM	53(34.0)	8(5.1)	8(5.1)	6(3.8)	75(48.1)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
31	The presence of some Peace Agencies in Africa worsens the condition of the people during genocide and dissonance	DF	26(27.7)	5(5.3)	8(8.5)	-	39(41.5)	GRAND TOTAL 250(100)
		NSF	24(25.5)	5(5.4)	8(8.5)	-	37(39.4)	
		AF	11(11.7)	3(3.2)	4(4.3)	-	18(19.1)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	41(26.3)	7(4.5)	9(5.8)	4(2.6)	61(39.1)	
		NSM	37(23.7)	5(3.2)	6(3.8)	5(3.2)	53(34.0)	
		AM	29(18.6)	4(2.6)	7(4.5)	2(1.3)	42(26.9)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	

In response to the first question on table 4.2.3.2 above which suggests that: the United Nations play key roles in resolving genocide and dissonance in Africa, out of the total 94 female and 156 male respondents, 55 females representing 58.5% of the female population and 86 males representing 55.1% of the male population who are between the age of 20-30 years agreed with the notion, while 2 females and 12 males representing 7.7% of the female and male population respectively of those who are of the same age disagreed with the notion, 4 females representing 4.3% of the female population and 9 males representing 5.8% of the male population are not sure. Eleven females representing 11.7% of the female population and 14 males representing 9.0% of the male population who are between 31-40 years of age agreed with the notion, while 1 female and male apiece representing 1.1% and 1 0.6% of the female and male population respectively, disagreed with the notion, just as 1 female and male alike representing 1.1% and 0.6 of the female and male population respectively are not sure. A total of 19 females representing 20.2% of the female population and 15 males representing 9.6% of the male population who are between the age of 41-50 years agreed with the notion while 4 males representing 2.6% of the male population disagreed, and 1 female and 3 males representing 1.1% and 1.9% of the female and male population respectively are not sure, no female respondent within this age disagreed with the statement, 10 males representing 6.4% of the male population of those who are 51 years and above agreed with the notion, while 1 male representing 0.6% of the male population is not sure, no male respondent within this age disagreed with the notion, much as there is no female respondent within this age.

On the statement: African Union plays more roles in settling genocide and dissonance in Africa than others, out of the total 94 female and 156 male respondents, 30 females representing 31.9% of the female population and 53 males representing 34.0% of the male population who are between the age of 20-30 years agreed with the notion, while 7 females representing 7.4% of the female population and 18 males representing 10.3% of the male population disagreed with the notion, 24 females representing 25.5% of the female population and 38 males representing 24.4% of the male population are not sure. Seven females representing 7.4% of the female population and 8 males representing 5.1% of the male population who are between the age of 31-40 years agreed with the notion while, 3 females and males alike representing 3.2% and 1.9% of the female and male population respectively disagreed with the notion, just as 3 females and 5 males representing 3.2% of the female and male population apiece are not sure, 8 females and males apiece representing 8.5% and 5.1 of the female and male population respectively of people between the age of 41-50

years agreed with the notion, while 3 females and 6 males representing 3.2% and 3.8% of the female and male population respectively disagreed with the notion, just as 9 females representing 9.6% of the female population and 8 males representing 5.1% of the male population are not sure. Six males representing 3.8% of the male population of respondents between the age of 51 years and above agreed with the notion, while 2 males representing 1.3% of the male population of respondents within the same age disagreed with the notion, just as 3 males representing 1.9% of the male population are not sure. There is no female respondent within this age.

Concerning the statement: The presence of some Peace Agencies in Africa worsens the condition of the people during genocide and dissonance, out of the total 94 female and 156 male respondents, 26 females representing 27.7% of the female population and 41 males representing 26.3% of the male population of respondents within the 20-30 years of age disagreed with the notion, whereas, 11 females representing 11.7% of the female population and 29 males representing 18.6% of the male population of respondents within the same age agreed with the notion, 24 females representing 25.5% of the female population and 37 males representing 23.7% of the male population are not sure or are ignorant. Five females representing 5.3% of the female population and 7 males representing 4.5% of the male population who are between the age of 31-40 years disagreed with the notion, while 3 females and 4 males representing 3.2 and 2.6% of the female and male population respectively agreed with the notion, 5 females and males apiece representing 5.4% of and 3.2% of the female and male population respectively not sure or are ignorant, 8 females representing 8.5% of the female population and 9 males representing 5.8% of the male population of respondents between 41-50 years of age disagreed with the notion, while, 4 females representing 4.3% of the female population and 7 males representing 4.5% of the male population agreed with the notion, 8 females representing 8.5% of the female population and 6 males representing 3.8% of the male population are not sure or are ignorant, 4 males representing 2.6% of the male population of those between 51 years and above disagreed with the notion, while 2 males representing 1.3% of the male population of people within the same age range agreed with the notion, just as 5 males representing 3.2% of the male population are not. There is no female respondent within this age.

Research Question Four: Going by the ideas projected in some African films, what are the alternatives to genocide and dissonance? The answers to this question are provided by the responses in statements 32-35 in the tables below:

Table 4.2.4.1 going by the ideas projected in some African films, what are the alternatives to genocide and dissonance?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
32	People should resort to dialogue instead of genocide and dissonance	AF	61(64.9)	13(13.8)	20(21.3)	-	94(100)	GRAND TOTAL 250(100)
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		AM	107(68.6)	16(10.3)	22(14.1)	11(7.1)	156(100)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
33	Where diplomacy fails, genocide and dissonance may be applied	DF	42(44.7)	19(10.6)	13(13.8)	-	65(69.1)	GRAND TOTAL 250(100)
		NSF	14(14.9)	2(2.1)	3(3.2)	-	19(20.2)	
		AF	5(5.3)	1(1.1)	4(4.3)	-	10(10.6)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	73(46.8)	12(7.7)	14(9.0)	6(3.8)	105(67.3)	
		NSM	21(13.5)	2(1.2)	6(3.9)	2(1.2)	31(19.8)	
		AM	13(8.3)	2(1.3)	2(1.3)	3(1.9)	20(12.8)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
34	Respect for human rights would end genocide and dissonance in Africa	DF	4(4.3)	0(0.0)	2(2.1)	-	6(6.4)	GRAND TOTAL 250(100)
		NSF	2(2.1)	1(1.1)	2(2.1)	-	5(5.3)	
		AF	55(58.5)	12(12.8)	16(17.0)	-	83(88.3)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	9(5.8)	1(0.6)	2(1.3)	2(1.3)	14(9.0)	
		NSM	4(2.6)	1(0.6)	0(0.0)	0(0.0)	5(3.2)	
		AM	94(60.3)	14(9.0)	20(12.8)	9(5.8)	137(87.8)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
35	Genocide and dissonance are no option for human consideration	DF	11(11.7)	2(2.1)	2(2.1)	-	15(16.0)	GRAND TOTAL 250(100)
		AF	50(53.2)	11(11.7)	18(19.1)	-	79(84.0)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	25(16.0)	3(1.9)	4(2.6)	3(1.9)	35(22.4)	
		AM	82(52.6)	13(8.3)	18(11.5)	8(5.1)	121(77.6)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	

In response to the first statement on table 4.2.4.1 above which stipulates that: people should resort to dialogue instead of genocide and dissonance, out of the total 94 female and 156 male respondents, 61 females representing 64.9% of the female population and 107 males representing 68.6% of the male population of those between the age of 20-30 years agreed with the notion. A total of 13 females representing 13.8% of the female population and 16 males representing 10.3% of the male population of those between the age of 31-40 years agreed with the notion, 20 females representing 21.3% of the female population and 22 males representing 14.1% of the male population of those between the age of 41-50 years agreed with the notion. Eleven males representing 7.1% of the male population of those between 51 and above years agreed with the notion. There is no female respondent that is between 51 and above years.

Concerning the statement: Where diplomacy fails, genocide and dissonance may be applied, out of the total 94 female and 156 male respondents, 42 females representing 44.7% of the female population and 73 males representing 46.8% of the male population of respondents between the age of 20-30 years disagreed with the notion while 5 females representing 5.3% of the female population and 13 males representing 8.3% of the male population of those within the same age agreed with the notion, 14 females and 21 males representing 14.9% and 13.5% of the female and male population respectively are not sure, 10 females representing 10.6% of the female population and 12 males representing 7.7% of the male population who are between the age of 31-40 years disagreed with the notion while, 1 female representing 1.1% of the female population and 2 males representing 1.3% of the male population agreed with the notion, just as 2 females representing 2.1% of the female population and 2 male representing 1.2% of the male population are not sure, or ignorant. Thirteen females representing 13.8% of the female population and 14 males representing 9.0% of the male population who are between the age of 41-50 disagreed with the notion, while 4 females and 2 males representing 4.3% and 1.3% of the female and male population respectively agreed with the notion, just as 3 females and 6 males representing 3.2% and 3.9% of the female and male population respectively are not sure. Six males representing 3.8% of the male population of those between age 51 and above disagreed with the notion while 3 males representing 1.9% of the male population of those of the same age agreed with the notion, just as 2 males representing 1.2% of the male population is either ambivalent or ignorant. There is no female respondent within this age.

On the statement: Respect for human rights would end genocide and dissonance in Africa, out of the total 94 female and 156 male respondents, 55 females representing 58.5% of the female population and 94 males representing 60.3% of the male population of respondents between the of 20-30 years agreed with the notion, while 4 females representing 4.3% of the female population and 9 males representing 5.8% of the male population disagreed with the notion, 2 females representing 2.1% of the female population and 4 males representing 2.6% of the male population are not sure. Twelve females representing 12.8% of the female population and 14 males representing 9.0% of the male population of those between the age of 31-40 years agreed with the notion while 1 male representing 0.6% of the male population disagreed with the notion, just as 1 female and 1 male representing 1.15 and 0.6% of the female and male population respectively are not sure, no female respondent within this age range disagreed with the notion. A total of females representing 17.0% and 36 males representing 14.4% of the female and male population respectively of those between 41-50 years of age agreed with the notion, while 2 females representing 2.1% of the female population and 4 males representing 1.6% of the male population disagreed with the notion, just as 2 females representing 2.1% of the female population are not sure, no male respondent within this age is not sure or ignorant. Nine males representing 3.6% of the male population of those between 51 and above years of age agreed with the notion, while 2 males representing 0.8% of the male population disagreed with the notion, no respondent showed ambivalence over this statement.

On the statement: Genocide and dissonance are no option for human consideration, out of the total 94 female and 156 male respondents, 50 females representing 53.2% of the female population and 82 males representing 52.6% of the male population of those between the age of 20-30 years agreed with the notion, while 11 females and 25 males representing 11.70% and 16.0% of the female and male population respectively disagreed with the notion. A total of 18 females and males alike representing 19.1% and 11.5% of the female and male population respectively of those between the age of 31-40 agreed with the notion, while 2 females representing 2.1% of the female population and 3 males representing 1.9% of the male population disagreed with the notion. Eighteen females and males apiece representing 19.1% and 11.5% of the female and male population respectively of people who are between the age of 41-50 years agreed with the notion, while 2 females representing 2.1% of the female population and 4 males representing 2.6% of the male population disagreed with the notion. Eight males representing 5.1% of the male population of respondents

between the age of 51 and above years agreed with the notion, while 3 males representing 1.9% of the male population of the same age range disagreed with the notion. There is no female respondent within this age range.

Research Question 5: What connections does racial discrimination have with genocide and dissonance as some African films suggest?

Table 4.2.5.1 What connections does racial discrimination have with genocide and dissonance as some African films suggest?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
36	Racial discrimination is a major cause of genocide and dissonance in Africa	DF	6(6.4)	1(1.1)	1(1.1)	-	8(8.5)	GRAND TOTAL 250(100)
		NSF	17(18.1)	3(3.2)	7(5.5)	-	27(28.7)	
		AF	38(40.4)	9(9.6)	12(12.8)	-	59(62.8)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	10(6.4)	0(0.0)	2(1.3)	0(0.0)	12(7.7)	
		NSM	29(18.6)	5(3.2)	5(3.2)	4(2.2)	43(27.6)	
		AM	68(43.6)	11(7.1)	15(9.6)	7(4.5)	101(64.7)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
37	Genocide and dissonance happen when one race wishes to exterminate the other	DF	3(3.2)	0(0.0)	2(2.1)	-	5(5.3)	GRAND TOTAL 250(100)
		NSF	14(14.9)	4(4.3)	2(2.2)	-	20(21.3)	
		AF	44(46.8)	9(9.6)	16(17.0)	-	69(73.4)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	9(5.8)	2(1.3)	2(1.3)	2(1.3)	15(9.6)	
		NSM	21(13.4)	2(1.3)	5(3.2)	2(1.2)	20(19.2)	
		AM	77(49.4)	12(7.7)	15(9.6)	7(4.5)	111(71.2)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
38	There will be no case of genocide and dissonance in the absence of racial/ethnic discrimination	DF	19(20.2)	4(4.3)	6(6.4)	-	29(30.9)	GRAND TOTAL 250(100)
		NSF	21(22.3)	4(4.3)	8(8.5)	-	33(35.1)	
		AF	21(22.3)	5(5.3)	6(6.4)	-	32(34.0)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	28(17.9)	4(2.6)	6(3.8)	3(1.9)	41(26.3)	
		NSM	39(25.0)	7(4.5)	7(4.5)	4(2.6)	57(36.5)	
		AM	40(25.6)	5(3.2)	9(5.8)	4(2.6)	58(37.2)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	

In response to first question on table 4.2.5.1 above which suggests that: Racial discrimination is a major cause of genocide and dissonance in Africa, out of the total 94 female and 156 male respondents, 38 females representing 40.6% of the female population and 68 males representing 43.6% of the male population of those between the age of 20-30 years agreed with the notion, while 6 females representing 6.4% of the female population of respondents within the same age range disagreed with the notion, just as 17 females representing 18.1% and 29 males representing 18.6% of the female and male population respectively are not sure, or are ignorant, 9 females representing 9.6% of the female population and 11 males representing 7.1% of the male population of respondents between the age of 31-40 years agreed with the notion while 1 female representing 1.1% of the female population disagreed with the notion, 3 females representing 3.2% of the female population and 5 males representing 3.2% of the male population of people under the same age range are not sure, no male respondent within this age bracket disagreed with the notion. Twelve females representing 12.8% of the female population and 15 males representing 9.6% of the male population of respondents between the age of 41-50 years agreed with the notion, while 1 female representing 1.1% of the female population and 2 males representing 1.3% of the male population disagreed with the notion, 7 females and 5 males representing 5.5% and 3.2% of the female and male population respectively are not sure, 7 males representing 4.5% of the male population of those who are 51 years and above agreed with the notion, while 4 males representing 2.2% of the male population of those within the same age are not sure, no male respondent within this age disagreed with the notion, much as there is no female respondent within this age range.

On the statement: Genocide and dissonance happen when one race wishes to exterminate the other, out of the total 94 female and 156 male respondents, 44 females representing 46.8% of the female population and 77 males representing 49.4% of the male population of respondents who are 20-30 years agreed with the notion, while 3 females and males representing 3.2% and 1.9% of the female and male population respectively disagreed with the notion, just as 14 females representing 14.9% of the female population and 21 males representing 13.4% of the male population are not sure or are ignorant, 9 females representing 9.6% of the female population and 12 males representing 7.7% of the male population of those between the age of 31-40 years agreed with the notion, while 2 males representing 1.3% of the male population disagreed with the notion, just as 4 females and 2 males representing 4.3% and 1.3% of the female and male population respectively are not sure, no female respondent within

this age disagreed with the notion, much as no female or male respondent within this age is ignorant. Sixteen females representing 17.0% of the female population and 15 males representing 9.6% of the male population of those between 41-50 years of age agreed with the notion while 2 females and males representing 2.1% and 1.3% of the female and male population respectively disagreed with the notion, just as 2 females and 5 males representing 2.2% and 3.2% of the female and male population respectively are not sure, 7 males representing 4.5% of the male population of those between the age of 51 and above agreed with the notion whereas, 2 males representing 1.3% of the male population of the same age disagreed with the notion, just as 2 male representing 1.2% of the male population are not sure. There is no female respondent within this age range.

Concerning the statement: there will be no case of genocide and dissonance in the absence of racial/ethnic discrimination, out of the total 94 female and 156 male respondents, 21 females representing 22.3% of the female population and 40 males representing 25.6% of the male population of those who are between the age of 20-30 years agreed with the notion, while 19 females representing 20.2% of the female population of respondents of the same age bracket disagreed with the notion, just as 28 males representing 17.9% of the male population disagreed with the notion, 21 females representing 22.3% of the female population are not sure, just as 39 males representing 25.0% of the male population of those who are within the same age are not sure, 5 females and males representing 5.35% and 3.2% of the female and male population respectively of those between 31-40 years of age agreed with the notion, 4 females and males alike representing 4.3% and 2.6% of the female and male population respectively disagreed with the notion, much as 4 females representing 4.3% of the female population and 7 males representing 4.5% of the male population are not sure, 6 females representing 6.4% of the female population and 9 males representing 5.8% of the male population of those between 40-50 years with the notion, while 6 females and males alike representing 6.8% and 3.8% of the female and male population respectively disagreed with the notion, 7 females representing 8.5% of the female population and 7 males representing 4.5% of the male population are not sure, 3 males representing 1.9% of the male population of those that are 51+ years disagreed with the notion, while 4 males representing 2.6% of the male population of the same age agreed with the notion, and 4 males 2.6% of the male population are not sure. There is no female respondent within this age.

Table 4.2.5.2 what connections does racial discrimination have with genocide and dissonance as some African films suggest?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
39	Racial discrimination promotes genocide and dissonance as much as religious intolerance	DF	1(1.1)	0(0.0)	1(1.1)	-	2(2.1)	GRAND TOTAL 250(100)
		NSF	10(10.6)	2(2.2)	2(2.1)	-	14(14.9)	
		AF	50(53.2)	11(11.7)	17(18.1)	-	78(83.0)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	4(2.6)	1(0.6)	2(1.3)	1(0.6)	8(5.1)	
		NSM	10(6.4)	1(0.6)	2(1.3)	3(1.9)	16(10.2)	
		AM	93(59.6)	14(9.0)	18(11.5)	7(4.5)	132(84.6)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	

In response to the statement on table 4.2.5.1 above which suggests that: racial discrimination promotes genocide and dissonance as much as religious intolerance, out of the total 94 female and 156 male respondents, 50 females representing 53.2% of the female population and 93 males representing 59.6% of the male population of those between the age of 20-30 years agreed with the notion, while 1 female and 4 males representing 1.1% and 2.6% of the female and male population respectively disagreed with the notion, just as 10 females and males representing 10.6% and males 6.4% of the female and male population respectively are not sure or are ignorant. A total of 11 females representing 11.7% of the female population and 14 males representing 9.0% of the male population of those between the age of 31-40 years agreed with the notion, whereas 1 male representing 0.6% of the male population of those within the same age disagreed with the notion, much as 2 females and 1 male representing 2.2% and 0.6% of the female and male population respectively are ambivalent, or ignorant, no female respondent within this age range disagreed with the notion. Seventeen females representing 18.1% of the female population and 18 males representing 11.5% of the male population of those between the age of 41-50 years agreed with the notion, while 1 female and 2 males representing 1.1% and 1.3% of the female and male population respectively disagreed with the notion, 2 females and males representing 2.1% and 1.3% of the female and male population respectively are not sure. Seven males representing 4.5% of the male population of those within the age of 51 and above agreed with the notion, while 1 male representing 0.6% of the male population disagreed with the notion, 3 males representing 1.9% of the male population are not sure or are ignorant. There is no female respondent within this age bracket.

Research Question Six: What Happens to The People After Genocide and Dissonance as Projected In Some African Films? The answers to this question are provided in response to the statements 40- 43 in the table (s) below:

Table 4.2.6.1 What happens to the people after Genocide and Dissonance as projected in some African films?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
40	After genocide and dissonance, people can still live together in peace and harmony	DF	15(16.0)	2(2.1)	4(4.3)	-	21(22.3)	GRAND TOTAL 250(100)
		NSF	7(7.4)	3(3.2)	0(0.0)	-	10(10.6)	
		AF	39(41.9)	11(11.7)	13(13.8)	-	63(67.0)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	18(11.5)	3(1.9)	5(3.2)	3(1.9)	29(18.6)	
		NSM	12(7.7)	2(1.3)	3(1.9)	3(1.9)	20(12.8)	
		AM	77(49.4)	11(7.1)	14(9.0)	5(3.2)	107(68.6)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
41	To live in peace after genocide and dissonance, people should forgive and forget	DF	2(2.1)	0(0.0)	2(2.1)	-	4(4.3)	GRAND TOTAL 250(100)
		NSF	6(6.4)	0(0.0)	0(0.0)	-	6(6.4)	
		AF	53(56.4)	13(13.8)	18(19.1)	-	84(89.4)	
		TOTAL	61(64.9)	13(13.8)	20(21.2)	-	94(100)	
		DM	8(5.1)	2(1.3)	4(2.6)	2(1.6)	16(10.3)	
		NSM	4(2.6)	0(0.0)	0(0.0)	0(0.0)	4(2.6)	
		AM	95(60.9)	14(9.0)	18(11.5)	9(5.8)	136(87.2)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
42	People find it difficult to cope with life after genocide and dissonance	NSF	16(17.1)	3(3.2)	7(7.5)	-	26(27.6)	GRAND TOTAL 250(100)
		AF	45(47.9)	10(10.6)	13(13.8)	-	68(72.3)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		NSM	26(16.7)	6(3.8)	8(5.1)	4(2.5)	44(28.2)	
		AM	81(51.9)	10(6.4)	14(9.0)	7(4.5)	112(71.8)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	

In response to the first statement on table 4.2.6.1 which suggests that: after genocide and dissonance, people can still live in peace and harmony, out of the total 94 female and 156 male respondents, 39 females representing 41.5% of the female population and 77 males representing 49.4% of the male population of respondents between the age of 20-30 years agreed with the notion while 15 females representing 16.0% of the female population and 18 males representing 11.5% of the male population disagreed with the notion, 7 females representing 7.4% of the female population and 12 males representing 7.7% of the male population are not sure. Eleven females and males representing 11.7% and 7.1% of the female and male population respectively of those between the age of 31-40 years agreed with the notion, while 2 females representing 2.1% of the female population and 3 males representing 1.9% of the male population disagreed with the notion, 2 males representing 1.3% of the male population are not sure. There is no female respondent within this age range that is not sure, 13 females representing 13.8% of the female population and 14 males representing 9.0% of the male population of those between the age of 41-50 years agreed with the notion, while 4 females representing 4.3% of the female population and 5 males representing 3.2% of the male population disagreed with the notion, 3 females and males apiece representing 3.2% and 1.9% of the female and male population respectively are not sure. Five males representing 3.2% of the male population of those between 51 years and above agreed with the notion, while 3 males representing 1.9% of the male population disagreed with the notion, just as 3 males representing 1.9% of the male population are not sure. There is no female respondent within this age.

On the statement: to live in peace after genocide and dissonance, people should forgive and forget, out of the total 94 female and 156 male respondents, 53 females representing 56.4% of the female population and 95 males representing 60.9% of the male population of those between the age of 20-30 years agreed with the notion, while 2 females representing 2.1% of the female population and 8 males representing 5.1% of the male population disagreed with the notion, 6 females representing 6.4% of the female population and 4 males representing 2.6% of the male population are not sure; 13 females representing 13.8% of the female population and 14 males representing 9.0% of the male population of respondents between the age of 31-40 years agreed with the notion while 2 males representing 1.3% of the male population of respondents within the same age disagreed with the notion, no female respondent within this age disagreed with the notion, much as there is no male or female respondent within this

age that is ambivalent; 9 males representing 5.8% of the male population of those who are 51+ years agreed with the notion, 2 males representing 1.3% of the male population disagreed with the notion, there is no respondent within this age that is ambivalent, much as there is no female respondent within this age.

