Media Socialisation - The Influence of Media that led to a Genocide: A Case of Rwanda and Egypt

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"Slaughter the sheep" and "Cut down the tall trees": two sentences that describe the origin of two genocides that occurred on African soil. Both Egypt and Rwanda witnessed two genocides that sent the countries backward. This paper examines the role of media socialisation that led the Rabaa genocide to occur in Egypt and the Rwandan genocide that took place in 1994. This paper ascertains that media socialisation successfully shifted moderate inhabitants, who had no political backgrounds, to become a killing machine. Whilst Egyptian media contained social media, T.V channels, and newspapers to socialise the military, police and inhabitants abominate the Muslim Brotherhood. It had also sought an ample – motivation – to murder them. The Rwandan media utilised a radio channel known as RTLM. RTLM, however, was the sole factor that led to the genocide by the abominable messages it propagated thus cajoling the *Interahamwe* to murder the Tutsis.

Key words: *Media Socialisation, Media influence, Genocide, Rwanda, Egypt*

Introduction

Socialisation has been historically known as an endless process where individual learn new values, cultures, and norms. During this process, the individual obtains an identity from their family, who are importantly considered the first and crucial agent of the process of socialisation. Sociological scholars have declared that the process of socialisation contains four agents (family, school, peers and media). Hence, the role of the family is a salient agent among the four agents. Also, the other three agents play a crucial role in shaping and re-shaping the

individual identity. For instance, the individual can learn through the process of socialisation an identity from his family, which could be a communist ideology. Then, the learned and gained ideology can morph into another ideology, which could be an Islamist ideology. Thus, the occurrence of this change is called re-socialisation. The individual during the re-socialisation morphs their previous values, norms and cultures into new ones. The role of media during the process of socialisation has focused on inculcating norms and values into individuals. It does not ethically matter if the inculcated norms and values are bad or good. But the main objective of media is to play a transformative role in the individual's lives. In this case, the media successfully transformed the individuals of Egypt and Rwanda into killing machine.

Overview on Egypt and Rwanda

Egypt is an Arabian country in the Middle East and has a population of more than 90 million people. Egypt is known for its famous history and culture. It is known as the leader of all Arabs and Islamist countries. Politically, Egypt has been governed by the military since 1952 hitherto. Except for two years, from 2011 until 2013, when Egyptians demonstrated and toppled Hosni Mubarak, the fourth Egyptian President. The demonstration that translated into revolution ended the military control in Egypt. The Muslim Brotherhood rose up to govern Egypt for the first time since the foundation of the movement in 1928. Alas, the uprising of the Muslim Brotherhood was toppled on 3 July 2013, when the Ministry of Defence Abdel Fattah Sisi committed a military coup and incarcerated Egyptian President Mohamed Morsi. As a result, Sisi became the Egyptian President in 2014. He amended the constitution; so he could stay in the presidency until 2033.

Rwanda is in the east of the African continent and has a population of 12 million people in 2020.. Rwanda is famous for its amazing hills and banana trees. Historically, Rwanda had been colonised by Germany and Belgium (Booth & Golooba-Mutebi, 2012). Despite the fact that Germany have not occupied Rwanda for a long time, it was succinctly known that Germany had taught Rwandans several administrative jobs besides agriculture. Then, the loss of Germany in World War I had shifted the control of Rwanda from Germany to Belgium (Twagilimana, 2015). The influence of Belgians on Rwanda had been extraordinary since the first day on the Rwandan soil hitherto (Rice, 2017). In 1962 Rwanda had ultimately procured its independence from Belgium. The country has re-initiated self-control as it historically occurred during the *ubuhake* system. The *Ubuhake* system was established in 1600. It had developed a mutual interest between the Hutus, who worked as farmers, and the Tutsis, who are considered as pastoralists (Twagilimana, 2015). The relationship between the Hutus and the Tutsi had been a flow of trade and work. However, this relationship deteriorated several times, particularly in 1994, when the civil war occurred and instigated the killing of approximately millions of Rwandans. At this time, the country was known as one of the most peaceful and safest countries globally. The country is presently governed by Paul Kagame, who is the leader for all Rwandans (Himbara, 2020).

