



INTERDISCIPLINARY
GENOCIDE
STUDIES
CENTER

The Interdisciplinary Genocide Studies Center (IGSC) is nonprofit organization created by Jean-Pierre Karegeye, 13 years ago with the mission to encourage to facilitate research on genocide and Rwandan reconstruction through rigorous cross-disciplinary scholarship. Every year the Interdisciplinary Genocide Studies Center hosts a summer program coordinated by Aloys Mahwa, the country Director of IGSC. The organization has more than 35 researches from Africa, USA, and Europe, and collaborated with other different centers. Participants of the 2013 Summer Program shares their experience in Rwanda:

Learning from the IGSC Summer Program on “Genocide and Reconstruction”



The interdisciplinary Genocide Studies Center organizes a yearly summer program which hosts students from different universities all over the world. This year, IGSC hosted students from Pennsylvania, from Villanova University, I had the opportunity to join the group of this year as a Rwandan student.

The program was subdivided in three parts which were the history of Rwanda before, during and after the genocide against Tutsi (which was called the Reconstruction part). We visited several memorial sites of the country in deepening our knowledge about genocide, some like Ntarama, Nyamata, Gisozi and Murambi.

We visited also some government institutions, to see how the country has reconstructed after the 1994 genocide perpetrated against the Tutsis, we learnt how these bodies help in the development of the country. We visited the Ministry of Defense, the Rwanda Governance Board, the Rwanda Education Board, the Ministry of the East Africa and the Rwanda Development Board. We've learnt how these promote the development of the country.

Down here is the story that touched me the most.

On June 9th, 2013, the IGSC students traveled just outside of Kigali to the Nyamata Church Genocide Memorial in Bugesera District. Approaching the memorial, grey and white, the colors Rwanda uses to memorialize the genocide.

Nyamata's history started long before the genocide in 1994. Dating back to sixties, there were systematic attacks against Tutsi in this region. Repatriation resulted in Bugesera District maintaining a highly concentrated Tutsi population. By 1992, there was another outbreak of violence. Seeking a place of safety and refuge, people flocked to the Nyamata Catholic Church. Though approximately 1,000 people were killed, the church offered protection for many others. At this time, there was an Italian nun named Tonia Locatelli. She tried to alert the international community of the killings and insisted they intervene to protect those who

sought shelter. This did not happen. Instead, in the same year, an ex-soldier of the government's Rwandan Armed Forces (FAR) shot her at the steps of her home. Though her life was silenced, her courage has not been forgotten. On the side of the church building, Locatelli is buried and memorialized; her gravestone reading, "We must save these people, we must protect them. It is the government itself which is doing this."

With many of the survivors remembering the safety they found in the church during the 1992 violence, Church became the primary option for safety when the genocide erupted in 1994. However, the survivors were not the only ones that remembered the church offered protection. As the interahamwe also knew a large population of Tutsi would seek shelter behind the church's gates, they asked the government of Rwanda for support in its attack.

Broken concrete can still be seen today where the grenades exploded at the foot of the gates. Bullet holes in the ceilings from the machine guns shower the floor with light. After the government soldiers left their marks, local killers came with their machetes. Bloodstains are still found from where killers had grabbed the legs of children to smash their heads against the very walls that the parents had hoped would protect their children from the bullets. This was violence born through the doctrine of hate. In the end, near 10,000 people had died in and around the church.

As we were guided into the church, we met with the musty smell of thousands of clothes heaped and piled on the pews and some things proving these victims came looking for safety and on the other side what the perpetrators used: wallets, crosses, smoking pipes, jewelry, machetes, bullets, and a rosary.

What touched me most and made me even cry is the story of the late woman named Annonciata Mukandoli who was 28 years old, at the very bottom lays a single, private coffin, belonging her. The guide noted that she represents all the women and girls in the genocide, as her death was particularly violent. She was tortured and raped by around 20 to 30 killers and then staked from her genitalia to her head.

