



COLLEGE OF ART AND SOCIAL SCIENCE
SCHOOL OF SOCIAL ADMINISTRATION AND POLITICAL SCIENCE
DEPARTMENT OF HISTORY AND HERITAGE STUDIES
OPTION OF HISTORY
ACADEMIC YEAR: 2016/2017

**TOPIC: CONTRIBUTION OF MEMORY AND
COMMEMORATION IN FIGHTING AGAINST
GENOCIDE IDEOLOGY IN RWANDA.**

*A dissertation projects submitted in partial
Fulfillment of the requirements for award of Bachelor degree in History and Heritage studies.*

PREPARED By: UDAHEMUKA Jean de Dieu

Registration number: 214002438

Supervised by: Dr. Isaie NZEYIMANA

Done at HUYE/May /2017

DECLARATION

I, Jean de Dieu UDAHEMUKA hereby declared that this dissertation entitled contribution of memory and commemoration in fighting against genocide ideology in Rwanda , is my original work and has not been previously submitted for any degree in this university or any other institution of high learning.

Names:

Date:

Student 's Signature

CERTIFICATE

I, Jean de Dieu UDAHEMUKA, hereby certify that this research work allowed “contribution of Memory and commemoration in fighting against genocide ideology in Rwanda” is my original work out of my academic effort, and was conducted under my supervisor.

Supervisor’s names, date and signature

Dr. Isaie NZEYIMANA

Signature.....

Date.....

DEDICATION

To my GOD

To my beloved mother: Beatrice MUKAMANA

To my beloved sisters: Claire, Chantal and Louise

To my Darling: Solange MUKANDAYISENGA

To my relatives and friend

ACKNOWLEDGEMENT

Many people have contributed to accomplish this task of research whok my , I would like to thank my supervisor Dr. Isaie NZEYIMANA : He guided me through the whole process of performance memoir, he guided me and advised me how to do the dissertation. I give special thanks to my mother and sisters who educated me to pass through difficult life while I was studying. They supported me to carry out my research financially. I can never to thank my classmates and friends they helped me in different ways they gave me ideas in order to perform well in my studies. I express my sincere thanks to my Head of department of History and Heritage Studies, Prof. Kabwete Mulinda Charles. For his academic support. Pastor Spirian UWANYIRIGIRA sponsored me while I was in holidays he offered me temporary employment to get little money to use at school.

I received encouragement from MUGABARIGIRA Jean de Dieu , my mother Beatrice , my sisters like UMUTONI Marie Claire and my Darling Solange MUKANDAYISENGA encouraged me to put an effort on my studies. I also appreciate my all informants they helped me to get to the data I needed and also facilitated me in my field research about my topic.

LIST OF ABREVEATON

AERG : Association des Etudiants Et Elevés Rescapés Du Génocide

CASS :Callege of Arts and Social Sciences

CBE :College of Bussiness and Economy

CNLG :Commission National pour Lutte-contre le Génocide

CST :College of Science and Technology

Dr :Doctor

IRSAC :Institut de Recherche Scientifique Africaine Centrale

MDR : Mouvement Démocratique Républicain

MRND :Mouvement Révolutionnaire National pour le Développment

NUR : National University of Rwanda

P :Page

PARMEHUTU : Parti du Mouvement de l’Emancipation des Hutu

UN :United Nations

UR: University of Rwanda

CONTENT PAGES

	1
DECLARATION	1
CERTIFICATE	2
DEDICATION	3
ACKNOWLEDGEMENT	3
LIST OF ABREVEATON	4
CONTENT PAGES	4
ABSTRACT	6
Chapter one: GENERAL INTRODUCTION	6
1.1.BACKGROUND OF THE STUDY	6
1.2.PROBLEM STATEMENT	9
1.3.RESEARCH QUESTIONS OF THE STUDY	10
1.3.a, Hypothesis	10
1.4. OBJECTIVES OF THE STUDY	10
1.4. a. General objective	10
1.4.b. Specific objectives	10
1.5. SIGNIFICANCE OF THE STUDY	11
1.6. ORGANIZATION OF THE STUDY	11
Chapter.2. THEORETICAL FRAMEWORK AND LITERATURE REVIEW	11
2.1. THEORETICAL FRAMEWORK	11
2.1.1. Memory	12
2.1.1,a. Individual memory	12
2.1.1, b. Collective memory	12
2.1.1,c. Official memory and National memory	13
2.1.1,d. National Genocide Memorial Sites	14
2.1.2. COMMEMORATION	15
2.1.2,a. MAJOR FEATURES DEFINING THE FUNCTIONS OF COMMEMORATION	16
2.1.2,b. COMMEMORATIVE ACTION	17
2.1.3. GENOCIDE	17
2.1.4. GENOCIDE IDEOLOGY	20
2.1.4,a. Characteristics of the crime of genocide ideology	20
2.1.4, b. Manifestations of genocide ideology in Rwanda	22
2.2. LITERATURE REVIEW	22
CHAPTER THREE: METHODOLOGY	23
3.1. Introduction	23
3.2. Source of Data	23
3.3. Data collection methods	23
3.3.1. Primary source	24
3.3, 2. Secondary source	24
3.3, 3.Questionnaires	24
3.3, 4.Interview	25
3.4. Problems encountered on the research	25
CHAPTER FOUR: THE PRESENTATION AND DATA ANALYSIS	26
4.1. presentation of data	26
4.1.1. Number of respondents, open questions asked, and collected of data	26
Table 1 : Table showing respondents about the study and asked questions	26
4.1.1.2: informants (students and survivor 's students and memorial staff) who agreed that attendance of Rwandans is decreased in commemoration week and if the genocide ideology is still exist in Rwanda.	27
4.2. The contribution of memory (survivor's testimonies and memory songs) in fighting genocide ideology in Rwanda.	27

4.3. The problems facing by the genocide survivors in post genocide in Rwanda	28
4.4. The role of memorial sites in teaching true history of genocide for future generation in Rwanda	29
4.5. The measures government of Rwanda use to conserve and preserve the memory of genocide	30
CHAPTER FIVE: CONCLUSION AND RECOMMENDATION	31
BIBLIOGRAPHY	35

ABSTRACT

In this research entitled « contribution of memory and commemoration in fighting against genocide ideology in Rwanda » it focuses on the role of memory and commemoration in fighting against genocide ideology in Rwanda. I detailed the genocide memory like survivors testimonies, memory songs and poems, films and dramas about the genocide against Tutsi in 1994 its contribution in fighting genocide ideology in order to achieve the objective of the research of understanding the rôle of memory and commemoration in fighting genocide ideology in Rwandan society.

Therefore, memory and commemoration have a big contribution of fighting against genocide ideology and elucidated in Rwandan society. Conserving and preserving memory of genocide is also the weapon used by the government of Rwanda for fighting genocide ideology in Rwandan communities. It helps the People to preserve their memories of genocide in order to prevent genocide. It also avoids, with the present and future generations, the repetition of the evil made in the past. This takes again to collect the present and to ensure a better future. The memory must constitute for the successive generation a permanent recall of what they will never again get involved in evil things like genocide.

Chapter one: GENERAL INTRODUCTION

1.1.BACKGROUND OF THE STUDY

The 1994 genocide perpetrated against the Tutsi in Rwanda was a result of an ideology of hatred and divisionism entrenched from the German and Belgium colonial era. (Mafeza, F, 2013,p1). It was introduced also at the first by the explorer like Speke in theory of The Hamitic myth and has been adopted by the other explorers such as Stanley, Stuhlmann, Von Götzen and others. It was diffused by missionaries, Belgian authorities, and Researchers of IRSAC. Rwanda has been presented as a centralised state, stratified, ethnicized and feudal. In this view, racial aspects were supposed to be in all Rwandan culture aspects: physical aspects, personal capacities and social stratification. Without empirical evidence, Hutu, Tutsi and Twa were seen entirely separate in their culture and in their history. For instance, to Europeans during that time, Tutsi were “tall”, “slender” with aquiline noses and fine hair and very competent mainly in politics. There were also called “Black Europeans”(Nkaka, R. 2016,p6).

