

The College of Wooster

Re-Framing the Slaughter:
Remembering the Rwandan Genocide

by

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ANNOTATED BIBLIOGRAPHY

PRIMARY SOURCES

Alduy, Cécile. "Telling Stories About the Stories We Tell." *Boston Review*, September 19, 2012. http://www.bostonreview.net/BR37.5/philip_gourevitch_narrative_human_rights_rwanda_syria.php.

In this interview with the *Boston Review*, *We Wish to Inform You* author Phillip Gourevitch discusses the challenges of remembering atrocity. He speaks of a "fetishization of memory," or an unquestioned belief in a duty to remember atrocity. He makes a case that such memory risks fostering grudges and divisions. Gourevitch also answers criticisms to his writings that hold Paul Kagame to a high regard.

Ames, Paul. "Rwanda's Unburied Past." *Columbian*. Vancouver, Wash., November 25, 1996, sec. Region/Nation/World.

Journalist Paul Ames reports from the Nyamata and Ntarama massacre sites in 1996. He interviews a Tutsi survivor and a Hutu survivor. At the Nyamata church, community began to bury bodies in a pit dug into the sanctuary. The Hutu survivor hid Tutsi in his home and subsequently fled the *Interahamwe*. In 1996 a memorial at Ntarama existed in a tent beside the church consisting of bones gathered from the area. The Hutu survivor interviewed at Ntarama explained that they did not immediately bury them out of necessity to show the world what happened. While they did begin the process of burying the bodies in mass graves, the article demonstrates that bodies were still viewed as evidence and necessary for display at memorials. Memorials thus become not only a place of grief, but also constitute a place of evidence and documentation.

Audio Guide for "Kigali Memorial Centre." *Kigali Genocide Memorial*. 20 December 2012.

The audio guide for KGM takes the visitor first to the memorial gardens and then through the memorial museum. The gardens' commemorate various victim groups from the genocide, presents a linear historical representation, and provides time for the visitor to reflect. The memorial museum provides a similar linear historical progression. The exhibition's main focus is to account for the international community's failure to intervene and to commemorate the dead.

Barker, Greg. *Ghosts of Rwanda*. British Broadcasting Corporation, Silverbridge Productions, and PBS Home Video : distributed by Paramount Home Entertainment, 2004.

The 2004 PBS Frontline documentary *Ghosts of Rwanda* highlights the failure of the international community to intervene. The film interviews Paul Kagame, Roméo Dallaire, Madeleine Albright, and many other key members of the international community. The film illustrates how the international community knew that genocide was occurring and did next to nothing. The film does not mention RPA war crimes or a Rwandan historical context. The film appears to have been produced to shock a Western audience.

Rwandan history. The testimonies in the book come from several tour guides and memorial directors' who survived the genocide. The testimonies provide a diverse array of stories from different regions of the country. Many of the testimonies conclude by emphasizing the need for unity and reconciliation. Others provide a more skeptical perspective, pointing out how hard it is to forgive.

SECONDARY SOURCES

Anderson, Benedict R. *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. Revised Edition. London and New York: Verso, 2006.

Benedict Anderson, Professor Emeritus of International Studies at Cornell University, provides an interesting perspective on the history of the identity and the nation. Despite all the writings on nationalism, he points out that there haven't been a lot of good definitions of the term. The concept of the nation and national identity has been accepted without much challenge. Anderson defines nationalism as imagined political communities. He also includes a chapter on memory and history that provides an interesting perspective on the role of history in the formation of French post-revolution identity. He quotes Renan's argument that a nation must learn to forget divisive events in order to become one. At the same time, these events often become part of a "family history." This book will help me define terms and provide secondary citation to the history of nationalism.

Apter, David E. *The Political Kingdom in Uganda: A Study in Bureaucratic Nationalism*. 3rd ed. Routledge, 1997.

David Apter, deceased Professor of Political Science at Yale University, traces the emergence of the bureaucratic class in Ugandan colonial and post-colonial history. His 1997 introduction to the study provides an interesting re-evaluation of the scholarly interpretation of colonialism. He argues that while colonialism is a critical point in African history, too much focus on colonial rule diminishes the broader African historical processes that occurred before and independent of colonialism. He argues that the scholarship is shifting away from viewing colonialism as the fulcrum of African history.

Bangura, Abdul Karim. "The Politics of the Struggle to Resolve the Conflict in Uganda: Westerners Pushing Their Legal Approach Versus Ugandans Insisting on Their Mato Oput." *Journal of Pan African Studies* 2, no. 5 (July 2008): 142-178.

Noted multi-disciplinary scholar Abdul Bangura looks at the role of Acholi reconciliation practices in northern Uganda and provides a comparative analysis to *Gacaca* and the South African Truth and Reconciliation Commission. While the three different contexts make a comparison problematic, he illustrates how they each provide alternative models to an international justice model. He emphasizes that the South African model emphasized the breaking of cyclical violence, an approach that does not always necessitate capital punishment.