The relationship between Egypt and Rwanda does not solely revolve around the African continent. It does not even focus on the boarder of the Nile river between the two countries. It is not even a political and religious relationship as Egyptians share different faith from Rwandans, who mostly are Christians. But the relationship revolves around a shared massacre the two countries had historically experienced. Firstly, the Rwandan massacre in 1994, which occurred against the minority of the Tutsis (Jones, 2020). Secondly, the Rabaa and Nahda Massacre in 2013. That massacre occurred against the supporters of President Morsi and members of the Muslim Brotherhood (Fahmy, 2020). Both countries had experienced some degree of victimisation and discrimination by their own inhabitants, family members and friends. According to Wagdi (2018), governments kill their inhabitants by utilising various techniques such as: neglecting the health system, the reform of roads and poverty. However, this paper delves into the concealed purpose of governments why -and how- they utilised the media socialisation to entice the citizens to kill under the name of nationalism and terrorism.

Before the Genocide

It is historically known such a genocide never occurred without abomination and an agenda behind it. The genocide or *Mazbahit Rabaa* occurred because of by serious incitements to provide the legitimacy to kill the Muslim Brotherhood. Those incitements took place on the Egyptian political scene during the Muslim Brotherhood government. Notwithstanding, the Muslim Brotherhood never governed the state of apparatus (al-Anani, 2015). Yet, the Egyptian media continued propagating that the Muslim Brotherhood rapaciously proposed to place Egypt beneath Islamic law. Moreover, the Egyptian media inveigled Egyptians that the Muslim Brotherhood would turn Egypt into a state like Afghanistan. At this juncture, the level of political emancipation and freedom of speech had no end. The dissenters of the Muslim Brotherhood were spontaneously allowed to demonstrate and criticise Morsi on social media and T.V. According to Hafez (2015), Egyptian media witnessed an extreme level of freedom. Furthermore, the Egyptian government did not even cease broadcasting its dissenters. It was obvious that Egypt was living beneath a new aeon of democracy. Conclusively, Egypt's media had shifted the political emancipation into a battle against Morsi and the Muslim Brotherhood. Of course, Egyptians never benefited from freedom of expression. Egypt had been historically governed by the military for 60 years. The control of the military during Gamal Abdel Nasser until Hosni Mubarak had witnessed incarcerations, ostracisms of political dissenters and fraudulent election results (Siva, Gomaa & Pazil, 2020). Thus, freedom of expression from Morsi had negatively influenced his existence with the Muslim Brotherhood. For instance, the Egyptian media spread that the Muslim Brotherhood had a phalanx (Ellithy & Galhom, 2012). Undoubtedly, that propagated claim inculcated an abomination towards the Muslim Brotherhood. As such, Egyptians thought Morsi utilised his phalanx to become another despot in Egyptian history. This theory had urged Egyptians to express their acrimony in the form of demonstrations. At the same time, the Muslim Brotherhood continued the call for political discourse with all political dissenters. Alas, the current political vicissitudes in Egypt accentuated that it is elusive for political discourse to occur. Hence, the Muslim Brotherhood

clannishly established a nexus of Morsi's supporters, who were mostly Islamists (Maiocco, 2016).

However, media socialisation focused solely on besmirching the reputation of Morsi, besides the Muslim Brotherhood. The talk-shows accentuated a contrived crisis in order to alienate the government in front of Egyptian inhabitants. Antitheses from previous regimes, Egyptian media never supported the Muslim Brotherhood. It has constantly criticised Morsi and the Muslim Brotherhood. In the past, Egyptian media was considered a salient tool, for instance, in Nasser's regime. During Nasser's aeon, the traditional media was extremely biased and stood beside him (Trager, 2011). The biasness from the Egyptian media led Nasser to become one of the Egyptian dictators. Hence, he gained more enemies in the Middle East, for instance, Israel. Albeit the failure in the war against Israel, but the media had completely supported him. Although Mubarak governed Egypt for thirty years, he also tautened control of the media (Darraj & Cox, 2007). He even banned the Muslim Brotherhood from playing a role in media and politics (Diehl, 2005). Thus, the Muslim Brotherhood was not allowed to have its own platform to have a stance against Mubarak. However, opposing media established campaigns to fail Morsi. For instance, the opposing media called the Muslim Brotherhood sheep (Alquds, 2014). The abominations did not cease on that point. But the media had successfully inveigled and recruited unlimited numbers of Egyptians who were full of acrimony against the Muslim brotherhood. Furthermore, Egypt, during this juncture, was considered a democratic state. Consequently, media opposition demanded Morsi's dissenters to demonstrate in front of Morsi's residence (Ahram Online, 2013). A matter that never occurred during Egyptian history. Media socialisation had entrenched a concept inside Mors's dissenters that the Muslim brotherhood were quislings. Sociologically, the media's role was ample to create a dismal environment for the Muslim Brotherhood, who experienced abomination for the first time in the movement's history publicly from the media (Aljazeera, 2012). On the other hand, social media was an unrestricted platform for dissenters to kill for the Muslim Brotherhood. Paradoxically, none of those dissenters was detained. Accordingly, the hashtag *Ezbaho Alkherfan* "slaughter the sheep" was broadcaston media to kill the Muslim brotherhood. Albeit the Muslim Brotherhood was the official government of Egypt.

