HISTORICAL DOCUMENTS
(1945–1999)
FEATURED IN

Teaching
World History
Thematically

Essential Questions and
Document-Based Lessons to
Connect Past and Present

Rosalie Metro
**Event:** Costa Rica abolishes its military, 1948

**Document:** Costa Rican Constitution, 1948

Article 1. Costa Rica is a free and independent democratic Republic.

Article 2. Sovereignty resides exclusively in the Nation.

Article 3. No one may usurp sovereignty; anyone who does it commits the crime of treason to the Nation. [. . .]

Article 5. The national territory is bounded by the Caribbean Sea, the Pacific Ocean, and the Republics of Nicaragua and Panama. [. . .]

Article 6. The State exercises complete and exclusive sovereignty over the air space above its territory, over its territorial waters within a distance of twelve miles measured from the low-tide mark along its shores, over its continental shelf and its insular undersea base, in accordance with principles of International Law. [. . .]

Article 12. The Army as a permanent institution is abolished. There shall be the necessary police forces for surveillance and the preservation of the public order. Military forces may only be organized under a continental agreement or for the national defense; in either case, they shall always be subordinate to the civil power: they may not deliberate or make statements or representations individually or collectively. [. . .]

Article 77. Public education shall be organized as a comprehensive process correlated in its various phases, from preschool to university education.

Article 78. Preschool education and general basic education are compulsory. These levels and the diversified education level are, in the public system, free and supported by the Nation.

Public expenditure in State education, including higher education, shall not be less than six percent (6%) per annum of the gross domestic product, in accordance with the law [. . .]. The State shall facilitate the pursuit of higher studies by persons who lack monetary resources. The Ministry of Public Education, through the organization established by law, shall be in charge of awarding scholarships and assistance.


**Event:** Apartheid rule in South Africa, 1948–1994

**Document:** The policy of apartheid, Hendrik F. Verwoerd, 1948

The apartheid policy has been described as what one can do in the direction of what one regards as ideal. Nobody will deny that for the Native as well as for the European, complete separation would have been the ideal if it had developed that way historically. If we had had a white South Africa in the sense in which we have a white England and a white Holland and a white France, and if there had been a Native state somewhere for the Natives, and if this white state could have developed to a self-supporting condition as those European states have developed by themselves, then we should certainly not have had the friction and the difficulties which we have today. [. . .]

What is the situation as it exists? Europeans and non-Europeans scattered and mingled about the whole South Africa; Europeans and non-Europeans travelling mixed in the trams and in the trains; Europeans and non-Europeans mixing are already in hotels and places where meals are served; engaged more and more in taking possession of the theatres and the streets; engaged in devastating the reserves; engaged in seeking learning which they do not use in the service of their own people, but which they use in order to try to cross the border line of European life, to become traitors to their own people and to desert their own people. [. . .]

I want to state here unequivocally [. . .] that South Africa is a white man’s country and we are not prepared to allow the Natives to be the masters; we are not masters there. But within the European areas, we, the white people in South Africa, are and shall remain the masters. [. . .]

Firstly, we want to have in the reserves the national home of the various tribal groups; only there can the brains and intelligence that are developing among them find their expression; to the reserves there should go those who are seeking education, for whom the opportunities will exist there. And as far as those who remain in the towns of the Europeans are concerned, they will have their local rights there. In the field of transport there will be separation, so that the mixing on the European stations is restricted to a minimum. The main object is the removal of friction. [. . .]

Indeed, it is not the Native whose future is being threatened, it is that of the Europeans; the European is really the person who should say: “My rights must be protected”. [. . .]

Where we are prepared to accord to non-Europeans the right to their own opportunities of development, where we bring it about not by means of the sword, but through the benevolent hand of the Europeans who are in the country, then do not [. . .] do not arouse the suspicion of the world that there is oppression, but show them that there is a policy which seeks rights and justice towards all.

**Event:** UN Declaration of Human Rights, 1948

**Document:** UN Declaration of Human Rights, 1948

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world, Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people, Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations, Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom, Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms, Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Article 1 All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. [. . .]

Article 3 Everyone has the right to life, liberty and security of person.