According to the “Rapport de l’administration belge (1925), “ *The Mututsi of good race has nothing of the negro, apart from his colour. He usually very tall, 1,80 m, at least, often 1,90m.[...] Gifted with a vivacious intelligence, the Tutsi displays a refinement of feelings which is rare among the primitive people. He is a natural –born leader, capable of extreme self-control and calculated goodwill*”

“The Bahutu display very typical Bantu feature [...] They are generally short and thick-set with a big head, a jovial expression, a wide nose and enormous lips. They are extroverts who like to laugh and lead a simple life”

“The Mutwa presents a number of well –defined somatic characteristics: he is small, chunky, muscular, and very hairy; particularly on the chest. With a monkey-like flat face and a huge nose, he is quite similar to the apes that he chases in forest”. (Nkaka, R. 2016,p7).

This ideology inherited Rwanda after colonial rule of Belgium in the first and second republic where they used ethnic identification and stigmatization of the ‘other’ who were considered to be the enemy and thus needed to be eliminated. The cumulative process of segregation of the ‘other’, which became known as the Tutsi, was initiated and supported by poor leadership. These beliefs were disseminated through various means, including addresses public at political rallies, academic instruction, and indoctrination of the general public via radio and television broadcasts and print media. According to Faustin MAFEZA in his research continue to say that The genocide perpetrated against the Tutsi resulted from an ideology of hatred, whereby Rwandans were posited to be different from one another. Specifically, the Tutsi population was segregated, stigmatized and perceived as enemy of the Rwandan Hutu political regime. This ideology of ethnic hatred was continually reinforced and disseminated to the general public through radio and television broadcasts, print media, and public meetings. Importantly, it was taught to youth in schools. Tutsi were sporadically killed, their houses and properties destroyed without any consequences for perpetrators of such crimes, and they were often expelled from school and public positions. These

human rights violations finally led to the 1994 genocide perpetrated against Tutsi in Rwanda, in which more than one million Tutsi and moderate Hutus were killed in only one hundred days. After the genocide, the Rwandan government began to strive to reconstruct the nation and craft social cohesion in order to prevent genocide. Specifically, the government now aims to fight against any forms of genocide ideology, or the propagation of divisive beliefs, as it was a root cause of the genocide. (Mafeza, F.2013,p1,2).

Therefore, the government of unite and reconciliation organizes the period of commemoration of the victims killed during the genocide against Tutsi , Even if the commemoration activities focused on this week , it is continued up to the July as the hundreds days according to the genocide which was occurring in one hundred days . According to CNLG , in this period of commemoration of 1994 genocide against Tutsi, all Rwanda diplomatic missions across the world, events are organized to commemorate the genocide. This is a moment to pay tribute to those who perished in the Genocide, and carry out various activities to support genocide survivors.

Although, there have been annual commemoration ceremonies held in Rwanda since 1995 ‘Remembering Rwanda’ is attempting to coordinate numerous commemoration ceremonies internationally, an increasing number of individuals and organizations have chosen to participate in, and organize commemoration ceremonies both locally and internationally. Motivating ‘Remembering Rwanda’ is the belief that the genocide that occurred 1994 was unique. Although there have been other instances of genocide, what distinguishes the Rwandan genocide is both the manner in which it was realized, and the belief that it could have been prevented. (Cameron, C,2004).

Each anniversary of the genocide is commemorated in ceremonies held throughout Rwanda. Beginning on 7th April, the date seen to mark the beginning of the genocide (and the day following the killing of the then Rwandan President, Juvenal Habyarimana), these week long genocide commemoration ceremonies consist of extensive radio and television programmes dedicated solely to the genocide. Throughout the week of commemoration or ‘mourning,’ graphic news footage, documentaries, and especially composed songs are repeatedly broadcast. Even more necessary to the anniversary ceremonies is the reburial in newly consecrated. (Cameron, C, 2004,P9).

According to Colin Cameron continue to say that For ‘Remembering Rwanda,’ the nature of what happened in Rwanda has resulted in the unprecedented situation that survivors are required to live amongst the perpetrators of the genocide. For the Rwandan government, ‘Remembering Rwanda’ , and the many other organizations involved in Rwanda, maintaining a ‘precise memory’ of the genocide is necessary for reconciliation between Hutu and Tutsi to occur, and to ensure that the divisive practices of the past that culminated in genocide are not repeated. mass graves of exhumed remains, which serve to memorialize the genocide as the defining event in Rwandan history. During these reburial ceremonies, a speech is given by the President which stresses the distinction between the divisive practices of the Habyarimana regime that led to the genocide, and the unity which has become a possibility for Rwanda since then. The theme of Rwandan unity also continues.(Cameron, C,2004,P9).

Throughout the week of commemoration in local meetings held at various administrative levels, which generally involve discussions about the question of the colonial construction of the Hutu/Tutsi division that ultimately led to the genocide. Combined with a new flag and national anthem adopted in 2001, as well as the removal of agricultural implements from the Rwandan

national symbols (as these were seen to be the main weapons used to carry out the genocide), the intensive process of memorialisation suggests that the genocide remains an inveterate feature of life in Rwanda, and is what Rwanda has now come to be known for. The emphasis on the genocide through these ceremonies does not represent the extreme individual suffering for those who lived through the months of genocide and years of war, but represents an event that is vital to a sense of national identity. This sense of identity remains contingent upon the genocide. Yet whether these commemorations have the desired “beneficial effect” for the survivors of the genocide is hard to ascertain. (Cameron, C,2004).

Therefore since the end of genocide against Tutsis, the Genocide ideology was still existed in Rwandan society even the world was not understand well according to the government of Rwanda. It should be relentlessly fought because those who perpetrated the Genocide against the Tutsi and their sympathizers have continued to deny it and distort the truth about what happened. There should be mechanisms to deal with those who deny and trivialize the Genocide. Researches, talks and discussions on the genocide and its prevention should be encouraged to preserve its memory, continue the journey of nation building towards sustained socio-economic transformation. Genocide denial has been changing forms over time. Therefore, there is a need to preserve the memory of the Genocide through keeping Genocide memorials clean and refurbished, as well as enriching them with historical facts which narrate the story of how the Genocide unfolded. Preserving the history of the Genocide helps in inspiring the younger generation to ensure that what happened never happens again. It also helps them to better understand their role in shaping the country's future; Rwanda, free-from injustice and all sorts of discrimination. (CNLG,2016).

1.2.PROBLEM STATEMENT

Since the end of the 1994 Rwandan Genocide the Rwandan government and institutions within civil society have promulgated an official narrative of the events. This version of the narrative or “official memory” has tailored public remembrance and discourse, limiting the debate about the past. In present day Rwanda, controls exist that curtail open public remembrance, education, and conversations. The role of memory thus becomes a primary consideration in government, civil society, and in the social fabric of the Rwandan people.

The government and social institutions control much of the collective memory, limiting discussions of ethnicity and events that took place outside of the specific time frame considered in the official memory. Limits to memory include restrictions on the freedom of speech, a focus on minimizing ethnic identity, methods of memorialization, and control over the versions of memory that are taught in schools, celebrated during the month of April, and discussed in public spaces.

Therefore after, the government of unite and reconciliation organizes the period of commemoration of the victims killed during the genocide against Tutsi , it takes a week from 7th April up to 13rd April every year. Even if the commemoration activities focused on this week , it is continued up to the July as the hundreds days according to the genocide which was occurring in hundred days .in addition that , in this period of commemoration of 1994 genocide against Tutsi, all Rwanda diplomatic missions across the world, events are organized to commemorate the genocide. This is a moment to pay tribute to those who perished in the Genocide, and carry out

various activities to support genocide survivors. After the Genocide was stopped, the Government of Rwanda embarked on a journey of nation rebuilding.

Furthermore, the memory and commemoration is contributed to fight against the genocide ideology among Rwandans, it helps the People to preserve their memories of genocide in order to prevent genocide. It also avoid, with the present and future generations, the repetition of the evil made in the past. This takes again the past to collect the present and to ensure a better future. The memory must constitute for the successive generation a permanent recall of what they will never again get involved in.

1.3.RESEARCH QUESTIONS OF THE STUDY

- What is the role of memory and commemoration in fighting against genocide ideology in Rwanda?
- What are the challenges facing by the memory and commemoration in fighting against genocide ideology in Rwanda?
- What are the impacts of the memory and commemoration in fighting against genocide ideology in Rwanda?

1.3.a, Hypothesis

The general assumption attached to my work is this << The memory and commemoration is factor that attribute much in fighting genocide ideology in Rwanda >> this is a measure of preventing genocide not happen again. Given its attribution of avoiding with the present and future generation, the repetition of the evil made in the past.