The process of media socialisation influenced Egyptians politically. It had brainwashed them to stand against Morsi, who was democratically the first elected president in Egypt's history. This misunderstanding of democracy highlights an unanswered question, were Egyptian's politically prepared for democracy? However, the answer to this question revolves around the role media played to disseminate political awareness among Egyptians. In essence, Egyptians were biased since the beginning of the January Revolution beside Mubarak against the revolutionists (Hassanbour, 2014). Thus, media socialisation did not focus on shaping intellectual individuals who understood the political stage in Egypt. It focused on besmirching the Muslim Brotherhood's reputation beside Morsi. As a result, the Egyptian media played a main role leading up to the massacre of Rabba and the collapse of the Muslim brotherhood (Aly & Feldman, 2014).

On the other hand, Rwanda had been living in a disputable political and racial crisis between the Hutus and Tutsis (Malkki, 2012). Belgian colonisation had historically bifurcated the people of Rwanda into two categories, Hutus and Tutsis (Lemarchand, 1998). Prior to this, both races had not profoundly experienced disruption among each other that led to genocide. Of course, acrimony shifted to physical demonstrations in 1885, 1959, 1973, and 1990. However, Belgian colonisation provided a new identification card for all Rwandans separating their identity as either Hutus or Tutsis (Hilker, 2009). The genocide that took place in 1994 revolved around extremism, terrorism and abomination that had never occurred in the country before (Rusesabagine, 2009). According to historians, the role of media socialisation shifted the normal mind set of inhabitants to criminals, terrorists and killing machines. Albeit Rwanda at that time had not experienced the internet or national T.V. Still, the famous radio station **Radio Télévision Libre des Mille Collines** (RTLM), that supported *Kinyamateka* played a crucial role that led to the Rwandan genocide (Gluseth, 2004). It is one of the most atrocious genocides in the country's history. In the case of Rwanda, media socialisation had not solely influenced the individuals as a whole. It influenced society, the state, and politicians. *Kinyamateka* was established to disseminate news and messages against the Tutsi. Despite its messages, the newspaper did not effectively influence the *Interahamwe,* such as the RTLM. Profoundly the founded radio station in July 1993 focused on besmirching the reputations of Tutsis, who play the minority role in Rwanda. Accordingly, the government was run by the Hutus, but this did not cease the broadcasting of RTLM. (Gryzb & Freier, 2017). The message of RTLM delved into concealed details of the country. For instance, the alleged fact that Tutsis do not belong to Rwanda but Ethiopia. Undoubtedly, the Tutsis did not have their own platform to revert to on RTLM. Their opposing voice was even uttered in a sotto-voce. Hence, it was arduous for them to highlight the inculcated issue in society.

According to Rusesabagina (2009), the abomination towards Tutsis was intense because of their social advantages. Tutsis were rich and constantly owned political ascendancy. On the contrary, Hutus were farmers and mostly uneducated. Those factors were utilised by RTLM to spread propaganda against the Tutsis. At this juncture, Rwanda was governed by the Hutu government. Juvénal Habyarimana, the second President of Rwanda, governed the country from 1973 until his assassination in 1994 (Verwimp, 2004). Prior to his assassination, he intended to entrench a political deal with the Tutsi rebels (FPR) who were based in Uganda (Rusesabagina, 2009). The rebels were led by the current President of Rwanda, Paul Kagame. However, the assassination of Habyarimana had encouraged RTLM to promote a message of hate against RPF, besides the Tutsis were on the Rwandan soil. The radio accused the Tutsis of the assassination of president. Hitherto, it is obscure who assassinated Habyarimana. Yet, his assassination favoured the hate message of RTLM. The radio station-initiated messages and carried the direct orders that urged the Hutus to murder the Tutsis. For instance**, "**cut down the tall trees". Tutsis, who were known as taller, were targeted by *Interahamwe* Hutus militants (Morgante, 2021).