Behind the church, two mass graves were constructed in 1996. It stores the remains of thousands of people that were killed in Bugesera. Flowers on the tombs suggest that family members still visit to mourn the loss of their loved ones. The tombs are open, allowing visitors to walk into the graves to pay their respects, if they so wished. Each memorial site has its own story, the Nyamata memorial visit proved to have strong and varying emotional effects that will not soon be forgotten.

IGSC forms us towards responsibility and knowledge of the institutions of our country and how we can assist in the reconstruction and development of our country basing on the Vision 2020. I'm convinced to in a country that offer promises and strong leadership to secure the equality of Rwandans. As President Kagame stipulated during the 18th commemoration: *« Our optimism is also built on the youth of Rwanda. A generation that was born during the genocide is now mature. They have grown up in a dignified Rwanda, in a country where every child has equal rights and opportunities, and where everyone is equal before the law »*

Micheline Kayihura

Kigali Institute of Technology-Rwanda

IGSC Summer Program Student

The Quantum Effect of Rwanda: Collapsing and Expanding Worlds.



I know it sounds simplistic, but life is a journey. I think it's partly because I'm American and partly because it's just amazing, but it takes a while of living in another country, Rwanda in this case, to realize and really absorb that there are other people living on this planet. They are pushing their way through life in their own way, at their own pace, and with their own style and ideas. We are told over and over that America is the best country in the world, that is God's gift to humanity, and that the world looks to us for everything. This is just not true. Yes, in some ways we are out in front, so to speak, but this all depends on how you measure progress. If we get to choose the terms of measurement, then of course we are going to choose those things that we do faster or bigger or better. But there are other ways of measuring human progress. Not all human progress is 'shiny'. Sometimes, it's dusty.

This is how Rwanda stretches my imagination and shows me that there are many ways to skin a cat. When that happens, and it takes some time, then the variations of life don't appear as differences or failed attempts of imitation. They are genuine expressions of how we, as human beings, have settled on almost every piece of this planet. And we are all evolving at the same rate. When the differences disappear then any culture is something that I can participate in as another human being, not an observer and especially not as a tourist. I know that I am American, and I will always be an American, but there is a way in which I am part in this great human experiment despite the color in my skin, or the money in my pocket, or the language in my mouth. And in that sense I am not visiting Rwanda, I am simply living a part of my life in a place that is far from the people I know best. It is all so deeply human.

This makes me feel connected in a way that rivals religion. Religion is simply, but profoundly, a connection to something bigger than what we see in front of us. And of

course this feels good to us. It connects our narrative to something beyond death. Even if this is a connection that I have, for the most part, lost, I still feel it sometimes. I feel it in Rwanda. This is not, however, a rivalry of connections. It is not that I have to choose whether I am connected here or there, to this or that, to them or those. I feel connected to it all, but at a far deeper level. This might sound kind of trippy and ephemeral, but to me it is as physical and practical as the cells in my body. It is about forging neural pathways that open up the world. I truly believe that we as humans have the ability to expand our capacity to connect to, and therefore love, the world. Love is not a resource that must be divided, or protected, or used as a commodity that we spend on those people or things that we calculate to have the highest rate of return. Love is something very different from that. It is our ability to connect and empathize.

And I learned this by studying genocide and atrocity. Sometimes you understand the play of light better when you see the negative image. Studying the genocide and reconstruction in Rwanda has shown me one thing very clearly. Family is one of those human endeavors that we cannot do without. What I have seen in Rwanda is proof that while the bonds of kin and clan can be temporarily suspended through fear and intimidation, it cannot last. Family and the love it generates is far more powerful than fear. That's what makes something like genocide so tragic, because it is so avoidable and inevitable at the same time.

Dr. Timothy Horner

Villanova University

IGSC Summer Program Student

Lessons from the IGSC summer program 2013



This is a program organized by the Interdisciplinary Genocide Studies Center (IGSC) each year and hosts a group of students from all over the world, coming to Rwanda to learn about the history of Rwanda before, during and after the Genocide. This year the group came from Pennsylvania, Villanova University and I got the privilege to take part of their studies as a Rwandan student.