Article 4 No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5 No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. [. . .]

Article 7 All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination. [. . .]

Article 18 Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 21 (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. (2) Everyone has the right to equal access to public service in his country. (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

**Event:** Mao’s “Great Leap Forward”, 1959

**Document:** The Question of Agricultural Cooperation, Mao Zedong, 1955

A new upsurge in the socialist mass movement is in sight throughout the Chinese countryside. But some of our comrades are tottering along like a woman with bound feet, always complaining unnecessarily, worrying continuously, and putting up countless taboos and commandments, they will guide the socialist mass movement in the rural areas along sound lines.

No, this is not the right way, it is all wrong. The tide of social reform in the countryside—in the shape of cooperation—has already reached some places. Soon it will sweep the whole country. This is a huge socialist revolutionary moment, which involves a rural population more than five hundred million strong, one that has very great world significance. We should guide this movement vigorously, warmly, and systematically, and not act as a drag on it. [. . .]

It is wrong to say that the present pace of development of the agricultural producers cooperatives has “gone beyond practical possibilities” or “gone beyond the consciousness of the masses.” The situation in China is like this: its population is enormous, there is a shortage of cultivated land (only three mou of land per head, taking the country as a whole; in many parts of southern provinces, the average is only one mou or less), natural catastrophes occur from time to time—every year large numbers of farms suffer more or less from flood, drought, gales, frost, hail, or insect pests—and methods of farming are backward. As a result, many peasants are still having difficulties or are not well off. The well-off ones are comparatively few, although since land reform the standard of living of the peasants as a whole has improved. For all these reasons there is an active desire among most peasants to take the socialist road. [. . .]

We have been taking steps to bring about a gradual advance in the socialist transformation of agriculture. The first step in the countryside is to call on the peasants, in accordance with the principles of voluntariness and mutual benefit, to organize agricultural producers’ mutual-aid teams. Such teams contain only the rudiments of socialism. Each one draws in a few households, though some have ten or more. The second step is to call on the peasants, on the basis of these mutual-aid teams and still in accordance with the principles of voluntariness and mutual benefit, to organize small agricultural producers’ cooperatives semi-socialist in nature, characterized by the pooling of land as shares and by single management. Now until we take the third step will the peasants be called upon, on the basis of these small, semi-socialist cooperatives and in accordance with the same principles of voluntariness and mutual benefit, to unite on a larger scale and organize large agricultural producers’ cooperatives completely socialist in nature. These steps are designed to raise steadily the socialist consciousness of the peasants through their personal experience, to change their mode of life step by step, and so minimize any feeling that their mode of life is being changed all of a sudden.

Event: Algeria wins independence from French colonization, 1962

Document: The Wretched of the Earth, Frantz Fanon, 1961

Decolonization, which sets out to change the order of the world, is, obviously, a program of complete disorder. But it cannot come as a result of magical practices, nor of a natural shock, nor of a friendly understanding. [. . .] Decolonization is the meeting of two forces, opposed to each other by their very nature [. . .]. Their first encounter was marked by violence and their existence together—that is to say the exploitation of the native by the settler—was carried on by dint of a great array of bayonets and cannons. The settler and the native are old acquaintances. In fact, the settler is right when he speaks of knowing “them” well. For it is the settler who has brought the native into existence and who perpetuates his existence. The settler owes the fact of his very existence, that is to say, his property, to the colonial system. [. . .]

And it is clear that in the colonial countries the peasants alone are revolutionary, for they have nothing to lose and everything to gain. The starving peasant, outside the class system, is the first among the exploited to discover that only violence pays. For him there is no compromise, no possible coming to terms; colonization and decolonization are simply a question of relative strength. The exploited man sees that his liberation implies the use of all means, and that of force first and foremost. When in 1956, after the capitulation of Monsieur Guy Mollet to the settlers in Algeria, the Front de Libération Nationale, in a famous leaflet, stated that colonialism only loosens its hold when the knife is at its throat, no Algerian really found these terms too violent. The leaflet only expressed what every Algerian felt at heart: colonialism is not a thinking machine, nor a body endowed with reasoning faculties. It is violence in its natural state, and it will only yield when confronted with greater violence.

