Literature of twentieth century Genocide: A focus on Armenia, Kampuchea, and Uganda: An annotated bibliography

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Abstract
Although the Iron Curtain has fallen and totalitarianism and Communism are being replaced with
democratic governments, human rights abuses continue. The ethnic cleansing of Bosnian Muslims and
Croats by the Christian Serbs is a prime example of present-day violations. The study of past genocides
such as the Armenian genocide of 1915-1917, the persecution of Kampucheans by the Khmer Rouge
from 1975 to 1979, and the persecution of Ugandan Asians and members of the Acholi and Lango tribes
from 1976 through 1978, provides a historical perspective for current situations. Using literature to study
historical events is a means of personalizing these events for students. The result of the study is an
annotated bibliography The researcher read seven books on the Armenian genocide, thirteen on the
Kampucheans genocide, and five on the Ugandan genocide. Each book was tested for the inclusion of
three objectives that met those stated in the Model Curriculum for Human Rights and Genocide (1987).
Objective one, a study of the record of oppression, was found in all 25 books that were analyzed.
Objective two, a study of the governmental means to prohibit abuses, was evident in 71.4 percent of the
Books on Armenia, 76.9 percent of the works on Kampucheans, and 80 percent of the books on Uganda.
Objective three, the encouragement of democratic values and attitudes, was found in 57.1 percent of the
books on Armenia, 61.5 percent of those on Kampucheans, and 40 percent of the books on Uganda. Each
work was also tested for the inclusion of at least three of the following eight content areas, including the
way of life prior to, during, and following the mass murder, how and why the group became the victim, a
description of heroic attempts to prevent the genocide, and the impact that the genocide has had on
survivors and subsequent generations of the persecuted group. All 25 books that were analyzed
contained at least three content areas.
This Research Paper by: Lisa A. Dreesman

Titled: Literature of Twentieth Century Genocide: A Focus on Armenia, Kampuchea, and Uganda: An Annotated Bibliography

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ABSTRACT

Although the Iron Curtain has fallen and totalitarianism and Communism are being replaced with democratic governments, human rights abuses continue. The ethnic cleansing of Bosnian Muslims and Croats by the Christian Serbs is a prime example of present-day violations. The study of past genocides such as the Armenian genocide of 1915-1917, the persecution of Kampucheans by the Khmer Rouge from 1975 to 1979, and the persecution of Ugandan Asians and members of the Acholi and Lango tribes from 1976 through 1978, provides a historical perspective for current situations. Using literature to study historical events is a means of personalizing these events for students.

The result of the study is an annotated bibliography. The researcher read seven books on the Armenian genocide, thirteen on the Kampucheans genocide, and five on the Ugandan genocide. Each book was tested for the inclusion of three objectives that met those stated in the Model Curriculum for Human Rights and Genocide (1987). Objective one, a study of the record of oppression, was found in all 25 books that were analyzed. Objective two, a study of the governmental means to prohibit abuses, was evident in 71.4 percent of the Books on Armenia, 76.9 percent of the works on Kampucheans, and 80 percent of the books on Uganda. Objective three, the encouragement of democratic values and attitudes, was found in 57.1 percent of the books on Armenia, 61.5 percent of those on Kampucheans, and 40 percent of the books on Uganda.

Each work was also tested for the inclusion of at least three of the following eight content areas, including the way of life prior to, during, and following the mass murder, how and why the group became the victim, a description of heroic attempts to prevent the genocide, and the impact that the genocide has had on survivors and subsequent generations of the persecuted group. All 25 books that were analyzed contained at least three content areas.
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CHAPTER ONE
Introduction

Genocide is a part of human history. While it may have occurred often in the past, today there exists the technology and social organization to carry out global extermination (Porter, 1982, p. 4). The twentieth century is an age of politically sanctioned mass murder; of collective, premeditated death intended to serve the ends of the state (Smith, 1987, p. 21). It is an age where some 60 to 110 million men, women, and children, of varying races, religions, nationalities, social classes, and political affiliations were murdered "...because the state thought this desirable" (p. 21).

Three acts of twentieth century genocide have been analyzed: (a) the Armenian genocide by the Turks; (b) the Kampuchean genocide by the Khmer Rouge; and (c) the Ugandan genocide by the army of Uganda, under dictator Idi Amin.

The Armenian Genocide: The Forgotten Genocide

The Armenians have a long history of being a persecuted group. Traditionally a Christian minority in the Ottoman Empire, "...they often had to endure official discrimination and second-class citizenship, including special taxes, inadmissibility of legal testimony, and the prohibition on bearing arms" (Hovannisian, 1988, p. 91). Despite their second-class status, most Armenians lived in relative peace so long as the Ottoman Empire was strong and expanding. But as the empire's administrative, fiscal, and military structure crumbled during the eighteenth and nineteenth centuries, oppression and intolerance increased (p. 91).
Under Sultan Abdul-Hamid II (1876-1909), the repression of the Armenians continued to increase. During the late nineteenth century, many Armenians had passed through a long period of cultural revival. Many Armenian young people enrolled in primary and secondary schools and hundreds traveled to Europe for education in the universities (p. 92). Upon returning home, these people brought with them Western ideas. These Western ideas were seen as a threat to the Turkish way of life, as were the Armenians who promoted these new ideas.

As financial and administrative problems continued to grow, the Armenians were not the only group who wanted to be rid of Sultan Abdul-Hamid II. Opposition groups began to join together and organize themselves against Abdul-Hamid. These groups merged into the Committee of Union and Progress, popularly referred to as the Young Turks. In 1908 a military coup, led by the Young Turks, forced Abdul-Hamid to reform the Turkish constitution.

The Armenians welcomed the victory by the Young Turks. They expected more liberal and egalitarian treatment from them than had occurred under Abdul-Hamid. This was not to be the case, however. The Young Turks transformed into "...xenophobic nationalists, bent on creating a new order and eliminating the Armenian Question by eliminating the Armenian people" (p. 94). The Armenians continued to be victimized—in 1909, twenty-thousand Armenians were massacred (p. 94).

As World War I began, Turkey joined the Central Powers in 1914. A serious military defeat in an attempt to capture Transcaucasia and a treacherous battle against the Allies at Gallipoli, resulted in the loss
of an entire army (p. 95). These losses were blamed on the Armenians, and they became the justification for their outright elimination.