The studies are organized in three parts, the first part consists of the history of Rwanda, this was highlighted by Hon. Antoine Mugesera, ex-Rwanda senator who took us through the traditional Rwandan values, the history of Rwanda; the coming of colonizers, introduction of races which later on became the ethnic groups (Hutu, Tutsi, Twa) and the consequences that were met due to the bad leadership such as discrimination and division policy among the nation, genocide ideology, etc.

The second part consists of the 1994 Tutsi Genocide, learning about it is always a challenge for any human-being because it is difficult to understand why and how it happened in such a small period of time and in a small country like Rwanda which has the same culture, same language, but through visiting memorials in the country, visiting prisons and meeting the *genocidaires* and listening to testimonies from survivors gives the whole image of the 1994 Tutsi Genocide.

The third and last part consists of the reconstruction of Rwanda after the genocide. Properties and infrastructures were destroyed and the economy was affected negatively during the 1994 Tutsi Genocide, this is why Rwanda is pooling all the available resources to bring back the country to a stable economical level therefore improving the well-being of the society, we got the privilege to visit the government institutions that implement the strategies of re-construction of Rwanda such as; the Rwanda Development Board (RDB), The Rwanda Governance Board (RGB), the Rwanda Education Board (REB), The Ministry of Defense (MINADEF), Ministry of East Africa Community (MINEAC) among the others.

During this program we visited many memorial sites around the country and what struck me the most was the Murambi memorial site, when touring the site, looking at the corpses lying on pieces of wood you literally see the positions in which they were killed and when looking at the corpses of babies and young children the question that came into my mind was why? Also it made me question human-beings values, even if there was a reason a person could kill another person, which possible reason was there to kill a baby? Though all this illustrates the dark period of Rwanda it also motivates us the young generation to work

hard and harder towards achieving the best for our country by striving for self reliance and fighting against bad leadership/governance for a brighter future

In a nutshell, the IGSC summer program shapes us into better people since it educates us on what led Rwanda to its downfall, therefore motivates us to work towards achieving the objectives of Vision 2020 for a better Rwanda with a stable economical level and a stable political climate which ensures the well-being of the society.

Gaëlle KAYIGI

IGSC Summer Program Student

To the Children of Nibakure that embody hope and future



Dear children of Nibakure,

After spending one week with you in Nyamata at the Nibakure Children's Village, seeing your smiling faces everyday as you leapt off the yellow school bus to greet us with hugs after school, and watching you help each other with laundry, homework, and other chores, I'm astounded at the love and hope you bring to your country.

I have heard it said many times, "the children are the future of Rwanda", but seeing it everyday has absolutely confirmed this for me. Though young and inexperienced, you have passion and dreams that bring inspiration to my classmates and me. Your confidence and ability to welcome a group of strangers into your home and your country are heartwarming.

The love you have for music and dance is refreshing. You are dedicated to practicing for your church performances on Sunday and are always ready to learn new songs from my friends and me. Every child should have the opportunity to feel and experience these carefree, innocent, and happy moments. This should be the epitome of all childhoods: you are not afraid to embrace your culture and are proud and eager to share it with us.

You are always willing to help one another, often times making each other smile and giggle along the way. You play together, learn together, work together, and pray together. The way you look out for one another and keep each other company as you ride to school, sit around the dinner table, and read stories at night is evidence of how much you care.

Though you are small and may feel unnoticed at times, the things you are doing for each other, Nibakure, and your country are remarkable. You are always eager to lend a helping hand on the building projects going on around your home. You are a key factor in the rebuilding and restoration of your nation.

I am forever grateful that I was able to spend a week at your beautiful home in Nyamata. Each and every one of you is so special and brings something different to the Nibakure family. The beauty that you wake up to every morning as you look out over the hills of your country is a reflection of the beauty and potential that exists within you.

With Love,

Veronica Seidner

Villanova University-USA

IGSC Summer Program Student

To the Hills that recover the beauty of Rwanda



To the hills:

You are the first aspect of Rwanda that took my breath away. I had heard about you before I ventured here; you are what gave Rwanda its nickname, “The Land of a Thousand Hills,” but that name doesn’t really do justice to the quality of your nature—only how numerous you are.