The radio station RTLM socialised the Hutus not just on murdering the Tutsis but on terrorism. The media socialisation never morphed the individual's mind rapidly, such as in the case of RTLM (Bartlett, 2006). The power of media is not the main focus of sociologists. Historically, media socialisation played a vital role in different occasions. As such, World War II, when media coaxed the Germans to fight for the sake of Hitler and Germany. At the same time, the clandestine plan for the war was obscure among Germans. Notwithstanding, the case of RTLM has brought the attention of sociologists to examine rapid changes of an individual's identity and personality. The role of socialisation is to inculcate norms, behaviours and cultures. It may also augment religions. On the one hand, the role of re-socialisation is to inculcate new norms, behaviours and cultures (Pandian, Gomaa & Pazil, 2021). Of course, re-socialisation strips off from the previous learnings and adopt new ones. This undoubtedly revolves around the four agents of socialisation family, school, peers and media. Hence, media in the case of RTLM removed the learned values by families and in schools. It had also inveigled the Hutus to murder their family members of Tutsis. This enormous alteration of the personality accentuated media – particularly – RTLM as an ample agent to re-socialise and become a platform that leads the people to murder, even their family members. To understand the process of socialisation of RTLM, the researchers had to delve into the message of the radio. According to historians, not all Hutus followed the RTLM socialisation. There are thousands of Hutus who acted in contrast to RTLM messages. They stood beside the Tutsis and rebuffed the murdering and terrorism. Concussively, RTLM urged *Interahamwe* members to kill those Hutus who sheltered the Tutsis and rebuffed participation in the genocide. RTLM called those Hutu's quislings (Rusesabagina, 2009).

The Consequences of Media Socialisation

Media socialisation is an endless process that can continue throughout someone's lifetime (Siva, Gomaa & Pazil, 2020). The case of both genocides in Egypt and Rwanda had successfully reached the point where researches understood that the message of media created a peaceful inhabitant and – in contrast – a killing machine. In the case of Egypt, the Muslim Brotherhood had no control over Egypt's media. Perhaps this was one of the reasons that led to the movement's collapse. Their dereliction overruling the media had consigned the movement to the point of no return. Hitherto, the Muslim Brotherhood is considered a terrorist movement in Egypt (Darwich, 2017). The movement is banned from practising politics. Furthermore, its members are also incarcerated (Oxford Analytica, 2020). Undoubtedly, media socialisation prior to the collapse of the Muslim Brotherhood, and at the time of its dispute with the military, had effectively played a crucial role in the movement's collapse. Constantly the media declared that the Muslim Brotherhood is an armed group (Qose, 2021). Despite that, the Supreme Guide of the Muslim Brotherhood announced a peaceful demonstration at Rabba Square. Alas, during the sit-in Rabba Square in Cairo and Nahda Square in Giza, Egypt's police and military subdued both squares after dawn (Ketchley & Biggs, 2015). The result of penetrating the squares does not revolve around the number of victims. Yet, it revolves around the response of Egyptians towards the massacre. There are Egyptians who rebuff the

declaration that the invasion of Rabba and Nahda was a massacre. Nevertheless, the occurrence of that incident left no doubt it was a massacre. The massacre of Rabba instigated thousands of peaceful demonstrators who became victimised for the sake of the January revolution's objectives (Abdelaziz, 2019). In defence to legitimate Egyptians President Morsi was one of the revolution's objectives. But the military-led by Al-Sisi had not just successfully dispersed the demonstrators of Rabba. They had undeniably incarcerated thousands of peaceful demonstrators who are still behind bars hitherto. Al-Sisi did not even provide a political discourse on the negation table (Gulmez, 2019). According to critics, the absence of Egyptians to stop the massacre was due to media socialisation, which spread the abomination towards the Muslim Brotherhood. The media demanded that the military disperse and murder the Muslim Brotherhood members and demonstrators. The matter of inveigling did not cease on media incitement. The Egyptian clerics utilised the media as a platform for rabble-rousing and the police and military to kill Morsi's supporters. Of course, this provided religious legitimacy for police to kill Morsi's supporters. The incitement included the inhabitants to sign the death warrant of members of the Muslim Brotherhood by law. In fact, the sole culprit that incited the inhabitants to kill the Muslim Brotherhood is the media. On the one hand, the Egyptian Mufti Ali Gomaa, in a live speech with the military officers, urged the officers to kill the Muslim brotherhood members (Shoruk, 2013). Additionally, in a leaked video Al-Sisi actively stated to officers that those who kill the Muslim brotherhood face no trial. Al-sisi utterances were ample to encourage a killing environment for all his political dissenters (Rassd, 2017). As such, there are unlimited numbers of the Muslim Brotherhood who have been murdered out of law. The result of the Rabaa massacre indicated an exceptionally high level of subjugation. Egyptians, including the Muslim brotherhood and those who supported Al-Sisi against the Muslim brotherhood, are currently despotically subjugated and deprived of political rights.