On the night of April 23-24, 1915, Armenian political, religious, educational, and intellectual leaders in Constantinople were arrested, deported into Anatolia, and put to death. So began the state-sanctioned genocide. In May, 1915, Armenians living in war zones were deported to relocation centers--actually the deserts of Mesopotamia and Syria--the Turks claiming that the Armenians "...were untrustworthy, could offer aid and comfort to the enemy, and were in a state of imminent rebellion" (p. 95).

Armenians serving in the Ottoman army were segregated into unarmed battalions, were taken out in groups and murdered. Adult and teenage males were immediately separated from the deportation caravans and killed. Women and children were driven for months over mountains and deserts and dehumanized by being stripped naked and repeatedly abused. Deprived of food and water, they died by the hundreds of thousands along the routes to the desert. "...[E]ven the memory of the nation was intended for obliteration, as churches and cultural monuments were desecrated and small children, snatched from their parents, were renamed and farmed out to be raised as Turks." (p. 95).

The impact of the genocide was devastating. In terms of deaths, an estimated 1.5 million Armenians lost their lives--a significant portion of the original population of 2 to 3 million (Libaridian, 1987, p. 206). Culturally, survivors lost their ethnic and national identity because of the demolition of schools, churches, and other structures in their own country, and by being forcibly moved to foreign lands (p. 206).
The human toll of the Armenian genocide is even more appalling when one discovers that the carnage took place in full view of military and diplomatic representatives of governments who were allies of the Ottoman Empire, such as Germany, and neutral ones, such as the United States (until 1917 when the U.S. entered World War I). Reports of the mass murders and violations of human rights were published in numerous newspapers across the globe. Humanitarian aid was sent, but no official actions were taken to stop the genocide.

After the defeat of the Central Powers, including the Ottoman Empire, the Allies contemplated the punishment of the persecutors, and the rehabilitation of the survivors of the Armenian genocide. Neither of the these two actions ever came to pass, however. Four Turkish leaders were tried and sentenced to death in absentia but no attempt was made to carry out the sentence. In fact, thousands of other perpetrators were neither tried nor even removed from office (Hovannisian, 1988, p. 96). In addition to this, according to Hovannisian,

...[n]o provision was made for the rehabilitation, restitution, or compensation of the Armenian survivors. Western abandonment of the Armenians was so complete that the peace treaty included no mention whatsoever [emphasis added] of 'Armenians' or 'Armenia.' It was as if the Armenians had never existed there. (p.97)

The Armenian genocide has two infamous distinctions. First of all, it "...is considered to be the earliest case of a documented modern day extermination of a nation" (Libaridian, 1987, p. 203). Secondly, the extermination of the Armenian population has been all but forgotten—it has become what is known in history as the "Forgotten Genocide" (Hovannisian, 1988, p. 98).
The Kampuchean Genocide

In April of 1975, Cambodia was renamed Democratic Kampucheaa, following the defeat of the Khmer Republic by the Communist Khmer Rouge. The subsequent rule of dictator Pol Pot changed not just the name of Cambodia, but also its very social, economic, and religious structure. On the morning of April 17, the capital city of Phnom Penh was occupied by the Khmer Rouge army. This was the beginning of a revolution that had unprecedented objectives and tragic outcomes.

The first step of the revolution was that the entire population of Phnom Penh, an estimated three million people, was ordered at gunpoint to abandon the city and vacate to the surrounding countryside (Aikman, 1982, p. 252) where they would relocate at their new worksites.

The second step in the Pol Pot revolution was that all people associated with the old regime, the Khmer Republic, were targeted for liquidation, including government officials and intellectuals—doctors, lawyers, engineers, teachers, students, and professors. Also destined for execution were leaders of the national religion, Buddhism, and members of a Muslim tribal group, the Cham (Kuper, 1985, p. 130).

The objectives of the Pol Pot revolution, as stated earlier, were historically unprecedented. A new society was to be implemented, one in which there would be many absences—absence of cities, property, markets, money, and families. Those who found that they could not live with these new conditions were eradicated, along with their families, in particularly gruesome fashions, including, by "...disembowelment, by beating to death with hoes, by hammering nails into the backs of heads, and by other cruel means of economizing on bullets" (p. 131).
The third phase of the revolution, relating to the objectives, was that the whole country became an agricultural work camp, where Kampucheans worked nonstop on irrigation systems, the cultivation of rice, and other agricultural pursuits.

Here their rulers subjected them to what the Sub-Commission on Prevention of Discrimination and protection of Minorities as 'draconian discipline' in both work and private life. Sentimental ties were dissolved in the separation of families, the indoctrination of children, the continuous surveillance, and the ubiquitous presence of spies in a system of collectivized labor and communal living. (p. 131)

Besides the executions, exhaustion from hard labor, malnutrition, starvation, and disease also caused a tremendous number of deaths. Although there are no reliable statistics, perhaps as many as two million or more of a population of seven million may have died at the hands of the Khmer Rouge from 1975 to 1979, when the Pol Pot regime was overthrown by an invading Vietnamese army and rebel Cambodian troops (p. 131).

The Ugandan Genocide

On January 25, 1971, General Idi Amin staged a successful coup d'état against Ugandan President, Apolo Obote. Immediately after being put into power, Amin began the killing of political adversaries. However, his actions did not draw a great deal of international attention until, in August of 1972, he announced his decision to expel Ugandan Asians on ninety days' notice (p. 132). They numbered 75,000, of which 25,000 people were actually legitimate Ugandan citizens (p. 132). These citizens were given the option to be expelled or to be banished to remote and arid areas, where they could farm for a living. Victims of the expulsion were treated cruelly, a few were killed, and
all were stripped of their personal possessions, which were given to soldiers and supporters of the Amin regime (p. 132).

Amin did not limit his persecution to the Ugandan Asians. Widespread genocide began in 1976 as he extended his bloody hand to two tribal groups who made up a portion of the Ugandan army and were also Ugandan citizens, the Acholi and Lango. Kuper noted that these groups were also included in Amin's genocidal plans: (a) supporters of the ex-president Obote; (b) political opponents in general; (c) intellectuals; and (d) religious leaders and their followers, particularly Catholics (p. 132). Random massacres of entire villages were also perpetrated.