1.4. OBJECTIVES OF THE STUDY

The objectives of my study contribution of memory and commemoration in fighting against genocide ideology in Rwanda has two objectives ;general and specific which are bellow :

1.4. a. General objective

The general objective of my study is to elaborate the contribution of memory and commemoration in fighting against genocide ideology in Rwanda.

1.4.b. Specific objectives

- ❖ To analyze the role of memory and commemoration in fighting against genocide ideology in Rwanda.
- ❖ To identify the problems facing by the memory and commemoration in fighting against genocide ideology in Rwanda.

- ❖ To examine the impacts of memory and commemoration in fighting against genocide ideology in Rwanda.

1.5. SIGNIFICANCE OF THE STUDY

This work is very interested to historical research in the context of knowing how to prevent genocide from the memory and commemoration. It will contribute to the people about how to fight against genocide ideology. Colin Cameron said << the aim of to remember is to ensure that memory of the genocide is preserved and not ...allowed to disappeared >>.

Furthermore this work will enable people to preserve their memories in order to avoid genocide in Rwanda. According to Jan Assmann, he said that <<memory enables us to live in groups and communities and living in groups and communities enables us to build a memory>>.

According to Dr. Obote Odora stated that <<the genocide idea or ideology begins with the process of identification and stigmatization of the ‘other’ that is, labeling of the ‘other’ and eventually the separation of the ‘other’ from the rest of ‘us’. The cumulative process of segregation of the ‘other’ is initiated by the political leadership and disseminated through various means including addressing the public at political rallies, teaching students at schools, universities and other institutions of learning and indoctrinating the general public including party militants through the radio and television broadcasts; and dissemination of disinformation and propaganda through print and electronic media. The ‘other’ is presented by ‘us’ as dangerous, unreliable, and, like a dangerous virus, must be destroyed>>. Therefore, this ideology must be eradicated in all Rwandans so this work is very enlightening all people and they will gain knowledge about to prevent genocide through the memory and commemoration.

1.6. ORGANIZATION OF THE STUDY

Apart from, the chapter one general introduction which is composed by (back ground, problem statement, research questions, hypothesis, objective of the study, and significance of the study), chapter two is the theoretical framework and literature review, chapter three is methodology (interview, questionnaire, documentary technique, etc), chapter four will be data analysis and lastly the chapter five will be the conclusions and recommendation.

Chapter.2. THEORETICAL FRAMEWORK AND LITERATURE REVIEW

2.1. THEORETICAL FRAMEWORK

Key concepts on which we are going to focus on so as to realize how big different researchers explain some things about it, therefore via the topic we found out key concept like: Memory, Commemoration, Genocide and genocide ideology.

2.1.1. Memory

According to the Merriam –Webster Dictionary defines the word **Memory** as the power or process of reproducing or recalling what has been learned and retained especially through associative mechanisms. Is also defined it as the power or process of remembering what has been learned .according to this dictionary the origin of Memory is in middle English memorie, from Angle-French memoire, from Latin memoria, from memor mind full, is also first use in 14th century.

And also the English dictionary defines **memory** as the ability of an organism to record information about things or event with the facility of recalling them later at will. Continue to define it as a record of a thing or an event stored and available for later use by the organism.

According to Kayitesi 2004:24 Etymologically **memory** is made from memoria Latin word meaning “who remembers” and is a faculty of keeping and recalling past things.(Uwineza , J. 2007). Marara .as cited by J. Kamugabo, memory is said to be the capacity of memories retention stockage and restitution.(2003: 23). (Uwineza , J. 2007,p28).

According to French sociologist Maurice Halbwachs show that our **memory** depends, like consciousness in general on socialization and communication, and that memory can be analyzed as function of our social life (les cadres sociaux, La memoire collective) Memory enables us to live in groups and communities, and living in groups and communities enables to build a memory. (**J. Assmann**).Therefore memory as a phenomena has several senses and faces that are :

2.1.1,a. Individual memory

According to Lavabre,(2003:4) **individual memory** can be used referring to the phyhic faculty (ability) resulting from human psychology and implicating in one ‘s spirit the consciousness of situation that he had been through , as well as the motions he had felt.(Uwineza,J, 2007) and also can be a personal interpretation event from ones ‘s life. For the Memory of genocide against Tutsis during 1994 in Rwanda genocide survivors keep their mind what happened on them, this expressed in their testimonies, poems, songs‘s of memories during commemoration period.

2.1.1, b. Collective memory

Michela Ferron and Paolo Massa in Memory studies, 2013,The term “**collective memory**” was initially introduced by Halbwachs (1992), and since then, it has been used in different disciplines, such as sociology, history, philosophy, or psychology, to refer to a wide range of phenomena. As developed in the Durkheimian sociological tradition by Halbwachs, individual memory and individual identity are always conceived and mediated by some collectivity. For instance, individual recollections depend on the settings and collectives in which they are expressed, such as workplaces or families (see, for example, Middleton and Brown,2005).(Michela, F. and Paolo, M. 2013,p23).

According to Eyerman, 2004; Halbwachs, 1950; Hirst and Manier, 2008). For this perspective, memory is collective because it is supra-individual, in that it is located in the social resources that shaped it, and individual memory cannot be seen as detached from social factors and social influences. Indeed, even if it may be the individual who stores and recollects information, every step of the memory processes is embedded in the social environment and is influenced by the social resources provided by the environment the intention of collective memory is a continuous active

process of sense making and negotiation between past and present. .(Michela, F. and Paolo, M. 2013,p 23,24).

As Zerubavel (2003: 28) pointed out, collective memory is more than the combination of individual memories: to gather the social shape of the past, we need to consider the “social time lines” built by mnemonic communities, Wertsch (2002) pointed out that as human beings are essentially social in nature, remembering is situated in a particular cultural context and is mediated by the sociocultural tools provided by the society. In this way, remembering is also a distributed process that involves both the individuals who remember and the tools that serve the remembering process. (Michela, F. and Paolo, M. 2013,p24).

Michela and Paolo cited that Collective memory is indeed formed by large numbers of people who seek consensus, but the struggle for a shared interpretation of the past is the consequence of the articulation of highly different perspectives and opinions. Sometimes, the public debates about the past also serve to stimulate reflection about important social questions and to mobilize people to take part in social actions. (Michela, F. and Paolo, M. 2013).

Harris et al., 2008 argued that the functional perspective could help to distinguish collective memories from “shared memories,” which have little to do with the collective identity of a group. Indeed, one of the major functions of collective memory is to satisfy the needs of the communities in the present such as, in the first instance, the construction and the support of a group’s identity, cohesion, and continuity (Michela, F. and Paolo, M. 2013).

Zerubavel,1995).indicates that among the complex processes through which collective memories are formed and accomplish their functions, commemoration plays a crucial role. In fact, commemoration offers group members the possibility to elaborate past events through the creation and negotiation of different narratives, interpretations, perspectives, and points of view. (Michela, F. and Paolo, M. 2013,p28).

When I talk about the collective memory for Rwandan society, it plays a big role especially when we are in commemorating where the members of groups share memories of genocide through the testimonies, poems, dramas and memory ‘s songs Then narrate or interpret them, these promote and bring again love and hope among the genocide’s victims.

2.1.1,c. Official memory and National memory

According to Lavabre, 2003: 27 argued that Beside individual and collective memory there is also official memory which goes with the state instances involving some sort of glorification , mystification and occultation which forge and maintain a national memory and a national memory is also viewed as a result of the memory above. It demonstrated throughout national history studies in schools, commemorative cerebrate, it is a patriotic and heroic expression of official memory. (Uwineza, J.2007,p28).

In the case of Rwanda, official memory or national memory the government of Rwanda involving, is like on 7th ,April every year is the national holidays day where all Rwandans remember the victims killed in genocide against Tutsi in 1994. other national memory or official memory is national heroic day , all Rwandans cerebrated that day on first February.

2.1.1,d. National Genocide Memorial Sites

Kigali Genocide Memorial Center: This is the largest memorial site basing on the number of victims buried at the site. It is a resting place for more than 250,000 bodies of victims of the genocide against the Tutsi. The bodies were brought at the place from various places around Kigali City. These include victims who were killed and indecently buried in their homes or found under debris of demolished or burnt houses, those thrown in ditches and trenches, in rivers and other water bodies, from bushes and shrubs, etc.