Event: 1949: India becomes a democracy


During our struggle for independence, it seemed that freedom itself would be fulfillment. But, when we achieved it we knew that every completion was a beginning. For us, this was a start of a great experiment in the creation of democracy in an ancient, complex and vast country.

The story of Indian development is not without significance for the rest of the world. How could it be otherwise when it encompasses the aspirations and struggles of over 550,000,000 human beings? Political theorists with their neatly labelled indices have sometimes spoken of democracy in India as a futile quest. To them, democracy could only be a two-party system worked by those who were educated in a particular way. Perhaps as advanced people of the West a generation ago protested that the colonial countries were not ready for freedom, so it was said that the under-developed societies of Asia and Africa were not ready for democracy, and could achieve order only under dictatorship of some kind or, at most, a controlled or guided democracy. Can democracy be guided any more than freedom? Is not a guided democracy a contradiction? . . . To us it conveyed the equality of all people to participate in every level in the development of their country and the functioning of government . . .

Our democracy is dedicated to planned economic development, the peaceful transformation of an old social order and the uplifting of millions of people from conditions of social, economic and technological under-development. Thus, what we are attempting in India is not mere imitation of the Westminster system but a creative application of a meaningful democracy to the vastly different economic and social problems of India . . .

Education has expanded tremendously. Today there are 2.5 million students in colleges. The number of children in schools has gone up from 23.4 million in 1951 to 83,000,000 this year. But I am sorry to say that we have not done as well as we should in our program for adult literacy. Without being able to read, a person’s world is a limited one for he cannot share the knowledge and companionship that comes with books. We must do and we are doing more for primary education, for strengthening secondary education and for adult literacy programs. At the same time, I cannot agree with the common belief in the West that literacy by itself gives greater wisdom or understanding. Our people, illiterate though they may sometimes be, are the inheritors of an ancient culture of philosophy which has sustained them through the vicissitudes of their long history.

Indian voters have shown extraordinary insight and understanding of what goes on around them. If some are misled by false propaganda or diverted by irrelevant factors, their number is not larger than those of their literate—even educated—counterparts in other countries. The Indian voter knows where his interests lie and has exercised his right to vote with great political sophistication in spite of the competitive political platforms of numerous parties, even in the fact of threat and violence. It is because of this basic soundness of our people that democracy has taken root in India.


This material relates to Teaching World History Thematically: Essential Questions and Document-Based Lessons to Connect Past and Present by Rosalie Metro. © 2020 by Teachers College, Columbia University. For more information or to order, please visit tcpress.com.
Event: Creation of the Palestinian Liberation Organization, 1964

Document: Speech to the UN General Assembly, Yasir Arafat, 1974

The roots of the Palestinian question reach back into the closing years of the nineteenth century, in other words, to that period we call the era of colonialism and settlement as we know it today. This is precisely the period during which Zionism as a scheme was born; its aim was the conquest of Palestine by European immigrants, just as settlers colonized, and indeed raided, most of Africa. [. . .]

The Jewish invasion of Palestine began in 1881. Before the first large wave of immigrants started arriving, Palestine had a population of half a million; most of the population was either Muslim or Christian, and only 20,000 were Jewish. Every segment of the population enjoyed the religious tolerance characteristic of our civilization. [. . .] Between 1882 and 1917 the Zionist movement settled approximately 50,000 European Jews in our homeland. [. . .]

Over a period of 30 years after the Balfour Declaration, the Zionist movement, together with its colonial ally, succeeded in bringing about the immigration of more European Jews and the usurpation of the lands of the Arabs of Palestine. [. . .] Furthermore, even though the partition resolution granted the colonialist settlers 54 per cent of the land of Palestine, their dissatisfaction with the decision prompted them to wage a war of terror against the civilian Arab population. They occupied 81 per cent of the total area of Palestine, uprooting a million Arabs. Thus, they occupied 524 Arab towns and villages, of which they destroyed 385, completely obliterating them in the process. Having done so, they built their own settlements and colonies on the ruins of our farms and our groves. The roots of the Palestine question lie here. Its causes do not stem from any conflict between two religions or two nationalisms. Neither is it a border conflict between neighboring States. It is the cause of people deprived of its homeland, dispersed and uprooted, and living mostly in exile and in refugee camps. [. . .]