Concerning the statement: people find it difficult to cope with life after genocide and dissonance, out of the total 94 female and 156 male respondents, 45 females representing 47.9% of the female population and 81 males representing 51.9% of the male population of people between 20-30 years agreed with the notion, 16 females representing 17.1% of the female population and 26 males representing 16.7% of the female population are not sure or are ignorant, no female or male respondent disagreed with this notion; 10 females and males apiece representing 10.6% and 6.4% of the female and male population respectively who are between 31-40 years of age agreed with the notion, whereas 3 females representing 3.2% of the female population and 6 males representing 3.8% of the male population are not sure or are ignorant; 13 females representing 13.8% of the female population and 14 males representing 9.0% of the male population of those between the age of 41-50 years agreed with the notion, 7 females representing 7.5% of the female population and 8 males representing 5.1% of the male population are not sure or are ignorant; 7 males representing 4.5% of the male population of those who are 51+ years agreed with the notion, 4 males representing 2.5% of the male population are not sure, or are ignorant. There is no female respondent within this age.

Table 4.2.6.2 what happens to the people after Genocide and Dissonance as projected in some African films?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
43	displaced persons find it easy to reintegrate with the society after genocide and dissonance	DF	39(41.5)	11(11.7)	14(14.9)	-	64(68.1)	GRAND TOTAL 250(100)
		NSF	7(7.4)	0(0.0)	2(2.1)	-	9(9.6)	
		AF	15(16.0)	2(2.1)	4(4.3)	-	21(22.3)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	82(52.6)	11(7.1)	16(10.3)	7(4.5)	116(74.4)	
		NSM	7(4.5)	1(0.6)	2(1.3)	1(0.6)	11(7.1)	
		AM	18(11.5)	4(2.6)	4(2.6)	3(1.9)	29(18.6)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	

In response to the statement on table 4.2.6.2 which suggests that: displaced persons find it easy to reintegrate with the society after genocide and dissonance, out of the total 94 female and 156 male respondents, 39 females representing 41.5% of the female population and 82 males representing 52.6% of the male population of respondents between the age of 20-30 years disagreed with the notion, while 15 females and 18 males representing 16.0% and 11.5% of the female and male population respectively agreed with the notion, just as 7 females and males apiece representing 7.4% and 4.5% of the female and male respectively are not sure; 11 females and males apiece representing 11.7% and 7.1% of the female and male population respectively of those between 31-40 years disagreed with the notion, while 2 females representing 2.1% of the female population and 4 males representing 2.6% of the male population agreed with the statement, 1 male representing 0.6% of the male population is not sure, there is no female respondent within this age that is not sure; 14 females representing 14.9% of the female population and 16 males representing 10.3% of the male population of those between 41-50 years disagreed with the notion while 4 females and males apiece representing 4.3% and 2.6% of the female and male population respectively agreed with the notion, just as 2 females and males apiece representing 2.1% and 1.3% of the female and male population respectively are not sure; 7 males representing 4.5% of the male population of those between the age of 51 and above disagreed with the notion, while 3 males representing 1.9% of the male population agreed with the notion, just as 1 male representing 0.6% of the male population is not sure. There is no female respondent within this age.

Research Question 7: WHAT IS THE ROLE OF FILM IN A STUDY ON GENOCIDE AND DISSONANCE? The answers to this question are provided for in statements 44- 50 in the table (s) below:

Table 4.2.7.1 what is the role of film in a study on genocide and dissonance?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
44	visual documentations are more convincing than any other medium	DF	1(1.1)	1(1.1)	0(0.0)	-	2(2.1)	GRAND TOTAL 250 (100)
		NSF	9(9.6)	3(3.2)	0(0.0)	-	12(12.8)	
		AF	51(54.3)	9(9.6)	20(21.3)	-	80(85.1)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	6(3.8)	0(0.0)	2(1.3)	0(0.0)	8(5.1)	
		NSM	15(9.6)	1(0.6)	0(0.0)	2(1.3)	18(11.5)	
		AM	86(55.1)	15(9.6)	20(12.8)	9(5.8)	130(83.3)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
45	Africans watch films more than they read books and other works of art	DF	1(1.1)	0(0.0)	1(1.1)	-	2(2.1)	GRAND TOTAL 250 (100)
		NSF	20(21.3)	5(5.4)	4(4.3)	-	29(30.9)	
		AF	40(42.6)	8(8.5)	15(16.0)	-	63(67.0)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	4(2.6)	1(0.6)	2(1.3)	1(0.6)	8(5.1)	
		NSM	21(19.9)	4(2.6)	5(3.2)	1(0.6)	41(26.3)	
		AM	72(46.2)	11(7.1)	15(9.6)	9(5.8)	107(68.6)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	
46	Film is a more realistic way of documenting events and history	DF	7(7.4)	2(2.1)	1(1.1)	-	10(10.6)	GRAND TOTAL 250 (100)
		NSF	16(17.0)	3(3.2)	1(1.1)	-	20(21.3)	
		AF	38(40.4)	8(8.5)	12(12.8)	-	58(61.7)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	16(10.3)	0(0.0)	2(1.3)	2(1.3)	20(12.8)	
		NSM	23(14.7)	5(3.2)	4(2.6)	2(1.3)	34(21.8)	
		AM	68(43.6)	11(7.1)	16(10.3)	7(4.5)	102(65.4)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	

In response to the first statement on table 4.2.7.1 which states that: visual documentations are more convincing than any other medium, out of the total 94 female and 156 male respondents, 51 female representing 54.3% of the female population and 86 males representing 55.1% of the male population of respondents between the age of 20-30 years agreed with the notion, while 1 female and 6 males representing 1.1% and 3.8% of female and male population respectively disagreed with the notion, 9 females and 15 males representing 9.6% of the female and male population apiece are not sure or are ignorant; 9 females and 15 males representing 9.6% of the female and male population apiece of respondents between the age of 31-40 years agreed with the notion while 1 female representing 1.1% of the female population of respondents between the same age disagreed with the notion, just as 3 females and 1 male representing 3.2% and 0.6% of the female and male population respectively are not sure, no male respondent within this age disagree with the notion, much as no male respondent is ambivalent; 20 females and males apiece representing 21.3% and 12.8% of the female and male population respectively of respondents between the age 41-50 years agreed with the notion, while 2 males representing 1.3% of the male population within this age disagreed with the notion, no female respondent within this age disagreed with the notion, much as no female respondent is ambivalent, or ignorant and there is no male respondent that is not sure or ignorant within this age; 9 males representing 5.8% of the male population of those who are 51 years and above agreed with the notion, while only 2 males representing 1.3% of the male population of the same age range are not sure or ignorant, no respondent within this age disagreed with the notion, much as there is no female respondent within this age.

Concerning the statement: Africans watch films more than they read books and other works of art, out of the total 94 female and 156 male respondents, 40 females representing 42.6% of the female population and 72 males representing 46.2% of the male population of respondents who are between 20-30 years agreed with the notion, while 1 female representing 1.1% of the female population and 4 males representing 2.6% of the male population disagreed with the notion, 20 females representing 21.3% of the female population and 21 males representing 19.9% of the male population are not sure; 8 females representing 8.5% of the female population and 11 males representing 7.1% of the male population of those between 31-40 years agreed with the notion while 2 females representing 2.1% of the female population of those within the same age disagreed with the notion, just as 5 females representing 5.4% female population and 4 males representing 2.6% of the male population are not sure, no male

respondent within this disagreed with the notion; 15 females and males apiece representing 16.0% and 9.6% of the female and male population respectively of those between the age of 41-50 years agreed with the notion, while 1 female and 2 males representing 1.1% and 1.3% of the female and male population respectively disagreed with the notion, just as 4 females representing 4.3% of the female population and 5 males representing 3.2% of the male population are not sure; 9 males representing 5.8% of the male population of those that are 51 years and above agreed with the notion, while, 1 male representing 0.6% of the male population disagreed with the notion, just as 1 males representing 0.6% of the male population is not sure. There is no female respondent that is above 51+ years.

For the statement: Film is a more realistic way of documenting events and history, out of the total 94 female and 156 male respondents, 38 females representing 40.4% of the female population and 68 males representing 43.6% of the male population of respondents who are between 20-3- years agreed with the notion, 7 females representing 7.4% of the female population and 16 males representing 10.3% of the male population disagreed with the notion, 16 females representing 17.0% of the female population and 23 males representing 14.7% of the male population are not sure; 8 females representing 8.5% of the female population and 11 males representing 7.1% of the male population of those between 31-40 years agreed with the notion, 2 females representing 2.1% of the female population of people within the same age disagreed with the notion, just as 3 females and 5 males representing 3.2% of the female and male population apiece are not sure, no male respondent within this age disagreed with the notion; 12 females representing 12.8% of the female population and 16 males representing 10.3% of the male population of those between the age of 41-50 years agreed with the notion, while 1 female and 2 males representing 1.1% and 1.3% of the female and male population respectively disagreed with the notion, just as 7 females representing 7.4% of the female population and 5 males representing 2.6% of the male population are not sure; 7 males representing 4.5% of the male population of those who are 51 years and above agreed with the notion, while, 2 males representing 1.3% of the male population disagreed with the notion, just as 2 males representing 1.3% of the male population are not sure. There is no female respondent within this age.

Table 4.2.7.2 What is the role of film in a study on genocide and dissonance?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
47	The impact of genocide and dissonance are better appreciated in films than in any other medium	DF	7(7.4)	2(2.1)	1(1.1)	-	10(10.6)	GRAND TOTAL 250(100)
		NSF	3(3.2)	1(1.1)	0(0.0)	-	4(4.3)	
		AF	51(54.3)	10(10.6)	19(20.2)	-	80(85.1)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	16(10.3)	0(0.0)	2(1.3)	2(1.3)	20(12.8)	
		NSM	4(2.6)	1(0.6)	1(0.6)	0(0.0)	6(3.8)	
		AM	87(55.8)	15(9.6)	19(12.2)	9(5.8)	130(83.3)	
	TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)		
48	Film elicits immediate response more than any other medium	DF	5(5.3)	1(1.1)	2(2.1)	-	8(8.5)	GRAND TOTAL 250(100)
		NSF	8(8.5)	2(2.1)	3(3.2)	-	13(13.8)	
		AF	48(51.1)	10(10.6)	15(16.0)	-	73(77.7)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	15(9.6)	1(0.6)	4(2.6)	2(1.3)	22(14.1)	
		NSM	12(7.7)	2(1.3)	2(1.3)	1(0.6)	17(10.9)	
		AM	80(51.3)	13(8.3)	16(10.3)	8(5.1)	117(75.0)	
	TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)		
49	watching film is less tasking than reading books	DF	4(4.3)	1(1.1)	1(1.1)	-	6(6.4)	GRAND TOTAL 250(100)
		NSF	8(8.5)	2(2.2)	3(3.2)	-	13(13.9)	
		AF	49(52.1)	10(10.6)	16(17.0)	-	75(79.8)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	
		DM	9(5.8)	2(1.3)	2(1.2)	1(0.6)	14(9.0)	
		NSM	12(7.7)	2(1.3)	2(1.3)	1(0.6)	17(10.9)	
		AM	86(55.1)	12(7.7)	18(11.5)	9(5.8)	125(80.1)	
	TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)		

In response to the first statement on table 4.2.7.2 which suggest that: The impact of genocide and dissonance are better appreciated in films than in any other medium, out of the total 94 female and 156 male respondents, 51 females representing 54.3% of the female population and 87 males representing 55.8% of the male population of respondents between the age of 20-30 years agreed with the notion while 7 females representing 7.4% of the female population and 16 males representing 10.3% of the male population disagreed with the notion, just as 3 females and 4 males representing 3.2% and 2.6% of the female and male population respectively are not sure; 10 females representing 10.6% of the female population and 15 males representing 9.6% of the male population of those between 31-40 years agreed with the notion, while, 2 females representing 2.1% of the female population disagreed with the notion, just as 1 female and male apiece representing 1.1% and 0.6% of the female and male population respectively are not sure, no male respondent disagreed with the notion within this age; 19 females and males apiece representing 20.2% and 12.2% of the female and male population respectively of those between 41-50 years agreed with the notion, while 1 female and 2 males representing 1.1% and 1.3% of the female and male population respectively disagreed with the notion, just as 1 male representing 0.6% of the male population is not sure, there is no female respondent that is not sure within this age; 9 males representing 5.8% of the male population of between the age of 51 and above agreed with the notion, while 2 males representing 1.3% of the male population disagreed with the notion, there is no male respondent within this age that is ambivalent, much as there is no female respondent within this age.

Concerning the statement: Film elicits immediate response more than any other medium, out of the total 94 female and 156 male respondents, 48 females representing 51.1% of the female population and 80 males representing 51.3% of the male population of respondents between 20-30 years agreed with the notion, 5 females representing 5.3% of the female population and 15 males representing 9.6% of the male population disagreed with the notion, just as 8 females and 12 males representing 8.5% and 7.7% of the female and male population respectively are not sure; 10 females representing 10.6% of the female population and 13 males representing 8.3% of the male population of those between the age of 31-40 years agreed with the notion, while 1 female and 1 male apiece representing 1.1% and 0.6% of the female and male population respectively disagreed with the notion, just as 2 females and males apiece representing 2.1% and 1.3% of the female and male population respectively are not

sure; 8 males representing 5.1% of the male population of those between the age of 51 years and above agreed with the notion, 2 males representing 1.3% of the male population disagreed with the notion, just as 1 male representing 0.6% of the male population is not sure. There is no female respondent within this age.

On the statement: watching film is less tasking than reading books, out of the total 94 female and 156 male respondents, 49 females representing 52.1% of the female population and 86 males representing 55.1% of the male population of respondents between the age of 20-30 years agreed with the notion, while 4 females representing 4.3% of the female population and 9 males representing 5.8% of the male population disagreed with the notion, just as 8 females representing 8.5% of the female population and 12 males representing 7.7% of the male population are not sure; 10 females representing 10.6% of the female population and 12 males representing 7.7% of the male population of those between the age of 31-40 years agreed with the notion, while 1 female representing 1.1% of the female population and 2 males representing 1.3% of the male population disagreed with the notion, just as 2 females and males apiece representing 2.2% and 1.3% of the female and male population respectively are not sure; 16 female representing 17.0% of the female population and 18 males representing 11.5% of the male population of those between the age of 41-50 years agreed with the notion, while 1 female representing 1.1% of the female population and 2 males representing 1.3% of the male population disagreed with the notion, just as 3 females and 2 males representing 3.2% and 1.3% of the female and male population respectively are not sure; 9 males representing 5.4% of the male population of those who are 51 years and above agreed with the notion, while 1 male representing 0.6% of the male population disagreed with the notion, just as 1 male representing 0.6% of the male population is not sure. There is no female respondent within this age.

Table 4.2.7.3 What is the role of film in a study on genocide and dissonance?

S/N	Statement	Gender	20-30yrs	31-40yrs	41-50yrs	51+yrs	Total	
50	Films are more affordable than books	DF	8(8.5)	3(3.2)	4(4.3)	-	15(16.0)	
		NSF	10(10.6)	2(2.1)	2(2.1)	-	14(14.9)	
		AF	43(45.7)	8(8.5)	14(14.9)	-	65(69.1)	
		TOTAL	61(64.9)	13(13.9)	20(21.3)	-	94(100)	GRAND TOTAL 250(100)
		DM	17(10.9)	4(2.6)	3(1.9)	1(0.6)	25(16.0)	
		NSM	10(6.4)	1(0.6)	3(1.9)	2(1.3)	16(10.3)	
		AM	80(51.3)	11(7.1)	16(10.3)	8(5.1)	115(73.7)	
		TOTAL	107(68.6)	16(10.2)	22(14.1)	11(7)	156(100)	

In response to the statement on table 4.2.7.3 which states that: Films are more affordable than books, out of the total 94 female and 156 male respondents, 43 females representing 45.7% of the female population and 80 males representing 51.3% of the male population of respondents between the age of 20-30 years agreed with the notion, while 8 females representing 8.5% of the female population and 17 males representing 10.9% of the male population disagreed with the notion, just as 10 females and males representing 10.6% and 6.4% of the female and male population respectively are not sure; 8 females representing 8.5% of the female population and 11 males representing 7.1% of the male population of those between 31-40 years of age agreed with the notion, while, 3 females representing 3.2% of the female population and 4 males representing 2.6% of the male population disagreed with the notion, just as 2 females representing 2.1% of the female population and 1 male representing 0.6% of the male population are not sure; 14 females representing 14.9% of the female population and 16 males representing 10.3% of the male population of those between the age of 41-50 years agreed with the notion, whereas, 4 females representing 4.3% of the female population, 3 males representing 1.9% of the male population disagreed with the notion, just as 2 females representing 2.1% of the female population and 3 males representing 1.9% of the male population are not sure; 8 males representing 5.1% of the male population of those who are 51 and above agreed with the notion, 1 male representing 0.6% of the male population of the same age range disagreed with the notion, just as 2 males representing 1.3% of the male population are not sure. There is no female respondent within this age.

4.3 Discussion

The decision to cross tabulate gender against age in this study was born out of the initial assumption that there must be a difference between how the males see the issue of genocide and dissonance from the perspective of the female. We also projected a possible shift from the views of the aged from the opinion of the young people as far as the issue of genocide and dissonance are concerned. However, at the end of the research, it has been evidently established that there is no significant difference between how the old and the young saw genocide and dissonance, neither was there any marked difference about the views of the female concerning genocide and dissonance from the views of the male. They all saw genocide and dissonance as atrocious acts that should be avoided by all means, and where they differ in opinion, it

was as a result of individual differences stemming from experiences and possibly biases.

Meanwhile, the commonness of genocide and dissonance in Africa is not in doubt. It is not by accident that as much as 230 respondents representing 92% voted in the affirmative in table 4.2.1. A reference to chapter two of this essay- where incidences of genocide and dissonance in the continent are catalogued will further accentuate this fact and leave no one in doubt that indeed, genocide and dissonance are common occurrence in Africa. However, when compared with the second statement: *there are more incidences of genocide and dissonance in Africa than other continents of the world put together*: whereas that number (230) respondents agreed that genocide and dissonance are common occurrence in Africa, they did not accept that there are more incidences of genocide and dissonance in Africa than in other countries of the world put together.

Of particular interest is the dynamics of those between the age of 20-30 years; they at every instance determine where the pendulum will swing. If they agree with a statement, the outcome is likely to be positive, and if they chose otherwise, the overall outcome is affected. This however has more to do with their number than any other consideration. For instance, in table one, there are 55 females who are 20-30 years, and they represent 58.5% of the female population, just as there are 100 males who are of the same age representing 64.4% of the male population. With this, their choices are likely to carry the vote from table to table. Hence, in future analysis, when the choice of this class of respondents is captured, an inference can be drawn. This is fully supported by social choice theory. Meanwhile, those who opposed the notion, those are skeptical and those who are ignorant are expressing their level of knowledge of the subject, because as indicated in the data from Genocide Watch in chapter two, one easily notices that from Libya to Nigeria, to South Africa, to Central African Republic, Democratic Republic of Congo, Senegal, Cote d'Ivoire, Gambia, Ethiopia, Egypt, Chad, and Rwanda to mention but a few, at different times in history, there have been incidences of genocide and dissonance of unimaginable casualty rate. This makes the dissenting voices on the notion more an expression of opinion which they are entitled to but far from the reality: genocide and dissonance are indeed common occurrence in Africa.

Another high figure is recorded in the table - which sees genocide and dissonance as Africa's exclusive experience on the reverse. The notion was rightly refuted by majority of the respondents, as indeed, genocide and dissonance can never

be an African exclusive problem. Other continents of the world have their own share, even when Africa seems to be leading in the number of genocide records because of the manner in which African leaders handle infractions and discontents from citizens.

Another interesting data is recorded where genocide and dissonance are seen as feedback from long years of colonialism. Much as the result is positive, it is a source of worry that more than 90 respondents are ambivalent or ignorant of the connection between colonialism and genocide and dissonance in Africa. This is rather unfortunate. They are however, entitled to their opinion as social choice theory recognizes such choice as valid, as long as it is made under a democratic condition. It is evidently documented that even when African countries bask in the euphoria of independence, imperialism weaves within its fabrics the tapestry of perpetual subjugation. They determine to a great extent, at different times, who African leaders should be and also bequeath them with the “born-to-rule” mentality. So, they perpetuate them in office whenever they have opportunity. Any regime, individual or ethnic national that fails to dance to their tune does not last. This has led to a tacit support for bloodletting in different countries of Africa, to the relish of imperial powers. So, definitely, genocide and dissonance are feedbacks from long years of colonialism.

One disturbing phenomenon about the data from the statement which suggests that genocide and dissonance are festered by poverty and unemployment is that up 36% of the respondents do not know the relationship between unemployment and genocide and dissonance in Africa. Meanwhile, available statistics show that the level of poverty in Africa is on the increase from three hundred and fifty eight million in 1996 to four hundred and fifteen million in 2011. The poverty baseline here represents those who live below one dollar and twenty five cent a day. Majority of the people who engaged in massacring of their Tutsi brothers in Rwanda for example were unemployed and therefore poor. In Nigeria, what constitutes majority of the Boko Haram sect, the Niger Delta Militants et cetera are unemployed and therefore poor youths. This makes it easy and cheap for them to be bought over and used to carry out different crimes. So, without doubt, poverty and unemployment are predisposing factors of genocide and dissonance in Africa.

It is however not surprising that religion and ethnicity as the factors of genocide and dissonance recorded the second highest positive response. They are the worst sentiments that can be expressed by humans because of their connection with emotions rather than reasoning. It is easily believed that the world’s most unfortunate experiences in terms of terrorism, wars or genocide have either religious or ethnic

underpinnings. The Osama Bin Laden led terrorist attack on America years ago, the Islamic State terrorist group, the Boko Haram, the Holocaust, the Rwandan genocide, the Biafran genocide and the attack on the people of Darfur, South Sudan, to mention a few, are all attempts by men to express either religious or ethnic sentiments. This may be part of the reason why it is becoming increasingly difficult to have peace in Africa. It is on record that African is as much the poorest continent in the world as it is the most religious. Here, people are sometimes made to believe that the more they engage in religious rituals the better their lot. In doing so, group sentimentality becomes apparent. People who are not from the same religious groups are regarded as uncut barbarians, who should not be related with or killed under certain conditions. In the month of May, 2022, the entire world was appalled by the barbarous setting ablaze of a student of a Polytechnic in Sokoto, Nigeria by her class mates on the flimsy allegation of insulting their religious prophet. The truth however is that whether Christian, Muslim or Atheist, we are first of all humans, our religious orientation and ethnic affiliation notwithstanding. An understanding such as this will whittle down the level of religious and ethnic intolerance amongst Africans and will definitely give peace a chance.