The Memorial Center is divided into three major exhibition sections including one that documents the 1994 Genocide against the Tutsi. There is also a children's memorial and an exhibition on the history of genocidal violence around the world. There's also another section hosting the Education Centre, Gardens, and Genocide Archive of Rwanda which form part of a meaningful tribute to those who perished, and provide a powerful educational tool for visitors. The memorial was inaugurated in April 2004.

Murambi Genocide Memorial Center : Murambi Genocide Memorial Site is located in Murambi village, Remera Cell, Gasaka sector, Nyamagabe district in the Southern Province; 126 km from Kigali City and 3.5 km from Nyamagabe town. Before genocide, Murambi was located in Nyamagabe commune in Gikongokoro prefecture which was formed after merging former communes of bufundu, Nyaruguru, Bunyambiriri and Buyenzi in 1963.

This region was characterized by a history of killings and massacres since 1959 mainly in the former Bufundu region when the then prefect Rwasibo Jean Baptiste who led the region under the Belgian authority. With the aid of the Belgian authorities a notorious plan was designed and executed to get rid of Tutsi people in that region. Through the plan, Tutsis were relocated to deserted regions of Kibungo and Bugesera which were a breeding area for Tsetse Flies which killed a large proportion of the population.

Those who managed to survive settled in the area and started to develop it. However, to due the continued history of hatred, Tutsi people in the region were continually targeted during the first and second republics and this killing climaxed during the 1994 genocide. In 1995, bodies of the victims of genocide against the Tutsi were brought at the center from surrounding areas. Murambi Memorial Center has got uniqueness in that it has got some bodies of the victims that were not reburied but preserved and kept in areas where those who visit the center can see them.

Nyamata Memorial Site : Most of the Tutsi population mostly living north and south of the country were forcibly deported to dwell into the barren and tsetse fly infected area of Nyamata. Once the area operated and become habitable by these occupants Tutsi in 1980, a church was setup for worship. In 1994, this place once regarded holy and sacred become desecrated; a place of sacrifice of the Tutsi faithful members by their Rwandan counterparts where over forty five thousand people who had sought refuge were all brutally massacred in one day. After negotiations between the Catholic Church and the Rwandan government, the church was converted into a memorial site, representing other churches in which the victims of the genocide against the Tutsi were slaughtered.

Bisesero Memorial Site: Also known as the memorial of resistance, Bisesero Genocide memorial site is known so much by Rwandans for its resistance during the 1994 genocide against the Tutsis. Between the month of May and June 1994 is when the *interahamwe* came to carry out the

massacres that sent over 40,000 Tutsis dead. Currently the Bisesero Genocide memorial which its construction started in 1997 has three buildings full of human bones and currently an ongoing construction of a grave yard where the 50,000-60,000 bodies will be buried.

Ntarama Genocide memorial: The church of Ntarama was converted into a genocide memorial on 14th April 1995 and is dedicated to the 5,000 people who lost their lives there. One of Rwanda's six National Genocide Memorial Sites, Ntarama contains human remains, clothing, and artifacts belonging to those who were killed at the church, which remain on display at all times. (Source: CNLG).

2.1.2. COMMEMORATION

The English dictionary defines Commemoration as the act of commemorating, an observance or celebration designed to honor the memory of some person or event.

According to the Merriam –Webster Dictionary defines commemoration as something (such as a special ceremony) that is intended to honor an important event or person from the past.

According to Ferron and Massa in memory studies in 2013 <<**Commemoration** are also frequently emotional occasions: the emotions aroused may be most often of sorrow and grief, anger or sadness, and sometimes also of pride for a former victory or national achievement>>. (Michela, F. and Paolo, M. 2013).

The acts of commemoration consist of monuments, rituals, and ceremonies. However, in memory practices considered so far can all be interpreted as commemoration activities, aimed at the social sharing of personal feelings and experiences in order to not forget the past. During the commemoration of traumatic events, which are usually held at regular intervals starting from a year after the original episodes, people re experience the trauma and devote their attention to remember it. Commemorations are occasions to think about some persons or historical happenings in specific and publicly recognized days, which bear a temporal relation with the events being commemorated.

According to Frijda (1997), in this way, people can satisfy their need for a temporal orientation, structuring time by identifying precise demarcation points and thus giving an order to its flow. The re-appropriation of the past taking place during commemorations is part of the definition of the collective identity of a community, which is deeply related to its collective memory. During commemorations, people take the opportunity to understand past events and negotiate their meaning. Thus, commemorations reinforce the need for temporal orientation, for the appropriation of the past, and for the definition and maintenance of a group's identity and cohesion. (Michela, F. and Paolo, M. 2013).

2.1.2,a. MAJOR FEATURES DEFINING THE FUNCTIONS OF COMMEMORATION

- The first is related to the need for temporal orientation, according to which commemorative ceremonies usually happen during publicly recognized days which are socially shared by a community.
- The second feature of commemoration is its symbolic and communal nature. Commemorating activities are usually shared with others: people get together in front of a

memorial to listen to a public speech or to a band playing a national hymn and participate in other public activities.

- Third, the communal context in which commemorations take place relates them to rituals. In general, rituals are performed to provide order, stability, and coherence and are usually defined by a community or by tradition to pursue an emotional and a moral goal through the re-evocation of the past and the reinforcement of a group's identity.(Ferron and Massa quoted in 2013 Frijda).

Wang (2008), argued that during the ritual of commemoration, people are socially accepted by others as emotionally affected individuals, and the social sharing of these feelings allows to empathize with each other strengthening group solidarity and to come to terms with the traumatic experience, stating its emotional and social meaning. Frijda proposed that commemoration rituals are not only motivated by the need to structure the past and to come to terms with it. Also, they usually relate the past event to its implications in the present and the future, to awaken people's awareness in order to prevent the same traumatic experience to happen again. (Michela, F. and Paolo, M. 2013).

Commemoration in the case of Rwanda, every year from April 7th to 13th all Rwandans and all diplomatic missions across the world organize the events of to commemorate the genocide against Tutsis in 1994. This is the moment of to pay tribute to those who perished in the genocide. In this commemoration some activities carried out like to support genocide survivors. After the genocide was stopped, the government of Rwanda embarked on a journey of nation rebuilding. Since then, the government has been calling on all Rwandans and friends of Rwanda to join hands in commemoration activities, and partake in the fight against genocide ideology.(CNLG,2016).

Although, there have been annual commemoration ceremonies held in Rwanda since 1995 'Remembering Rwanda' is attempting to coordinate numerous commemoration ceremonies internationally, an increasing number of individuals and organizations have chosen to participate in, and organize commemoration ceremonies both locally and internationally. Motivating 'Remembering Rwanda' is the belief that the genocide that occurred 1994 was unique. Although there have been other instances of genocide, what distinguishes the Rwandan genocide is both the manner in which it was realized, and the belief that it could have been prevented. (Cameron, C,2004).

Each anniversary of the genocide is commemorated in ceremonies held throughout Rwanda. Beginning on 7th April, the date seen to mark the beginning of the genocide (and the day following the killing of the then Rwandan President, Juvenal Habyarimana), these week long genocide commemoration ceremonies consist of extensive radio and television programmes dedicated solely to the genocide. Throughout the week of commemoration or 'mourning,' graphic news footage, documentaries, and especially composed songs are repeatedly broadcast. Even more necessary to the anniversary ceremonies is the reburial in newly consecrated. (Cameron, C, 2004).

2.1.2,b. COMMEMORATIVE ACTION

In commemoration week there are some activities means to be the symbolic and allow the community to reflect and express their feelings about the events in Rwanda.

- ❖ Coordinate a Moment of Silence in order to remember the genocide 's victims.
- ❖ Ask noted community figures to lead the group in prayer or thoughtful words that reflect upon the nature of the anniversary.
- ❖ Candle Lighting/Memorial Ceremony – Organize a candlelight vigil to pay tribute to the victims of the genocide against Tutsis.
- ❖ Read the names of the Genocide victims aloud.
- ❖ To invite a survivor, a poet or activist to speak about her or his testimony.

2.1.3. GENOCIDE

According to **René cassin** The term 'genocide' was coined by a Polish-Jewish lawyer named Raphael Lemkin who formed the word by combining the Greek word for race or tribe (*Geno*) with the Latin word for killing (*cide*). In proposing this new term, Lemkin had in mind "a coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups, with the aim of annihilating the groups themselves."