We do distinguish between Judaism and Zionism. While we maintain our opposition to the colonialist Zionist movement, we respect the Jewish faith. [. . .]

Those who call us terrorists wish to prevent world public opinion from discovering the truth about us and from seeing the justice on our faces. [. . .] The difference between the revolutionary and the terrorist lies in the reason for which each fights. For whoever stands by a just cause and fights for the freedom and liberation of his land from the invaders, the settlers and the colonialists cannot possibly be called terrorist, otherwise the American people in their struggle for liberation from the British colonialists would have been terrorists; the European resistance against the Nazis would be terrorism, the struggle of the Asian, African and Latin American peoples would also be terrorism, and many of you who are in this Assembly hall were considered terrorists. This is actually a just and proper struggle consecrated by the United Nations Charter and by the Universal Declaration of Human Rights. [. . .]

I appeal to you to enable our people to establish national independent sovereignty over its own land. Today I have come bearing an olive branch and a freedom-fighter's gun. Do not let the olive branch fall from my hand.

**Event:** Khmer Rouge regime, 1975–1978

**Document:** Constitution of the Democratic Republic of Kampuchea, 1978

On the basis of the sacred and fundamental desires of the people, workers, peasants, and other laborers as well as those of the fighters and cadres of the Kampuchean Revolutionary Army; and Whereas a significant role has been played by the people, especially the workers, poor peasants, the lower middle peasantry, and other strata of laborers in the countryside and cities, who account for more than ninety-five percent of the entire Kampuchean nation, who assumed the heaviest responsibility in waging the war for the liberation of the nation and the people, made the greatest sacrifices in terms of life, property, and commitment, served the front line relentlessly, and unhesitatingly sacrificed their children and husbands by the thousands for the fight on the battlefield; Whereas great sacrifices have been borne by the three categories of the Kampuchean Revolutionary Army who fought valiantly, day and night, in the dry and rainy season, underwent all sorts of hardship and misery, shortages of food, medicine, clothing, ammunition, and other commodities in the great war for the liberation of the nation and the people; Whereas the entire Kampuchean people and the entire Kampuchean Revolutionary Army desire an independent, unified, peaceful, neutral, non-aligned, sovereign Kampuchea enjoying territorial integrity, a national society informed by genuine happiness, equality, justice, and democracy without rich or poor and without exploiters or exploited, a society in which all live harmoniously in great national solidarity and join forces to do manual labor together and increase production for the construction and defense of the country; [. . .]

Article 1: The State of Kampuchea is an independent, unified, peaceful, neutral, non-aligned, sovereign Kampuchea enjoying territorial integrity, a national society informed by genuine happiness, equality, justice, and democracy without rich or poor and without exploiters or exploited, a society in which all live harmoniously in great national solidarity and join forces to do manual labor together and increase production for the construction and defense of the country; [. . .]

Article 2: All important general means of production are the collective property of the people's State and the common property of the people's collectives. Property for everyday use remains in private hands. [. . .]

Article 5: Legislative power is invested in the representative assembly of the people, workers, peasants, and all other Kampuchean laborers. [. . .] The Kampuchean People's Representative Assembly shall be made up of 250 members, representing the people, the workers, peasants, and all other Kampuchean laborers and the Kampuchean Revolutionary Army. Of these 250, there shall be: Representing the peasants 150 Representing the laborers and other working people 50 Representing the revolutionary army 50 [. . .]

Article 12: Every citizen of Kampuchea enjoys full rights to a constantly improving material, spiritual, and cultural life. Every citizen of Democratic Kampuchea is guaranteed a living. All workers are the masters of their factories. All peasants are the masters of the rice paddies and fields. All other laborers have the right to work. There is absolutely no unemployment in Democratic Kampuchea.

Article 13: There must be complete equality among all Kampuchean people in an equal, just, democratic, harmonious, and happy society within the great national solidarity for defending and building the country together. Men and women are fully equal in every respect.