In a country that is known mainly for the horrendous atrocities that took place here, you are something that should be seen and treasured by all members of humanity, if only just for your constant presence throughout Rwanda’s history and on every horizon of every square mile of the country.

I have seen you in the distance on every trip I’ve taken inside Rwanda; I keep you in my eyesight always.

I met you in Nyamata, as I took a long walk during my first week with 19 orphaned children through a village they have come to call their home.

I saw you in Butare, as I thought of students, past and present, who probably gazed at you as they pondered what their future may hold while they studied for an exam at NUR.

I pondered you in Murambi, as I remembered the tens of thousands lost, hoping to seek refuge in your midst.

I climbed you in Ruhengeri, as I embraced the miracle of life that preserving nature can allow us to experience.

I see you from my window in Kigali, as I prepare to say goodbye to this beautiful country I have come to call my second home.

I mourn for the individuals who sought refuge in your shelter, all too aware of the senseless and unjust danger that lurked within.

I am thankful for those you protected with your depth and mystery at a time where even one's own neighbors couldn't be trusted.

I admire how you now provide for Rwanda's inhabitants, giving them land on which to prosper.

I think of the hope you deliver to this country—that one day, maybe the sufferings of the past will be eclipsed by the external beauty your presence will provide for the future.

You have been both defiled and adored, a hell and a haven, part of the scenery but also a valuable part of the history.

Rwanda is fortunate to have a thousand of you and more, and I am blessed to have gotten to know even just a few.

All the best,

Colleen Francke

Villanova Student –USA

IGSC Summer Program Student

To the Women of Rwanda, strong inspiration to the World

Dear Women of Rwanda,

I know that it's not always easy being a woman or a girl nowadays; it has never been easy, during any time or in any place. The harsh reality is that in many ways, the world we live in today still belongs to men. I do not think, though I hope I'm mistaken, there will ever come a time when we will not have to work just a little bit harder to accomplish these feats.

And yet women, especially here in Rwanda, are capable of doing amazing things. There is always the pressure to be graceful and poised, to dress well and look pretty, to act the way we are expected to act. I'm sure that just like me, many of you have lofty dreams and aspirations, whether these involve falling in love, getting a good education, or having a brilliant career. These dreams may at times seem futile or unrealistic, but they are still very real and not impossible.

As an American girl I've been free to enjoy many of liberties that women around the world are still being denied. I've noticed encouraging trends here in Rwanda as well-- women and girls going to school, immersing themselves in the working world, and becoming more and more involved in government.

All of these signs give me hope that women worldwide are all on the path to greater success and equality. Therefore, I encourage you, my fellow woman or girl, never to accept less than you deserve; know your worth. I challenge you to be not only a successful as a member of our sex, but a successful member of society. We as women have amazing gifts and abilities as well as the power to inflict incredible changes in the world, especially a place like here in Rwanda, where motivated, driven people are in high demand. Remember, every person's definition of success differs—the woman proudly carrying a new baby on her back can feel just as happy and fulfilled as one who was just offered a promotion by her company. No matter what you want for yourself, go after it wholeheartedly. Never let anyone (especially not a man,) tell you there's something you cannot accomplish. I implore you to educate, support, challenge, motivate, and love each other. If all women do so, I believe that our contribution to the world will be incredible.

Your Friend,

Samantha McGuire

Villanova University-USA

IGSC Summer Program Student

In Memory of Annociata Mukandoli, a lesson to what human being should not do



Saturday, June 19, in the morning, IGSC initiated an Internal Training to the Rwandan Students participating to the Summer Program. We visited the Nyamata Memorial Center. We were 5 Students and after the visit all of us experienced desolation and anger. We asked ourselves –*Why?*- The international community did nothing and *how* they accepted this happen in Rwanda. Other students testified how incapable they were to stop this. Sometimes normal, most of us were very young or not yet born during the genocide. Personally, it was huge to represent myself among the victims of Nyamata. Each memorial site has its particular history, but the images of death I saw in the memorial will remain for longer. Almost 10 thousands of souls were killed by the Interahamwe militia. We visited the church of Nyamata, we saw cloths and different staffs from victims that symbolize their hope to live and to survive, the blood remaining on the walls, etc.