Without any form of equivocation, most genocide in Africa has tacit or explicit imperial leaning. That is what makes the data for statement 9 interesting. Interesting because the same imperialists who determine who to condemn and punish for committing war crimes and crime against humanity are the same being implicated for fanning the ember of war in Africa. In the Rwandan genocide for instance, the hatred for the Tutsi tribe by their Hutu sisters is not unconnected with the various sentiments expressed for and or against any of the tribes by their colonial masters over the years. In Nigeria also, the situation that led to the massacring of the Igbo and the consequent declaration of the sovereign state of the Biafra by Odimegwu Ojukwu which sparked off the genocide has serious imperial undertone. In other countries of Africa, like South Africa, Kenya et cetera, most mass killings and other prejudices are either perpetuated directly by imperial governments or incited by them. Hence, those who do not know, those who do not care and those who disagree are expressing their level of knowledge of the subject, which does not ultimately reflect the true state of affairs. There is a definite connection between colonialism and genocide and dissonance in Africa.

The media as the fourth estate of the realm have gained the respect of the masses over the years, so much that the lives and living of the people are significantly

shaped by media culture. They have lots of influence over the way people talk, walk, dress and relate with others. This, perhaps, explains why the Rwandan genocide has remained the fiercest and fastest in human history, because of the deep involvement of the media in encouraging the killings.

The tenet of the framing theory is that the way people see and conceive issues is the way the media have framed it to them. Therefore, framing theory responded adequately in the provision of the much needed demands of this research question. Social choice theory on the other hand offered invaluable explanations by justifying the choices made by individual respondents, when it reinforces that the result of a data collected under a democratic setting can be used to draw a conclusions.

Genocide remains the incident that produces the highest human casualty rate wherever and whenever it occurs. The reported average death for the Rwandan genocide for instance, is between eight hundred thousand and one million lives, while that of the Holocaust is estimated to be about six million. There is no single incident known to history that has recorded such number of deaths. The story is the same for Darfur, the Biafran genocide, et cetera. Therefore, people who die through genocide and dissonance are more than those killed by natural causes, epidemics and accidents. Meanwhile, Women and children are usually the most vulnerable in any case of violence. They are generally weaker, slower, emotional and confused. This gives the perpetrators advantage to easily rape, maim, harm and or kill them. Commenting on the plight of women and children during the Rwandan genocide, *International Panel of Eminent Personalities* opines that:

Women and children usually the forgotten casualties of war... They were not, after all, forgotten by the killers during the genocide, who specifically targeted Tutsi women as part of their carefully organised programme. They were raped, tormented, injured, and murdered. Eventually, their elimination was primary to the genocide plan: Tutsi women had to be annihilated to avoid the birth of fresh generation of children who would become the RPF of the future, Tutsi children and babies had to be destroyed lest they grow into dissident adults. It was sworn agreement the genocidaires that they ought not to duplicate the blunder of their predecessors in the slaughter of 1959 to 1963, who permitted women and children to stay alive. The genocidaires saw the RPF attack by the sons of the exiles as a straight outcome of that lapse. They resolved that the mistake would not be repeated (p145).

The panel went further to note that all through the pogrom rape was regularly applied as tool of war by the perpetrators of genocide to devastate the females' emotionally, to detach them from their kin or social ties, and to debase their families and spouses. Scores of the females were kidnapped and abused sexually by males who

are familiar with them – their neighbours or, in the case of some schoolgirls, their teachers. This has made it very hard for the females to return to their former locality. Many of them had attempted to commit suicide because of guilt and despondency. Even when they were blameless casualties, others were ashamed for the reason that they have delivered children consequent to the rape, or have had abortions, contrary to the laws of their church being Christians. Further, most of the females were raped by men who viciously wished to transfer their virus to the Tutsi women to punish them and their families knowing that they were HIV positive. Most of the rape-victims were sexually abused in their houses, in the bushes, in the open places, and at roadblocks. Most of the times, they were butchered immediately after. A number of attackers held their casualties captive for months or weeks as sex dolls. The assailants most of the time mess up their victims in the course of the rape or before massacring them. They slash off their breasts, noses, fingers, and arms and left the women and girls to bleed to death (148). Historical facts and video excerpts from Darfur, South Africa, and Biafra are testaments that women and children suffer the most during genocide and dissonance. There is usually a deliberate attempt by the perpetrators to end the existence of the outlawed race by destroying reproduction channels and the future of such a race. Hence, apart from their vulnerability, destruction of the future of a target race is another thing that makes women and children potential targets of genocidaires.

Another reason why Africa is subjected to a level of perpetual poverty is genocide and dissonance. According to International Panel of Eminent Personalities: As the carnage ended on July 18, 1994, the state of affairs in Rwanda was as severe as anything earlier witnessed anywhere. Hardly ever had one nation or one people had to face so many seemingly insuperable obstacles with so few resources:

. . . “Rwandans have never been through a national nightmare that almost defies conception. Theirs is an aftermath of genocide society that has also experienced civil war, huge refugee dislodgment, a brutal (post-genocide) revolution...profound physical and emotional scars that are likely to remain for years... economic damage so wide that it is now one of the two least- developed countries in the world (p 164)

The destruction of Rwanda’s economy can happen to any other nation facing similar situation, because ideas and inventions promote the Gross Domestic Product of nations, which of course thrives only under atmosphere of peace. Meanwhile, this does not describe the Rwanda of today. As at the year, 2020, Rwanda has already been described as one of the most economic viable African countries helping to push up other African nations (Popa and Beçco 2020:2). The leaders of that country have been able to put the agonies of the war behind to chart a prosperous course for Rwanda such

that as at 2023, Rwanda is one of the leading Economies in Africa. This they started by uniting the people and erasing the ethnic consciousness of Hutu/Tutsi psychology.

However, this is not to invalidate the fact that war limits the economic viability of a nation, such that much of its resources are channeled to the prosecution of the war thereby impoverishing itself the more. During the Biafran and the Rwandan genocides for instance, the Nigerian and the Hutu led governments engaged in different forms of borrowing and signing of Memorandum of Understanding with other nations that would be of one help or the other to them, that further impoverished the nations even after the war. In the face of insurgency in Nigeria, the 2016 budget recently released by the president saw a total of two hundred and ninety four billion, five hundred million naira voted for defense alone. This amount, if channeled into other sectors of the economy will have significant positive impact on the citizens. Secondly, as violence rages in any part of the continent, it will be difficult for such region to be involved in any productive venture thereby making them poor and hungry. It will also stall the interest of national and international investors in that country. Since insurgency began in North East Nigeria, most agricultural products that usually come from that region have stopped or drastically reduced, because the farmers are busy either defending themselves or are part of the violent group or are even dead or displaced. So, to say that genocide and dissonance impoverish Africans more than anything else is to say the least.

Imagine a continent where there is nothing as violence, wars, civil unrest, and insurgency. Imagine a continent where every country is working hard to improve on itself, working for the benefit of its citizens, a continent where leaders will refuse to be incited to kill themselves for selfish reasons. Africa will become the pride of the whole world. Our arable land will become meaningful, our extraordinary human capital will stand out, and Africa will emerge at the fore front of economic growth and development. The feasibility of all this is in doubt as long as there continue to be violence in African regions. Definitely, Africa will be a better continent in the absence of genocide and dissonance. The fact however remains that after every incidence of genocide and dissonance, there is usually high wave of crime in any country where it occurred.

The reason is that it is usually not very easy to retrieve all the arms and ammunition given out for the execution of such violence at the end. And because there is usually high level of unemployment and hunger after such experiences, those that are armed with these machineries seize the opportunity to engage in anti-social

behaviours. This is because they now think that they have the means, and are depraved and hardened enough. Such negative multiplier effect is a common experience with countries where genocide and dissonance have been experienced. Hence, it is widely acceptable that crime wave in Nigeria escalated after the civil war.

It is unarguable that more people get deformed during incidences of genocide and dissonance than under any other condition. The pictures available after the Rwandan genocide, the Biafran genocide, the attacks on Darfur, the civil war in Liberia et cetera are those of different forms of impairment, broken legs, broken heads, broken arms, eyes and so on. No other incidence records such level of impairments known to history like genocide and dissonance.

Gross Domestic Product (GDP) is the broad quantitative evaluation of a country's overall financial movement. More explicitly put, GDP signifies the fiscal worth of the entire goods and services produced within a nation's physical boundaries over a particular period of time. It is one strong index of the state of health or otherwise of any nation's economy. It is from this that the value of the country's currency is measured. While a nation is involved in acts of genocide and dissonance, its production capacity and export potentials which determine the GDP are mortgaged and therefore are adversely affected. According to the world bank, The Gross Domestic Product per capita in Rwanda was last recorded at 1484.90 US dollars in 2014, and as low as 508.51 USD in 1994 during and after the genocide. The inference here therefore is that genocide and dissonance affect Africa's GDP adversely.

A popular Nigerian proverb says that: "to give a guerilla a cup of water is not difficult, but retrieving the cup from him when he has done drinking might be". As noted earlier, most of the individuals used in perpetuating acts of violence, end up owning those weapons, as no concerted effort is made in the first place to retrieve the arms from them at the end. Armed with these weapons, the society is always at risk of incessant attacks. This is what Africa has suffered over the years. Hence, genocide and dissonance promote the proliferation of arms.

Meanwhile, nothing is as traumatic as watching your mother, father, brother or sister killed, maimed or raped. Even the understanding that you too would have been dead could be as traumatic. A summary of the result of a research carried out by a group on the Rwandan genocide states that: A total of 3030 children aged 8-19 years from Rwanda were interviewed about their war experiences and reactions, approximately 13 months after the genocide that started in April 1994. A majority of these children (90%) believed that they would die; most had to hide to survive, and

15% had to hide under dead bodies to survive. A shortened form of the Impact of Event Scale used in a group of 1830 of these children documented high levels of intrusion and avoidance. While children living in shelters were exposed to more traumas, they evidenced less posttraumatic reactions. Analyses showed that reactions were associated with loss, violence exposure, and, feeling that their lives were in danger. Most people were killed in their local communities by perpetrators who were known to the victims. Survivors witnessed brutal killings and destruction of their homes and often had to flee for their lives and hide to survive the massacres. Both the nature and the magnitude of the survivors' exposure place them at increased risk for developing long-term psychological reactions and posttraumatic stress disorder (PTSD).

There is evidently an obvious connection between PTSD and mental illness. For instance, Chukwuma Okoye's *We The Beasts*, (a play) tells of a young civil servant who before the Biafran genocide was very prosperous but who eventually ends up mentally ill as result of traumatic stress associated with events of the war. The shock that his amiable wife could be sleeping with soldiers in his own house while he watches helplessly and other such traumatic experiences were simply too much for him to bear, he triggered off. So, many people under such severe traumatic stress experience end up losing their mind. Therefore, psychosomatic defects like mental-illness will surely be reduced in Africa in the absence of genocide and dissonance.

It is obvious that people who die in the cause of genocide and dissonance leave the society with increasing number of widows as a result of the death of married men, widowers as result of death of married women, and orphans as a result of death of parents. In Rwanda for instance, as noted in chapter two of this essay, there were about five hundred thousand widows and seventy five thousand orphans after the genocide. Again, if the ninety thousand soldiers, police officers and men believed to be killed since the Boko Haram saga in Nigeria have wives, they are automatically widows by now. In summation, there is no other incidence in human history that could make orphans, widows and widowers like genocide and dissonance.

There is no time in history an incidence of genocide and dissonance occurred and people were not displaced. At the moment, the current number of displaced persons as a result of the Boko Haram insurgency in Nigeria stands at about three million, three hundred thousand. The report from the Global Internally Displaced Persons Project placed the IDPs in Rwanda as at 1994 at about two million. Those of Darfur in 2011 according to Eric Reeves (2011) stood at two million, seven hundred

thousand, and that of Biafra in 1967 to 1970 at about four million five hundred thousand. The Norwegian Refugee Council (NRC) stated that the number of internally displaced persons in Nigeria is approximately a third of the IDPs in Africa and 10 % of IDPs in the world. So, genocide and dissonance displace African citizens more than anything else.

The horror associated with the watching of films on genocide and dissonance cannot be over emphasized. While watching films like *Sometime in April* by Raul Peck, *Somewhere in Africa* by Frank Arase or *Half of a Yellow Sun* to mention but a few, one feels shocked by the level of inhuman treatment and brutality exhibited by the perpetrators of genocide. In *Half of Yellow Sun*, the manner in which the airport attendant and other Igbo citizens who innocently came out to embark on a journey were massacred in cold blood will not but send shivers down the spine of anyone whose sense of humanity is still active. For the present researcher, the shock experience is simply irresistible regardless of how many times he has watched these films. What other words can better describe a situation, where a human being's tongue is cut off using knife by a fellow human being, what other word can better describe the brutal cutting of an individual's, arms and limbs or the insertion of hot iron through the anus of an individual as exhibited in *Somewhere in Africa* or the massacring of all the helpless and innocent girls of a high school in *Sometime in April*? All these and more as seen in most of the films chosen for this study make one query the humanness of these individual perpetrators. It simply shows Africans as brutish.

It is obvious that physically and psychologically, individuals who witness acts of genocide and dissonance are hurt. This hurting can lead to a permanent psychological imbalance and when that is the case, they really have very slim chance of completely regaining their sanity after. Even when sanity is regained, the memory of what led them to that psychological state might continue to live with them forever. Physically, those who lost their eye, limb, arm or any other part of their body remain maimed for life. Finally, those who lost dear ones will miss them forever and may continue to hurt over such feelings as long as they live. Therefore, genocide and dissonance leave their victims permanently hurt.

There may not be any hard and fast rule about the state of the people after incidences of genocide and dissonance. It depends largely on the disposition of those piloting the affairs of the country, and how the post genocide and dissonance situation is managed. However, whatever happens, things can never be the same again with such country. For instance, after the genocide in Nigeria, the disposition of the Igbos

towards the country was affected, and in the same token that of other ethnic nationalities towards the Igbo. After the war, every Igbo man, who had any amount in the bank was given just twenty pounds, and from then till now, Ndi Igbo have continued to cry out for marginalization. This has reinvigorated their quest for self-determination presently, the same demand that sparked off the war in the first instance. In Rwanda also, Paul Kagame, who led the RPF that defeated the genocidaires and brought the war to an end in 1994, is still the president more than twenty two years after, and currently is making moves to review the Rwandan constitution to perpetuate himself in office. This apparently maybe fear of the unknown that what happened before might happen again should another person step in as president. While it is possible to have a unified nation after genocide which the data from the table seems to suggest, conscious attempts should be made by leaders of such countries to treat all members of the country as one for peace to broker faster.

Indeed, there are ways of resolving disputes or differences before it degenerates to genocide. Before any mass killing gets to be labeled genocide, a lot of damage must have been done. At that point, all that may be left would be to find ways of preventing further carnage, wastage of lives and properties; it can never be harmless at that level. The fact remains that there is nothing civilized about the act of genocide. Instead, it is a demonstration of negative sentiments and dangerous complexes. People who are civilized cannot engage in wanton destruction of lives and properties, or think that their race or ethnic group is the only class of human beings that should live. Instead of resulting to violence which in turn may engender genocide and dissonance, third party settlement is advocated in chapter two.

Impartial third party settlement is part of the attempt that the African Union initiated to develop a power sharing formula between the Hutus and their Tutsi brothers in Rwanda in 1994, called Arusha Accord, and that of the OAU for the settlement of the Biafra and the Nigerian government in 1967 known as Aburi Accord. The Charter of the United Nations devotes Chapter VI to the techniques and methods for the pacific resolution of disputes.

Paragraph 1 of Article 33 of that Charter states the methods for the pacific settlement of disputes as: negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, and resort to regional agencies or arrangements. The article requires states bound in any dispute, the persistence of which is likely to jeopardize the sustenance of global peace and safety, to look for a solution through one of the listed processes or further nonviolent alternative of their own choice.

This process of nonviolent resolution of altercation fall into three types: diplomatic, adjudicative, and institutional techniques. Diplomatic methods include efforts to reconcile differences either by the parties themselves or with the help of other bodies. Adjudicative technique include the resolution of conflict by tribunals, either judicial or arbitral. Institutional methods include the use of the United Nations or regional organizations for resolution of conflicts. The Yahya Jammeh saga in the Gambia in 2017 was one situation in which the efficacy of one of these methods (Resort to Regional Agency) was tested, and it worked. The failure or neglect of these attempts by the warring parties was responsible for the bloodbath witnessed in these other African countries. Meanwhile, in article III of the United Nation Convention on the Prevention and Punishment of Genocide: The following acts are liable to be punished: Genocide; plot to commit genocide; blunt and open instigation to carry out genocide; effort to carry out genocide; connivance in genocide. If this interesting commitment on paper which over all are remedial measures is backed up with action, most, if not all the bloodbaths the world has witnessed before now must have been averted. Indeed, genocide and dissonance are never civilized ways of settling differences.

The truth is that before now, the bottle neck polices in which the AU is shrouded, part of which is its purported respect for sovereignty of nations rendered the agency a toothless bulldog. In 2002 however, the organization of African Unity (OAU) was replaced by the African Union (AU). This metamorphosis did not only include promoting harmony and cohesion among African nations, it fostered political and socio-economic unification, and promotion of peace. Security, democracy as well as human rights and genocide prevention was placed high in its design. Consequently, the policy-directive of African Union became much more practical than that of its predecessor as it concerns conflict mediation within the continent. It is expected that the AU will hence forth live up to its mandate in checking excesses in political spheres of African nations and provide peace and security to all member nation.

Ordinarily, the presence of such agencies like the United Nation, African Union, Amnesty International, The Red Cross et cetera, in any country involved in violence should bring hope and succour to the people but not when they assume a bystander or pacifist stand. Such situations boost the morale of the perpetrators to go all out to unleash mayhem on their victims. That was why the genocide in Rwanda recorded a huge success. So, instead of the genocidaries being afraid of these agencies and refrain from attacking the people, their presence rather made them angrier and

served as morale booster to go out and massacre the people without any form of resistance from the agencies.

As earlier observed, genocide and dissonance thrive more under war situations. Before this time, there should have been series of negotiations between disputing parties failure of which may result to violence, and may further degenerate to acts of genocide or dissonance. For instance, prior to the Rwandan genocide, there were attempts by the African Union, and the UN to strike a peace deal between the Rwandan Patriotic Front (RPF) and the Hutu led government. The accord set up a Broad Base Transitional Government, incorporating members of RPF, and the five political parties. It also considered some important points, contingent to the success of the accord, part of which was rule of law, repatriation of Tutsi and Hutu refugees, power sharing formula and the merging of the rebel and government armies. This ultimately would have taken care of the situation pending the time a democratically elected government comes in place. It was its failure that led to the bloodbath. The same way the failure of the Aburi Accord led to the genocide in Biafra-Nigeria. Diplomacy is the rule of such engagement.

Diplomacy can mean any of this: The profession, activity, or skill of managing international relations, typically by a country's representatives abroad, or the art of dealing with people in a sensitive and tactful way. Before acts of genocide take place, there is usually such period where issues can be negotiated and compromise reached. When diplomacy cannot resolve disputes, genocide may be impending. The respondents however voted for the exploration of other possible means of dispute resolution that is not violent. Whatever choice they make should however be respected according to social choice theory.

The information from the official blog of the United Nations states in part that “human rights are rights intrinsic to all human beings, whatever their place of birth, place of living, gender, national or ethnic origin, pigment, system of belief, language, or any other rank may be”. We are all evenly entitled to our human rights devoid of prejudice. These rights are all interconnected, interrelated and undividable. Universal human rights are regularly demonstrated and affirmed by law, in the form of agreements, traditional global law, general standard and other sources of intercontinental law. International human rights law prescribes responsibilities of Governments to act in some ways or to withdraw from some acts, in so as to advance and defend human rights and basic liberties of persons or groups. Ultimately, genocide and dissonance occur when people think that there is something special about them

which is lacking in the other group (s). Whatever we think we are, if we recognize that the other people would have been us if not for certain conditions, some of which are circumstantial and outside of their making. We should learn to respect people's opinion or position while holding on to whatever we think is best for us, as long as such opinions are lawful. That is partly a tenet of the human right; it should not be violated.

Discoveries in chapter two of this essay, implicated racial discrimination as the hub of genocide and dissonance in many cases in Africa. From the apartheid regime in South Africa, to the Rwandan genocide, the Biafran genocide, the Ethiopian red-terror and the attack on Darfur, the baseline is the same - racial discrimination. It starts with one race thinking that they are better than the other(s) or that the continuous existence of the other is a threat to them.

Behind every event of genocide and dissonance, is racial bias or discrimination. In Rwanda, for instance, it is the prejudice (superiority or inferiority complex) of the Hutus against the Tutsis that led to the pogrom. The same is true of the Biafran genocide; the bias against Ndi Igbo by other ethnic nationalities which many think is more of envy than hatred has led to the continuous cry of the people of marginalization even after fighting a civil war so many years ago. The same racial discrimination is implicated in the massacring of the people of Darfur South Sudan, by the Janjaweed militia sponsored by the Arabs and government of Sudan. The apartheid policy in South Africa is not different. Both the "*Us - Them Theory*" of James Waller (2002), and Adelman (2005:5) "*Destroy Them to Save Us*" theory all point genocide and dissonance to one race desiring the extermination of the other for whatever reason. So, racial discrimination is a major cause of genocide and dissonance in Africa. They happen when one race wishes to exterminate the other. So, those who voted against, those who are ambivalent or ignorant are expressing their level of knowledge of the subject. They are protected by social choice theory.

The fact is that as long as one was not consumed in the violence, life must go on, and one cannot live alone. One still has to live with those who might have participated or supported the killing. However, most of the time, people who engage in these killings do not do it voluntarily. They are coerced into it. In Rwanda for instance, many of the people, especially Hutus who participated in the killing of their friends and neighbours were under duress to kill or get killed. A keen understanding of this situation should make the victims find a place in their hearts to forgive, so that they can still live in peace and harmony.

Forgiveness is a necessary recipe for life of people who must move forward. It is said that ‘unforgiveness is like taking poison and wishing that it kills ones enemy’. Although it could be very hard, yet, one is not left with many options than to forgive; apparently not for the sake of the offender but also for the sake of the victim. Forgiveness should be preceded by reconciliation first with oneself, understanding that what has happened may not necessarily be reversed even when the offenders are adequately punished. However, reconciliation is easier when the offender (s) are repentant, willingly and available. Reconciliation is a mutual acceptance by members of formerly hostile groups of each other. Forgiving on the other hand is letting go of anger and the desire for revenge. Such acceptance includes positive attitudes and also positive actions that express them. As circumstances allow and require, structures and institutions that promote reconciliation are important, but reconciliation must include a changed psychological orientation toward the other which is anchored on justice. Hence, mercy and pardon are amply demonstrated in most of the film used in this study teaching potential audience the importance of forgiveness. This is what framing theory represents.

The reality is that it is never easy for genocide survivors to start life over again. Some of them loss all family members and friends, houses, jobs and sometimes maimed, and displaced. Coming back to start afresh is but a very harrowing and agonizing experience. Genocide survivors from across the globe gathered in Rwanda on 26 November, 2001 for a conference to share traumas and commemorate massacres and vowed that it must never be allowed to happen again. They had representatives from Rwanda, Armenia, Jew, Cambodia and Bosnians in what they called *Life after Death conference*, where about 250 participants discussed coping with post-genocide life. The conclusion drawn from that conference is that: “it was never easy, but life must go on”

As earlier established, displacement of persons is one of the most grievous consequence of genocide and dissonance. When people are forced to leave their homes in search of safety, only the uncertainties of such movement can subject the victims to psychological trauma. From experience, it is on record that those who eventually come back alive find it very difficult to reintegrate with society and cope with the post-genocide realities. After the Biafran genocide for instance, despite the federal government’s no victor no vanquished rule, the people of Biafra were given only 20 pounds the amount they had in the bank notwithstanding. With many homeless and out of business, starting life with twenty pounds would not be a pleasant experience.