As tends to be the case in acts of genocide, the ruler of the state rarely carries out the killings by him or herself, and this was true for Idi Amin as well. Most of the massacres were carried out by "...Southern Sudanese mercenaries, members of Amin's own ethnic group, the Kakwa, and Nubians inside Uganda" (p. 132). Idi Amin's regime continued until he invaded Tanzania and was overthrown in a counterinvasion in 1978.

Amin's genocidal policies cost an estimated 100,000 to 500,000 people their lives. Uganda also lost 170,000 citizens to neighboring countries because they were trying to escape the slaughter (p. 133).

**Purpose of the Study**

The purpose of this study was to compile a list of young adult and adult books which will assist in the teaching and learning about genocide. Young people who are being educated in American schools today are often left with the impression that the Jewish Holocaust from 1939 to 1945 is an isolated genocidal event--one that has never occurred
before or since that time. Reading some of the books in this annotated bibliography will dispel this misimpression.

While there are numerous bibliographies available on the Jewish Holocaust, there are few available on the Armenian genocide, and very few, if any, on the Kampuchean and Ugandan genocides. Therefore, this project should fill a void and possibly lead to ideas for future books.

Problem Statements

1. Is there literature available, on the subjects of human rights and genocide, for use by young adults and secondary school teachers, that will help in the achievement of the instructional objectives that are stated in the Model Curriculum for Human Rights and Genocide (1987).

2. Are there commonalities in the treatment of three twentieth century genocidal incidents in genocide literature: (a) the Armenian genocide from 1914 to 1918; (b) the Kampuchean genocide from 1975 to 1979; and (c) the Ugandan genocide from 1976 to 1978.

Hypotheses

1. There is literature available that could be used by young adults and secondary school teachers of English and social studies, when studying a unit on genocide, that meet the objectives stated in the Model Curriculum for Human Rights and Genocide (1987).

2. Literature relating to the Armenian, Kampuchean, and Ugandan genocides will address the following areas: (a) the way of life prior to the genocide; (b) the way of life during the genocide; (c) the way of life following the genocide; (d) an explanation of how the particular group became the victim of genocide; (e) an explanation of why the particular group became the victim of genocide; (f) a description of heroic attempts of one or more individuals to prevent the genocide; (g)
the impact that the genocide has had on the survivors of the genocide; and (h) the impact that the genocide has had on the subsequent generation(s) of the particular group. Three or more of these ideas will be evident in 50% or more of the works.

Assumptions

The researcher made several assumptions in doing this study. First and foremost is the idea that today's young people should be educated about the history of human rights, the incidents of gross infringement on human rights, and the efforts to protect these rights, so that they understand the democratic process, respect the rights of others and willingly accept their obligations as citizens. Smith (1987) puts it succinctly:

[The act of genocide] should perhaps be condemned out of hand, but it must also be understood: for we have to live as well as die in that world, and, to be realistic, a great many persons alive today have contributed to that genocide, mainly through passivity, but often through more active involvement (p.21).

A second assumption the researcher made is that fiction, personal narratives, and nonfiction novels make a valuable contribution to social studies classes and English classes. It has been said that one never feels like a stranger in a country whose literature one has read (Donelsen and Nilsen, 1985, p. 399). As we move into a more global community, it is more important than ever that people feel at home in other countries and with other cultures. When one is trying to educate students on the subject of human rights, an important aspect of that is to get them to "realize that members of the human race, regardless of where or how they live, have more similarities than differences" (p. 399).
Historical fiction, personal narratives, and nonfiction novels are invaluable in the study of genocide, when so many nameless, faceless people are killed. Donelson and Nilsen, quoting Lawrence Yep, say that these types of literature "...change at least a few of these people from 'statistical fodder' into real people with 'fears and hopes, joys and sorrows like the rest of us'" (p. 399).

A third assumption is that most of the literature on human rights, and genocide in particular, is written for adults. However, it is also assumed that young adults can read and understand adult books.

Lastly, the titles considered for this bibliography were found in bibliographies such as Senior High Library Catalog, Junior High Library Catalog, Books for Secondary School Libraries, Public Library Catalog and the Fiction Catalog. Bibliographies found in general works on genocide, including, Genocide: A Critical Bibliographic Review, edited by Israel Charny, and Genocide and Human Rights: A Global Anthology, edited by Jack Nusan Porter were also searched for titles. Titles listed in these bibliographies have met certain selection criteria in order to be included in these lists.

Definitions

The following definitions will be used throughout the study:

Genocide--The United Nations definition as stated in Resolution 96(I) with the addition of political and economic groups:

...any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial,...religious, [political or economic] 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. (Genocide", 1949, p. 959)

Instructional objective--description of the kind of behavior that the instructor will be attempting to produce in the learner (Dick and Carey, 1985, p. 99). The objectives of the Model Curriculum for Human Rights and Genocide (1987) are as follows:

(a) study of the record of oppression of individuals and groups; (b) study of the governmental means to prohibit abuses of human rights; (c) encouragement of democratic values and attitudes to foster respect for differences among people and for the rights of all people. (p. 3)

Young adult--any person between the ages of twelve and twenty.

Armenian genocide--refers to the murder of an estimated 800,000 to 1.8 million Armenians in Turkey from 1914 to 1915 by the Young Turk dictatorship.

Kampuchean genocide--refers to the murder of an estimated 740,800 to 3 million Kampucheans from 1975 to 1979 by the Khmer Rouge government. Democratic Kampuchea, prior to the takeover by Pol Pot and the Communists, was known as Cambodia.

Ugandan genocide--refers to the murder of an estimated 500,000 Ugandans from 1976 to 1978 by sections of the Ugandan army under dictator Idi Amin.

Personal narrative--a nonfiction, generally autobiographical account. It may contain fictionalized dialogue and may merge characters for the sake of simplicity (Hix, 1987, p. 10).

Perpetrator--the person or group of people who commits the act of genocide.

Nonfiction novel--accounts that are nonfiction in nature or content, but are written in the style and form generally used in
fiction. They contain fictionalized dialogue and frequently merge characters for the sake of simplicity (p. 10).

**Human Rights**--those rights to which all persons should be entitled by virtue of their humanity: rights to life, liberty, justice, education, asylum, freedom of movement, freedom of expression, and freedom of peaceful assembly (Totten, 1986, p. 61).