Downstairs, in an absolute silence we could see the remaining, the victims looked at us and sometimes asking “what have you done? And what should you do?”

I was profoundly touched by the history of Annociata Mukandoli, a young lady of twenties. She sleeps in the coffin. She was among the beautiful lady of Nyamata, the only reason to be killed, raped and finally abused by spears and arrows. She could not hide herself, she was well known in this part of Nyamata; almost 50 men raped her and at the end killed here. The history of Mukandoli should be written to educate generations how we should respect women and human beings. The memorial found away to dignify mukandoli in putting her body in the Coffin. The primary image of her was full of horror and atrocities. I’ve visited memorials, but Mukandoli’s history and the images of death in the Nyamata church will remain in my mind.

I asked myself, how come, people sharing same culture, same language could be able of genocide. Difficult to understand! For me, I would let all the world understand what genocide is to prevent it everywhere and forever.

Alex Rudashingwa

IGSC Summer Program Student

To University Students, Future of the Reconstruction of Rwanda



Dear University Students,

I'm just about your age, a student in University. Simply striving for a good education, just like you. In many ways we are so similar; all of our hopes, dreams, and goals. But, it's impossible for me to fathom your incredible resilience, your strength and ability to overcome.



Discussing with Rwanda NUR Students

I can't help but think of how confused, scared, and helpless you must have felt in 1994. Your earliest memories are tainted with torture, hatred, and death. Across the ocean, I was also creating my first memories, but sheltered from such human destruction.

I've spent six weeks in the beautiful "land of a thousand hills." Coming here to Rwanda, it would be nearly impossible to tell that a genocide, wiping out one million people, occurred nineteen years ago. There is now infrastructure, businesses, new homes, universities, laughter, beauty, and unity- all things that were destroyed. It is you and your generation that has helped to bring Rwanda to this high level of success. It is also up to you to help Rwanda continue this way.

You are an important generation. Some of you are the last genocide survivors, the last living link to a tragic past. All of you are left with a great responsibility. You can't let this story go untold, be forgotten, or reoccur. It is not only your duty to those who lost their lives and to your country, but it is also a responsibility to the world that we share. Around the globe the story of Rwanda- it's incredible loss and its ability to build itself back up- deserves to be heard to ensure that the atrocity of genocide never becomes a reality for anyone else.

I can't even begin to imagine having gone through what so many of you have. You don't know a life without the effects of genocide. I've been so impressed with your resilience. You've shown me the true spirit of Rwanda, a country full of life, love, and unity. I'll promise to tell the true story of Rwanda in America, if you promise to also share it with the rest of the world.

Sincerely,

Nora Doherty

Villanova University-USA

IGSC Summer Program Student

To the Rwandan Cooperative Initiatives for Reconciliation and Solidarity



Dear Members of the Cooperatives,

Over the last six weeks, my group and I have traveled all across Rwanda, visiting many different cooperatives created after the genocide. Every time we visited another cooperative, I became more and more inspired by your resilience, strength, and courage.

In 1994, Rwanda faced a horrific genocide. You suffered so many losses of beloved family members and friends. I can only try to understand what you must have felt and experienced. You must carry these memories of the atrocities you witnessed with you every day; yet, you do not let them hold you back from rebuilding your lives. Your cooperatives are rebuilding your country from the ground up. I think you are the foundation and provide hope for next generation of Rwandans.

As you rebuild your lives through your work in the cooperatives, I admire your courage and creativity to come together as a community. You work in solidarity with one another to learn new trades, such as skills in crafting, industry, business, etc. I have heard so many testimonies from survivors who were forced to give up their dreams of the future because of the genocide. You lost so much of yourselves after the genocide in so many ways, but you have found strength in your fellow survivors. The ideal of one country with one people was lost before the genocide. But you are regaining this ideal through your hard work to reestablish your neighborhoods together as one united country of Rwandans.