Therefore, the major choice of the respondent here reflects the temperament of this essay. Displaced persons do not find it easy to reintegrate with society after genocide and dissonance. In all, after genocide and dissonance, people can still live in peace and harmony and to achieve that, people should learn to forgive and forget. People find it difficult to cope with life after genocide and dissonance, just as displaced persons do not find it easy to reintegrate with life after genocide and dissonance.

Handling the post genocide life of the people is one of the most challenging aspects of post genocide experiences in the world. This is corroborated by the book- *Rwanda: The Preventable Genocide International Panel of Eminent Personalities*, which states that: when the fighting and pogrom came to an end on July 18, 1994, the state of affairs in Rwanda was as hopeless nothing witnessed anywhere previously. Hardly ever had any country or people had to face so much apparently insurmountable challenge with so little economic power. In the words of one NGO observer, the people of Rwanda have passed through a national ordeal that nearly too hard to understand. (164). Even though some of the genocidaries in Rwanda were arraigned in both local and international tribunals, the fact is that the deed had been done. Those that were dead would never gain back their lives, those who lost properties or got deformed will hurt forever, displaced people are hard to resettle and those exposed to traumatic stress might find it difficult to get over that state. In all, however, people can still live in peace and harmony after genocide and dissonance. And in order to live in peace and harmony, people should forgive and forget. Finally, displaced people do not find it easy to reintegrate with society after genocide and dissonance.

There is a large gap between those that believe that Africans watch films more than they read books and others who, either opposed or are skeptical or ignorant. The inference is that Africans truly watch films more than they read leisure books. The filmic information is processed information, as such, the brain does little or no job trying to decode meanings, and hence, it is more appropriate for leisure and entertainment than books. A popular cliché says that ‘seeing is believing’, how true? What one sees makes much more impact on one than what one hears.

Appealing to the sense of sight is fundamental strength of the video over other media. The merit of film here is not just the appeal to the sense of sight and hearing, but the fact that it does so as it entertains, educates and enlightens. This unique attribute has positioned film as an all-time escapist form that people cannot get tired of exploring. Hence, when events are documented in the film medium, it makes it much easier to comprehend and to be rehashed even by those who might not be conversant

with the language of the film because film transcends language barrier. The wide gap between the positive and negative respondents is a testament that indeed, film is a realistic way of documenting events and history.

The impacts of genocide and dissonance are better appreciated in film. Whereas the radio remains the blind man's theatre that appeals to the sense of hearing only, the film combines sight and sound to make events of genocide and dissonance seemingly real. It is often difficult to separate creativity from actualities in genocide films like *Hotel Rwanda*, *Somewhere in Africa*, *attack on Darfur*, *Half of a Yellow Sun*, and *Sarafina*. The impacts are so real and deep that one gets to understand and feel the ordeals of the victims and survivors of genocide and dissonance. So, without doubt, the impacts of genocide and dissonance are better appreciated in film. As one reads or observes a work of art, one gets to the point where deep observations and comprehension as the case may begin to form ideas in the mind of the reader or observer, which leads to responses, with the film, this feedback mechanism is both spontaneous and immediate, because the filmic information is processed information.

For one to understand a book, one would first have to decode the language used which is usually arbitrary. That is not all; reading with comprehension comes with some level of concentration for meaning to be adduced. This however is not required when watching films. One can be working, reading, discussion or even engaged in a meeting and still watch and appreciate a film. This gives a film edge over books and other works of art. Films indeed are more affordable than books. Currently, the average cost of a video film compound disc plate in Nigeria is between N100 and N200, except the genre they call New Nollywood that cost between N500 and N1000. Most of these films are however available free of charge on several TV movie channels, YouTube and other social networks. This is quite unlike most leisure books that are pretty expensive and sometimes unavailable. Affordability here could also connote the time to sit and read books and available time to watch films. Televisions in most offices today provide the luxury of watching films and working simultaneously. Besides, films can be watched these days using very small and portable gadgets like phones, pads and so on. This makes watching of films really affordable.

From the foregoing, the decision to use the questionnaire as part of the method of data collection for this work has been justified. Some of the assumptions which foregrounded this work have been properly situated some convincing and others startling. The baseline however is that if there must be any meaningful shift in the status quo in Africa, as it has to do with peace and harmoniously relationship amongst its peoples, it

is the same people such as our respondents that will bring it to bear. They therefore need to change their orientation and general disposition to life. Their idea of leadership must change. The percentage average of the sample population that are either ignorant or ambivalent of the various statement and questions selected for this study though much lower than those opposed or agreed with the questions and statement, calls for worry. This is because the population sample is a captive audience expected to exhibit high level of knowledge that will raise strong argument either for or against any of the statements and less to say “don’t know or not sure”.

High level exhibition of ignorance or ambivalence of a matter as critical as genocide and dissonance of a population that should work to bring the menace to an end is certainly a matter to bother about. Little wonder then why current experience in Africa generally and Nigeria in particular seems to suggest that the value attached to life is abysmally low. So far, the status quo has remained because those who should change the narrative seem not to be bothered. For instance, presently, most of the internally displaced persons (IDPs) as a result of Boko Haram insurgency in different parts of Nigeria are abandoned to live like lower animals. The 8 PM news on the African Independent Television (AIT) on Friday 25, repeated on Saturday, 26 December, 2015 showed the IDPs in Abuja from Borno and Yobe States in a very pitiable state. They do not have access to any meaningful amenity of life, and nothing is being done about it. Up till now, those that were displaced from the Bakassi Local Government in Cross Rivers State before 2007 are still living like animals, begging for food and shelter and getting none. And nobody is doing any serious work towards changing the trend. The issues of the remaining abducted Chibok-girls and that of Leah Sharibu in Nigeria seem to be a closed case, as nothing more than mere promises keeps coming from the government, while those that should keep mounting pressure until the needful is done seem to be tiring out.

Finally, from the data, it is obvious that genocide and dissonance are common occurrence in Africa, which leaves grievous impacts on the people. People are encouraged to explore other alternative ways of venting grievances instead of genocide and dissonance, just as survivors are encouraged to forgive and forget. Genocide and dissonance have strong connection with racism, as film can be an effective means of genocide scholarship.

4.4 Analysis of selected films

Hotel Rwanda, *Half of a Yellow Sun*, *Attack on Darfur*, *Sarafina*, and *Somewhere in Africa*. The films were selected based on their treatment of genocide and dissonance and in radical sense of geographical spread: *Hotel Rwanda* is a filmic documentation of the Rwandan Genocide- East/Central Africa. *Half of a Yellow Sun* is the attempted filmic presentation of the Biafran Genocide in Nigeria - West Africa. *Attack on Darfur* is the Filmic documentation of the Darfur Massacre- North Africa. *Sarafina* represents the popular apartheid regime in South African Republic - South Africa, while *Somewhere in Africa* attempts the summation of these incidences as abysmal developments in Africa. Ordinarily, the domiciliation of film should be in consideration of the nationality or continent of the producer. This is based on the popular assumption that 'he that pays the piper dictates the tune'. A producer is the financier and owner of a film project. Hence, the story is presumably told from his perspective or substantially influenced by him. In that understanding, a film could only be termed African if the producer is Africa. Howbeit, at present, most of the films on genocide and dissonance in Africa are produced by none Africans.

The researcher therefore, adopted some of these films on which genocide in African countries is documented for the purpose of this study, the nationality or continent of the producer notwithstanding; provided the themes and events of the films are centered on Africa. Secondly, the interest of this research is on genocide and dissonance in African Films and not on African films per se. Five of such films, namely, *Somewhere in Africa*, 2012 by Frank Arase, *Hotel Rwanda*, 2004 by Raoul Peck, *Attack on Darfur*, 2009 by Uwe Boul, *Sarafina*, 1994 by Darrell Roodt, and *Half of a Yellow Sun*, 2013 by Biyi Bandele, are identified for analysis in this chapter. These films are critically read with the view of isolating issues significant to the study of genocide and dissonance inherent in them. The films are critically analysed in no particular order:

4.4.1 Background of Genocide and Dissonance in the Films

4.4.1.1 *Somewhere in Africa*:

Somewhere in Africa is a two part film, written, directed and produced by Frank Rajah Arase in 2012. It is a combination of fiction and real video clips of wars and genocides across Africa. Set in fictional Kimbala, the story centres on genocide attempt by the majority Mumsa tribe against the minority Kokoli tribe. Before the film opens, there had been a coup led by General Mumbasa, which claimed the lives of the

incumbent president and most of his cabinet members, most of who are killed in full view of their families. Mumbasa is from the Mumsa tribe while the assassinated president was from the Kokoli tribe.

The news of the death of the ex-president sets the Kokoli people on rampage and provided the Mumsa tribe the opportunity to unleash their strength on them being the major tribe, with the support of the Mumbasa led government. After announcing a takeover of government, Mumbasa starts being high handed by assassinating and shutting up all forms of opposition. The widow of one of the men in the ex-president's cabinet, Dr. Chris Archibong, the minister of finance is a vice principal in one of the city high schools. She, in collusion with one Frank, a journalist who came into Kimbala under the guise of a reverend father incites the students into protest, demanding that Mumbasa resigns. Mrs. Archibong is arrested and killed. Frank is also arrested but mistaken for an American spy; he is only tortured and amputated. Following the arrest and killing of Mrs. Archibong, her only daughter in company of other students continue with the protest during which many of them were killed by Mumbasa and his soldiers. Finally, we learn from the epilogue that some junior officers under Mumbasa planned and executed a coup, assassinated Mumbasa and returned the country to a democratic rule.

4.4.1.2 *Hotel Rwanda*

Hotel Rwanda is a three part film produced by Raoul Peck and directed by Terry George in 2004. The film is a documentation of the 1994 genocide in Rwanda. The incident that led to what exists as the fastest genocide in history started with the mistakes of the Rwanda's colonial masters over the years.

Rwanda has two main ethnic groups, the Hutus, the Tutsis and the minority, Twa. When Germany weakened out of the World War II, Belgium took over the colonial rule of Rwanda and identified more with the Tutsis, whom they projected to be a more superior tribe because according to them, the Tutsis are slimmer and fairer and therefore smarter. Belgium introduced a system of identification card and made the Tutsis enjoy certain privileges. This led to a bottled up jealousy and hatred amongst the tribes. When Rwanda got independence in 1959, the Hutus returned to power which they had always enjoyed in their days with Germany, as colonial Masters. As a result, hundreds of thousands of Tutsis and moderate Hutus were forced into exile. By 1990, these exiled Rwandans had formed a militia group known as Rwandan Patriotic Front (RPF), and kept launching attacks to regain their father land. They were repelled

by the government forces in alliance with France and Belgium. However, this agitation continued until 1993 when the United Nations and the then Organization of African Unity (OAU), now African Union (AU) decided to enforce a power sharing formula between the two groups known as the Arusha Accord. They had persuaded the then president Mr. Juvenal Habyarimana to agree with the terms of the accord, only for the president to be assassinated just before the treaty was signed in 1994. There were allegations and counter allegations as to which group was responsible for the killing of the president. Whatever be the case, war sparked off and within one hundred days, more than one million Tutsis and moderate Hutus were massacred before the Rwandan Patriotic Front (RPF) intervened, toppled the Rwandan military with their accomplice militias and declared a cease fire that brought the pogrom to an end.

4.4.1.3 *Attack on Darfur*

Attack on Darfur was written by Chris Roland, directed and produced by Uwe Boll in 2009. According to the interview granted by a Darfur citizen in the film, the genocide is motivated by power drunkenness, hatred and greed. The Sudanese government demonstrates strong hatred for Darfur's black (African farmers) because they are not Arabs and or because they have not supported Sudan's cruel and incompetent rule in the past. The government of Sudan colluded with members of the Janjaweed militia - who already share the Sudanese government's ethnic hatred for Darfur's blacks and non-Arabs. And has been waiting for opportunity to completely wipe Darfur away or corrupt their breed and take possession of their land.

The film opens with the visit of few American journalists in company of two AU soldiers on fact finding mission in Darfur. The villagers fled on seeing them and have to come back only when they are sure they are journalists, who have come to help them tell their story to the world. While they are still in the village, the Janjaweed meets with them and demands to know what they are doing in that place and ordered them to leave immediately or be counted and treated as people of Darfur. Realizing that they cannot match the strength of Janjaweed, they reluctantly obeyed the order and left. Constrained however by the haplessness and friendliness of the villagers, two of the journalists order the convoy to stop as they opt to go back and help the people in any little way. Other members decide against it and continue their journey home. However, considering what may become of the two, the Nigerian AU commander and two other soldiers followed. And as expected, before they get to the village, Janjaweed is already on rampage, killing the people- young and old and rapping the women

without any form of resistance. Though the AU soldier and the two journalists were killed one after the other, they made some impact by killing some of the militia, wounding others and saving a baby whom one of the journalists buried with his body on the ground and was picked when the remaining members of the group returned to the smoldering village the next day. Janjaweed is an Arabic word for people who fight on top of the horseback.

4.4.1.4 *Sarafina*

Sarafina is the documentation of the apartheid policy in South Africa. It was written by William Nicholson, directed by Darrell Roodt and produced by Anant Singh in 1992. The upheaval in the film has remote and immediate causes. While the apartheid policy which relegated the owners of the land to second class position rages on, the white government imposes Afrikaans as an official language on the people. And to further match words with action, they prevent public gatherings, and monitor other activities of individuals and groups. There is also heavy presence of soldiers in schools. This is however because high school students and their supporters, in protest of this policy take to the streets. The white soldiers and police, rising to the occasion maltreat and manhandle students and natives alike at the slightest provocation. The situation is aggravated when the students' dear history teacher, Miss Mary Masombuka is arrested. Apart from the terror meted out to the natives by the white police and military, some native police men like Constable Sabela also take part in terrorizing and killing of fellow blacks on the guise of working for the government. In reaction, the students gang up and mob Sabela down and burn him alive. The government retaliates by a massive arrest and killing of suspected perpetrators starting with Miss Masombuka, who is killed in military detention. Only few of the detainees like Sarafina managed to make it back alive, after they are vigorously tortured. Back home, Sarafina is furious at her mother for accepting a house job for the white. Before now, the students led by Sarafina have been rehearsing a freedom concert in honour of Mandela, whom they pray relentlessly for his release. The film comes to an end eventually with the concert which expresses optimism for the freedom and liberation of Mandela in particular and Africa in general.

4.4.1.5 *Half of a Yellow Sun*

Half of a Yellow Sun is a film produced in 2013 by Andrea Calderwood, and directed by Biyi Bandele. It is based on the story of a novel with the same name earlier

published by Chimamanda Adichie. In the film, Olanna and Kainene are twin sisters, who are trained abroad and brought home to manage their father's conglomerates. However, while Kainene accepts to manage their father's business and moves to PortHarcourt, Olanna, obviously influenced by an amorous relationship moves to Nsukka, to teach in the same university where her lover, Odenigbo, a revolutionist teaches. Odenigbo as a senior lecturer has a house help, Ugwu and enjoys so much luxuries attached to his profession. The film started with the euphoria to mark the celebration of Nigeria's independence with all the fanfare associated with the visit of her majesty, the Queen of England. In a night dinner, Kainene meets Richard, a Briton, who also lectures in the University of Nigeria, Nsukka.

The relationship between Odenigbo and Olanna suffers series of setbacks because of the intervention of Mama, Odenigbo's mother, who refuses to accept Olanna, but rather describes her as educated witch. On the first day of Mama's visit, she arrives with a village girl, Amala and sets her for a drunken Odenigbo to impregnate. To register her frustration, Olanna arranges to have affair with Richard, a situation that nearly tore Richard's relationship with Kainene apart. Before long, war breaks out following the declaration of the sovereign state of Biafra by Ojukwu in reaction to the killing of the people of the eastern region in all other regions of the country, especially the North, with the federal government doing little or nothing to stop the killings. This sees the Odenigbo family like others scampering for safety from one town to the other.

As Odenigbo and Olanna are about to cut their wedding cake, there is an air raid that killed some of the wedding guests. It was a signal to move again. At the end, Mama is killed in Aba, Ugwu, who was reported dead, resurfaces. However Kainene, who has travelled to ninth-mile in Enugu does not come back, leaving Richard frustrated. The war ends as Ojukwu flees the Biafra land leaving General Effiong to surrender to the Federal troupe.

4.5 Why genocide and dissonance are common occurrence in Africa

One theory that has almost become trite and almost a nursery rhyme to many is Isaac Newton's theory of motion which states that 'for every action, there is equal and opposite reaction'. This is analogous to the popular cause and effect development that guides most events in life. Just as there is no smoke without fire, for genocide and dissonance to happen, there must necessarily be certain causative factors or agents that

trigger it. These factors serve as a base, foundation or index of genocide and dissonance:

4.5.1 Dictatorship

It has been established that genocide and dissonance thrive more during autocratic regimes. Dictators in their nature take decisions without recourse to the laws of the land (the constitution), which they quickly set aside as soon as they take over power. They rule by decrees, and that gives them the leverage to pass rash verdicts for extermination of any group they are so disenchanted with, and without resistance or challenge. In contrast, before such agreement is reached in a democratic setting, it will have to come as a bill with opportunity given to the people's representatives to debate it before it may be passed into law.

In *Somewhere in Africa*, the self-acclaimed General, Mumbasa gives orders and they are obeyed to the latter without questioning. For instance, when in the film, card-carrying teenage students storm the presidential lodge demanding the release of their teacher, Mrs. Archibong, throwing items inside the lodge from the fence to get attention, which incidentally hit one of Mumbasa's wives. Mumbasa comes out and commands that all the children be killed. Even though the command does not go down well with the commanding officer, Raji she has no option than to command that the children be killed. And immediately, the soldiers open fire on the students and killed all, except a few that manage to escape. Similarly, the process of execution of the perceived enemies of the state (cabinet members of the previous regime) takes a dictatorial turn, as they are killed without formal trial or opportunity for self-defense or fair hearing. Some of them like the Minister for Defense, Dr. Odinga are killed in full view of their families.

Following the assassination of Rwandan President, Habyarimana in *Hotel Rwanda*, even though a Hutu civilian, Theodore Sidikubwabo is purportedly installed as the interim president, the military under the command of Théoneste Bagosora, was completely in charge of the country. Under his watch, hundreds of thousands of Rwandans were massacred. Under the prevailing circumstance in Rwanda, there was no parliament to entrench the rule of law. Even the United Nations peace keepers are attacked and killed which was part of the reason why the Europeans decided to withdraw all their foreign nationals and allow Rwanda to see to their own trouble. Except under certain precarious situations as we saw in Rwanda, it will be difficult to achieve the level of genocidal success within such a short time under any civilian

regime. By the way, it was part of the reason why Habyarimana had to be assassinated, because, as a civilian president, though a Hutu, he could not have gone out of his way to order the execution of the Tutsis without having to face strong oppositions from parliament, the press and international community.

In *Half of a Yellow Sun* also, it took the reasoning of a dictator, like Lieutenant Colonel Chukwuemeka Odimegwu Ojukwu and his military council to declare a sovereign state of Biafra, under which the act of genocide was perpetuated against the people he claimed to be defending. It also took a fellow dictator, Yakubu Gowon as head of the federal government to declare full war on the Biafrans. Ordinarily, such declarations should pass through the parliament with opportunities for the pros and cons to be weighed before arriving at such conclusion. In *Sarafina*, the imperial apartheid government of South Africa already regarded the blacks as second class citizens; they are therefore denied human deserving treatments. Under the apartheid regime, citizens' fundamental human rights are denied. People are treated like animals or sub-humans.

In *Attack on Darfur*, the demolition of the non-Arab Sudanese - the Darfurians is masterminded by the South Sudan civilian/military dictator Omar al-Bashir. Omar al-Bashir was the former military Head of State, who instead of stepping aside at retirement has perpetuated himself in office, posing as a civilian president. The fact is that, among other reasons, it is usually difficult to reach consensus for the perpetuation of genocide in a democratic regime. For instance, since the return of democracy at least in principle in Nigeria, most of the issues that led to the declaration of the Sovereign State of Biafra have repeatedly happened and are still happening but are usually politically maneuvered.

The Igbos are still crying out for being marginalized, yet no strong agitation has been raised to the degree of declaring a sovereign state as it was. Under autocratic regimes, even the soldiers that are usually saddled with the responsibility of executing genocidal orders, if given opportunity may not support mass killings of helpless individuals. The recent agitation of the Indigenous People of Biafra (IPOB) for the secession of the zone and the reactionary call of AREWA for the Igbos to vacate the North would have taken a precarious turn if the leaders of the two groups are dictators.

4.5.2 Ethnic/racial sentiments

Of all the factors responsible for genocide and dissonance, none is as critical and passionate as ethnicism and racial discrimination. This assumption is based on the

fact that in all the films used for this study, ethnicity and or racial sentiment are implicated as the immediate or remote cause of the mass murder. In *Somewhere in Africa*, ethnic sentiment between the Mumsa tribe and the Kokoli tribe gives rise to the pogrom that sees to the massacre of innocent people from both ends. In the film, the Mumsa tribe mounts roadblocks at different junctions and on anything that looks like a road leading anywhere hunting for their prey, singing and dancing most of the time as if they enjoy their trade. Littered on the streets are bodies of children, the old and young alike mainly of the Kokoli tribe. What the unthinking masses, usually populated by exuberant youths need to swing into action is a little inciting words, little cash, few things to drink and smoke and they set out killing and getting killed.

The same is the situation in *Hotel Rwanda*; as soon as the picture of a cockroach is painted of the Tutsis by the media and the political class, with the instruction to kill all of them, the Hutus quickly swing into action, killing even their own friends and neighbours. In the film, Mr Paul, manager of Hotel Rwanda goes out to buy food for the hotel in company of the hotel driver, Dube, at the sight of the interahamwe, Dube, who is a Tutsi starts fidgeting, complaining that most of the members of the militia are his neighbours, and that they know him as a Tutsi. Meanwhile, Paul had collected a jacket from his friend, George Rutaganda, the leader of Interahamwe, who also urged him to join their party-the Hutu power. True to Dube's fears, the militia comes around their bus and refuses to leave until Paul demonstrates solidarity by showing them the Hutu jacket. There is this touchy scenario where a member of the Red Cross, a white lady comes back to the hotel and was narrating to Paul and his family how a small Tutsi girl in the face of death coils around the white lady pleading with her not to allow them to kill her. She says 'please do not let them kill me, I promise not to be Tutsi any more'.

The fact is that the choice of where to be born or which tribe or race to belong is something completely outside of the individual's making. Let those who will want to kill or discriminate against the other because they belong to the other race or tribe know that it could have been the other way round. Meanwhile, the pejorative superiority ground under which the colonialists fragmented Rwanda by promoting one tribe against the other was succinctly belied by a journalist in the film. There are these two pretty young ladies (almost identical), who sit facing each other at a corner in the restaurant of the hotel, and a white journalist approaches them and demands that they identify themselves according to their tribes. He is shocked to realize that these two individuals are far from being sisters, as one is a Hutu and the other a Tutsi. He

therefore grumbled about the ‘more beautiful’ claim of the Tutsi over the Hutu. It is suspected that the colonialists deliberately bequeath ethnic sentiments to Africa even where it does not exist to perpetually keep them disgruntled and at feud against one another. That was exactly the case with Nigeria as recounted partly in *Half of the Yellow Sun*.