**Curriculum**--a particular course of study, often in a special field (American Heritage Dictionary, 1982, p. 350).

**Model Curriculum for Human Rights and Genocide** (1987)--a document developed by the California State Board of Education which contains resources and guidelines to help social science teachers and curriculum developers integrate the teaching of human rights into their courses.

**Limitations**

This bibliography is designed for those working with young adults in a curriculum area or for reading guidance. It is limited to books--fiction novels, personal narratives, biographies, collective biographies, general nonfiction books that give overall or specific factual events, outcomes, overviews, and sequences, and nonfiction novels which focus on three twentieth century genocides, committed against the Armenians, the Kampucheans, and the Ugandans. Because books and bibliographies on the Jewish Holocaust are widely available, they have been excluded from this study. Also excluded are the following types of literature: plays, short story collections, and books of photographs.

To be included in this bibliography, the works must have been published and made available before January of 1992. They must also have been found in the following bibliographies: Senior High Library
Catalog, Junior High Library Catalog, Books for Secondary School Libraries, Public Library Catalog, or Fiction Catalog or be recommended in general works on genocide, such as Genocide: A Critical Bibliographic Review edited by Israel Charny, and Genocide and Human Rights: A Global Anthology.

Lastly, "[t]here have been very few works published in English on the Khmer Rouge regime's slaughter of the Cambodians [Kampucheans] between 1975 and 1979," (Totten, 1987, p. 234), and the Ugandan massacre from 1976 to 1978. Therefore, the population for this study may be relatively small, particularly when compared to the abundance of materials available on the Holocaust.

Significance of Study

The literature shows that it is imperative that students be taught about genocide and human rights, and that more social studies and English teachers are interested in teaching these subjects. Several human rights and genocide curricula have been developed and published to assist in teaching these concepts. For example, Teaching About the Holocaust and Genocide: Introduction (Adams, 1985), is "designed to assist secondary school social studies, English, and humanities teachers as they teach about the Nazi Holocaust and...the deportations and massacres of Armenians ...during World War I" (p. iii). The curricula developed thus far tend to focus on one specific genocidal event. This study then, may help to develop more diversified and expanded curricula and list of sources on genocide.
CHAPTER TWO

Literature Review

This literature review examines three areas of concern related to literature about the genocides in Armenia, Kampuchea, and Uganda. These areas are (a) teaching about genocide, (b) genocide literature publishing trends, and (c) themes in genocide literature.

Teaching about Genocide

There appears to be no disagreement among authorities that the facts and concepts of genocide—definition, recognition, case studies, and prevention—should be taught to young people, particularly when these concepts are taught in conjunction with the concepts of human rights. In fact, most authorities believe that education on human rights and genocide, the ultimate violation of human rights, is a necessity for citizens in a democratic society. Lefever (1985) states:

A certain pessimistic awareness of human proneness to inhumanity is essential, if students are to appreciate the complexity and difficulty of the challenges to human rights in today's world. The basic lesson is that the only (but by no means guaranteed) effective protection for basic rights is a constitutionally limited, democratically elected, system of government. Without such a system the citizens of a state can never be free from the fear of tyranny and oppression. (p. 485)

English (1986) concurs with Lefever, saying that "the most important conclusion that students should draw from the study of attacks on human rights in our time and in history is the desirability of constitutionally democratic forms of government in all countries" (p. 66).

The study of human rights and genocide, the literature concedes, should not be taught as a separate course, but should be integrated into
the existing curricula. Bukovsky (1985) asserts that a separate course may be misleading and confusing. "The subject of human rights must be treated within existing courses of modern history and given a proper perspective by relating it to other social developments" (p. 511). He indicates that studying genocide and human rights out of context may lead students to develop racist attitudes towards the perpetrators of genocide (p. 511). He gives the example that studying the human rights situation in Nazi Germany without teaching about its ideologies, could cause students to "[ascribe] the human rights abuses in [Germany] to the 'barbaric nature' of the 'Germans'..." (p. 511).

English (1986) agrees with Bukovsky's assessment. He writes, in summary, that the study of human rights and genocide should not be set up as a separate high school course, but should be infused into the general studies of history, social studies and literature (p. 66).

There seems also to be an agreement among researchers and educators that human rights and genocide education should not be strictly relegated as a secondary school unit. All grades should be taught some aspect of human rights and genocide. In the Model Curriculum for Human Rights and Genocide (1987), children in the early grades, kindergarten through grade three, learn democratic values and good citizenship (p. 3).

...children [are taught] to respect the rights of others, to appreciate the ways that they are like other people or different from them, to work harmoniously with those from other cultures, and to cultivate values that promote cooperation and good citizenship. (p. 3-4)

In grades four through eight and ten through twelve, children study the history of their state, nation, and world, and investigate examples of human rights abuses (Model Curriculum...1987).
The history of human rights...does not end with the recounting of stories of the suffering that one group of people has inflicted on others; it also includes the story of the evolution of means to control human aggression and injustice. (p. 4)

At various points in the curriculum for grades six through twelve, analyses of the political, religious, and philosophical ideas upon which democratic practices and ethics have developed, are undertaken. These concepts are investigated so that students become informed and active supporters of "...democratic ideas, ideals, practices, and values" (p. 4).

Hahn (1985) believes that the objectives of human rights education are best achieved when students attain a global perspective (p. 480).

This global perspective has five dimensions:

...[a] the realization that one's values, beliefs, and worldview are a matter of perspective;...[b] a 'state-of-the-planet' awareness....This includes knowing that the main impact of a worldwide economic recession...is being borne by those least able to absorb it—the poorest women and children...and knowing that the incidence of torture on a global scale and the brutality of torture with 'advanced' technology is increasing; [c] cross-cultural awareness...means an appreciation of cultural diversity and an ability to adopt a different cultural viewpoint...[d] knowledge of global dynamics ...involves recognizing the global society as a system: changes in one part affect other parts. ...[e] an awareness of human choices... (p. 480-1).

Hahn (1985) recommends that young children study UNESCO's 1959 Declaration of Children's Rights to learn that children all over the world are protected by their governments (p. 481). Middle school children will obtain a global perspective by learning that some countries give high priority to social and economic rights while some give highest priority to political rights (p. 481). She recommends
that high school students explore the historical context of international differences on human rights priorities (p. 481).