The genocide is in the past and in many ways still haunts Rwanda. But the future remains ahead of you. The world must always remember and pay respects to those who perished during the genocide, but it also cannot forget you survivors who strive for a better future today. As I have traveled throughout Rwanda and heard just a few of your stories, I have fallen in love with Rwanda and its people. My admiration for you is beyond words. As you continue to work together towards a very bright future for all Rwandans, I will share your story in its entirety. The world needs know not only where Rwanda has come from, but the very bright future you are working towards.

Sincerely,

Meagan McCullough

Villanova University-USA

IGSC Summer Program Student

My First participation to the IGSC Summer Program



The IGSC Program on Genocide and Reconstruction is a learning program organized each year by the Interdisciplinary Genocide Studies Center (IGSC) and an exchange opportunity that converges students from Rwanda and other from abroad. These students meet together here in Rwanda to deepen their knowledge on the History of Rwanda before, during and after the genocide.

This year, we had the January program with students from Loyola Mary Mount and the June-July Program with student from Villanova University in US.

Before the official program of the Summer Program, we as Rwandan students also in charge of different components of logistics, we had an internal reflection and commemoration at the Ntamata Genocide Memorial. We learned the history of Bugesera (Nyamata) in general and the persecution against the Tutsi that fled to the Nyamata Catholic Church.

On June 13, 2013 we started the first part of the official program on the history of Rwanda before the genocide. The talk was provided by Antoine Mugesera who taught us how the division entered in the Rwandan Society at the colonial period based on the races (Hutu, Tutsi and Twa). They put in place IDs based on the different ethnic connotations. This division was followed by bad governance that followed the exclusion of Tutsi in Education, job market, in leadership position up to the genocide.

The second part of the program, we learned about the genocide of the Tutsi that took place in April 1994. This genocide was done in a very short period, only in 100 days more than 1 million of Tutsi were massacred. This showed that there was a plan before the genocide. To capture correctly the atrocities of the genocide, we visited different memorial sites: Ntarama, Gisozi and Murambi, in all these places victims are buried.

The last part of the program we learned how Rwanda is struggling with the consequences of genocide and the reconstruction. Genocide had deconstructed the country in many ways. After the genocide, energy was put together to rebuild the country. We visited different survivors' organizations like AVEGA Agahozo Association, Duhozanye in Save and AERG in the National University of Rwanda. All the associations taught us how far there are in the reconstruction. We also visited the International Mpanga Prison where we talk with prisons responsible for genocide against the Tutsi. Most of them recognize the crime and ready for apologize. We also learned from national institutions and their contribution to the recovery

and development of Rwanda such as the National Commission of the Fight against Genocide (CNLG), the Ministry of defense, the RDB, RGB, REB, MINEAC and factories like Tea Factory in Nyabihu and Inyange Industry in Kigali.

This IGSC Program was a contribution to my daily work. I learned the history of my country and my contribution as young Rwandan lady for the reconstruction of my country. I thank this IGSC initiative and wish other Rwandans will profit from this education.

KARIGIRWA Rose

National Commission for the Fight Against Genocide
IGSC Summer Program Student

Méditation sur la 18^{ème} commémoration : Nous allons à Ntarama pour écouter les morts



Ce jeudi 12 avril 2012 mes collègues (17 hommes et 8 femmes) et moi revenons de Ntarama, une ancienne église catholique à 30 minutes de Kigali transformée depuis 1995 en site mémorial du génocide. On apprend, une fois au mémorial que 5 mille âmes Tutsi ont péri à la machette, à la grenade, au feu de bois, au gourdin et différentes sortes de mutilation. On retrouve des traces dans l'ancienne cuisine de cette église où les personnes ont été brûlées vivantes, où dans la petite chapelle réservée aux enfants les murs sont pleins de sang des enfants poussés avec rage et froideur aux murs, des traces de grenade pour démolir les fenêtres de cette église archicomble. On vient à Ntarama pour écouter les morts et les cris des enfants traumatisés, criant « pardon », « pitié », « imana » ou des cris sans paroles, puisque leurs âges de seulement quelques mois ne permettent pas de dire quelque chose.