**Event:** Velvet Revolution, 1989

**Document:** The Power of the Powerless, Vaclav Havel, 1978

The manager of a fruit-and-vegetable shop places in his window, among the onions and carrots, the slogan: “Workers of the world, unite!” Why does he do it? What is he trying to communicate to the world? Is he genuinely enthusiastic about the idea of unity among the workers of the world? Is his enthusiasm so great that he feels an irrepressible impulse to acquaint the public with his ideals? Has he really given more than a moment’s thought to how such a unification might occur and what it would mean? I think it can safely be assumed that the overwhelming majority of shopkeepers never think about the slogans they put in their windows, nor do they use them to express their real opinions. That poster was delivered to our greengrocer from the enterprise headquarters along with the onions and carrots. He put them all into the window simply because it has been done that way for years, because everyone does it, and because that is the way it has to be. If he were to refuse, there could be trouble. He could be reproached for not having the proper decoration in his window; someone might even accuse him of disloyalty. He does it because these things must be done if one is to get along in life. [. . .]

Let us now imagine that one day something in our greengrocer snaps and he stops putting up the slogans merely to ingratiate himself. He stops voting in elections he knows are a farce. He begins to say what he really thinks at political meetings. And he even finds the strength in himself to express solidarity with those whom his conscience commands him to support. In this revolt the greengrocer steps out of living within the lie. He rejects the ritual and breaks the rules of the game. He discovers once more his suppressed identity and dignity. He gives his freedom a concrete significance. His revolt is an attempt to live within the truth. The bill is not long in coming. He will be relieved of his post as manager of the shop and transferred to the warehouse. His pay will be reduced. His hopes for a holiday in Bulgaria will evaporate. His children’s access to higher education will be threatened. His superiors will harass him and his fellow workers will wonder about him.

Event: Guatemalan Civil War, 1960–1996


My name is Rigoberta Menchú. I am twenty-three years old. This is my testimony. I didn’t learn it from a book and I didn’t learn it alone. I’d like to stress that it’s not only my life, it’s also the testimony of my people. [...] my story is the story of all poor Guatemalans. [...] My parents moved [to El Quiché] in 1960 and began cultivating the land. No-one had lived up there before because it’s so mountainous. But they settled there and were determined not to leave no matter how hard the life was. [...] They’d been forced to leave the town because some ladino families came to settle there. [...] The land up there belonged to the government and you had to get permission to settle there. When you’d got permission, you had to pay a fee so that you could clear the land and then build your house. Through all my parents’ efforts in the fincas, they managed to get enough money together to pay the fee, and they cleared the land. [...] The government says the land belongs to the nation. It owns the land and gives it to us to cultivate. But when we’ve cleared and cultivated the land, that’s when the landowners appear. However, the landowners don’t just appear on their own–they have connections with the different authorities that allow them to maneuver like that. [...] This meant we could either stay and work as peónes or leave our land. [...] So my father travelled all over the place seeking advice. We didn’t realize then that going to the government authorities was the same as going to the landowners. [...] My father was tireless in his efforts to seek help. He went to other sectors, like the workers’ unions. He asked them to help because we were already being thrown off our land. [...] We began to understand that the root of all our problems was exploitation. That there were rich and poor and that the rich exploited the poor—our sweat, our labor. [...] So was the cultural oppression which tries to divide us by taking away our traditions and prevents unity among our people. The situation got worse when the murderous generals came to power [...] And one day a troop of soldiers arrived. [...] We couldn’t resist but we did nothing to provoke them either. The community knew more or less what to do if any one of us was taken. The idea from the beginning was that they either left us alone or they’d have to kill all of us. [...] That’s when we started preparing things we had to do secretly, like the traps. [...] They were usually large ditches with invisible nets so that neither animals nor soldiers could see them. They might also be something metal to stop the army. [...] We thought of what would happen if at any time, we couldn’t use our traps, or rather that they didn’t work. If we couldn’t use our escape route or any other of our security measures, we should at least have our weapons ready—the weapons of the people: machetes, stones, hot water, chili, salt. We found a use for all these things.