Media socialisation academically augmented a discursive argument regarding the massacre of Rabaa. Profoundly, there was an absence of action from several institutions in Egypt including religious institutions, courts, and politicians to cease the occurrence of Rabaa. They had denied their responsibility towards the incident. Hence, their absence to act provided another domestic legitimacy. The political analysis of the occurrence of Rabba accentuates that the police and military were vindictive towards the Muslim Brotherhood. Historically, the Muslim Brotherhood led the police to escape from police stations and prisons when the January Revolution took place. For some, the January Revolution was not going to succeed without the Muslim Brotherhood participation. Thus, Egyptian police, with the assistance of media socialisation, reprised the Muslim Brotherhood by murdering them in Rabaa and Nahda Square. According to critics, Al-Sisi never placed in his account the ramification of the Rabaa massacre. Rabaa had bifurcated Egyptians into human and unhuman. Egyptian history never witnessed such a massacre such as Rabaa. However, as Al-Sisi guaranteed his officers – hitherto – no one of those who committed the Rabaa massacre faced a fair trial. This has undoubtedly obfuscated human rights and Egyptians know how it is onerous for those who committed war crimes to face a fair trial (Abdelaziz, 2019). Conclusively, the concatenations

of political events after Rabaa also witnessed no trial for police and military officer (Hamzawy, 2017). At this juncture, Egyptian media still practice its biasness beside Al-Sisi; hence, the media is not allowed to criticise the military and Al-Sisi. On the other side, those who argue with Al-Sisi are called terrorists. For this reason, the United Nation, alongside 31 countries, have demanded Al-Sisi cease accusing his political dissenters as terrorists (Dodofinance, 2021).

On the other side, the massacre in Rwanda in 1994 has brought academics, politicians, and the international community to investigate the reason behind killing a million inhabitants. The language of killing picturised the future of Rwanda. For Tutsis, the future of Rwanda was full of vacuums. Tutsis were subjected to murdering, raping and slavery as well (Mironko, 2004). Still, even those Hutus who eschewed the murdering or sat on the fence were subjected to murder (Hinton, La Pointe, Irvin-Erickson, 2014). Hence, the core understanding of the murdering process revolved around the propaganda of RTLM. The propaganda that shifted from abomination utterances to physical violence highlights the crucial role of media (Gulseth, 2004). Albeit media is considered a tool of awareness (Mavrodieva, Rachman, & Harahap, & Shawi, 2019), it failed to indicate the future after murdering or – obliterating – the Tutsi on the Rwandan soil. The murdering process was vigorously committed to including infanticide and elder inhabitants. At this juncture, RTLM had not shown the future after obliterating the Tutsis. Moreover, it is obscure why the *Interahamwe* murdered the moderate Hutus? According to critics, the incitement has been placed in Hutus' account since a very sustainable period. The *Interahamwe* was active and recruited thousands of Rwandans before the genocide (Fletcher, 2007). However, the dereliction of the internal security was the crucial reason that led to the genocide. Family and school were absent – and – of course their role in shaping a moderate individual could occur if the government gave attention to both agents. Thus, the dereliction of the process of socialisation by the crucial four agents 'family, school, peers, and media' resulted in the genocide. Furthermore, during the genocide, a lot of bankers, teachers and even farmers shifted to a killing. For historians, the big shift in their personality would never occur without the media socialisation, which was represented on RTLM. The radio through its utterances inveigled the inhabitants to murder their neighbours, mates and even family members. Men who had married Tutsis wives ultimately slaughtered them. The ascendency of media socialisation continued to inveigle the *Interahamwe* to murder pregnant Tutsi women (Rusesabagine, 2009).