After witnessing the horrors of what would later become known as the Holocaust, in which every member of his family except his brother was killed, Dr Lemkin campaigned to have genocide recognized as a crime under international law. However it is important to note at this point, that although the terminology and criminal law of genocide is a product of the Holocaust, genocide has occurred numerous times throughout history.(René Cassin,.2010).

.According to international convention of the prevention and punishment of the crime of genocide on December, 9, 1948 set the United Nations definition of genocide. General assembly resolution 280 A (III). Article 2. (Byiringiro,F.2016).

This Convention establishes "genocide" as an international crime, which signatory nations "undertake to prevent and punish." It defines genocide as: *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.*(René Cassin,2010).

According to the Convention, in order for a perpetrator to be guilty of genocide, the people he intends to destroy must belong to one of the following four categories:

A **national group**: a set of individuals whose identity is defined by a common country of nationality or national origin.

An **ethnic group**: a set of individuals whose identity is defined by common cultural traditions, language or heritage.

A **racial group**: a set of individuals whose identity is defined by physical characteristics.

A **religious group**: a set of individuals whose identity is defined by common religious

According to René, Generally people are born into these groups. Whilst some individuals may change nationality or religion once cannot change their racial, ethnic, or cultural group identity. Group identity is often imposed by the perpetrators. Perpetrators of genocide frequently make group categories more rigid or create new definitions which impose group identity on individuals, without regard to people's individual choices.(.(René Cassin,.2010).

According to Mirkovic 1996; 197; Palmer 1998) define genocide as form of one sided mass killing in which the state or other authority intended to destroy a group as that group and membership in it are identified by perpetrators.(Helen ,M. 1999, p 246).

According to Helen the 1994 killing were a genocide precisely because they were planned well before April, 1994 with predictions of the mass killings that were to take place being made in months and even years before they actually occurred.(Helen ,M. 1999, p 246).

Gregory H. Stanton stated the ten stages of **Genocide** where is a process that develops in those stages that are predictable but not inexorable. At each stage, preventive measures can stop it. The process is not linear. Stages may occur simultaneously. Logically, later stages must be preceded by earlier stages. But all stages continue to operate throughout the process.

CLASSIFICATION: All cultures have categories to distinguish people into “us and them” by ethnicity, race, religion, or nationality: German and Jew, Hutu and Tutsi. The main preventive measure at this early stage is to develop universalistic institutions that transcend ethnic or racial divisions, that actively promote tolerance and understanding, and that promote classifications that transcend the divisions.

SYMBOLIZATION: We give names or other symbols to the classifications. We name people “Jews” or “Gypsies,” or distinguish them by colors or dress; and apply the symbols to members of groups. To combat symbolization, hate symbols can be legally forbidden (swastikas in Germany) as can hate speech. Group marking like gang clothing or tribal scarring can be outlawed, as well.

DISCRIMINATION: A dominant group uses law, custom, and political power to deny the rights of other groups. The powerless group may not be accorded full civil rights, voting rights, or even citizenship. Prevention against discrimination means full political empowerment and citizenship rights for all groups in a society. Discrimination on the basis of nationality, ethnicity, race or religion should be outlawed. Individuals should have the right to sue the state, corporations, and other individuals if their rights are violated.

DEHUMANIZATION: One group denies the humanity of the other group. Members of it are equated with animals, vermin, insects or diseases. Dehumanization overcomes the normal human revulsion against murder. At this stage, hate propaganda in print and on hate radios is used to vilify the victim group.

ORGANIZATION: Genocide is always organized, usually by the state, often using militias to provide deniability of state responsibility.. Special training is given to murderous militias and

special army killing units. To combat this stage, membership in genocidal militias should be outlawed. Their leaders should be denied visas for foreign travel and their foreign assets frozen.

POLARIZATION: Extremists drive the groups apart. Hate groups broadcast polarizing propaganda. Motivations for targeting a group are indoctrinated through mass media. Laws may forbid intermarriage or social interaction. Extremist terrorism targets moderates, intimidating and silencing the center. Prevention may mean security protection for moderate leaders or assistance to human rights groups. Assets of extremists may be seized, and visas for international travel denied to them.

PREPARATION: Plans are made for genocidal killings. National or perpetrator group leaders plan the “Final Solution” to the Jewish, Armenian, Tutsi or other targeted group “question.” They often use euphemisms to cloak their intentions, such as referring to their goals as “ethnic cleansing,” “purification,” or “counter-terrorism.” Prevention of preparation may include arms embargos and commissions to enforce them.

PERSECUTION: Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up. In state sponsored genocide, members of victim groups may be forced to wear identifying symbols. Their property is often expropriated. Sometimes they are even segregated into ghettos, deported into concentration camps, or confined to a famine-struck region and starved. At this stage, a Genocide Emergency must be declared. If the political will of the great powers, regional alliances, or U.N. Security Council or the U.N. General Assembly can be mobilized, armed international intervention should be prepared, or heavy assistance provided to the victim group to prepare for its self-defense.

EXTERMINATION : begins, and quickly becomes the mass killing legally called “genocide.” It is “extermination” to the killers because they do not believe their victims to be fully human. When it is sponsored by the state, the armed forces often work with militias to do the killing. At this stage, only rapid and overwhelming armed intervention can stop genocide. Real safe areas or refugee escape corridors should be established with heavily armed international protection.

DENIAL: is the final stage that lasts throughout and always follows genocide. It is among the surest indicators of further genocidal massacres. The perpetrators of genocide dig up the mass graves, burn the bodies, try to cover up the evidence and intimidate the witnesses. They deny that they committed any crimes, and often blame what happened on the victims. They block investigations of the crimes, and continue to govern until driven from power by force, when they flee into exile. The best response to denial is punishment by an international tribunal or national courts. There the evidence can be heard, and the perpetrators punished. (Gregory H. Stanton, 2016).

I have mentioned these stages of genocide because all stages were applicable before 1994 and after in Rwanda. The perpetrators tried to cover up the genocide evidences and also they deny that they committed any crimes, and often blame what happened on the victims.

2.1.4. GENOCIDE IDEOLOGY

According to the law n°18/2008 of 23/07/2008 relating to the punishment of the crime of genocide ideology in Article 2 defines the genocide ideology is an aggregate of thoughts characterized by conduct, speeches, documents and other acts aiming at exterminating or inciting others to exterminate people basing on ethnic group, origin, nationality, region, color, physical appearance, sex, language, religion or political opinion, committed in normal periods or during war.

2.1.4.a. Characteristics of the crime of genocide ideology

In the Law n°18/2008 of 23/07/2008 relating to the punishment of the crime of genocide ideology in The crime of genocide ideology in Article: 3 demonstrates the characteristics of any behavior manifested by facts aimed at dehumanizing a person or a group of persons with the same characteristics in the following manner:

- Threatening, intimidating, degrading through defamatory speeches, documents or actions which aim at propounding wickedness or inciting hatred;
- Marginalizing, laughing at one's misfortune, defaming, mocking, boasting, despising, degrading creating confusion aiming at negating the genocide which occurred, stirring up ill feelings, taking revenge, altering testimony or evidence for the genocide which occurred;
- Killing, planning to kill or attempting to kill someone for purposes of furthering genocide ideology. (Law n°18/2008 of 23/07/2008).

According to (Obote, 2007) An ideology is an organized collection of ideas. The word *ideology* was coined by Count Antoine Destutt de Tracy in the late 18th century as a "science of ideas" An ideology can be thought of as a comprehensive vision, or a set of ideas proposed by the dominant class of a society to all members of this society. The main purpose behind an ideology is to offer change in society through a normative thought process. (Obote, 2007).

Faustin MAFEZA cited that Genocide ideology refers to a set of organized thoughts and beliefs centered on ethnic identity that drives competition for power and dignity using hatred, conflict and violence in order to attain its objectives. (Mafeza, F.2013).

However the genocide idea or ideology begins with the process of identification and stigmatization of the 'other' that is, labeling of the 'other' and eventually the separation of the 'other' from the rest of 'us'. The cumulative process of segregation of the 'other' is initiated by the political leadership and disseminated through various means including addressing the public at political rallies, teaching students at schools, universities and other institutions of learning and indoctrinating the general public including party militants through the radio and television broadcasts; and dissemination of disinformation and propaganda through print and electronic media. The 'other' is presented by 'us' as dangerous, unreliable, and like a dangerous virus, must be destroyed. (Obote, 2007).