Lefever (1985) believes that young children have human rights affirmed when their teachers discuss and demonstrate such simple concepts as politeness, good manners, and taking turns (p. 485). As students go through the grades they learn about (a) the importance of our laws and rules, (b) about different ethnic, religious, and economic groups and the relations among them, (c) about the Declaration of Independence and the Bill of Rights, and finally (d) that the rights guaranteed in these two documents are difficult to get and keep (p. 485). Students should also be learning that "these rights are best protected by constitutional safeguards in a democratically governed society, and that only those willing to make sacrifices to defend their freedom are likely to enjoy [it] for long" (p. 485).

Genocide Literature Publishing Trends

Very little has been written on the subject of publishing trends of genocidal literature, mainly because very few genocidal or near-genocidal acts committed during the twentieth century have been the subject matter of literature. This trend is alarming when one considers the evidence of genocide in the twentieth century. Smith (1985) asserts that in less than one hundred years, roughly 60 million people have been murdered to meet the needs of the state (p. 29).

These numbers are overwhelming, particularly when one computes that 1,984 people have been killed in state-sanctioned murders every day for the last ninety years. These murders seem to have gone virtually unnoticed in the literary world. Other than the Holocaust, Totten
(1988) states, "[t]here is clearly a dearth of literature...concerned with genocide" (p. 232).

Totten offers several possible reasons for this shortage: (a) some populations that were victimized were more or less illiterate, thus not having the ability to write literary works; (b) state-sanctioned censorship may have been so widespread that no literature about genocidal events could be written or carried out of the country; (c) those few works that were written were not well-received, thus discouraging others from writing; (d) neither authors nor the general public had an interest in the mass murders; and/or (e) the genocide may have been so pervasive that there was no one left to write about it (p. 232). Time may be a major reason for the dearth of literary materials on genocidal acts committed in the last fifteen to twenty years (p. 232). He explains that it was sixteen years following the liberation of the victims of the Nazi death camps before a significant amount of Holocaust literature was written and published (p. 232-3).

**Themes in Genocide Literature**

It stands to reason that since there is a lack of materials written about twentieth century genocide, with the exception of the Holocaust, there is also a lack of research on the themes in genocide literature. Totten (1988) lists those genocides which have been depicted in literary works: (a) Armenian genocide by the Young Turks; (b) the Stalinist purges; (c) the starvation of the Ukrainians by the Soviets, and (d) the Kampuchean genocide by the Khmer Rouge (p. 233). "The overriding styles of these works are realism and satire" (p. 233).

Totten noted that there are several prominent themes to be found in literature on the Armenian genocide, including (a) a portrayal of the
Armenian lifestyle before, during, and after the genocide; (b) an explanation of how and why the Armenians were victimized; (c) a description of the valiant attempts of individuals to escape the genocide; and (d) the impression that the mass murder has had on the survivors and the following generations (p. 233). In this study, these themes will be used to test the Ugandan and Kampuchean genocide literature as well.

Totten addresses the lack of literature on genocide as ideas for further research.

...it seems that literary critics, historians, philosophers, and others need to examine critically why so many catastrophic events have not been addressed by authors.... Such studies may provide important insights into various aspects arising from genocidal acts, including that of humanity's ostensible indifference to such atrocities. (p. 234)

The literature supports the assumptions that are critical to this study. The literature upholds the idea that human rights and genocide should be taught to students and that these concepts should be infused into all curricular areas. Authorities seem to agree that human rights are best upheld in democratic societies. Genocidal events are less likely to occur in societies where human rights are guaranteed constitutionally and the citizens of those societies are informed and active defenders of those rights.

The literature, or lack of it, on twentieth century genocide supports the necessity for bibliographies such as the one that has been prepared by the researcher.
CHAPTER THREE
Methodology

In developing this bibliography, an attempt was made to include as many books as possible that met the established criteria, into the chosen subject area. Selective bibliographies such as Senior High Library Catalog, Junior High Library Catalog, and Books for Secondary School Libraries, and bibliographies in general works on genocide such as Genocide: A Critical Bibliographic Review and Genocide and Human Rights: A Global Anthology, were used for the identification of titles. A requirement for inclusion in these bibliographies was that a book must have received a favorable review, so it is assumed that books listed in these sources are quality books. For more current titles and their favorable reviews, review sources such as School Library Journal and Booklist were included in the search for appropriate books.

The books chosen for this bibliography were limited to those published and made available before January, 1992. To be included in this bibliography, the title was a fictional novel, personal narrative, biography, or nonfiction novel in which the central theme was the Armenian genocide of 1914 to 1915, the Kampuchean genocide of 1975 to 1979, or the Ugandan genocide of 1976 to 1978.

The researcher recorded the following data for each title that fit the criteria for inclusion: (a) full bibliographic citation, (b) price of the title if it was still in print, (c) plot summary and (d) data required for the two stated hypotheses, including the objective(s) that was/were met and those areas which were addressed in the content checklist (see Appendix A). The first objective, study of the record of oppression of individuals and groups, was checked if one or more of the
following were checked in the content section: way of life prior to the mass murder, way of life during the mass murder, and/or way of life following the mass murder. The second objective, study of the governmental means to prohibit abuses of human rights was checked if one or more of the following were checked in the content section: how the group became the victim of genocide and/or why the group became the victim of genocide. The last objective, encouragement of democratic values and attitudes to foster respect for differences among people and for the rights of all people, was checked if one or more of the following content areas were checked: description of heroic attempts of one or more individuals to prevent the genocide, impact that the genocide has had on survivors, and/or impact that the genocide has had on subsequent generations of the particular group. Books in Print was consulted to determine if the work is still in print, as well as the cost of the book.

The annotated bibliography was divided into five sections: (a) fiction titles about the Armenian genocide, (b) nonfiction titles about the Armenian genocide, (c) fiction titles about the Kampucheian genocide, (d) nonfiction about the Kampucheian genocide, and (e) nonfiction titles about the Ugandan genocide. No fiction books on the Ugandan genocide were found. Fiction novels were included in the Fiction section. The Nonfiction section includes personal narratives, biographies, collective biographies, general nonfiction books detailing specific factual information about the genocide under study, and nonfiction novels. Each section was alphabetized by the author's last name.
CHAPTER FOUR

Annotated Bibliography

Armenia

Fiction Bibliography:

Grose close, Elgin. **Ararat**. New York: Carrick & Evans, 1939.
Price: Out-of-print

Paul Stepanovitch Markov is a colonel in the Russian Army, until the Russian Revolution of 1917. He is captured by the Red Army, and decides to escape to America for his own person safety. As he is traveling through Armenia the train stops at a station, and Paul gets out to stretch. Beneath an abandoned rail car he finds two young Armenian girls, Dina and Asta, whose parents have been killed by the Turks. Paul takes the girls under his wing, and brings them to an orphanage outside the city of Kars, which is managed by Pastor Amos Lyle and his adopted daughter, Sirani Verion. Paul's intentions are to leave the girls and to continue on to America, but a drastic change of heart occurs, and he decides to stay on to help manage the orphanage.