**Event:** Chernobyl nuclear power plant explosion, 1986

**Document:** Untitled notice on levels of radiation in Chernobyl NPP and steps taken in response, 1986

As of 8 o’clock on the April 27th, 1986, changes were detected in the radiation environment in the 3rd and 4th energy blocks of the Chernobyl atomic energy station.

The level of gamma radiation particles is up to 1000 microroentgens per second. On the rest of the territory of the station it is up to 15–200 microroentgens per second, and at the city limit it is up to 6–18 microroentgens per second.

There are 100 persons in the medical institutions of Pripyat, of whom two are in a critical condition. According to a decision by the Commission of the USSR Ministry of Health, 26 injured persons have been sent by airplane to Moscow for additional examination and treatment.

According to a decision by the Government Commission headed by the USSR Council of Ministers Deputy Chair Comrade B. E. Shcherbanoi, [operation at] energy blocks # 1 and 2 has been halted with a shut-down cooling of the reactors.

On the 26th of April, 1986 a criminal case was opened by the Prosecutor of Kiev Oblast on the accident at the Chernobyl atomic energy station. An intelligence investigation team is continuing its work with members of the 6th Administration [handwritten above: “and Investigation Department”] of the KGB in cooperation with the Special Departments, offices of the Ministry of Internal Affairs and the prosecutor’s office with the use of covert agents and trusted individuals.

No information about possible sabotage or responsibility for the accident was received from the units’ records management or persons verified by signals.

Necessary measures have been taken by Party and Soviet agencies for the possible evacuation of the city. In particular, 1,100 buses and 2 Diesel trains have been prepared and concentrated in the area of Chernobyl. A reserve of 1,500 police officers has been established as an escort to ensure safety and order.

Covert teams from the KGB Administration and UVD [Administration of Internal Affairs] were sent into the Polesskoe and Chernobyl districts, and outlying areas of evacuation.

According to an agreement with Party agencies, measures were taken to prevent distribution of information about the occurrence and panicky rumors.

Measures are being taken to determine the center of the accident with the use of helicopters. Radiation and chemical defense troops have been activated for this same purpose.

We are controlling the situation in Pripyat and the surrounding area.

Information has been given to the KGB of the USSR.

**Event:** Rwandan genocide, 1994

**Document:** Hutu Ten Commandments, 1990

1. Every Hutu must know that the Tutsi woman, wherever she may be, is working for the Tutsi ethnic cause. In consequence, any Hutu is a traitor who: Acquires a Tutsi wife; Acquires a Tutsi concubine; Acquires a Tutsi secretary or protégée.
2. Every Hutu must know that our Hutu daughters are more worthy and more conscientious as women, as wives and as mothers. Aren’t they lovely, excellent secretaries, and more honest!
3. Hutu women, be vigilant and make sure that your husbands, brothers and sons see reason.
4. All Hutus must know that all Tutsis are dishonest in business. Their only goal is ethnic superiority. We have learned this by experience from experience. In consequence, any Hutu is a traitor who: Forms a business alliance with a Tutsi; Invests his own funds or public funds in a Tutsi enterprise; Borrows money from or loans money to a Tutsi; Grants favors to Tutsis (import licenses, bank loans, land for construction, public markets . . .).
5. Strategic positions such as politics, administration, economics, the military and security must be restricted to the Hutu.
6. A Hutu majority must prevail throughout the educational system (pupils, scholars, teachers).
7. The Rwandan Army must be exclusively Hutu. The war of October 1990 has taught us that. No soldier may marry a Tutsi woman.
8. Hutu must stop taking pity on the Tutsi.
9. Hutu wherever they be must stand united, in solidarity, and concerned with the fate of their Hutu brothers. Hutu within and without Rwanda must constantly search for friends and allies to the Hutu Cause, beginning with their Bantu brothers. Hutu must constantly counter Tutsi propaganda. Hutu must stand firm against their common enemy: the Tutsi.
10. The Social Revolution of 1959, the Referendum of 1961 and the Hutu Ideology must be taught to Hutu of every age. Every Hutu must spread the word wherever he goes. Any Hutu who persecutes his brother Hutu for spreading and teaching this ideology is a traitor.