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Rwanda: Treatment reserved for people of mixed origin (Hutu and Tutsi) by authorities, and social attitudes toward people with a Hutu father and a Tutsi mother

Research Directorate, Immigration and Refugee Board of Canada, Ottawa

In Rwanda, children acquire their father's ethnic identity (Professor of Law and Political Science 22 May 2008; WomenAid International n.d.). According to the Director of a human rights non-governmental organization (NGO), people of mixed ethnic origin do not make up a "separate social category" (Shared Humanity 27 May 2008). They are generally considered Hutu or Tutsi, based in part on their physical appearance (ibid.). Also, according to the NGO Director, in some communities, children born to parents of different ethnic origins might face "discrimination" or "persecution" (Shared Humanity 27 May 2008).

On the issue of the treatment of people of mixed ethnic origin by the authorities, the NGO Director stated that the government of Rwanda has adopted a strict policy in order to reduce the influence of ethnicity, at least in relation to official social groups (ibid.). As such, the government of Rwanda, and Rwandan society as a whole, now avoid using the terms "Hutu" and "Tutsi" (ibid.; see also RFI n.d.). The Director added that

[p]eople who use the terms "Hutu" or "Tutsi" today are considered guilty of propagating "genocide ideology" and could face penal sanctions. Therefore, there would not be any official policy of discrimination or persecution against Tutsis, Hutus, or mixed race people. (Shared Humanity 27 May 2008)

In correspondence sent to the Research Directorate on 30 May 2008, the President of the Rwandan League for the Promotion and Defence of Human Rights (Ligue rwandaise pour la promotion et la défense des droits de l'homme, LIPRODHR) stated that

[translation]

... there is no longer any ethnic discrimination as such in the country, like there was before the genocide of the Tutsis. This observation is the result of measures taken by the Rwandan government to eradicate ethnic segregation following the genocide. These measures consist of abolishing any mention of ethnicity in government-issued papers (identity card, passport, work papers ...) that were used as identification tools for ethnic segregation. However, in spite of the urgent call for unity and reconciliation, there are still isolated cases of people who are nostalgic for the old political powers steeped in the segregationist-revisionist ideology.
Nevertheless, Rwandan citizens are all subject to the same social problems and responsibilities, regardless of their origins.

This Response was prepared after researching publicly accessible information currently available to the Research Directorate within time constraints. This Response is not, and does not purport to be, conclusive as to the merit of any particular claim for refugee protection. Please find below the list of additional sources consulted in researching this Information Request.

**References**

Ligue rwandaise pour la promotion et la défense des droits de l'homme (LIPRODHOR). 30 May 2008. Correspondence sent to the Research Directorate by the President.

Professor of Law and Political Science, Institute of Development Policy and Management, University of Antwerp. 22 May 2008. Correspondence sent to the Research Directorate.


Shared Humanity. 27 May 2008. Correspondence from the Director.


**Additional Sources Consulted**

**Internet sites, including:** AllAfrica, British Broadcasting Corporation (BBC), Ligue des Droits de la personne dans la Région des Grands Lacs.
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