The salient point of RTLM messages was to vengefully ostracise the Tutsis. This salient concept was pervasive among the Hutus. They grew up with it. In effect, RTLM was the pulpit for *Interahamwe*. Thus, the *Interahamwe* were socialised based on the RTLM propaganda. However, the consequences of this negative socialisation encouraged the annihilation of Tutsis, who had no choice but to flee to Uganda, Congo and Burundi (Reyntjens, 1999). At the same time, there was a nexus of Tutsis who refused to leave their homeland. Alas, they were subjected to all forms of reprimand. Meanwhile, Rwanda lived in chaos. Furthermore, the United Nation had abnegated the genocide against the Tutsis. The United Nation believed the

occurrence of murdering is considered an internal crisis. At this juncture, the Tutsis were bewailing their destinations (Rusesabagine, 2009). Ultimately, after murdering approximately one million Tutsis and moderate Hutus, the genocide ceased. But the genocide ceased due to the victory of RPF against the *Interahamwe*. RPF, however, reached the capital of Rwanda, Kigali, and sapped the *Interahamwe* group. Conclusively, it was inculcated into Tutsis to seek vindictiveness against the Hutus. Alas for them, the leader of RPF Kagame had a different perspective. The man arrested approximately a hundred and fifty thousand members of the *Interahamwe*. He also declared Tutsi and Hutus must rebuild Rwanda together (Pells, Pontaliti, & Williams, 2014). Hence, the bifurcation of the Hutus and Tutsis took place after the genocide hitherto. Rwanda has a very rigours law against those who are racist, whether Hutus or Tutsis.

Similarities and Differences

The similarities and differences between the two processes of media socialisation in Egypt and Rwanda provide the salient core of understanding this paper. Albeit both genocides occurred in different times where media had been differently designed. The nuance between the two genocide is not extended. Both occurred due to the abomination.

Similarities: Egypt and Rwanda both are African countries and share the Nile River. However, the similarities of both genocides are palpable in the abomination messages. Egypt media socialised the military, police and inhabitants to abominate the Muslim Brotherhood by calling them sheep and quislings. Hence, murdering the Muslim Brotherhood was reckoned as a duty in the military, police and inhabitants' accounts. Rwanda also shared the same abomination messages. RTLM ascertained that how easy it was to cajole the Hutus to murder their neighbours, friends, and relatives of Tutsis. As such, killing the Tutsi was a way for the individual to declare themselves as a stalwart solider for the country.

Furthermore, the similarities of both genocides share the absent trial for hundred or – thousands – of embroiled inhabitants. For instance, Egypt still does not consider that the subjugation of Rabba and Nahda was a genocide; hence the culprits of the genocide are free. In the same instance, such as the Rwanda genocide, several of the culprits live in Europe, especially in France and Belgium. They are free and ultimately awarded new citizenships. However, the crucial point of the similarities is that both genocides occurred under the eye of the United Nation. The global organisation that played no role in ceasing the genocides.

Differences: The two genocide differ in the way of occurrence. The genocide of Rabaa occurred and was committed by the military and police. Of course, the inhabitants played no role in murdering the Muslim Brotherhood during the Rabaa massacre. But prior to the massacre, several members of the Muslim Brotherhood were murdered in a different incident by the inhabitants. Whilst in Rwanda, the genocide was wholly committed by the Rwandans. The military was fairly biased with the Interahamwe during the genocide. Profoundly, they were not reluctant to cease the *Interahamwe*. The different aeon of the genocides.

Conclusion

The occurrence of such genocide never happens without abomination. Undoubtedly, abomination does not exist without communication. In sum, communication occurs during media socialisation. Represented in this paper are the ways both genocides, the Rabaa genocide and the Rwandan genocide, occurred. Both genocides occurred due to the abominable messages propagated by the media. The messages cajoled the inhabitants to murder, ostracise, and marginalise a specific group of other inhabitants. In Egypt, media socialisation was pursued to socialise the military, police, and inhabitants to murder members of the Muslim Brotherhood. Media utilised clerics with politicians to dispatch its messages. On the contrary, RTLM utilised the Hutus, particularly the *Interahamwe*, to murder the Tutsis. However, it is subtle how media socialisation morphs the individual from a moderate without a political background to become a killer. To conclude, both genocides altered the main concept of media socialisation. The media was historically considered to be agent of awareness that pursues to inculcate norms, values, and behaviours. In this case, media socialisation played a crucial and salient role in creating an alternative history for both countries. As such, Egypt had never experienced such abomination prior to the Rabba genocide. Whilst Rwanda had suffered for several years to acclimatise with the black incident that occured due to the abomination messages propagated by RTLM.

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