Paul and Sirani marry, have a child of their own, and continue to care for the orphans, and eventually find permanent homes for many of them. All seems to be going well until Paul and Sirani hear that the Turkish Army is on its way to Kars. Paul is persuaded to help defend the city, but Kars is already in Turkish hands when he arrives. Paul must find a way to save his family and the remaining orphans. Paul, Sirani, and Pastor Lyle decide to bring them to Mt. Ararat, and then to Persia. While climbing Ararat, they must cross the Araxes River, which is rising because of the spring snow melt at higher elevations. The Turks are right behind them, firing their weapons, as the last child and piece of baggage make it across. The Turks attempt to cross the Araxes, and in Biblical fashion, the river crests, sweeping the army away, allowing Paul, Sirani, Pastor Lyle, and the others to escape to safety.

Nonfiction Bibliography:

Arlen, Michael J. **Passage to Ararat**. New York: Farrar, Straus, & Giroux, 1975.
Price: Out-of-print

Passage to Ararat is the story of the author's personal journey to find out what it means to be an Armenian. Arlen's father is part Armenian and part English, but he totally disregards his Armenian heritage, even going as far as to legally change his name from Dikran Kouyoumjian to Michael Arlen. After the death of his father, Arlen decides to travel to Armenia, to find that which seems to be missing from his life.

Arlen and his wife arrive in Erevan, the capital of Soviet Armenia, where they are greeted by Sarkis, an employee of the Cultural Committee. Sarkis and Vartan, who is the Arlen's guide for the duration of their stay in Armenia, aid Michael in his personal awakening by showing him around Armenia, by introducing him to Armenians who tell him of Armenia's history and stories of courageous, intelligent, and influential people of Armenian heritage. Arlen notes that no matter to whom he is speaking, the conversation turns to the genocide, to the massacres. He notices the parallels between the Jewish holocaust and
the Armenian genocide; but says that the subsequent generations of Jews seem to have gone beyond the holocaust—are freer—than the subsequent generations of Armenians. Arlen suggests that the differences lie in the fact that the Jews have had the satisfaction of the Germans admitting their crime. The Turks, on the other hand, have denied that a genocide ever took place, and that any killing that did occur, was deserved because they were in revolt. The Armenians are still looking for acknowledgement, for the Turks to take responsibility for their actions, even through later generations.

Michael Arlen does come to know his forgotten heritage, and after a time, embraces it. He realizes that for a person to understand where one is going, it is important to know and understand from where one has come.


Price: $13.95

Kerop Boudikian remembers his life from 1915, when he was a nine-year-old Armenian refugee, until 1926, when he was beginning a new life in Quebec City, Canada. *Some of Us Survived* begins in Silvas, Turkey, just before the mass deportations and executions have started. Kerop's father, a shop keeper, is arrested along with all the other Armenian men in Silvas, and their properties are seized by Turkish soldiers. These prisoners are led on a march, and executed in the desert. In the ensuing days, all the remaining Armenian women and children, including Kerop, his mother, grandmother, two brothers and two sisters, are told to gather their belongings for the purpose of relocation. This begins a journey through the desert, where arbitrary executions, rape, torture, and death by starvation and lack of water are daily occurrences. Kerop's mother, Serpouhi, becomes the physical, emotional and spiritual leader among the surviving Armenians in her caravan. Despite her efforts, thousands die, including the grandmother and one daughter.

Boudikian's story is told through the eyes of a young boy, and then a young man. It is told in the voice of one who has seen too much tragedy, and has been forced by circumstances beyond his control to abandon his childhood and become an adult much too soon. He shows us how, out of the estimated 1.5 million Armenians killed, he and most of his family escaped certain death countless times. Sometimes they escaped by sheer luck, but most times it was through the ingenuity of his mother and by struggling together to survive.

Boyajian, Dickran H. *Armenia: The Case for a Forgotten Genocide.*


Price: Out-of-print

Boyajian presents a primary account of the times preceding, during, and following the Armenian genocide, which took place from 1915-1918, using actual documents and personal testimonies to make three points. First of all, Boyajian sets out to prove that the massacres of Armenians by the Turks actually took place and that the killings connotate a genocide. Secondly, he makes a plea for the establishment of an Armenian homeland in Turkish territory, as was originally promised at the end of World War I. Lastly, he wishes to remind leaders of the civilized world of a crime of which they may already have forgotten.

The author makes the case that Armenian citizens have been betrayed several times over, first of all by the Turks who demolished their homes and businesses, desecrated their churches, dispossessed them of their
wealth, and deported them to the desert where they are systematically starved and slaughtered. Next, the League of Nations, the United States, Great Britain, and the other Allies make firm promises of bringing the Turks to justice for the crimes that they have committed and of establishing an Armenian homeland. This firm resolve moves to a recommendation, and finally becomes nonexistent. No one is ever punished or brought to trial and there still is no country of Armenia. He gives several reasons for the United States turning its back, among them is the fact that Woodrow Wilson, who was a strong Armenian advocate, was defeated in the 1920 election by Warren G. Harding, who did not consider Armenia a priority. Secondly, he blames the United States for not joining the League of Nations, because the United States endorsement of its mandates relating to the punishment of Turkey and the establishment of an Armenian homeland would have been much more powerful.

Price: $13.88

The Road from Home is the biography of Kherdian's mother, Veron Dumehjian. Veron and the rest of her family live in the Armenian quarter in the city of Azizya, Turkey. Veron is eight years old when it is announced that all Armenians are to be deported to an unknown location. Veron and her parents, two brothers, a sister, her grandfather, and two uncles leave Azizya in 1915. When the caravan reaches its final destination at the refugee camp of Meskene, Syria, only Veron and her father are left. The other relatives have died of cholera. Veron's father works for the government and must travel for several months at a time. He dies on one of his trips. It is 1916, and Veron is now an orphan. With the assistance of distant relatives, benevolent Armenian citizens, and orphanages set up for Armenian children, Veron journeys back to Azizya where she lives with her grandmother.