Ce n'est pas la première fois que ces pauvres tutsi de Ntarama ont eu les réflexes de choisir une église catholique et les prières comme derniers recours, signe de leur forte croyance en Dieu qui sauve, mais aussi espoir qu'ils pourront s'en sortir comme en 1959 lorsque les survivants étaient les seuls réfugiés des églises. Cet espoir de survie est vivant à travers les effets de ménages transportés à Ntarama. La liste est très importante. On y trouve des thermos pour garder l'eau et le thé à des hautes températures, les stylos bleu et rouge pour écrire et prendre notes, les chapelets pour prier la vierge marie enseignée dans le catéchisme de l'église catholique, les chaussures des sports de marque Nike, les valises des années 90 comme un four tout emportant documents importants et habits et bien d'autres effets qu'on espérait sauver avec soi une fois la rage et la tourmente du génocide auront cessés.

Mais la rage de tuer avait une autre nature « aucun parmi les 5 mille réfugiés de Ntarama devraient survivre ». C'était le règne de l'in-pardon, il n'existait ni prière, ni Dieu, ni église, ni cris d'enfants. Seuls, ce qui existait, étaient des tutsi à massacrer. Ntarama est un témoignage vivant de la profanation, de la haine sans merci, de l'inhumanité, de l'in-pardon,

de la surdit  devant le cri d'un enfant criant tour   tour « piti  », « pardon », « s'il vous pla t », « papa », « maman », « ndakwinginze », « mana we », « mbabarira sinzongera ».

Mes coll gues l'auront remarqu , « on ne va pas   Ntarama pour parler ». On y va pour «  couter les morts et r couter les cris des enfants », On y va pour voir comment nous avons viol  notre humanit . Cette visite pass e dans un silence absolu, me laisse perplexe : « Pourquoi comm morons-nous, m me dix huit ans apr s ? » L'ambiance populaire met un accent assez fort sur le non retour   la violence « never again » comme raison de comm moration. Ceci implique la d solidarisation avec l'id ologie qui a conduit au g nocide, l' ducation aux valeurs humaines, aux droits humains o  la vie d'un homme est sacr e. Depuis cinq ans, nous insistons sur la r silience que doit avoir les rescap s pour d fier le g nocide et r inventer une nouvelle vie, que le g nocide n'a pas le dernier mot. Cette ann e aussi le pr sident Kagame voulait accentuer cette d fiance « *Our optimism is also built on the youth of Rwanda. A generation that was born during the genocide is now mature. They have grown up in a dignified Rwanda, in a country where every child has equal rights and opportunities, and where everyone is equal before the law* » En plus d'une ferme volont  du non retour   la violence et   la r silience, nous comm morons puisque les corps des victimes nous appartiennent tous.

Dans la mani re rwandaise de vivre, les morts ne s'enterrent pas, ils ne choisissent pas leurs lieux d'enterrement, ils ne choisissent pas les cimeti res   l'incin ration, certains testaments ne sont pas pr cis sur ce qu'on fera du corps apr s la mort comme c'est le cas o  certains pr f rent consacrer leurs corps   la m decine. Max Frisch, un philosophe allemand d c d  le 9 avril 1991 avait d j  compos  d s son vivant « le menu du repas qui suivit » sa mort voulant assumer le contr le de ce qu'on fera de lui   son absence. Il pr cisa en outre que « les cendres seront dispers es quelque part ». Pour notre part, les corps de victimes du g nocide des tutsi nous appartiennent enti rement, c'est ce qui justifie notre solidarit  et notre mani re de comm morer. C'est ce qui justifie, que quel que soit le nombre d'ann e, nous comm morerons toujours. Nous allons   Ntarama,   Gisozi,   Murambi,   Nyamata,   Gikongoro, puisque une partie de notre corps a  t  victime du g nocide et que les corps loin d'appartenir aux seules victimes nous appartiennent enti rement.

Aloys Mahwa (m ditation sur la 18^{ me} comm moration).
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