The components of the country, especially, the three major ethnic nationalities have nothing in common, not language, not religion, or culture generally. The merging of these unconnected peoples has made it impossible for peace to be entrenched in the country. First, there was a civil war barely seven years after it was purportedly granted independence. Since then, Nigeria has always played the gladiator for the amusement of the white, as sustenance of peace in the country continues to be a herculean task. If the Igbo are not complaining of marginalization, it is the Hausa or Yoruba or any of the minority groups crying foul over the policies and programmes of every government.

Ethnic sentiment was the core reason behind the near annihilation of Ndi Igbo in *Half of a Yellow Sun*. It is hard for a Hausa/Fulani to understand the rationale of the Igbo or the ideology of the Yoruba and vice versa. In the film, the unchecked and consistent massacring of Igbo people forced the Governor of the eastern region to declare the region a sovereign state. Before this time, as a consequence of the failed 1966 coup, which most persons termed Igbo coup, the Igbos in other regions of the country, especially in the North were killed in their numbers and without the intervention of government. In one instance, all the people who are about to board a plane are made to tender their passports, those identified as Igbo are taken to a corner, lined up and shot, starting with one airline security personnel, whose badge identifies as Igbo. One man who mistakes Kainene for a Fulani lady gives her a newspaper where the sacking of an Igbo professor as the Vice Chancellor of University of Lagos on ethnic grounds was published. Celebrating the news, the young man complains about the Igbo dominating all strata of the national life, as all it takes to enjoy such privilege was to identify as an Igbo by saying “kadu” which Kainene corrects as kedu (meaning: how are you).

Ethnic sentiment is also the fulcrum of the attack on Darfur. In the film, the government of Sudan working with members of the Janjaweed militia tries to annihilate the Darfur, who are minority non-Arab population in Sudan and take over their land. Apartheid policy is an extended form of ethnic or racial discrimination as they both entail the superiority claim or envy of one group against another. The major

difference however, is that whereas racial or ethnic sentiment involves blacks against blacks, apartheid policy as we see in *Sarafina*, involves white Settlers against the black owners of the land. In the film, the white see Africans as sub-humans, and as such, are not qualified to be in the same place with them. For instance, the white have their own schools, restaurant, shopping malls, et cetera.

The most touching aspect of the whole issue is the conception of the black as anything that can just be killed at will. The drive behind ethnic sentiment must be very strong, little wonder in *Sometime in April* which is also about the Rwandan genocide, the refusal of the principal of a girls' college to separate the Tutsi girls from the Hutus leads the government forces to massacre all the girls in the school, the Hutus and Tutsis alike. The division of African nations along ethnic lines is one big instrument in the hands of the White in controlling the peace and development of the region.

This is suspected to be a deliberate act orchestrated and monitored by the white to perpetuate and fasten colonial fangs on Africa. It is disappointing to learn that France was responsible for the supply of arms, ammunitions and machetes with which Rwandans killed themselves during the genocide. The government forces could take instructions from no other except the French. For instance, when hotel Rwanda which houses more than one thousand refugees including Mr. Paul and his family is surrounded by soldiers who demanded lists to separate the Tutsis from the Hutus, and Paul manages to reach out to the office of the Belgium government, what the desk officer did was to ask Paul to do all he could to buy time while he gets to the French president. Within few minutes, the leader of the government forces was telephoned and the killing is immediately suspended. Unfortunately, the same people that schemed and mandated Africa to kill themselves will also sit in the United Nations panel to judge and condemn them for committing crimes against humanity. As if Africa has ever accounted as part of humanity in their diplomatic conscience.

At the hit of the crises in *Hotel Rwanda*, the leader of the UN's Peace Operations in Rwanda called for reinforcement having lost a number of his men who are not in the first place allowed to shoot even in self-defense. When the troupe eventually arrives, the people are happy and welcome them with kisses and embrace only to be told that they came to evacuate only the expatriates; leaving Africa to sort itself out. Paul in his ignorance congratulates the leader of the UN troupe but not until the reality on ground is made known to him. He had earlier witnessed a heated argument between the leader of the UN Troupe and the leader of the evacuating troupe. When Paul asked why Rwandans should be left alone, to his consternation, he was told

that he is Africa and not even a nigger. In his reaction, Paul has this to say: “I am a fool, they told me I was one of them and I believed them”. As this is going on, white reverend fathers and sisters who have been taking care of vulnerable Rwandese children and adults alike bring them to be evacuated alongside, but are disappointed to learn from the soldiers that they are under instruction not to allow any African filter into the escapees. Reluctantly, the reverend fathers and sisters relinquished all the children and weak adults in their custody with tears, and left Rwanda. Friends are detached from one another, the white to safety, and the blacks to fate, because racial discrimination would not have them ride in the same bus to safety. The ruthless abandonment and ignoring of the cry-for- help of victims of genocide to the mercy of their blood thirsty assailants, simply because they are Africans is appalling. Africa is a continent where citizens have to take permission to live and take permission to die while still basking on the euphoria of independent sovereign states.

4.5.3 Role of the media

The media is one outfit that commands the respect of all in the society as information coming from it is believed to be authentic. As a watch dog of society, the media help in sustaining peace and public order. However, there could be times when the media are hijacked and used for destructive purposes, and the effect can be disastrous. In *Hotel Rwanda*, the masterminds of the killings were using Rwanda’s major media outfits, especially radio Rwanda. The radio was used to monitor and direct the genocide. It was the media that devised the name cockroaches and traitors against the Tutsis, and persuaded the Hutus to go all out and kill them, like cockroach-a house hold enemy. In one scenario, when the people taking refuge in Hotel Des Milles Collines are being evacuated to a safer environment, one of the hoteliers snicks out to inform members of the Interahamwe on road blocks about the movement. As soon as the message gets to the radio house, within seconds, the Police, the Military and Interahamwe are already alerted to stall the movement. Immediately, ambushment was laid against the UN led convoy. It took the intervention of the General Bizimungu led government force, prompted by Paul to save some of the escapees. The media also make lists and announce on air names of all the people that must be killed. In *Sometime in April*, it is on the radio that a Tutsi military officer, Xavier Muyango hears his name as being on the wanted list; and of course on his way to escape, he is held down in a road block and killed.

The role played by the media, especially radio Rwanda, made it imperative for most of the operatives to be tried for crime against humanity at the tribunal by the end of the carnage. The fact remains that if not for the negative role played by the media; the impact of the genocide would have been less or stalled completely. That is why one becomes angry when at the tribunal some Defense Councils of the accused media personnel are pleading for the exoneration of their clients. For instance, at the trial of Honore, one of the front desk presenters with Radio Des Mille Collines, he claims ignorance that what he partook in was act of genocide. His brother Augustin, who married a Tutsi wife had entrusted his entire family and the family of his soldier friend, Xavier in his care. He is to take them to Hotel Des Mille Collines, where there is little assurance of safety at the beginning of the genocide. They are however intercepted at a road block and the entire household is killed. He may not have been privy to their killing, but one cannot instigate the killing of others and wish to save his own. He was tried at the tribunal for crimes against humanity and for inciting the killing of the Tutsis through the promotion of hate-speech on radio.

4.5.4 The international communities

The most visible Peace Agency in *Hotel Rwanda* is the United Nation via its Agency the United Nation Assisted Mission in Rwanda (UNAMIR), led by Colonel Oliver. However, the report assessing United Nations involvement in Rwanda said that the UN and its member states failed Rwanda in significant ways during the pogrom. They ignored evidence that genocide was planned, refused to act once it was under way and finally abandoned the Rwandan people when they most needed protection. The independent report, commissioned by Secretary-General Kofi Annan, showed a UN peacekeeping mission in Rwanda doomed from the start by an insufficient mandate and later destroyed by the Security Council's refusal to strengthen it once the killings began. It also showed UN officials, and others, unable or unwilling to act on information from the field, that a massive slaughter was occurring and that they needed to do something to stop it Winfield (1999).

It is pitiable however that the UNAMIR Squad is not permitted to shoot even in the face of threat to life. At the spot where the Prime Minister and her family are shot in *Sometime in April*, more than two UN soldiers were also killed with their riffles and other military gadgets in their possession. The killing of about ten UNAMIR soldiers confirmed by Colonel Oliver in *Hotel Rwanda* may be responsible for Belgium government's decision to evacuate all expatriates, leaving Rwandan to its destiny. In

the film, the Interahamwe militias, packed in two pick-up vans are chasing after the people who are being conveyed to safety by the UN soldiers, but already with them are more than five helmets of UN soldiers they had apparently killed. They throw one of the helmets to Colonel Oliver to spite him. So, when the military reinforcement comes into Kighali, the people leaped with joy until they learnt that the military reinforcement did not come for them but for the expatriates. Though it was a disappointing moment of total despair but there was nothing anybody could do.

The command was “No Rwandans, Foreign Nationals only”. Colonel Oliver was downcast by the decision of the UN to withdraw its military aid from Rwanda, as their mere presence would have scared the Interahamwe away, at least from the Hotel that has been converted to refugee camp. To watch the buses loaded with expatriates alone move away even when there are spaces inside the buses to accommodate some Africans and succour them to safety should be enough signal to Africans of what the White take them for. Not even the presence of hundreds of helpless children, who were elated at their arrival, and came under the rain to welcome the envoy, could make them change their stand. They closed their eyes and left, and immediately, Radio Rwanda details the genocidairies about the exit of the expatriates and what happened next is better not imagined, killing spree of all, young and old. In times of war like this, the White are only serious about the safety of their nationals while they watch African destroy itself over incidents that they, out of their greed and selfishness might have ignited.

In another film of the same story, *Sometime in April*, some Rwandese, including soldiers and their families whose names were on the death list tried to escape by pretending to be part of the UN convoy, when they got to a roadblock, the expatriates denied knowledge of them and there and then, they were all massacred and their property and vehicles set ablaze. It would not have caused anything to just say “they are with us” and that would have saved those precious lives. But no, the life of the black matters little or nothing to the imperialist.

Meanwhile, the Organization of African Unity (OAU), in whose domain the pogrom was taking place also sat on the fence and watched hundreds of thousands of its citizens butchered. As a matter of fact, their presence was not registered at all in the films, indicating that they played no positive role during the pogrom. However, in *Attack on Darfur*, two AU soldiers escorted the American journalists on a fact finding mission at which many of them lost their lives to the rampaging Janjaweed militia. Between April, and July 1994, the OAU, like the UN, failed to call genocide by its

name and refused to take sides between the genocidaires (a name they would not use) and the RPF or to accuse one side of being culpable. Both parties were urged to agree to a ceasefire and to return to the negotiation table. Under the circumstances of the time, the Panel finds the silence of the OAU and a large majority of African heads a shocking moral failure (Rwanda Genocide and the OAU, web 2015).

Unlike the UNAMIR, whose failure resulted in the almost wiping away of the whole Tutsi population, the **Red Cross** helped in no small way in taking care of the vulnerable groups- the children, the aged, the sick, pregnant women and the wounded. They are completely in charge of the IDPs camps. There, they take particular care of uniting missing children with their parents, providing food and drugs for those that need them. In *Hotel Rwanda*, the Red Cross was busy picking children that lost track of their parents and guardians to safer environments. That is the Rwandan Hotel and the IDPs camps, driving them through the road blocks with the help of the few UNAMIR soldiers. People whose children are missing supply their names and photographs to the Red Cross and they go out in search of them. However, apart from *Hotel Rwanda*, no other film in the list of films used for this study captured the role of the Red Cross this way.

The onus of coordinating and monitoring of activities of nations with the aim of maintaining peace in the world resides with the United Nations (UN). It monitors developments in countries in order to make sure that countries work within stipulated international security and peace guidelines, observing rules of engagement, but without necessarily infringing on the sovereignty, power and privileges of individual member nations. This is where the idea of the world as a global village is applied. This presupposes that what affects one country if not checked could affect others and threaten world peace. Hence, anywhere there is problem in the world, the UN most of the times collaborates with other Peace Agencies in that region to restore normalcy.

The United States of America, France, United Kingdom, Germany, Canada, Russia, Japan and Italy are some of the countries that are recognized as leading nations in the UN (the G8 so called). This makes it complex and ironical that the same countries that should fight to protect the lives and property of member nations are sometimes instrumental to their destruction. They also planned to close Hotel Rwanda which at that time served as a refugee camp, housing thousands of helpless Rwandans but for the intervention of Mr. Paul. According to Melvern (2000: 141), “the decision of Belgium to withdraw its military aid to Rwanda was triggered by the killing of their peacekeepers”. Howbeit, no excuse is justifiable for the action of

Belgium on Rwanda, realizing that the root of bitterness which gave rise to the genocide started with the polarization of the country along ethnic lines by them in the first instance. The worst of it is to utterly reject to help any black person out of Rwanda at the height of the carnage. They insisted on evacuating foreigner nationals only. This might be interpreted to mean a collaborative attempt with the Hutu majority to finish the Tutsis. Or to give credence to Straus (2003:15) assumption that Rwanda was left to sort itself out because it did not command enough economic or strategic interest to justify the risks of troupes deployment.

The church is not left out of being accomplices in *Hotel Rwanda*. Unlike the school teachers who preferred to die to separating their students according to their ethnic groups, the church betrayed the Tutsis and moderate Hutus who ran to them for safety by isolating the people along ethnic lines, the Hutus to safety and the Tutsis to destruction. This is rather unfortunate and smacks of hypocrisy at the highest level.

4.5.5 Leadership failure

At present, there are about 54 independent countries in Africa, the second largest continent in the world after Asia. Africa has a land mass of 30.37km square and a population of about 1.216 billion people. Great as this statistics may sound, Africa is still trailing behind all other continents of the world in terms of infrastructure and human capital development; and are depending virtually on other continents for aids. It continues to play host to diverse sicknesses and diseases, hunger, war, violence, et cetera. This is in the midst of all that the continent is blessed with: exceptionally intelligent people, (who are changing the world but their continent), arable land and wonderful climate.

Meanwhile, one major contention of the self-awareness crusade by some African scholars and leaders of thought is that Africa is of age to take care of itself and to tell its stories. The idea over the years has been that high level of imperial influence will be reduced the moment Africans begin to appreciate who they are and what they can do. This argumentative drift only suggests that Africa has indeed come of age. However, Zondi (2017:4) thinks that the ruling African political elites do not have courage, imagination and revolutionary consciousness to break away from the checkered political and economic decadence inherited from the White, and reinvent a political and economic model that will suit the operation of modern African realities that will entrench enduring peace Nzongola-Ntalanja (1987: ix).

It is a common place that maturity comes with some level of responsibility. That being the case, it will be wrong for anyone to continue to cast aspersion on imperialism for every misfortune that befalls Africa. What this means is that even when Africa is manipulated to self-destruction, it still has to take responsibility, find out what went wrong, device solution in the main and find a way to forestall future occurrence. The idea of blaming imperialism for every African misfortune smacks of dependence, in the midst of independence. However, it is speculated that the colonial legacies and training bequeathed to leaders of Africa may largely be responsible for the failed African state. In his wisdom, Solomon (2015) opines that another colonial inheritance which contributes to the intractable nature of conflict in Africa is that most of the ruling elites across Africa are those schooled by the West who are also helping them to achieve their selfish end (43). According to him,

“the reason for the conflict- ridden nature of African politics is that a small elite, educated and instituted by colonialists to help them achieve their selfish end have often been allowed to dominate the common wealth of many African nations, giving just little back to the people who are the actual owners of the wealth (p. 46)”.

Now, since the gamut of Africa’s challenge is leadership, and many have held successive generation of African leaders responsible for the ordeals of the continent, is it not time Africans rose up to address this issues once and for all? It has a lot to do with self-service as against patriotism that characterizes leadership in other climes. In two instances, Solomon tried to raise some fundamental issues. Firstly, he queried the legitimacy of a corrupt, avaricious and self-perpetuating government of president Mobutu SeseSeko’s of the former Zaire, who for his 32 years (1965-1997) of kleptocratic rule gave his hapless citizens little more than an ill- disciplined and predatory military rule while spending practically nothing on public health and educational services. He also indicted the political leadership in Nigeria for corruption when he asserts that: in spite of high oil prices enjoyed by successive administrations in Nigerian, the growing poverty of the citizens is at variance with the increasing wealth of the ruling elites (p 5).

According to him, since the end of military rule in 1999, Nigerian politicians purportedly misappropriate between 4 to 8 billion dollars annually. At a time when Nigeria’s oil earnings stood in overflow of 74 billion dollars each year, more than half of Nigerians wallow in abject poverty as they live on less than one dollar a day, just as four out of ten Nigerians do not have meaningful employment. Under these situations, it is clear why most Nigeria citizens do not have confidence in their leaders.

Here, outside ethnic bias and religious intolerance, Solomon raises two other fundamental issues that are the core of Africans ordeal, corruption and sit-tight syndrome. For instance, recently, one of African's countries, the Gambia would have been thrown into another violent regime if not for the intervention of ECOWAS coalition in particular and the international community in general. It is unimaginable that one man could be the president of a country for more than 22 years, yet, wants to continue, even when the citizens of the country have demonstrated their rejection of him through their ballot papers in a popular election. It is very shameful that Yahya Jammeh had to wait for the ECOWAS tax force to push him away from his own country. Amazingly, Jammeh has constantly been replicated or even out shined in this syndrome by so many African leaders: Isaias Afwerki of Eritrea became a president on 27 April 1991 and is still serving after 21 years. Umar al Barshir became a president of Sudan on 30 June, 1989 and is still there after 28 years. Blaise Compaore has ruled Burkinafaso for 30 years, having become a president in 1987 and is still serving. Yoweri Museveni of Uganada took power on 29 January, 1986 and has continued in power for 31 years. Robert Mugabe of Zimbabwe became a president on 22 December, 1987 and is still serving albeit sick and frail after 30 years only to be pushed out recently. Paul Biya has ruled Cameroon for 42 years, coming into power in 1975 and ruling till date. Jose Edaurdo dos Santos and Teodoro ObiangNguema of Angola and Equatorial Guinea respectively have ruled their countries for 38 years, taking power in 1979 and continuing till date. Mohamed Abdelaziz of Arab Democratic Republic of Sahrawi has been ruling the country since 30 August 1976 and is still there after 42 years. King Mswati the II has ruled Swaziland for 30 years, from 1986 till now and is still ruling. Paul Kagame of Rwanda has been ruling that country since after the genocide in 1994 and has succeeded in manipulating the country's constitution to secure reelection for the third time. Idriss Deby has ruled Chad Republic since he seized power in 1990. This is just to mention but a few. This attitude is very unbecoming of any country or continent that must move forward. No matter how intelligent, charismatic or resourceful any leader might be, it is difficult to convince anyone that he will still have anything new to offer that country after eight years. Put in another way, any leader that cannot maximally unleash his programme for his country in eight years is not qualified to assume that position in the first place.

While the reason for self-perpetuation in office by many African leaders may not be immediately conceptualized by liberal minds, it may not be unconnected with political insecurity and fear of the unknown. Most African leaders are guilty of

corruption, high handedness and other undemocratic tendencies. Hence, leaving an office, and particularly the highest commanding in the country means that some other person would take the place and one may not be sure of what would happen next. Secondly, as Africa continues to grapple with issues of inconsistency in policies and programmes, so many of them are afraid that subsequent administration might come after them when they leave office. Another possible reason is economic insecurity and poverty, so, they have to amass wealth for their generations yet unborn by embezzling public funds. These attitudes have not allowed the continent to make progress. Many of these leaders succeed in these unpatriotic acts by clamping down on democratic tenets and principles. Some African countries are yet to accept democracy, and where it exists, the processes are kangarooed or manipulated in the interest of the very powers that be and against the interest of the people.

There is also the prevalence of certain cultural and religious practices that do not promote human development. Many youths and children in some countries of Africa are not encouraged to obtain formal education for some religious or cultural reasons. In some places, while children and youths may go to school, there is no enabling environment, so, they end up becoming mediocre, uninformed, less empowered and therefore ready instruments in the hands of those who would want to use them to perpetuate evil.

However, it is not all gloom and tells of woe. One of the films used for this work highlights some African leaders who showed exemplary conducts in and out of office and set leadership standard which can be compared with the conducts and confessions of some world leaders. Some of such leaders include Kofi Anan, Kwame Nkrumah and Nelson Mandela. Mandela lived and died a believer in the continent of Africa. In one of the popular sayings associated with him in *Somewhere in Africa*, he is quoted as saying:

As long as I live, I have devoted myself to the fight of the African people. I have fought against the white control and have fought against the black control. I have treasured independent and free society in which all persons will live together in peace and also with equal chances. It is a principle which I hope to live for and to realize, and if the need be a principle which I am ready to give my life for (*Somewhere in Africa*).

All that is emphasized in this excerpt is will power. The people must develop the will to change their fortunes through a defined (non-violent) agitation, whose thrust must be selfless and human-liberation based. They must shun sycophancy and opportunism.

Because, no one can actually ride another unless the fellow's back is bent. This confessional statement is compared with that of Abraham Lincoln in the film:

I am not obligated to win but I am mandated to be true. I am not obligated to succeed, but I am obligated to live by the light that I have. I have to stand with anyone that stands right and stand with him while he is right and leave him when he goes wrong (*Somewhere in Africa*).

Among other problems, most African masses suffer from low self-esteem which makes them very easily swayed by the ruling class. The elite class manipulates them to their own advantage and often reduces them to sycophants. For Africa to move forward, the thinking culture of the peoples and their orientation about leadership, power, and education must change. Kofi Anan thinks that "Education is a human right with immense power to transform, and that on its foundation rests the cornerstone of freedom, democracy and sustainable human reform" (from *Somewhere in Africa*). For Africa to be a continent to reckon with there must be a total overhaul of the countries educational systems, by promulgating laws that will make it criminal for any country to deny its citizens adequate formal education.

African Union and its subsidiaries should make it illegal for any country's head of state to exceed eight consecutive years in office. African Union should equally consider single six year tenure for chief executives, so that they do not sponsor reelection projects with state funds. Where such is the case right away, the citizens should be mobilized for revolt, while African Union should monitor such revolution to make sure it does not degenerate to violence. Religious intolerance and ethnic sentiment should be seen as barbaric and punished. All countries in Africa should as a matter of urgency embrace democracy in its real definition, giving room for the full practice of the rule of law. Electoral laws should be formed in a manner as to check possible fraud and manipulations beginning at party levels. All forms of corruption, especially the stashing of the country's resources should be treated as crime against humanity because as Kwame Nkruma said, "the independence of our nations is meaningless until it is linked with the total liberation of Africa". Every hand must be on deck, for "in the end, we will not remember the words, the pains, torture, and maltreatment of our enemies, but the silence of our friends" (Martin Luther King Jr) in somewhere in Africa.

The consequence of failure in leadership in the films is unprecedented. In *Somewhere in Africa* for instance, the military junta led by Mumbasa topples a democratically elected government of Kimbalain a bloody coup, citing corruption. When the people of Kimbala heard it, they rejoiced because, apparently, the

government had not touched their lives in any way positive. Nonetheless, as Mumbasa comes on as the head of state, he begins to unfold his selfish and high-handed programs to the chagrin and helplessness of the people. A democratic norm here should have been for the people to fight to protect their mandate if it had come with the expected dividends of democracy. They needed a change and it does not matter where it comes from. They just learnt when it is already late that nothing good could come from an autocratic regime. So, Mumbasa leverages on the leadership opportunity he ceased to tumble Kimbala into crises that led to the deaths of many.