Veron settles into her life of going to school and caring for her grandmother. An uneasy peace has settled between the Turks and Armenians, until the spring of 1921, when the Armenians must again evacuate the city, this time because the Greeks are invading Turkey. In the course of the evacuation, bombs begin to fall and Veron's leg is severely wounded. She is brought to a hospital in Afyon to recover. Following a lengthy recovery, she moves in with an aunt and continues her schooling. In the spring of 1924, Veron is introduced to an Armenian family who has an unmarried son living in the United States. Melkon Kherdian is looking for an Armenian bride. Veron consents to his marriage proposal and immigrates to Racine, Wisconsin, in July of 1924.

Veron Kherdian's life is a testament to the power of perseverance and a positive attitude in the face of personal tragedy.

Price: Hardback: $29.95 Paperback: $12.50

The Permanent Peoples' Tribunal was founded by the late Italian senator and jurist, Lelio Basso. The goals of the Tribunal are to try governments accused of a war of aggression or to try a state that is suspected of crimes against humanity.

The Tribunal has been called several times since its founding. The last time was in 1984, in the case of Armenia. A Crime of Silence is
the record of this meeting. Seven academicians present reports that
give evidence to the case of an Armenian genocide and ask for
condemnation of and admittance of guilt by the Turkish government. A
report written by the Foreign Policy Institute in Ankara, Turkey
outlines Turkey's defense. Its argument may be summed up in two points.
First of all, the number of Armenian deaths has been exaggerated.
Instead of the 1.5 million deaths normally reported, Turkey's estimate
is 300,000. Secondly, Turkey asserts that these deaths were not a case
of genocide, but were rather victims of war.

The Tribunal, after hearing the testimonies of both sides, issues
six findings.

First, the Armenian population did and do
constitute a people whose fundamental
rights...should have been and shall be respected
in accordance with international law. Secondly,
the extermination of the Armenian population
groups through deportation and massacre
constitutes a crime of genocide... Thirdly, the
Young Turk government is guilty of this
genocide... Next, the Armenian genocide is also
an international crime for which the Turkish
state must assume responsibility... Fifth, this
responsibility implies...the obligation to
recognize officially the reality of this
genocide and the consequent damages suffered by
the Armenian people. Lastly, the United Nations
organization...[has] the right to demand this
recognition and assist the Armenian people to
that end. (p. 227)

1934.
Price: Hardback: $35.95 Paperback: $13.95

Gabriel Bagradian is a wealthy Armenian, an officer in the Ottoman
Army, living in the village of Yoghonoluk, Turkey with his French wife,
Juliette, and their teenage son, Stephan. When the Turks come to deport
the Armenians living in the village, Gabriel decides to take his family,
and as many others who would like to go, to Musa Dagh, a mountain just
outside the village. Several thousand people pack up their basic
necessities of household goods, all their food and livestock, and
journey to Musa Dagh. Upon their arrival, Gabriel has everything ready
for them, having been planning and preparing for this moment over the
last several months. Gabriel trains the men to lead and fire the few
weapons that are available, to march and maneuver as a unit, to dig
trenches, etc. Every person in camp has a duty, including the children
who are in charge of tending the livestock.

The resistance is quite successful at the outset, three times
driving back the more heavily manned and armed Turkish Army, and
managing to capture a howitzer from them as well. It is after the
twenty-fifth day on Musa Dagh that the tide begins to turn in the Turks'
favor. Stephan, Gabriel's son, leaves the encampment to seek help for
those still on the mountain. He contracts cholera and is killed by
Turks. On the thirty-second day, the sentries that are to guard the
livestock, fall asleep and the herds of sheep, goats, and donkeys are
stolen. The sheep and goats are a primary food source. Without them,
starvation is a certainty, particularly since food has been rationed very
tightly before this. For most of the group, the last three days of their time on Musa Dagh are without food. Only those men who are out in the trenches, protecting the others, are given the little food that is left.

On the fortieth day, heaven and hell meet in Musa Dagh. The Turkish Army is just outside the encampment. The priest holds one last service, during which the Turks begin firing artillery at the Armenians. Panic erupts, and in the rush for cover, the altar flame is knocked over and sets the entire mountain afire. At the same time, out in the bay two French ships are there to do battle with the Turks. Those Frenchmen who come ashore are shocked to see the Armenians in their skeletal state, and begin evacuation procedures. Gabriel assists in this process, loading everyone on board the ships. Toward nightfall Gabriel goes back to his son's grave for the last time. He remembers all that has transpired in their forty days on Musa Dagh. So lost in his thoughts is he that he does not hear the footsteps behind him. Five Turks surround and shoot him. Gabriel dies on Stephen's grave.

Kampuchea

Fiction:

Price: Hardback: $14.95  Paperback: $5.00

Sundara is only ten years old when the Khmer Rouge takes over Phnom Penh. She lives with her aunt and uncle in the village of Reane, having been sent by her parents to take care of their new baby and her six-year-old cousin, Ravy. Sundara, her Aunt Soka, Uncle Naro, her two cousins, and her grandmother flee their home and board a ship that is bound for the United States. Although thankful to be escaping from the Communists, Sundara is sad to be leaving her own family and Chimroeun, the boy her parents have chosen for her to marry. Sundara and her relatives settle in Oregon.