According to Rutazibwa (1999), the genocide ideology in Rwanda took roots within the colonial era and gained greater significance and power during the MDR- PARMEHUTU2regime. This ideology has been characterized to encourage discrimination against Tutsi, leading to their exclusion them from key power spheres. The stronghold of discrimination against Tutsi was present in all key sectors of national life, such as the army, education and administration. Under the Kayibanda regime, the national ideology was essentially anti-Tutsi. Hutu were considered to be the only Rwandan people. This ideology was taught in all social spheres (families, schools, work places, political parties, and mass media) and resulted in polarization of Hutu against Tutsi. (Mafeza,F. 2013).

The MDR-PARMEHUTU ethnic ideology was followed by MRND, a political party of the President Juvenal Habyarimana. His ideology was a philosophy of governance that aimed to create ‘apartheid’ in Rwanda, famously referred to”Equilibre Ethnique’ (Ethnic Equilibrium). Hate propaganda was developed and channeled through various means of communication. It is this ideology of hatred that culminated in the 1994 genocide perpetrated against Tutsi.

In the aftermath of the 1994 genocide against Tutsi, a similar hateful ideology persists in some parts of Rwanda. Even though there have been considerable efforts to reconcile Rwandans, the problem remains unsolved. Those who either developed or implemented the 1994 genocide continue to disseminate ethnic ideology openly between individuals or among groups. This is highlighted by the proliferation of writings aimed at denying, delegitimizing or trivializing the genocide. (Mafeza,F. 2013).

2.1.4, b. Manifestations of genocide ideology in Rwanda

Genocide ideology in Rwanda has been tremendously reduced as a result of government efforts to punish crimes related to the ideology and teaching Rwandans about unity and reconciliation according to National Commission for the Fight against Genocide (CNLG) in the research about the state of Genocide ideology in Rwanda from 1995 up to 2015 ,they noted that Genocide ideology was rampant in the country shortly after the 1994 Genocide against the Tutsi and during the period of massive trials of Genocide suspects by Gacaca courts especially from 2001 up until 2008. Public exhibition of the ideology is a crime under Rwandan laws and some 223 people were convicted of the crime by courts between 2011 and 2014 out of the 515 cases that were handled by Police and prosecution during that period, CNLG research shows. How was genocide ideology manifested in Rwanda?

By killing genocide survivors witnesses who saw what happened during the genocide , despising, degrading, creating confusion aiming at negating the genocide, stirring up ill feelings, taking revenge, altering testimony or evidence for the Genocide which occurred, killing, planning to kill or attempting to kill someone for purposes of furthering the ideology.

According to the Law n°18/2008 of 23/07/2008 relating to the punishment of the crime of genocide ideology in article 4 sentencing the crime of genocide ideology stated that any person convicted of the crime of genocide ideology as mentioned in articles 2 and 3 of this Law shall be sentenced to an imprisonment of ten (10) years to twenty five (25) years and a fine of two hundred thousand (200.000) to one million (1.000.000) Rwandan francs. In case of recidivism, the penalty provided for in the preceding paragraph shall be doubled. (Law n°18/2008 of 23/07/2008).

2.2. LITERATURE REVIEW

The literature review of my topic is related to the documented about the contribution of memory and commemoration in fighting against genocide ideology in Rwanda. Here all Rwandans commemorate genocide against Tutsis every year, it starts 7th April to 13th April. This is a moment to pay tribute to those who perished in the Genocide. Therefore commemorate activities prepared by the National Commission for the Fight against Genocide. In last year 2016 Theme was "Kwibuka22 Fighting Genocide Ideology".

The way forward for Kwibuka22 The article 3 of law n° 8412013 of September 11, 2013 punishes the crime of Genocide and other related crimes. It defines Genocide ideology. It stipulates that "Genocide ideology shall be any deliberate act, committed in public whether orally, written or video means or by any other means which may show that a person is characterized by ethnic, religious, nationality or racial-based with the aim to advocate for the commission of Genocide and support it." To encourage the fight against Genocide ideology.

According to CNLG Genocide ideology should be relentlessly fought because those who perpetrated the Genocide against the Tutsi and their sympathizers have continued to deny it and distort the truth about what happened. There should be mechanisms to deal with those who deny and trivialize the Genocide. Researches, talks and discussions on the genocide and its prevention should be encouraged to preserve its memory, continue the journey of nation building towards sustained socio-economic transformation. Genocide denial has been changing forms over time.

Therefore, there is a need to preserve the memory of the Genocide through keeping Genocide memorials clean and refurbished, as well as enriching them with historical facts which narrate the story of how the Genocide unfolded. Preserving the history of the Genocide helps in inspiring the younger generation to ensure that what happened never happens again. It also helps them to better understand their role in shaping the country's future; Rwanda, free-from injustice and all sorts of discrimination. (CNLG, 2016).

CHAPTER THREE: METHODOLOGY

3.1. Introduction

According to Ben Beiske (2002:19), at the beginning of any type of research, "it is important for the researcher to determine the most appropriate methodology to carry out the study. (Ndayishimiye, A, 2016). The English dictionary defines methodology as "the study of methods used in a field, and also is a collection of methods, practices, procedures and rules used by those who work in some field. However Methodology is the implementation of such methods etc". This chapter explains briefly how the research was conducted. It narrates the methods, the techniques and procedures of data collection, processing as well as analysis. The participants under the study and the use of sources are presented in this chapter.

3.2. Source of Data

In carrying the research of this study, my essential data are gathered from students of genocide survivors, students and also the university staff in charge of memorial site as concerned to the contribution of memory and commemoration in fighting against genocide ideology in Rwanda.

3.3. Data collection methods

To conduct the research in social science, humanities especially in history field is very essential to distinguish between primary and secondary source materials. Basically, this describes whether the author is reporting first hands information (meaning the first record immediately from the field) or reporting second hands information(meaning the experiences and opinions from others). Primary, secondary and questionnaires (open-ended question) as well as documentary method. Those are the method which a researcher (especial historian) uses while carrying out his/ her research so that he or she can get the relevant or suitable information.

For my topic called that the contribution of memory and commemoration in fighting against genocide ideology in Rwanda, I prefer to use both methods to collect information from the recipients (students from UR Huye campus and staff in charge of memorial sites) in Huye district.

3.3.1. Primary source

These are contemporary accounts of any event, written by someone who experienced or witnessed the event in the question. This original document (i.e., they are not about another document or account) are often diaries, letter, memoirs, journals, speeches, manuscripts, interviews, and other such unpublished works. They may also include published pieces such as newspaper or magazine articles (as long as they are written soon after the fact and not as historical account), photographs, audio or video recording, research reports in the natural and social sciences, or original literary or theatrical works. Arthur Marwick says “primary sources are absolutely fundamental of history”. (Ndayishimiye,A,2016, p 24).

For this primary data, I gathered data from the historical documents and legal documents like memoirs, interviews, articles etc,.. In order to gather reliable information according to the contribution of memory and commemoration in fighting genocide ideology in Rwanda.

3.3, 2. Secondary source

Eduard, H.M 2001), Describes that The function of secondary data is to interpret primary sources and so can be described as at least one step removed from the event or phenomenon under review. These are usually in the form of published works such as journal, articles or books, but may include radio or television documentaries or conference proceeding. Furthermore, secondary sources describe, discuss, interpret, and comment upon, analyze, evaluate, summarize and process primary sources. Secondary source material can be articles in newspapers or popular magazines, books or movies reviews or articles found in scholarly journals that discuss or evaluate someone else’s original research. (Ndayishimiye,A,2016, p 25).

Therefore, as historian I emphasize on these sources because are very important to give the background information about the study and also they facilitate researcher to access on information without worry then interpret. These sources helped me to gather information I needed in my research.

3.3, 3.Questionnaires

According to “Kervin (1999. In Ben Beiske, 2002:17), “questionnaire is whereby the person answering the questions actually records his/her own answers” (1996 in Ben Beiske, 2002:17) sees questionnaire in much wider context as a technique in which various persons are asked to answer the same set of questionnaires. If a questionnaire is well designed, it will motivate the respondents to give accurate and complete information; as such, it should provide reliable and relevant data in return”(Ndayishime, A, 2016, p25).

For me I prepared the questionnaires my recipients will fulfill with key questions according to my topic called contribution of memory and commemoration in fighting against genocide ideology in Rwanda. These questionnaires especially the open-ended questions will enable me to collect the information about that topic then after I will analyze it.