It is also leadership failure that led to the genocide experience in *Half of a Yellow Sun*. The first mandate of every government is the protection of lives and property of its citizens. When this fails, there is no more need for government. In the film, the incidences that led to the declaration of the sovereign state of Biafra, which the federal government resisted and war was declared is premised on the inability of the government of Major General Yakubu Gowon to protect the lives and property of the people of the Eastern Region. Leaders must be patriotic enough to put their ethnic bigotry to check and deliver all inclusive government to the greater majority of the people. When that fails, people begin to feel excluded and marginalized and the consequence can be grievous. Hence, it is the failure of leadership on the part of Gowon not to protect all the citizens under his care. It is also failure of leadership for Odimegwu Ojukwu, the then Governor of the Eastern region to lead his people to a war where they were almost annihilated.

It is also a clear case of leadership failure that led the massacring of the Tutsis and moderate Hutus in *Hotel Rwanda*. The Hutu Power was so selfish, and unpatriotic to think that the only solution to their perennial rivalry with the Tutsis is to wipe them away. Overtime, successive governments in Rwanda failed to unite the people and make them see each other as brothers and sisters and partners in progress. Most often, it is part of a way of venting frustration from bad leadership in Africa that leads people into killing one another. It has also been established in the course of this work that no violence can degenerate to the degree of genocide without the involvement of government, either tacitly or explicitly.

The same leadership failure is also what was responsible in the genocide on the people in *Attack on Darfur*. The palpable ethnic hatred demonstrated by the Arabs against the Darfur natives is shared by the Sudan government of Omar al-Bashir. And this is the remote cause of intractable war and genocide in that country. In the film, there is no form of protection coming from the government for the people of Darfur

against the onslaught of the Janjaweed militia. Even when it is obvious that the people have been under series of attack from the same foreigners, the government kept quiet and watched as its citizens are massacred every day. The situation in *Sarafina* is a little different. Failure in leadership as it is, but directly meted out to the indigenous people of South Africa by the White. They were segregated against and killed in their own land by the settler leadership of the imperialists.

4.6 Impacts of genocide and dissonance in the films

For every incident of genocide and dissonance that take place, there are lasting impacts on the victims or survivors and their environment. These impacts are like scars that keep reminding the people of the ugly reality of such incidence even years after. In all the films used for this study, the impacts and consequences are serious and divers. It is popularly believed that “seeing is believing”, in that understanding, this work will present excerpts and pictures of some of the impacts of genocide and dissonance on Africans at different times and countries as demonstrated in the films used for this study.

4.6.1 Brutality

Brutality is the act of being cruel, ruthless and harsh in behaviour. Ordinarily, every human being is created with a conscience that should restrain them from engaging in certain acts. This is one major difference between humans and the beasts. However, experience has shown that often times, it is a little difficult to decipher between the behaviour of man and beasts, like lion and crocodile in terms of brutality. Understandably, the beasts in the field kill fellow animals for food, men kill and throw away, often without any known provocation.

In all the films selected for this study, brutality manifested in different forms and definitions. In *Hotel Rwanda*, the use of machetes to butcher fellow humans until they are dead is common-place all through the period of the pogrom. Teenagers and adults alike, most males in Rwanda were involved in the brutal killings. They wake up in the morning and announce to their family that they are off to work, and all what they go out to do is to kill and brutalize fellow citizens. In *Half of a Yellow Sun*, the soldiers started brutalizing the people who are trying to find their ways out of the country, or who are running away from troubled areas, especially people of the Eastern Region who are running away from the Northern part of the country where they are being killed. They soldiers come to the airport and people they suspected to be from the

Eastern Region are isolated, brutalized and killed. Brutality and violence became the order of the day; to the extent that the civil population themselves became hostile to themselves. In a particular instance in *Half of a Yellow Sun*, the people gathered around a hungry forlorn soldier and mobs him down for allegedly stealing food. It took the intervention of Odenigbo and Olanna to rescue the poor Biafran soldier from being killed.

The same spate of brutality is witnessed in *Attack on Darfur* where the Jajaweed militia unleashed all sorts of inhuman treatment on the people of Darfur. They kill, rape, brutalize and subjected them to all forms of inhuman treatment. Brutality is also unleashed on the black South Africans supervised by the Boer Police, in *Sarafina*. The police brutalize the people, as they hunt them from house to house and monitor even what is taught the students in schools. With time, the civil populace also learns to be brutal. They mobbed down a black police man, whom they feel is a traitor and bunt him alive in *Sarafina*. Among the evils associated with genocide and dissonance is the animalistic tendencies it foist on the people, the twisting of their psyche to accept violence as a norm, such that those who ordinarily could not withstand the sight of blood become bloody and brutal. Genocide as a phenomenon creates enabling environment for brutality to thrive, as it toughens people, blurs their vision and twists their psyche to minimally acceptable social norms. The plates below give an idea of the ability of genocide to turn human beings into beasts.



Plate 4.1: showing a soldier brutally cutting a victim's *tongue* in *Somewhere in Africa*



Plate 4.2 showing a journalist brutalized in *Somewhere in Africa*

4.6.2 Human casualty

Granted that genocide and dissonance mean more than just the number of deaths recorded as they happen, the ultimate intent of genocidaires is to annihilate a target group. In other words, whereas genocide and dissonance cannot be defined by their casualty rate, they tend to derive essence by it. One thing that is common with all the films chosen for this study is the monumental loss of lives and property.

In *Hotel Rwanda* for instance, the genocidaires, the soldiers and members of the Interahamwe start by mounting road blocks, so as to stop people, who are trying to run away. Or those who are out on the road for whatever reason and get them killed eventually, especially if they are identified within the target group. Thereafter, they start conducting house to house search, hauling and killing people, burning houses and destroying properties belonging to the Tutsis and moderate Hutus. In one of the occasions, Paul (manager of hotel Rwanda) goes out with one of the drivers to buy food at dusk, and just discovered that they are riding on corpses all the way without knowing it, to the extent that the vehicle almost tumbled. Wondering what the case might be, Paul opens the door of the bus after ordering the driver to stop and straight away fell on corpses that litter the entire road. The nausea and trauma associated with that experience made him sick for days. He comes back to the hotel, and goes straight into his room, locks himself up and wept until there is no longer strength in him to cry.

There is a continuous killing of the people until there is no other person remaining to kill. The only people that can be seen around are those that managed to get to the hotel, and those that are being smuggled into Internally Displaced Persons (IDP) and refugee camps. The high point of the killing would have been the killing of all the people taking refuge in the hotel, if not for the timely intervention of UN soldiers. At the heat of the pogrom, the government of the expatriates, sent mercenaries to vacate their nationals including all their soldiers and journalists, except few UN soldiers, who for whatever humanitarian reasons choose to stay around, all others were evacuated.

This is all the opportunity that members of the Interahamwe are looking for. Knowing that there is no other opposition to their onslaught, they forced themselves into the hotel and would have killed everybody until there is an intervention by heavily armed Police. They started by bombing part of the hotel, it becomes obvious that the place is no longer safe for the people. Hence, with the help of the few UN Peace Keepers, arrangement is made to evacuate the people and fly them to neighbouring countries, some to Tanzania, Kenya, and Zambia et cetera. Before now, Paul had

incited the people into calling their relations in all countries of the world to help them lest they all die. However, on their way out of Rwanda, news gets to the media who mobilize soldiers and the Interahamwe to intercept the convoy and make sure that no cockroach escapes. As a result, the convoy drives into ambush. It takes the intervention of General Bizimungu, one of the Hutu Generals, who has been bribed by Paul and his boys to rescue the convoy. Meanwhile, before General Bizimungu and his soldiers could arrive, some of the refugees have already been killed, as Interahamwe invade the trucks, dragging out its occupants, killing and maiming them. The people are taken to a refugee camp pending the time arrangement is perfected to take them out of Rwanda.

In the first night of their arrival, the camp was bombed, hence, with the persuasion of the people, the UN officials agree to make the journey sooner than planned, because they are sure that they will all die if they would have to stay one day longer. Meanwhile, having exhausted all that is with him in bribing the soldiers, Paul has fallen out of favour with General Bizimungu, who complained of not being adequately rewarded. He threatens to abandon Paul and the people. However, Paul convinces him to take him back to the hotel, that he still had some money, scotch and spirits for him. The convoy once again comes under severe attack on its way to the IDP camp outside Kighali. Interahamweh is bent on exterminating the Tutsis if not for the intervention of the rebel soldiers, that safeguarded the convey. On the other hand, properties ranging from house to cars and businesses are burnt and destroyed. The level of devastation of properties in the film is simply unprecedented and monumental.

In *Attack on Darfur*, the Janjaweed has only one mission, and that is to annihilate the people of Darfur. From the entrance of the village, one begins to see human skull, and human bones of different parts and sizes. To the extent that Darfur children could play football with nothings else but human skull. Before the coming of the Janjaweed, the AU convoy comes with some relief materials, like bags of rice and so on. However, on seeing them, the people of Darfur take to their heels mistaking them for the Janjaweed, and come back only when they are sure that they are not in for yet another slaughtering spree. However, shortly after, the Janjaweed also arrived. They Janjaweed threaten to kill all the villagers should the AU envoy not leave the community immediately. Reluctantly, the AU representatives move and the killing starts all the same. They kill children and adults alike, and take some of the children into custody with the intention of converting them to Janjaweed and whatever they represent.

In a particular scene, as the Janjaweed arrived, knowing what is likely to be their fate, a Darfur woman hands over her baby boy to one of the AU soldiers inside the vehicle, but just before the car could move, the leader of the Janjaweed snatches the baby from the AU soldier and smashes him on the ground. Before the AU officials albeit not prepared for any combat could come back, more than fifty per cent of the village population has been killed. Janjaweed simply orders the people to line up and with straight bullets; they are killed like common criminals. In another scene, they also gathered scores of the people together and used them to close up a very deep water well, the only source of drinking water for the people, thereby achieving two wicked acts, of killing the people without wasting their bullets and poisoning their only source of drinking water. There is also a complete devastation of the environment. Even though there are no beautiful houses in Darfur, the huts and all the shanties the people live in are all destroyed, and completely burnt down rendering the remnants homeless.

In *Somewhere* in Africa too, apart from the scores of lives lost every now and then as the two rival ethnic groups continue to clash, Mumbasa and his soldiers almost wiped out the entire students population who are protesting the arrest and killing of their teacher, Mrs. Archibong. Especially on the day the students marched to the government house to demonstrate their grievances. On the command of Mumbasa, the soldiers open fire on the students and killed almost all of them. As if that was not enough, Mumbasa commands the soldiers to go to the burial site and arrest all the people burying and mourning their dead and end up killing a good number of them and imprisoning the rest.

It is the experience in *Sarafina*, which to a great extent shares the same structural plot pattern with *Somewhere in Africa*. As soon as their loving teacher, Miss Musomboka is killed, the students take to the street on rampage, and protesting violently as a way of mourning her. The situation did not go down well with the assailing Whites. They came out to counter the students and to restore order by killing the students and, littering their corpses on the streets. The students on their own burn houses, shopping malls, cars, schools, houses and so on.

Similar experience is recorded in *Half of a Yellow Sun*, the Igbos are lined up upon identification and killed in their numbers. All that is required for one to be killed in the film is for one to be mistaken for an Igbo. In different parts of the country, people of the eastern region were killed in their numbers and their properties burnt or destroyed. Even though the film failed to capture the extent of the killing, but popular and official count of the Biafran genocide kept the figure at about three to eight million

lives. The plates below are pictorial token taken from the films: an attempt to present evidence of how human beings are massacred during genocide in the films:



Plate 4.3: showing students on peaceful demonstration massacred in *Somewhere in Africa*



Plate 4.4: showing the picture of the human carcass dump site during the Rwandan Genocide (Photo from Rwandan genocide site)

4.6.3 Loss of property

There can hardly be any incident of genocide and dissonance without the attendant loss of properties. It begins with the devastation of the environment. The bombs, armories and heavy machineries used to prosecute wars have the ability to dig deep gullies that may be difficult to fill in centuries. As an observer, the present researcher lives in the former Biafran region, and part of the region is currently suffering in terms of environmental degradation is a consequence of the thirty month war in the zone. As different parts of the region are attacked, people abandon their properties to scamper for safety. Those properties like houses, vehicles, money, farms and economic trees are either destroyed as result of bombardment by air or land or taken over by the soldiers. This becomes the major redefining economic factor most of the times. At the end of the civil war in Nigeria, every former Biafran person was allowed only 20 pounds, the amount of money the fellow had in the bank notwithstanding. In *Half of a Yellow Sun* for instance, the Odenigbo family is an upper or at least a middle class family. Odenigbo and the wife are senior lecturers in the University of Nigeria and from economic viable and political high class families. But as the moved from one place to the other, as the war lasts, it gets to a point when it is difficult for them to provide themselves with the barest needs. They lost their jobs, their houses, cars, and such other house properties to attach themselves to IDP camps as destitute and depend solely on charity and relief materials to feed. Because of the economic blockade on Biafra, many former well-to-do individuals and families suffered from kwashiorkor and died of hunger.

The same experience is replicated in almost all the films chosen for this study, giving credence to the fact that loss of material possession is constant factor in genocide and dissonance. In *Attack on Darfur*, all the houses are set ablaze, shops are looted by the attackers, and the people's source of drinking water is polluted. In *Somewhere in Africa*, the story is the same. *Hotel Rwanda* presents Mr Paul and his family, who can be said to be wealthy before the pogrom but who were reduced almost to beggars as a result of the genocide. Even though most of the films are silent on this, the plates below show properties destroyed during genocide:



Plate 4.5 showing Darfur village on fire in *Attack on Darfur*

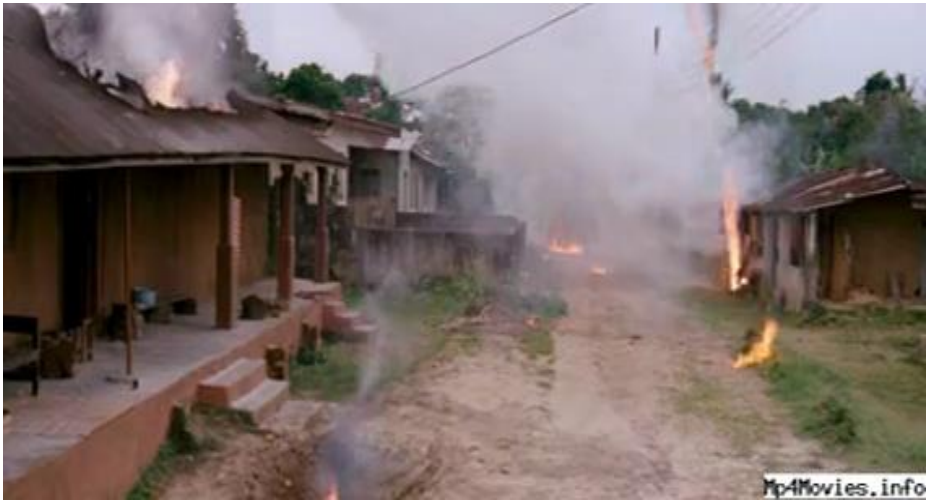


Plate 4.6 showing houses destroyed in *Half of a Yellow Sun*

4.6.4 Rape and sex slavery

Rape is one dominant criminal act that is associated with genocide and dissonance. Rape is some kind of sexual attack generally relating to sexual intercourse or other forms of sexual infiltration meted out against an individual without that individual's approval or consent.

In *Somewhere in Africa*, most of the school girls who come in contact with the soldiers were raped. It started with the raping and killing of Dr. Odinga, the minister of defense's daughter by Mumbasa's men and continued with the girls who are caught and incarcerated at the grave site by the soldiers. The soldiers lock the girls up in a hall and every night, it is a free for all raping extravaganza. A more precarious and queerer situation is experienced in *Hotel Rwanda*, where rape is used as a weapon of genocide. The Hutus, especially those that are aware of their HIV positive status made sure they rape as many Tutsi women as possible so that the women and their fetus (if they get pregnant) are at the risk of death thereafter even if they manage to survive the carnage. Even already pregnant women are not left out.

There is also an arrangement where women are locked up in some kind of cage, stark necked for members of the Interahamwe to feast on at will, to the extent that some of the women are raped to death in the full view of the others, and as their corpses litter the cage environment, killing and rapping activities continue as if nothing has happened. This fact is corroborated in the news published by one of Rwanda's major dailies, *The Independence* of Monday, 23, September, 1996. According to it, a 35 year old woman, Leonille Mukamagy says she would prefer to die. The baby boy she then had was a regular prompter of the ordeals she passed through. Statements from females like her advocate that rape was common throughout the genocide. Those abused were mostly members of the Tutsi minority and their assailants were soldiers or militiamen, Interahamwe from the Hutu majority.

Many women were killed after their ordeal, but a number survived to bear witness to the horrors. It concluded that victims of sexual abuse during the genocide suffer persistent health problems, one of which is HIV/Aids. The number of children born to raped women is estimated to be between 2,000 and 5,000. Some women have abandoned their unwanted children or even committed infanticide, while others have suffered serious complications from self-induced and clandestine abortions.

The same height of crime against humanity is committed in *Attack on Darfur*. The Janjaweed, like their Hutu counterparts will before they kill most of the women rape them. Some of them were not killed by gun or machetes but raped to death. Rape

is also very much suggested in *Sarafina*, even though the story is evidently told from sanctimonious-self eyes of the white, it is in doubt if Sarafina and her teenage colleagues could stay a number of days with those drunken White soldiers and come out untouched. As for *Half of a Yellow Sun*, even though the film is silent on the case of rape; sources outside the film are replete with rape ordeals the Biafran women were subjected to during the genocide. It is widely believed that women, pregnant mothers especially were taken to leprosy centres to be raped by lepers before being tortured to death, sometimes, their stomachs were ripped open and their fetuses destroyed before allowing them to die. The plates below picture how women were subjected to rape during genocides:



Plate 4.7: showing soldiers in a free for all rape of victims in *Somewhere in Africa*



Plate 4.8 showing sex slaves locked in a cage in *Hotel Rwanda*

4.6.5 Displacement of persons

Another predominant feature of genocide and dissonance is the imminent displacement of persons. Apart from those that are already dead and few front line Hutus, every other Rwandan is displaced in one refugee camp or the other in *Hotel Rwanda*. Along the streets are scores of individuals on the move, some with their personal effects strapped on their back or head. The IDP camps, and hospitals, are bursting at their seam with helpless victims struggling to survive. The condition at the IDPs is worse with children who are either orphaned or who have lost track of their parents or relatives. At the hotel, people litter the walkways, the corridors and every other space available. At a very conspicuous corner of the camp is a raised board where photographs of such children in custody are placed for the benefit of parents, guardians and relatives. Parents and guardians are also seen moving around with photograph of their children and wards to reconnect with them.

According to the Global IDP report published in July 2003, since the 1994 genocide, in which up to two million people fled their homes, Rwanda has suffered repeated waves of displacement. Following the government's military victory over the perpetrators of the genocide in 1994, the majority of the population fled to Zaire (now Democratic Republic of Congo) Burundi and Tanzania. By the end of 1996, the government's army launched attacks in then Zaire against refugee camps and rear bases of the perpetrators of the genocide. The majority of the refugees who had fled to Zaire in 1994 were thus forced back to Rwanda two years later. In order to settle the IDPs, the government of Rwanda in partnership with humanitarian agencies started what they called villagisation program: A situation in which villages are created to resettle genocide survivors and returnees. However, the US Committee for Refugees stated in June 2000 that the relocation process in the northwest could be considered a new phase of displacement and gave the figure of 600,000 internally displaced persons. In 2001 it counted as internally displaced 150,000 people resettled into villagisation sites without proper shelter or land allocations.

The continued resettlement exercise by government did not also go down well with the Human Rights Watch which thought that there is a reasonable peace for the people to take care of themselves because according to it, in May 2001 it claimed that tens of thousands had been resettled against their will, and that many of those had to destroy what was given to them as homes.

In *Attack on Darfur*, though the film did not capture the IDPs, the number of displaced persons in Darfur is far more than any other recorded incidence of genocide in proportion to the total population of the people. *Somewhere in Africa* is also silent on the IDPs except when the lady who played the role of the biblical Judas Iscariot is taking Frank, the journalist to his assailants, in order to pass a roadblock, she tells a lie that Frank was a reverend father who was visiting the Jesus infant camp only for her to carry him to Mumbasa and his men, where they give all manner of dehumanizing treatment to him, and end up amputating his arm and removing his knee cap in obedience to the directives of Mumbasa. There is no attempt at capturing the IDPs in South Africa while the apartheid regime lasted in *Sarafina*. However, it will be difficult to prove that while the onslaught lasted, all citizens of South Africa remained in the land. The plates below show the ordeal of the civilian population who are ultimately turned to refugees during genocides:



Plate 4.9 showing displaced persons on the move in *Half of a Yellow Sun*



Plate 4.10 showing displaced persons in *Hotel Rwanda*

4.6.6 Hunger

Hunger is the need and compelling desire for food. It is one regular feature of genocide and dissonance. All the people caught in the web of genocide and dissonance experience hunger at varying degrees and effects. In *Hotel Rwanda* for instance, most of the corpses that litter the streets are as a result of hunger. People literally look pale and palpably malnourished as a result of scarcity and very exorbitant cost of food. Suffice it to say that most of the people who ordinarily would have escaped death were killed because they are hungry and as a result, generally sick and weak to run away from their assailants. Prices of common food skyrocket so that the ordinary people could no longer afford them.

In *Hotel Rwanda*, as the genocide rages, and the number of refugees in the hotel surges high, food becomes a challenge. In a particular scene, Paul puts his life on the line to buy food from the Interahamwe head office in Kighali (which is the only place food was remaining). The leader, George Rutaganda announces to him that the price of commodities has doubled because of the war. There is usually high level of inflation as a result of few available commodities. The reason is that the people who are mostly affected by genocide and dissonance are farmers as well as those involved in the production chain. Once they are displaced, dead or anything happens to their farm, hunger is the usual experience. The people would be left in the mercies of charity organizations for survival. Most of the time, the relief materials sent in from these charity organizations are hijacked by a privileged few, while majority of the people suffer and die in hunger and starvation. In Rwanda, at the heat of the pogrom, farm work was abandoned as much as farms were destroyed by war machines and other human activities. In *Half of a Yellow Sun*, the story is not different. Apart from the general hunger that is associated with genocide and dissonance, the experience of Biafra is quite different; there was a conspiracy to cut them off from food supply as long as the genocide lasted.

All the neighbouring countries and international communities were detailed not to sell, supply or allow food to pass through their border to Biafra. As a result, more people were killed by hunger than were killed by bullets. In *somewhere in Africa*, hunger and starvation are the order of the day. Without the intervention of humanitarian agents, the people would have all been wiped away because of it. Scores of people are seen roaming about with their eyes curling inside their skulls, their hairs looking wiry, and their bodies weird and pale. Of all the basic and all needs of man,

food is the most fundamental; its import to the general well-being of the body cannot be over emphasized. The plates below exemplify how malnourished people can be during genocides:



Plate 4.11 showing children suffering from Kwashiorkor during the Rwandan Genocide (photo from Rwadan Genocide site)

4.6.7 Looting

Looting is the act of stealing properties abandoned by people who are fleeing away from danger, unrest or general disturbance by assailants. In the face of unrests, which most of the time occur abruptly, the concern of survivors is usually the safety of their lives and those of their loved ones. As they scamper to safety, any other thing they cannot take along with them for lack of opportunity or weight is abandoned. Sometimes, genocidaires kill people and families fleeing to safety in their car, they loot their property or get them burnt. In all the films used in this work, looting is a regular feature. In *Attack on Darfur* for instance, the Janjaweed looted all the relief materials brought to the people by the UN envoy as the Janjaweed killed and displaced the people and burnt down their houses. In *Hotel Rwanda*, as the Hutus kill and raid the Tutsis, they loot anything they can get. As the soldiers take over hotel Rwanda, their first target is the store and the winery; they loot everything available and valuable, drinks, food, and electronic gadgets. In *Half of a Yellow Sun*, though the film is silent on this, the fact is that both the novel from where the film is adapted and the real Biafran genocide experience recorded a massive looting of Igbo properties, loss of houses and lands in various parts of the country, most of which are not captured in the film.