3.3, 4.Interview

The research techniques used to obtain data. The researcher prepares the questions for respondents. The genocide survivors ‘s students and staff in charge of memorial sites narrate the stories about the memory of genocide against Tutsis and also its contribution in fighting genocide ideology.

In this context, Nigel, (1999:244) contends that,” interviews can also provide a guard against confusing questionnaire items. If the respondent misunderstands the intent of question or indicates that he or she does not understand the question the interviewer can clarify matters, therefore by obtaining relevant responses” therefore, the interview schedules are conducted in conversation on structured schedules. In this sense, the researcher had to formulate or define the questions in a way of probing the respondents. Hitherto, the instruments have a high rate of responses since no question schedule left unmeasured and reduced responses errors. The instruments helped much in the collecting firsthand information with key respondents that reduce possibilities of low returns of responses, hence validity of data collected. (Byiringiro, F, 2016, p28).

3.4. Problems encountered on the research

- Many respondents did not give information at time, they delay the appointment
- To get data both on line and documents was very difficult
- The research time is very short
- It is a problem to interview the student survivors to get data

CHAPTER FOUR: THE PRESENTATION AND DATA ANALYSIS

This chapter is presenting the data from the field and its analysis. In this chapter the findings are composed by the results from the field about the study where I formulated the questionnaires with open -ended questions and also used interviews. I received data by using both primary and secondary sources; Data are arranged in different tables showing them the number of respondents and questions were asked about my research.

4.1. presentation of data

In presentation of data and analysis here its composed by number of respondents (students of UR huye campus and survivor's students and also a staff who in charge of memorial site in campus) with open-ended questions and collection of their information.

4.1.1. Number of respondents, open questions asked, and collected of data

Table 1 : Table showing respondents about the study and asked questions

Category of respondent	Number of the respondent	Asked question	Result
Survivor's students	3	2	3
Students	3	2	3
Memorial staff	1	2	1
Total	7	6	7

4.1.1.2: informants (students and survivor 's students and memorial staff) who agreed that attendance of Rwandans is decreased in commemoration week and if the genocide ideology is still exist in Rwanda.

Informants answers	Survivor's students	Students	Memorial staff	Total
YES	3	3	1	7
NO	0	1	0	1
Total	3	4	1	8

According to respondents they agreed that the attendance of Rwandans in commemoration week was decreased but they attend well only for the first day and the reason why is the government has put low effort in preparing it. For genocide ideology they all accepted that is exist in Rwanda because some genocide survivors still torturing by harassing them and also their properties still destroyed especially during the commemoration week.

4.2. The contribution of memory (survivor's testimonies and memory songs) in fighting genocide ideology in Rwanda.

Answers of questions number 1 and 2.

Songs, poems, dramas and films memory of genocide are include in genocide memory, many people were affected by the genocide against Tutsi in 1994 especially Rwandans, they suffered in different ways some were genocide survivors they expressed their sadness, fillings emotions and the life conditions they have been during genocide. therefore motivate them to create and interpret songs, poems based on the life had lived in genocide events . Some choose to narrate the story of genocide in the films and play it in dramas. In addition, these songs, poems, dramas and films of genocide memory promote the love and hope among the Rwandans and help them to remember, renew and unite. They are also the weapons of to fight against genocide ideology and forgetness of what happen in genocide. In order to prevent genocide can happen again in Rwandans.

After genocide the government of Rwanda tried to gather all testimonies of genocide against Tutsi in order to prevent forgetness in the minds of Rwandans that is the “Memory” remembrance is also the weapon used by the government in fighting genocide ideology among Rwandans. About the memory is contribute to fight against genocide ideology in Rwanda. These contributions are :

- ✓ The role of memory is to fight against genocide ideology when people narrate the evils of what happen in genocide understand well then the humanities dominated for those who have it then prevent genocide again in Rwanda.
- ✓ People know really what happened in Rwanda for Rwandans who were abroad they understand the history of genocide very deep.
- ✓ The memory of genocide like testimonies, songs give the message for Rwandans not forget the evils happened and also is message of patients for genocide survivors then rebuild again.
- ✓ The memory of genocide gives the real image for what happen during the genocide get more explanations about it then lead to take serious measures of to prevent it.

As we have seen above Memory of genocide include (testimonies of survivors or perpetrators, poems, dramas and films about genocide) contribute in fighting genocide ideology is that: memory help people to understand for what happen in genocide then gives the opportunity to remember genocide tragedy. Is also to prevent the evil for present and future generations that can happen again. Is good way to preserve the memory of genocide in order to avoid genocide ideology among Rwandans which can lead genocide.

4.3. The problems facing by the genocide survivors in post genocide in Rwanda

Answers of questions number 3 and 4

After genocide against Tutsis in 1994 the genocide survivors meet several problems such as :

- Poverty
- Traumatisms
- Loosing families
- Torturing and Killing
- Destroying their properties
- Harassment
- Lack of the shelter

There are some measures of resolving those challenging faced by the genocide survivors such as creating associations or organizations which serve the benefits of them like IBUKA and AERG and others: **IBUKA**, according to survivor fund. org is a high profile lobby group with a particular interest in addressing justice for survivors and coordinating / leading joint survivors' projects on a national level. The organization was established in 1995, and is based in Kigali. The vision of IBUKA is that Rwandan society should be a place where the memory of the genocide is preserved and where all the genocide survivors are socially included, financially able and live with full dignity.

That is the measure government can use to conserve and preserve the memory of genocide in order to prevent genocide again in Rwanda.

.(www.survivorsfund.org.uk/what_we_do_/local_portners/IBUKA/)

AERG (Association des Etudiants Et Éléves Rescapés Du Genocide) is an association of student survivors of genocide Created on 20/10/1996 at format UNR by 12 students and it has quickly grown. Now AERG is represented nationally at 41 Universities and institutes of higher learning and 484 secondary schools in Rwanda, with a total country-wide membership of 43,398. The national AERG coordination office is based in Kigali, which liaises with the AERG University and Secondary School AERG sections. The main mission of AERG is to connect and represent all student survivors (those whose parents and relatives were killed during Tutsi genocide) involved in higher learning or attending secondary school. Originally, AERG was founded as a support

mechanism for genocide orphans studying at secondary and higher institutions. Their objectives are:

1. To bring together and represent all the members who request or who are in need to the concerned authorities
2. To identify the academic, school and socio- economic problems that they are facing;
3. To collaborate and cooperate with judicial authorities in order to prosecute the perpetrators of the Tutsis genocide in their respective regions
4. To promote the mutual support among the members
5. To cooperate with the public authorities of all levels for well-being of survivors especially Students. (www.survivors-fund.org.uk/what_we_do_/local_partners/AERG/)

4.4. The role of memorial sites in teaching true history of genocide for future generation in Rwanda

Answers of question number 6.

Memorial sites have played the big role in teaching true history of genocide for people especially for young who did not see or living in the event of genocide and also for people who were abroad and foreigners. In memorial site we can find:

- ❖ The body of victims
- ❖ The clothes of the victims
- ❖ The weapons used by perpetrators to kill them
- ❖ etc,....

Therefore, are the evidences of genocide against Tutsis in Rwanda, these evidences give more explanations. In fact, memorial sites conserve some evidences have been used in genocide lead and facilitate the explainers to explain well the history of genocide, and for future generation will be facilitated to understand then take the serious majors to prevent and fight against genocide. The memorial sites preserve the evidences of genocide and facilitate the research about the genocide. Furthermore Memorial sites are conserve the evidences of genocide against Tutsis in Rwanda.

4.5. The measures government of Rwanda use to conserve and preserve the memory of genocide

Answers of the question number 9.

In Rwanda is still a problem of to conserve and preserve the memory of genocide but there is measures government use in order to conserve the history of genocide against Tutsis such as:

- Building memorial sites, government should take care in management of memorial sites because there are some genocide memorial sites which are not well especially the memorial sites which are on the district level, the effects are the bodies of the victims can be destroyed.
- Making films about the true history of genocide documentaries, coverage stories is the good way of conserving and preserving the testimonies of various witnesses of genocide against Tutsis.
- Writing books about the history of genocide, this is the method facilitate the present and next Rwandan generations to have some knowledge about the causes and effects of genocide against Tutsis hence be able to prevent genocide ideology and another genocide in Rwanda.

CHAPTER FIVE: CONCLUSION AND RECOMMENDATION

In this chapter is included the conclusion and recommendation of my research about contribution of memory and commemoration in fighting against genocide ideology in Rwanda.

In my reach I made about the contribution of memory and commemoration in fighting against genocide ideology in Rwanda, I needed to know the role of memory and commemoration in fighting against genocide ideology in Rwanda by using qualitative and quantitative methods (questionnaires and interview), I found that memory and commemoration contribute very much in fighting against genocide ideology through the genocide survivors 's testimonies, memory songs and poems, dramas and films about the history of genocide against Tutsis in 1994 , give the messages to the people especially Rwandans for not to forget the genocide happened in Rwanda , these genocide memories make brainwashing the genocide ideology in the minds of Rwandans.

I also found that there are so many challenges facing by the memory of genocide in Rwanda like, there are some genocide witnesses violated and intimidate especially in commemoration week , killing genocide survivors and also the genocide memorial sites are not well build in order to conserve and preserve the bodies of genocide victims. Therefore affect negatively genocide memory in Rwanda. In addition of that, the conversations prepared by the government in commemoration week are no longer attended well, CNLG has to put an effort in mobilizing again all people to attend them, is a weapon used by the government to eradicate the genocide ideology in Rwandans society.

As I realized in my research the problem of memorial sites are not well to conserve and preserve the bodies of the genocide victims , CNLG has to take care about the memorial sites especially memorial sites on the districts level are not treating well CNLG can build one or two memorial sites which are on the standard level for conserving and preserving the bodies of genocide victims in every district, all bodies of genocide victims which are in different parts of the district can collect together in those good memorial sites which are able and well building for conserving and preserving these bodies plus the teaching room . Hence help the Rwandans to know the history of genocide against Tutsi especially in their district.

And also I realized that there is a problem of genocide survivors who are getting old while they are witnesses of genocide against Tutsi, CNLG has to put an effort to conserve and preserve well their testimonies in digital way and making more films and videos about genocide against Tutsi in 1994 can be more produced in order to keep well the memory of genocide for present and future generations . Many books about the history of genocide can be more written and distributed in schools from primaries up to university 's libraries for knowing well that history especially for children then preserve well. The history of genocide can be improved in teaching in schools from primaries in order to know well genocide against Tutsi and prevent the genocide ideology for future Rwandan generations.

ANNEX

IBIBAZO BYO KURUHARE RWO KWIBUKA MU KURWANYA INGENGABITEKEREZO YA JENOSIDE MU RWANDA.

UMWIRONDORO: Nitwa UDAHEMUKA Jean de Dieu ndi umunyeshuri muri KAMINUZA Y'URWANDA ISHAMI RYA HUYE mu gashami KA MATEKA mu mwaka wa 4.

IKITONDERWA:

1. Umuntu usubiza ibi bibazo agomba kuba ari umunyeshuri muri kaminuza y'Urwanda ndetse n'umukozi ufite inshingano zo kwita kurwibutso rwabazize genoside muri kaminuza y'Urwanda ishami rya Huye.

2. ibibibazo biri mundimi 2 ikinyarwanda nicyongereza , usubiza yemerewe gusubiza mu rurimi ashaka.

Amazinayawe:.....

Icyo ukora :.....

IBIBAZO:

1. Ese nakahe kamaro ko kwibuka jenocide yakorewe abatutsi mu Rwanda?

What is the role of memory of genocide against Tutsi in Rwanda?

.....

2. Ese nakahe kamaro kubuhamya butangwa mugihe cyo kwibuka genoside ndetse n'indirimbo zifashishwa mu cyunamo mu kurwanya ingengabitekerezo ya jenocide mu Rwanda ?

What are the contribution of survivors 's testimonies and memory 's songs in fighting against genocide ideology in Rwanda ?

.....
.....

3. Nonese nibihe bibazo abarokotse jenocide bahura nabyo nyuma ya jenocide yabaye mu Rwanda ?

What are the problems facing by the genocide survivors in post genocide in Rwanda ?

.....
.....

4. Nibihe bikorwa byihohoterwa abarokotse jenocide bahura nabyo mugihe cyo kwibuka ndetse na nyuma ?

What are the violation's actions facing by the genocide's victims during commemoration in Rwanda ?

.....
.....

5. Iyo urebye neza mu gihe cy'icyunamo gihera taliki ya 07/04 cyigashyirwa taliki ya 13/04 ibiganiro biba byarateguwe na leta byitabirwa n'abanyarwanda uko bikwiriye?

How do you see the attendance of the Rwandans during the commemoration week?

.....
.....

6. Ni gute inzibutso zigisha amateka ya jenocide kubanyarwanda bariho ubu ndetse nabo mu gihe kizaza mu Rwanda?

How can memorial sites teach true history of genocide for future generation?

.....
.....

7. Ukurikije uko ubibona wowe ingengabitekerezo ya jenocide iracyari mubanyarwanda?

Niba aribyose igaragara mu buhe buryo ? niba ataribyo se ni gute ubibona ?

According to you the genocide ideology is it still exist in Rwandans ? , if yes justify , if no justify ?

.....
.....

8. Kuri wowe n'ubuhe buryo leta yakoresha mukurwanya ingengabitekerezo ya jenocide mu Rwanda ?

According to you what are the measures government can use in order to fight against genocide ideology in Rwanda?

.....
.....
.....

9. Ni ubuhe buryo leta ikoresha mukubika nogusigasira amateka ya jenocide mu kwirinda ko harindi jenocide yagaruka mu Rwanda?

What are the measures government use to conserve and preserving the memory of genocide in order to prevent genocide again in Rwanda?

.....
.....

MURAKOZE

BIBLIOGRAPHY

- .Assmann, J. (2008).” Communicative and cultural memory “ Berlin, New York, s.109-118.
- .Cameron,C.(2004). “The second betrayal?” Commemorating the 10th anniversary of the Rwandan genocide , Griffiths university.
- .Obote, O,(2017). understanding and fighting genocide ideology : 13th commemoration of Rwanda genocide at African union headquoter, AddisAbbeba -Ethiopia.
- Byirigiro, F.(2016). The role of survivors ‘s testimonies in understanding the genocide Against Tutsi(case study) Former commune Murambi : dissertation projects submitted in partial fulfillment of the requirement for award of Bachelor degree in history and heritage studies, University of Rwanda ,Huye, Rwanda.
- CNLG,(2016). Concept Note for 22nd commemoration of the genocide against Tutsi, Kigali. Rwanda.
- Ferro, M and Massa, P.(2013). Beyond the encyclopedia : collective memories in wikipedia. Sage. Bruno kessler foundation. Italy.
- Helen, M, H. (2003). Explaining the 1999 genocide in Rwanda, Cambridge University.
- Law no 18 of 23/07/2008 relating to the punishment of the crime of genocide ideology.
- Mafeza, F.(2013) . The role of education in combating genocide ideology in post genocide Rwanda : research and Documentation center on genocide , National Commission for the fighting against Genocide, Kigali, Rwanda.
- Ndayishimiye, A.(2016). Contribution of national museum in preserving and teaching history of Rwanda: dissertation projects submitted in partial fulfillment of the requirement for award of Bachelor degree in history and heritage studies, University of Rwanda, Huye, Rwanda.
- Nkaka, R.(2016). Political roots of genocide against Tutsi : Notes , department of history and heritage studies, University of Rwanda, Huye. Rwanda.
- René cassin,(2010). A comprehensive introduction , 2nd , Landon : Rautlegage . P317.

Dictionary used

Merriam-Webster dictionary, Memory and Commemoration.

English dictionary, Memory and Commemoration.

On-line sources

(www.survivors-fund.org.uk/what_we_do_/local_portners/AERG/)

(www.survivorsfund.org.uk/what_we_do_/local_portners/IBUKA/)

List of informants

1. NSENGIYUMVA Innocent, UR/CBE, Non survivor student.
2. MUHOZA Yvan, UR/CASS, Survivor student.
3. MUGERANGABO Cyliaque, UR/CASS , Non survivor student.
4. MUCYOWINGABO Felician, UR/CASS, Survivor student.
5. SHUMBUSHO Erenest, UR/CASS, a Survivor student
6. KAMANZI Innocent, UR/ CST, Non survivor student.
7. MUTIHEBA Gilbert, a staff in charge of memorial site in University of Rwanda, Huye campus.