4.6.8 Child soldiering

One unfortunate aspect of genocide and dissonance in Africa is the recruitment of children into armed groups. In almost all the films chosen for this study, child soldiering featured prominently. Some of these children are brutalized and coerced into the army, some join out of hunger to fend for their families; others are conscripted, or tricked into it. These children are subjected to some bizarre acts. Some are manipulated to destroy their families. As armed violence becomes common place around the globe, many children are exposed to the harsh realities of war. In many countries, boys and girls are recruited as children soldiers by force or subtly lured into by armed forces and groups. Children are susceptible to recruitment by manipulation or may be driven to join armed forces and groups because of poverty or discrimination. Often they are abducted at school, on the streets or at home. Once recruited or forced into service, they are used for a variety of purposes. While many children participate in combat, others are used for sexual purposes, as spies, messengers, porters, servants or to lay or clear landmines (UNICEF 3). When it has to do with children soldiers, rules of war are suspended, as it makes no meaning to them. They are used to perpetuate bizarre crimes

during war situations. Once they are indoctrinated or drugged, they can even kill their own parents and siblings. In *Half of a Yellow Sun* for instance, children of not more than ten years are seen championing attacks when it is apparent that there are no more adults to enlist in the Biafran side. They are seen in training and in combat strategies with bare hands, no rifles, no shoes, and no military gadgets or hard wares.

Howbeit, the engagement of children in wars is commonest when there is a short supply of adult manpower. That is why for all the films used for this study, *Half of a Yellow Sun* stands out in the involvement of children soldiers. Before the declaration of the Biafra as a sovereign state, most of the young men who would have enlisted on the Biafran side have already been slaughtered in different parts of the country. This is owing to the adventurous nature of the Igbos, which makes them to be seen in all nooks and crannies of the world. The report from Department for International Development (DFID: 2001) confirmed that children have become the main targets of violence and in turn are being used to perpetuate it. Children are deliberately indoctrinated into a culture of violence and used as a specific instrument of war. Militia groups and irregular armed forces such as the Lord's Resistance Army in Uganda, the Interahamwe in Rwanda / DRC, the RUF in Sierra Leone, UNITA in Angola, and formerly Renamo in Mozambique, have made a practice of forcibly recruiting children and initiating them through acts of violence against their own community.

The intention is to create a fighting force that is separate, reckless towards others and has a tactical advantage over adult conventional forces. There are now approximately 350,000 child soldiers worldwide, of whom some 200,000 are in Africa (UNICEF). The plates below are pictures of children turned soldiers during the Biafran genocide.



Plate 4.12 showing children soldiers in training session in *Half of a Yellow Sun*

4.7 The relationship between racial discrimination, genocide and dissonance in the films

Of all the factors fingered as responsible for genocide and dissonance, none featured consistently and devastatingly as racial discrimination. In *Hotel Rwanda*, for instance, it was racial bigotry that leads the majority Hutus to think that they can annihilate the minority Tutsis and occupy Rwanda all alone. Much as many have cited imperialists as responsible for the promotion of ethnicism amongst the Africans, the White only make use of what is already on ground available to help the people to destroy themselves. If the people had seen themselves as one from the outset, it would not be so easy to sell the idea of racism/ethnicism to them. How easy it is easy for racial groups to treat others with disdain and conceive them as less than complete humans and treat them as such. In *Hotel Rwanda*, the Hutu ethnic group reduced their Tutsi sisters and those that are sympathetic to them to cockroaches, which is a household enemy. As soon as this mind set, accentuated by the media was successfully sold to the people, they would not mind killing their best friends and colleagues who constitute the others.

The same is experienced in *Sarafina*. Racial discrimination perpetuated and supervised by the settler government of the White against the indigenous blacks in South Africa under apartheid regime. The indigenous people of South Africa are reduced to second class citizens in their own land. They are not expected to be found in the same venue with the White, who conceived themselves as the superior race. The blacks are left in the slums to live. They are left to do all the menial jobs for a living, and are not expected to be found trespassing in the paths created for the Whites or to ride in the same vehicles with them. They are not to share offices or work environments with the White. And when the people react, they are killed because “anything” that is not fully human should not protest when humans miss use them. This is the mind framing of ethnic and racial bigots.

In *Half of a Yellow Sun*, the cry of marginalization and all that led to the Biafran genocide of 1967 and 1970 started with the feeling of insecurity of the other ethnic and racial groups against the people of the Eastern region. They accused them of dominating all spheres of the national economy and before long; the nation is thrown into a state of confusion and anarchy. As war breaks out, the other racial groups ceased the opportunity offered by war to almost annihilate the target group. That is why in the film, there are vivid violations of rules of engagement associated with wars. In the first instance, it is a crime against humanity to cut relief materials from people who are

involved in war. It is also unconventional to bomb hospitals and internally displaced persons camps. But when racism is leading the people's thought, such laws and conventions are observed in the breach. For instance, if the purpose of engaging in the war by the federal government of Nigeria as it was projected to the world was to stop Biafra from seceding, the unarmed civilians would not have been part of the target. It would have just been enough to arrest Ojukwu and his boys and the war would come to an end. But racial discrimination would rather see war situations as the opportunity to exterminate a target race. This is part of the major difference between war and genocide as earlier espoused. It is also utter display of racism in *Attack on Darfur*. The people of Darfur almost got wiped out because; the other groups share a terrible sentiment against them for being blacks and not Arabs, yet occupying huge expanse of land. They are to be killed because it is only Arabs that are fully humans, others are not. This is one of the evils associated with racial discrimination.

Finally, in *Somewhere in Africa*, the same racial sentiment is what necessitated the involvement of the people in killing of their neighbours, instead of joining forces against the autocratic and murderous government of Mumbasa. It is always difficult to have a rational and balanced thinking whenever one sells oneself to racism and ethnicism.

4.8 Alternatives to genocide and dissonance in the films

The result of the survey conducted in the cause of this study suggests that genocide and dissonance are not options for settling any feud. In other words nothing should make any conflict degenerate to the point where those involved would consider the annihilation of the other group as a way forward because there are actually alternatives of resolving whatever be the issue before it escalates.

In *Hotel Rwanda* for instance, the bone of contention is the purported nepotism demonstrated in favour of the Tutsis over the Hutus by the imperialists which the majority Hutus saw as marginalizing. Hence, they feel that the only way to end the incessant rivalry between them and their Tutsi sisters is to completely wipe them away. This makes them to close windows of opportunities to source for alternative ways of resolving the conflict. In the first place, power shift negotiation between the two major ethnic groups, the Hutus and Tutsis were at advanced stage before those who did not fashion negotiations as alternative struck. First by killing their president on the eve of the day the peace accord, code-named Arusha accord would have been finalized; possibly for tolling that noble part against the wish of the majority of Hutu elites. That

singular act was what resulted in Rwanda experiencing the fastest genocide in human history: the massacring of over one million people in less than one hundred days.

It is the same collapse of a peace alternative that led to the Biafran genocide as enacted in *Half of a Yellow Sun*. The accusation that the people of the Eastern region emasculate and marginalize people of the other regions by dominating government spheres, drove the ruling elites in Nigeria into the hasty conclusion of branding the 1966 coup as Igbo coup. The result was the reprisal attempts, first, the assassination of the president of the nation who was of Igbo descent; and the subsequent killing of Ndi Igbo across the other regions, especially in the North. Consequently, the governor of the eastern region declares a sovereign state and war broke out. Before the declaration of the sovereign state of Biafra, there were attempts at seeking alternatives to war. It was the failure of those alternatives that paved the way for the pogrom. There was for instance, a move to resolve the impasse by the United Nations Peace Committee called Aburi Accord which sat in Ghana. Unfortunately, the leaders involved could not factor details of the agreement reached, but rather reneged, and war broke out.

Anytime conflicts of genocide magnitude arise, there are usually interventions to seek alternative ways of resolution. It is a matter of whether or not the proponents are serious with what they are asked to do or they are paying lip service. In any case, there has to be a way out of every conflict before it degenerates into genocide. However, apart from *Hotel Rwanda* and *Half of a Yellow Sun*, other films used for this study are silent about the alternative efforts put in place to forestall the degeneration of the various conflicts into war and or genocide.

4.9 What the people suffer after genocide and dissonance in the films

The effects of genocide and dissonance are like scars on the sensitive parts of the body, they are hardly forgotten. For people of the Eastern Region of Nigeria, in *Half of a Yellow Sun* for instance, the event of the civil war has remained fresh in their memory and consciousness. To the extent that critical memorials are attached to it. They use the genocide as a historical bearing, and that way, it is hard for them to forget. For instance, instead of some people telling their age, they simply tell how old they were before, during or after the war, and expect you to have idea of what they are trying to communicate. It is not surprising therefore that more than fifty years after the war was fought and lost, the people are still hurting. As it is, there is nothing that makes an average Igbo man as emotional as the remembrance of the Biafran genocide. That is why it is easy for groups to have emerged again demanding for the very thing

that nearly wiped away the entire population of Ndi Igbo, and many have actually died in this last attempt and they seem not to care. Part of the reason however is the attitude of the government towards the people since after the genocide.

First, immediately after the war, the government came up with their “No Victor, No Vanquished” mantra which they never meant. Again, it was generally believed that those that the federal government troupe killed after the announcement of a cease fire are significantly more than half of those killed when the war was in full force. Secondly, the people of the region have been crying foul over what they conceive as marginalizing attitude towards them in the sharing formulae of successive administrations since after the war. In the film, the news of the cease fire agreement and its attendant euphoria of “One Nigeria” came with mixed feelings. To many it marks the end of the war, and a return of respite, and to others, especially, the soldiers, it smacks of vain suffering. Why fight to have your own country and after close to three years of immense suffering, it is a return to “square one?” However, it was a time to piece the relics of them together, as life must necessarily go on. People begin to come out from different bushes and hide outs, some looking terribly sick, weak, and wounded. Others organize search parties to look for family members and loved ones. It is such an emotional sight when Richard begins to search all over the place for the love of his life, Kanene, who went to Nineth Mile in search of food for the family and never came back. On the other hand, Ugwu, whose death had once been announced earlier, reappears, hale and hearty.

A similar situation is experienced in *Hotel Rwanda*. However, in addition to the respite that comes with relative peace in the land, when a cease fire is announced, the government set up different tribunals with the support of the United Nations in order to try and punish perpetrators of the genocide. This makes it easier for the people, not minding the gravity of their loss to heal faster. Little wonder then that although the Rwandan genocide is more recent, happening barely twenty three years ago, today, Rwanda is reckoned as one of the fastest growing economies of Africa, whereas, the Biafran genocide that ended more than fifty years ago is still fresh in the heart of the people of the region. They simply cannot stop hurting because of the attitude of the government. Governments at various levels are yet to come to terms with the fact that any wrong was done to the people of the Eastern region of Nigeria. And no matter how they rage and agitate, no one cares. Hence, presently, the whole place is another theatre of war when they should have forgiven and forgotten what happened. This is not likely going to be until there is some kind of compensation and justice for the people.

In *Somewhere in Africa*, what happened to the people after the pogrom is scarcely captured. It is however learnt from the epilogue after the film that a group of soldiers staged a counter coup and toppled the government of Mumbasa and returned the state to civil rule that ushers in peaceful coexistence amongst the people. Other films used for this study did not capture this succinctly.

4.10 How genocide and dissonance are settled in the films

One identifiable reason why people take arms and engage in violence which often leads to genocide and dissonance is when they feel unjustly treated and their government fails to mete out commensurate punishment on their assailants. In all the films used for this study, people take up arms to defend themselves, when they feel that their lives are in danger and government was not doing enough to protect them.

In *Half of a Yellow Sun*, for instance, if the government of General Gowon had lived up to the people's security expectation, it would not be necessary for Lieutenant Colonel Odimegwu Ojukwu to turn to self-help, and eventually declared the region a republic of its own. The same is the situation in *Attack on Darfur*. The government of Sudan under Umar al Bashir deliberately refuses to protect the people for whatever ethnic sentiment.

In *Sarafina*, *Somewhere in Africa* and *Hotel Rwanda*, the story is the same. Meanwhile, whenever any incidence of genocide and dissonance occur, it is usually hard to have a family that is not hurting for one loss or the other. One sure way of helping them heal is to make sure that the perpetrators of genocide and dissonance are made to face the consequences of their actions and inactions. In *Hotel Rwanda*, as soon as a cease fire agreement was reached, and the carnage comes to an end, the United Nations set up what is called the International Criminal Tribunal for Rwanda (ICTR). This is in order to try the masterminds, perpetrators and accomplices of genocide in that country. In all, more than ninety personalities were indicted from where more than sixty of them were convicted. They include military leaders, politicians, religious leaders, business men and women, as well as media personnel. At the local level, the government of Rwanda led by Paul Kagame established what was called Gacaca courts, where the natives who identified individuals that committed atrocities against them sought redress. The court tried more than ten thousand persons and made convictions. It however made provisions for the confession of crimes and the pleading for forgiveness from perpetrators. The court entertained more than one million cases between 1994 and 1995 when it was set up and 2012 when it was closed.

Again, in *Half of a Yellow*, immediately after the surrendering of the secessionist bid by General Effiong, at the behest of the Chief Commander, Odimegwu Ojukwu, who was already on self-exile at the time, the Nigerian government ordered a cease fire and afterwards declared “no victor no vanquished” mantra. Everybody is seen shouting one Nigeria! One Nigeria!! One Nigeria!!! Before long, the government came up with the policy of Rehabilitation, Reconciliation and Reintegration (3Rs). It was a policy that would have gone a long way to cautioning the devastating effects of the war on people of the Eastern region if it was allowed to be implemented. Today, people of the region are up again making fresh demands for self-determination; possibly because they are still hurting from the effect of the genocide.

Successive government in Nigeria and some international opinion leaders are yet to recognize that what happened to the Biafrans was genocide. This may account for the reason why due deterrents were not meted out on the perpetrators, and the reason why the people of the region are still feeling alienated, and hurt. It is always easier to forgive and reconcile when justice is served than when people who are privileged to be in power exercise lordship and authority over those who feel marginalized, and only force them to accept whatever that is given. This may explain why after more than fifty years, the people of Eastern Region in Nigeria are still hurting, and the whole nation is vibrating in fresh violence, while in just less than twenty eight years, Rwanda is relatively calm and is reckoned among the fastest growing economies in Africa. However, the rest of the films used for this study, *Attack on Darfur*, *Somewhere in Africa* and *Sarafina* are silent over the way genocide and dissonance were settled in the countries where they are set.

4.11 The role of film in genocide and dissonance

One palpable fact established by the films as far as the study of genocide and dissonance is concerned is that genocide characters are evil. They are evil by what they do. It is said that, “every tree is known by its fruit”. A man’s behaviour defines his character. Therefore what the genocidaires do is a direct reflection of who they are. James Waller (2003) described them as men who are extra ordinarily evil. And the result of this work further validates that assertion.

In *Hotel Rwanda*, the leader of the Interhamwe, George Rutaganda represents evil in every bit of its definition. Before the breaking out of the genocide heralded by the assassination of the president, he has started supervising the arrival of arms, ammunition and machetes imported for the massacring of the Tutsis. All that matters

to him is how to exterminate the entire Tutsi population. As Paul, the manager of Hotel Rwanda goes to him to buy food, he persuades Paul to join their party, the Hutu Power.

In another occasion, he refuses to sell the best of wine in stock to Paul complaining that they are no longer good to the cockroaches. In the same occasion, he assures Paul that very soon; there would not be any need to look for food, because the whole cockroaches would have been killed. This startled Paul who demanded to know if he actually meant to kill all Tutsis and his answer was an emphatic 'why not'. It will take an evil person to brand fellow human beings cockroaches and go about hunting and killing them with machetes, clubs and guns.

This same Rutaganda, like his counterpart, Mumbasa in *Somewhere in Africa* watches with relish, the humiliation, sexual abuse and killing of women and young girls kept in a cage as sex slaves by drunken soldiers and militia men. In the case of Mumbasa, he masterminds the raping of Mr. Odinga's daughter and the presentation of her lifeless body in the pool of her own blood to her father to spite him. He orders the killing of Dr. Archibong by pushing a long blazing hot iron through his anus, and personally shot the wife in the full view of their only daughter and students. He orders the gruesome killing of the three girls that led the students' protest march to the government house, of which Dr. Christ Archibong's daughter is one, by cutting off their tongue, ears, legs, knee cap and so on. He amputates one leg and one arm of Mr. Frank, the journalist for spying on him. He kills almost all the students, who are on protest march against the continuous detention of their teacher, Mrs. Archibong. On the day of their burial, he orders the arrest, detention and killing of anyone who dares resist arrest among families and friends, who came to mourn their dead. He kills, not only civilians but any of his soldiers who, misinterprets his intentions or is suspected to be relating with people he considers his enemies without any option of fair hearing.

Genocide characters are beasts, and Mumbasa embodies this. In a scene in the film, Mumbasa gathers the soldiers loyal to him for a meeting, and was told that one of them has a link with the Americans, he shoots the young man dead and said to his colleagues "you see I was not in the mood to kill, I said was going to shoot him two but I shot him once, the same way will I shoot any of you who tries to betray me until I kill all of you and rule Kimbala all by myself". The corpse of the young soldier was dragged out and the meeting continued as if nothing happened.

Like Mumbasa the Jajaweed commander in *Attack on Darfur*, is another beast in human form. He rejoices in inflicting pain on people and feels satisfied watching people die by his machination. In a particular scene in the film, a baby whose mother is

not sure will survive the onslaught hands over her baby to one of the journalists, when the Janjaweed Commander notices it, he commands the journalist to give up the baby with the threat of shooting the journalist if he hesitates. As the Janjaweed Commander collects the baby, he smashes it on the ground. This is a clear case of heartlessness that is typical of genocide characters. He also masterminded all the atrocities carried out by his men, including killing and rapping of the vulnerable women and girls in Darfur.

In *Half of a Yellow Sun*, because of the nature of the pogrom, there is no cut out commander in the film. The Biafrans are attacked from different fronts and by different commanders. However, before the war began the commander that led the killing at the departure lounge of the Lagos airport represents a true genocide character. His voice is heard before he makes appearance. The moment he surfaces with his men, he demands everyone to identify themselves using their passports. Anyone identified as Igbo is assassinated there and then. He starts with a security guard, whom he takes to a corner of the lounge and shoots the moment he discovers his identity from his shirt-tag. Other Igbos are lined up and serially killed. The rest, who are not caught start scampering around and are also shot. The Boar Police play the role of genocide characters in *Sarafina*. They heartlessly brutalized the blacks, killing many and sending others to jail. Thus, film is a useful instrument in bringing these characters and their atrocities to the fore.

4.12 Comparative analysis of the development of genocide and dissonance in the films

Some of the films used for this study are lacking in depth of historical development of genocide in the countries where they took place. For instance, *Half of a Yellow Sun* is supposed to be a film about the Biafran genocide of 1967 to 1970, in which several millions of the Igbos in eastern part of Nigeria were massacred in different regions of the country, and several others displaced. However, what seems to be of interest to the filmmakers is the ordeal of love and relationship in a precarious environment. Hence, the story takes a drift away from actual fact of history, as it has to do with the extent of killing and the general ordeal of the people, to concentrate on the effect of the war on the life of a man and woman that has just found love. That being the case, it is difficult to know the extent of the killing and displacement of persons, the various roles played by different agencies and organizations, in and outside the country.

Similar situation is witnessed in *Sarafina*. The filmmakers seem to be more interested in entertainment using dance drama or opera than telling a story of the

famous apartheid policy, in which indigenous South Africans suffered greatly in the hands of white settlers. There is nothing suggesting the original attempt to push away the blacks and inhabit their land or the forcing of a strange language on the people that was the major conflict in the history of apartheid policy in South Africa. There is also no record of the displaced persons; the intervention attempts by international communities and agencies, and the extent of killing that is a constant feature of genocide.

Attack on Darfur came with entirely a different filmic approach. On opening, the film immediately lets its audience into the pervading background of fear, anxiety and uncertainty which are precursors of every genocide environment. There is also an attempt to show the extent of killing of the people by the Janjaweed Militia, and their resistance to the interventionist efforts of the OAU, which are necessary dispositions of genocide characters. All these are achieved within the first 20-30 minutes of the story. It is aimed at preparing the heart of the spectators to what is expected of a genocide film. However, there is also no depth in capturing the extent of killing, displacement of persons and the intervention of international communities and other agencies. The same situation played out in *Somewhere in Africa*. The cause of the problem and the parties involved in the social strife are only realized in narration. There is no attempt at establishing the cause of the genocide and the extent to which the ordinary people are involved. Even though there are video clips suggesting wasting of lives and properties, the extent of such devastation is not established. Like in *Sarafina*, the main resistance to General Mumbasa's rascality in *Somewhere in Africa* is high school students.

The effect of the situation on other members of society is not amply captured. There is no intervention or presence in whatever degree of the international communities and agencies. However, of all these films, *Hotel Rwanda*, and to a large extent *Half of a Yellow Sun* stand out in depth of content and actual documentation of the fact of history of genocide. By watching the films, one gets to a reasonable degree, detailed knowledge of the immediate and remote causes of the genocide. Through dialogue, various intricacies environing the demonstration of hatred among the ethnic groups is exposed.

There is depth of all aspects of the filmic knowledge. There is the presence of the UN in the name of UNAMIR (United Nation Assistance Mission in Rwanda). The Red Cross is on ground. The extent of the killing is reported on daily basis. The level of involvement of the people, the militia, the roles of the military and paramilitary agencies are succinct and clearly delineated. The action, inactions and reactions of the

international community is amply demonstrated. The film attempts a photographic representation of actual genocide history in Rwanda. However, in terms of genocide character development, Mumbasa in *Somewhere in Africa* represents an ideal type. He embodies all the dictatorial and beastly tendencies of a real genocide character, and metamorphoses progressively from a man who had come to save to the beast that he actually is.

African filmmaking comprises a variety of discourse and routine that is not just creative and enlightening, but also scholarly and political. Africans believe and operate on their distinctive and communal facts of existence, knowledge, confrontations and aspirations. Film offers one of the most prolific conditions for knowledge, acceptance and appreciation of Africa's educational diversities. The complexity associated with African film is as complex as the continent itself. African has about fifty two countries, with their different peculiarities in culture, experience and influence. The prevailing conditions in Africa such as religion, politics and economy shape the attitude of filmmaking in Africa, which is usually low budgeted.

The history of genocide and dissonance spans continents and most nations of the world. Most incidences of genocide and dissonance stand out because of the magnitude of casualties, the continent or country involved, the interest of international communities, the timing, and those sponsoring it. The world has recorded a number of genocide and dissonance with the Holocaust, the Armenian and Cambodian genocides standing out. The Rwandan genocide stands out because of its recentness and fastness. Meanwhile, whereas states signatory to the charter on genocide shall retain the sovereignty and take decisions on how to run their countries, whenever any killing in a country manifests genocide undertone, such country shall lose the right of being completely in charge of its affairs, until it makes frank efforts to curb the menace. Genocide thrives more in war situations. The prevalence of violence across Africa is known to be festered mainly by failure of leadership, even as genocide and dissonance thrive most in autocratic regimes. Genocide is not war. The difference between war and genocide lies in ideology. War aims at protecting rights and privileges of citizens of a country or struggle to maintain certain legitimate order. Genocide is mostly fostered by one emotive or sentimental ideology or the other. For genocide to happen there must be a state orientation that does not lay a high premium on individual lives, and authoritarian culture with its implicit superior beliefs. The overriding people must see their possible victims as sub-humans: as irreligious, counterrevolutionaries, pagans, uncouth, savages, unbelievers, barbarians, ritual outlaws, effete degenerates,

class antagonists, racial inferiors, et cetera. Genocide is caused sometimes by people saddled with the responsibility of checking it. It is also caused by the respect for sovereignty of nations. Other causes are if a nation is involved in a current international civil war. Genocide and war are not commonly exclusive. The next most predicting cause of genocide is if that nation has been involved previously on genocide that was not punished. The third reason is if that nation is ruled by elites who are racially exclusive.

The fourth reason is if the leadership has an exclusionary philosophy. The fifth factor is whether the regime is autocratic. Sixth is closure to relations with the outside world. The seventh factor is massive violations of human rights such as widespread torture, extrajudicial killings, arbitrary arrests and imprisonment. Other factors include: psychological or individual factors, Social and group factors, state factor, simple fear, and fear of pollution. Finally, genocide and dissonance cannot occur without the explicit or tacit involvement of the state.

As a matter of consequence, the goal of genocide is to annihilate a target group. By the time the Rwandan genocide came to an end in 1994, there were already ninety five thousand children who have lost their parents. Those were children whose parents were murdered in the genocide, or are killed as a result of AIDS or are incarcerated because of crime relating to genocide. More than two thousand women, who survived rape during the genocide, were tested for HIV and, 80% of them were found to be HIV positive. As at 2001, it was estimated that about two hundred and sixty four thousand children had lost one of their parents or both to AIDS, representing 43% of all orphans. Rwanda is in the lead of nations where children are heads of homes which is projected to beat about one hundred thousand children living in about forty two thousand homes. Among the estimated three hundred thousand to four hundred thousand genocide survivors, between two hundred and fifty thousand and five hundred thousand were women who were raped. More than 67% of women who suffered rape during the genocide in 1994 were contaminated with HIV/AIDS. HIV/AIDS casualty rate in Rwanda was high because, rape was used as instrument of genocide by the genocidaires. The number of widows was twice the number of widowers, which number of widows was put for about fifty thousand during the genocide in Rwanda. Other consequences include deforestation, hunger, poverty and unemployment, resettlement of displaced persons, spread of malaria, and varying degrees of traumatic stress disorders et cetera.

Before genocide takes place, the state must be involved explicitly and or tacitly for whatever emotive sentiment, which most of the time are hidden from public perception. After every incidence of genocide and dissonance, the warring parties should be able to put their differences behind and chart a common front. That is the basic tenet of forgiveness and reconciliation. Reconciliation can be seen as mutual reception by people of each other. The reason of reconciliation is a transformed emotional bearing towards another person or group. Reconciliation supposes that the casualties and those responsible for their pains or members of the aggressive groups would not want to continue dwelling in the past or have it determine their future. It also implies that the parties consider each other as humans, welcome each other, and consider the option of a useful affiliation. At times, forgiveness is offered as emotional adjustment in an injured party, while reconciliation is essentially reciprocal: a change in both parties. Nonetheless, to make forgiveness constructive, there must agreement and willingness in both parties to make things work.

In some circumstances like forgiveness without recognition of liability and show of remorse can be counterproductive. Complete reconciliation connotes forbearing, letting go of the past, of anger and the yearning for reprisal. If these are not considered, accommodating the other and considering the prospect of a nonviolent future in which the two groups live in peace may not be feasible. Here, healing and reconciliation are complementary mostly where the people that have been involved in bloodshed against each other continue to coexist.

Ugly trends like genocide and dissonance perpetuate themselves when men refuse to reckon with the fact of history. Genocide and dissonance are common occurrences in Africa even when they may not be more than those of the rest of the world put together. According to the statistics given by Laurence Chandy (2015), the level of poverty in the continent is on the increase from three hundred and fifty eight million in 1996 to four hundred and fifteen million in 2011. The poverty baseline here is those who live below one dollar and twenty five cent a day. Majority of the people who engaged in massacring of their Tutsi brothers were unemployed and therefore poor youths. In Nigeria, what constitutes majority of the Boko Haram sect, the Niger Delta Militants et cetera, are unemployed and poor youths, (except perhaps those using them). Hence, they are always easily and cheaply bought over by the political class to achieve their selfish ends. So, poverty without doubt is a predisposing factor of genocide and dissonance in Africa.

In Africa, most mass killings and other prejudices are either perpetuated directly by the imperialism or incited by it. There is a definite connection between colonialism and genocide and dissonance in Africa. The involvement of the media in promotion of mass killing makes those who ordinarily would not have been involved to even kill their friends and neighbours calling them cockroaches. There is no time an incidence of genocide and dissonance occur and people would not be displaced. The current number of displaced persons as a result of the Boko Haram in Nigeria stands at about Three million, three hundred thousand. The number of IDPs in Rwanda as at 1994 is at about two million; that of Darfur in 2011 stood at two million, seven hundred thousand, and that of Biafra between 1967 and 1970 stood at about four million five hundred thousand.

The internally displaced persons in Nigeria are approximately a third of the IDPs in Africa and ten per cent of IDPs in the world. Women and children are usually the most vulnerable in any case of violence. They are generally weaker, slower, emotional and confused. This gives the perpetrators advantage to easily rape, maim and or kill them. Genocide and dissonance impoverish Africans more than anything else. Africa will be a better continent in the absence of genocide and dissonance. Armed robbery and other social vices get on the increase after the incidence of genocide and dissonance. The pictures available after the Rwandan genocide, the Biafran genocide, the attacks on Darfur, the civil war in Liberia et cetera are those of different forms of impairment, broken legs, broken heads, broken arms, eyes and the brain. No other incidences record such level of impairments known to history like genocide and dissonance.

Genocide and dissonance negatively affects African countries Gross Domestic Products. Genocide and dissonance promote the proliferation of arms. Stress and other psychosomatic defects like madness will be reduced in Africa in the absence of genocide and dissonance. No other incident in human history makes more widows, widowers and orphans like genocide and dissonance. Genocide and dissonance displace Africans more than anything else. The horror associated with watching films on genocide and dissonance in Africa is usually shocking. Watching genocide and dissonance films make Africans look brutish. Genocide and dissonance leave victims permanently hurt. Countries live with the aftermath of genocide and dissonance for a very long time. Genocide and dissonance are uncivilized ways of settling disputes. There is no harmless way of resolving crisis that has degenerated to genocide or dissonance. The United Nations play a major role in stopping genocide and dissonance

in Africa only in principle. Other dispute resolution methods can be applied in the failure of diplomacy in the resolution of genocide and dissonance. Genocide and dissonance are not option for human consideration.

If racial and religious discriminations are outlawed, genocide and dissonance will be history. Forgiveness is a necessary recipe for life of people who must move forward after genocide and dissonance. Audio-visual documentations are more convincing than any other method of documentation Films are more authentic means of documenting history. The church in Rwanda compromised with the perpetrators of genocide by exposing those who ran to them for safety while high school teachers offered to die with their students than to isolate them according to their ethnic groups

Finally, even though the acts of genocide and dissonance are common occurrences in Africa, it remains a new area of scholarship in the continent. The inference from the data collected in the cause of this work underscores this. Presently, the African region is agog with issues of genocide and dissonance and the possibility of ending the malaise anytime soon is not anywhere in sight. This may sound pessimistic, but the indices of genocide are currently brewing in Burundi, Rwanda, Nigeria, Cameroun and Zimbabwe to mention just a few. Chances are that if care is not taken, there may be eruption of violence in these countries soon. In most of these countries, even when they purportedly practice democracy, the leadership of these nations find it difficult to entrench basic tenets of democracy, which are rule of law and fundamental human right in their governance style.

In Nigeria for instance, court orders are flagrantly disobeyed and abused even as the judiciary (the very hope of the common person) are so very often roped in corrupt conducts and practices. The result is that people take laws into their own hands and impunity is the order of the day. Secondly, as the leadership continues to fail in providing basic means of livelihood and promulgate draconian laws, violent agitations are fast becoming a norm.

Basically, Africa is still grappling with the problem of leadership over the years. The orientation of some African leaders is not helping matters; it is anchored on corruption and self-perpetuation in office, even when the people they lead are tired of them and their leadership style. The fact remains that even when one is judged the best leader ever; it is still not enough reason for such a leader to rule for life. He should be ready to hand over power in respect for the rule of engagement and the constitution. Secondly, ethnic and religious considerations in African nations should be deemphasized and completely expunged from national forms and identity documents.

Citizens should be given equal opportunities based on competencies and suitability alone.

The United Nations, African Union and other international and regional humanitarian agencies should make the protection of life and properties of individuals and member nations the centre of their policies and programs. Finally, concerted efforts should be made towards a gainful engagement of the youths in the African region; this will greatly reduce restiveness, and other violent acts which often result to mass killing.

The relevance of framing theory to genocide and dissonance

The relevance of any theory is in its applicability in solving human problem. In the cause of this study, a few theories have been cited and applied in order to deepen or widen the concept and understanding of genocide and dissonance. First is the Framing theory which presupposes that popular views of the people about societal issues are as shaped and peddled by the media. That is to say that the way people respond to issues is the way the media have presented it to them. As already established, the media play very significant role in the determination of mass culture. Popular assumptions and resolutions are most of the time the result of media framing.

Metaphorically, frame smacks of the views or perspectives of the media about issues of societal concern. These views are apparently significant because they often become the common perspective of majority of the people as a result of media influence. The concern here is usually two pronged- negative and positive. In each case, the position of the media usually prevails and seems most appealing to the people in any given situation. In *Hotel Rwanda* for instance, the involvement of the media in promoting the killings and hate speeches made bloodletting and killing of fellow kinsmen and women appealing and legally acceptable by most Rwandans. This is a test case where the contribution of the media in mass culture is negated. Ordinary, the media are known for their agenda setting roles. In *Attack on Darfur*, the media led the fight for the survival of the people of Darfur. They are practically involved in confronting the genocidaires. The role of the media in Rwanda is a direct contrast to what they did in Darfur. The story is so framed that the viewing public are left with no option than to label the attack on the people as beastly and genocidal. The same is applicable in *Half of a Yellow Sun*, *Somewhere in Africa* and *Sarafina*. The framing of each of these stories is done in such a manner as to highlight the evils associated with their cause.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

So far, several assumptions, revelations, inferences and deductions have been made about the subject matter of genocide and dissonance in African films. This chapter a coordinated and summarised these points beginning with the findings. It also raised issues for further studies, especially, where the scope of this study could not allow for exhaustive undertakings. One assumption that agitated the mind and sustained interest through the cause of this study is that Africa is entirely responsible for its ordeals- the high spate of killings, wars and unrests that dot Africans landscape are caused by their actions and inactions. Second, the number of wars and or genocide that have taken place in Africa is far more than it is recorded for any other continent of the world. In the cause of the study however, discoveries have either refuted these ideas or reaffirmed them, making for a balanced idea about genocide and dissonance in Africa.

5.1 Summary

Genocide is an extreme in a range of mass killing, and a larger gamut of form of ill-treatment of other individuals. It is basically an extreme of ordinary shocking behaviour. Each executor of mass murder is a vicious person, where an evil or vicious person is just as much a fake construct as an individual who is entirely good. This study is focused on the relevance of film in the study of genocide and dissonance, just as previous studies on the subject had paid less attention to the film. The study adopted a descriptive method of analysis of data using simple percentage and at the end, it was discovered that:

- Genocide and dissonance are common occurrences in Africa.
- The impacts of genocide and dissonance on Africa are negative as they affect Africans personality index, economy and life adversely.
- There is no harmless way of resolving genocide and dissonance, therefore issues that engender them should be nipped in the bud.

- Genocide and dissonance have major connections with racial and ethnic discrimination and bias.
- People can still live in peace and harmony after genocide and dissonance.
- Africans watch films more than they read books and other entertainment materials.

5.2 Conclusion

Film is one art form that has proved to be a very powerful medium of mass culture, because of its direct impact on the psychology of its audiences. Film presents processed information that makes it easy for the consumer to form immediate judgment. The imperialists understand the power of this medium and explored it to send shivers down the spines of their colonies. Apart from the huge financial benefit that accrues from filmmaking, it is propagandist machinery that has remained relevant in the entertainment, education, information and enlightenment of its audiences over the years. It is veritable means by which events and history are documented, and marketed to the outside world from the perspective of the maker. Hence, it is worrisome therefore that whereas film possesses all these attributes, the twenty first century Africans are yet to fully appreciate the strength of the film as they still allow foreigners to tell their stories using the film. It was somewhat difficult to get access to relevant films in African events and history for this cause, the few that are available were produced or directed by foreign filmmakers. For instance, most of the films on slave trade, apartheid policy, wars and genocides in Africa are made by the White.

Hence, the White is hardly implicated in the narratives. In *Sarafina*, which is a story of the ordeal of the indigenous South Africans under apartheid policy for instance, there is nothing suggesting that the people are marginalized, brutalized and killed, or that a foreign language is forced on them by the White racists, which situations the apartheid regime embodies. The film instead is fraught with recalcitrant, non-conformist school children who should deserve the ill treatment meted out to them by the government. As a matter of fact, the only death recorded in the film is the killing of a native police man in the employment of the apartheid government by the students, and Miss Masumbuka, whom the imperial government claimed committed suicide.

In Rwanda, popular history has it that the White deliberately deserted Rwanda during their three months genocide ordeal, and only has to render unnecessary and belated apology after wards. The films on this incidence show so much concerted

efforts by the White to save as many as possible. The same situation is replicated in *Attack on Darfur*, where the White has to put their lives on the line to save the poor and helpless Darfur. In *Half of a Yellow Sun* which is the story of the Biafran genocide, there is nothing suggesting that actually genocide was carried out against the Igbo. One wonders if this is some kind of antics of telling a story to cover the atrocities of imperialism on Africa by the White.

Africa should learn to tell its story, to reduce the level of bias and politics exhibited by the White while telling African stories. Finally, any such story told in neglect of the film medium will amount to great disservice to the Africans who watch films more than they reads books. From all that has been gathered from this research findings and inferences, film is one indispensable medium of mass culture.

It was also discovered that the atrocities of wars and genocides thrive more in autocratic regimes, therefore, African nations should consolidate on the gains of democracy and institutionalize same as the only acceptable political system. Moving Africa forward is the responsibility of all beginning with anyone who desires to lead.

5.3 Recommendations

1. From all intents and purposes, this work has reasonably presented film as a veritable medium of mass culture and documentation of genocide and dissonance. This responds promptly to the primary aim of this study which is to establish that genocide and dissonance can be studied using the film. The work therefore recommends that Africa's events and histories should be documented in the film medium, since it has been established that Africans watch films more than they read books or patronize other art materials. This recommendation also takes care of objectives one, two, five and seven of the study.
2. Instead of resorting to violence which often leads to genocide and dissonance, aggrieved individuals and groups can explore alternative measures such as negotiation, civil resistance, adjudication, or arbitration. This takes care of objective three and research question four.
3. The tenets of democracy which include rule of law, transparency, justice, equity, and fairness should be entrenched as the governing principles in Africa. This takes care of research objective four.
4. The survivors and "victims" of genocide and dissonance should learn to forgive and forget. This takes care of objective six.

5.4 Contributions to knowledge

Evidently, the history of most countries in Africa is replete with sad memories of violence and mass murder. This thesis looked at the prevalence of genocide and dissonance in Africa using the film medium. Before now, most of the studies in this subject are biased in favour of the radio, the print media and literature with little or nothing on the film. Meanwhile, from this research, it has been established that Africans watch films more than they read books or any other art material. The knowledge of the strengths and weaknesses of the media that educate, inform and entertain is key to the prevention or better management of crises and conflicts that often engender genocide and dissonance. Hence, by dwelling on the film as a medium of mass culture, this study has indeed expanded existing literature on genocide scholarship and in so doing, bridged a reasonable knowledge gap and therefore contributed to knowledge.

5.5 Recommendations for further research

From all indications, something is actually responsible for the by standing position that most agencies like the United Nations take in the face of onslaught against unarmed groups in the films. However, it is beyond the purview of this current study to investigate the laws establishing these agencies, as to determine why they behave the way they do, this study therefore recommends this as an urgent need for further research.

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Filmography

Arasa, F . 2012. *Somewhere in Africa*, Great Future Production.

Producer Frank Arase
Screen Play Frank Arase and Pascal Amafor
Director Frank Rajah Arase
Language English
Duration 2 Hours
Makeup Funreal Joe/Osei Mensah
Company Great World Entertainment
DOP Adamu Umar
Year 2012

Biyi. B. 2013. *Half of a Yellow Sun*, Shareman Media.

Producer BiyiBande
Screen Play BiyiBande
Director BiyiBande
Language English
Duration 2 Hours
Makeup Casilla Blake Horvath
Costume Jo Katsara
Company Shareman Media Ltd.
DOP John de Borman
Year 2013

Darrell, R. 1992. *Sarafina*, Miramax Film.

Producer Darrel James Roodt
Screen Play MbogemaNgema and William Nicholson
Director Darrel James Roodt
Language English
Duration 2 Hours
Makeup Deborah-Lee Davidson
Costume Sylvia Van Heerden
Company Miramax and Hollywood Pictures
DOP Mark Vicente

Year	1992
Raoul, P. 2004. <i>Hotel Rwanda</i> , Lion Gate Films.	
Producer	Raou Peck
Screen Play	Keir Pearson and Terry George
Director	Terry George
Language	English
Duration	2 Hours
Makeup	Suzzane Belcher
Costume	Ruy Filipe
Company	Lionsgate Entertainment
DOP	Robert Fraisse
Year	2004.
Uwe, B. 2009. <i>Attack on Drafur</i> , Event Films	
Producer	Uwe Boll
Screen Play	Uwe Boll and Chris Roland
Director	Uwe Boll
Language	English
Duration	2 Hours
Makeup	Rob Carlisle
Costume	Maris Hofmeyr
Company	ZenHQ Films
DOP	MatthaisNeuman
Year	2009.

APPENDIX (RESEARCH QUESTIONNAIRE)

GENOCIDE AND DISSONANCE IN SELECT AFRICAN FILMS

Introduction

Genocide is the systematic killing of all the people from a national, ethnic, or religious group, or an attempt to do so. It is one setback that has kept Africa in apologetic state, when compared with other continents of the world.

Dissonance on the other hand, means lack of consistency or compatibility between actions or beliefs. It is used in this research to represent any other violent experience like war, insurgency, militancy and all other forms of socio-political and religious strife, (crisis or revolution) that may not be genocide.

RESEARCH QUESTIONNAIRE

Dear Respondent, please, kindly give sincere and knowledgeable response to the questions, as they are purely for academic purposes. I promise to treat all the information you will give with utmost confidence, as they remain solely for academic purpose and nothing more. Thank you.

Chijindu Daniel Mgbemere

(Researching Student)

Please Tick as Appropriate

Name of Respondent (optional)..... Sex (Male Female)

Age: 20-30 31-40 41-50 51+

School/Department.....Level of Study.....

Occupation..... State of Origin.....Marital Status (single married
others

A {AGREED} B {DISAGREED} C {NOT SURE} D {DON'T KNOW}

- 1 Genocide and Dissonance are common occurrences in Africa
- 2 There are more incidences of Genocide and Dissonance in Africa than in other continents of the world put together
- 3 There is hardly a country in Africa without history of Genocide and Dissonance
- 4 Genocide and Dissonance are African exclusive experience
- 5 Genocide and Dissonance are feedback from long years of colonialism
- 6 Genocide and Dissonance thrive more in poor continents
- 7 Genocide and Dissonance are festered by high level of unemployment in Africa
- 8 More than anything else, Genocide and Dissonance in Africa are caused by religion and ethnicity
- 9 Genocide and Dissonance in Africa are engendered most times by foreign powers
- 10 The media significantly aid and abet Genocide and Dissonance in Africa
- 11 People who die through Genocide and Dissonance are more than those killed by natural causes, accidents, and epidemics
- 12 Women and children are worst hit with the incidences of Genocide and Dissonance
- 13 More than anything else, Genocide and Dissonance are the cause of high level of poverty in Africa
- 14 Africa would be a better continent in the absence of Genocide and Dissonance

- 15 Genocide and Dissonance are the root cause of armed robbery, violence, and other social vices in Africa
- 16 Genocide and Dissonance are the main cause of impairments and disabilities in Africa
- 17 Resources spent in the cause of Genocide and Dissonance affect African nations' GDP
- 18 Proliferation of arms is an aftermath of Genocide and Dissonance
- 19 Genocide and Dissonance are the highest cause of trauma in Africa
- 20 Stress and other psychosomatic defects like madness will be less in Africa in the absence of Genocide and Dissonance
- 21 Genocide and Dissonance have made more widows, widowers and orphans than anything else.
- 22 Genocide and Dissonance displace African citizens more than anything else
- 23 We are always in shock whenever we watch African films on Genocide and Dissonance
- 24 Genocide and Dissonance make Africans look brutish in African films
- 25 Genocide and Dissonance leave their victims permanently hurt
- 26 Any country that engages in Genocide and Dissonance does not recover from it
- 27 There is no harmless way of resolving Genocide and Dissonance
- 28 Genocide and Dissonance are civilized ways of settling differences
- 29 The United Nations play key roles in resolving Genocide and Dissonance in Africa

- 30 African Union plays more roles in settling Genocide and Dissonance in Africa than any other Agency
- 31 The presence of some Peace Agencies in Africa worsen the condition of the people in cases of Genocide and Dissonance
- 32 People should resort to dialogue instead of Genocide and Dissonance
- 33 Where diplomacy fails, Genocide and Dissonance can be applied
- 34 Respect for human rights would end Genocide and Dissonance in Africa
- 35 Genocide and dissonance are no options for human consideration
- 36 Racial discrimination is a major cause of Genocide and Dissonance in Africa
- 37 Genocide and Dissonance happen when one race wishes to exterminate the
other
- 38 There will be no case of Genocide and Dissonance in the absence of racial discrimination
- 39 Racial discrimination promotes Genocide and Dissonance as much as religious intolerance
- 40 After Genocide and Dissonance, people can still live together in peace and harmony
- 41 In order to live in peace after Genocide and Dissonance, people should forgive and forget
- 42 People find it difficult to cope with life after Genocide and Dissonance
- 43 Displaced persons find it easy to reintegrate with the society after Genocide and Dissonance

- 44 Visual documentations are more convincing than any other methods
- 45 Africans watch films more than they read books and other works of art.
- 46 Film is a more realistic way of documenting history
- 47 The impact of Genocide and Dissonance are better appreciated in films than in any other medium
- 48 Film elicit immediate response more than any other medium
- 49 Watching film is less tasking than reading books
- 50 Films are more affordable than books