*Children of the River* is a story of contrasts—tradition-bound Cambodian lifestyle versus the American lifestyle. Sundara especially struggles to find a balance between the two cultures. At her high school, she is delving more and more into the American teenage lifestyle, much to her Aunt Soka's dismay. Soka intends to raise Sundara as a Cambodian girl who is never in the company of a man without a chaperone, and that man is never anyone but a Cambodian. Sundara accepts this without question. After all, she is very proud of her heritage and she is betrothed to Chimroeun. This unquestioning obedience ends however, when Sundara becomes interested in an American boy who is in her class at school, Jonathan McKinley. It is Sako's beliefs that move Sundara to go out with Jonathan without telling her relatives. Soka inadvertently discovers the deception, and forbids Sundara to see Jonathan, a decision that Jonathan finds very difficult to accept. The subsequent struggle brings Sako to a greater understanding and acceptance of the American culture and Jonathan begins to understand the traditions and values of the Cambodians. As for Sundara, she comes to a deeper understanding of herself, realizing that it is possible to become an American without abandoning her own culture, and that understanding and acceptance of others is also a foundation for world peace. This particularly is true when she learns that Chimroeun, who has joined the resistance, has been killed by the Khmer Rouge.
Price: $13.95

After the fall of the Khmer Rouge, twelve-year-old Dara, her mother, and older brother, Sarun, are journeying to the Thai border, to the Nong Chan refugee camp. They have heard rumors that food, tools, and rice seed are being distributed there. Upon their arrival, Dara and her family are assisted by another Cambodian family. Thirteen-year-old Jantu and Dara become friends and Jantu's older sister, Nea, falls in love with Sarun. The couple plan to marry, thus joining the two families.

Everything goes well until warring guerilla groups force the families to evacuate Nong Chan and move deeper into Thailand. During the evacuation, Dara and Jantu become separated from their families. After a series of incidents, the girls are reunited with their families, but Jantu is shot in the process and she soon dies. Sarun, who once was a farmer, now wants to join the army. Dara, with the spirit of Jantu urging her on, stands up to Sarun and persuades him to give up the fight and return to their home in Cambodia to begin a new life. All are convinced that their survival of the Khmer Rouge regime is due to their sticking together as a family, and their survival in the future depends upon putting down the guns and grenades and picking up the plow and the family ties that bind.

Nonfiction:

Price: Paperback: $17.95

*The Cambodian Agony*, besides presenting a look at Cambodia and its people before, during, and after the genocide from 1975, also offers a rare look into the psychological after effects of surviving the Pol Pot regime. J.D. Kinzie, author of the chapter, "The Concentration Camp Syndrome Among Cambodian Refugees," relates the experiences of the Pol Pot survivors to the survivors of the Nazi concentration camps. Kinzie, as a result of a psychiatric review of Cambodian refugees now living in Oregon, believes that most victims of Pol Pot's regime suffer from post-traumatic stress syndrome (PTSS).

PTSS is diagnosed when there is (1) the existence of a recognizable stressor that would evoke significant symptoms of distress in almost anyone; (2) Reexperiencing of the trauma by recurrent and intrusive recollection of the event, recurrent dreams, and/or a sudden acting or feeling as if the traumatic event were reoccurring; (3) Numbing of responsiveness to, or reduced involvement with the external world, beginning some time after the trauma; (4) at least two of the following symptoms that were not present before the trauma: hyperalertness or exaggerated startle response, sleep disturbance, guilt about surviving when others have not, memory impairment or trouble concentrating, avoidance of activities that arouse recollection of the traumatic event, and
intensification of symptoms by exposure to events that symbolize or resemble that traumatic event (p.335).

Although a comparison is drawn between the Cambodians and Nazi Holocaust survivors there are three unique circumstances in the Cambodian case. First of all, the genocide was committed by other members of the same ethnic group--by other Cambodians (p.347). Secondly, the cultural and social bases of Cambodian life were eradicated. Families were split up, religion was banned, many of those individuals who held prestigious positions--doctors, teachers, military personnel, and students--were executed (p.347). Lastly, the Cambodian refugees' traumas did not end with the fall of the Pol Pot regime. They had to escape the invading Vietnamese army and Thai robbers, find a way out of Cambodia, and then try to adjust to being a refugee in Thailand for an indeterminate time. Add to this the adjustment of starting a new life in the United States, knowing no one, not understanding the language, and being unemployed (p.348).

The Cambodian Agony is a source that takes us beyond the fall of the Pol Pot regime, and shows the far-reaching effects of surviving this horrific experience.

Price: $19.95

Becker was originally a reporter for the Washington Post, assigned to cover the war in Cambodia, between the Khmer Rouge and Lon Nol's army. She was one of only two journalists allowed to visit Cambodia during the Pol Pot regime. When the War Was Over is a result of those experiences. Becker examines the origins of the Khmer Rouge, a term coined by Prince Sihanouk, meaning the Cambodian communists. The Khmer Rouge gained support, particularly among the peasants, who were tired of, among other things, Sihanouk's economic policy that lowered the prices paid to them for rice. The leader of the Khmer Rouge, Saloth Sar (alias Pol Pot), took the Communist ideals to an extreme by emptying the cities, killing members of the middle and upper classes, closing the factories and turning all laborers into rice farmers, all within a few months. Looking totally toward the future, and attempting to destroy all remnants of the past, was what eventually brought the regime to its knees. It was only through absolute repression of all counter revolutionaries and mass purges that these economic policies could go forward. More and more people were killed, leaving fewer and fewer people to carry out the policies. Becker presents case histories of several people who attest to the reign of terror by the Pol Pot regime.

In December of 1978, Becker, Malcolm Caldwell, a lecturer and scholar on Southeast Asia, and Richard Dudman, a foreign correspondent who served in Vietnam during the U.S. involvement, were invited by the Kampuchean government to witness the revolution and present their findings to the outside world. Their movements were restricted--they were not allowed to visit the Northwest cooperatives where there were reports of massive human rights abuses coming from refugees who had escaped to Thailand. The opportunity to interview Pol Pot made up for some of the disappointment of not visiting the Northwest cooperative.

Becker tells of the feeling that she had that everything that she and her two companions were shown was somehow staged for their benefit. Not everything was staged, however. After returning from the Pol Pot interview, the three journalists ate dinner and went to bed. At 12:55,
Becker woke up to the sound of gunshots. When all was said and done, they searched the house and found Caldwell in his bedroom, shot dead. It was later discovered that the assassination had been ordered so as to embarrass the Pol Pot regime.

Price: Paperback: $8.95

Molyda is twelve years old when Phnom Penh falls to the Khmer Rouge. For the four-and-a-half years that the Khmer Rouge are in power, Molyda and her family, consisting of her parents, three sisters, and a younger brother, suffer from the endless hours of labor in the forests and rice fields, from malnutrition, and from the physical and emotional stress of living in constant fear. All of this takes a tragic toll on the family. Molyda is the only survivor out of the seven. In January, 1977, her mother and youngest sister die of starvation within two days of each other.

Molyda joins up with three of her surviving cousins and together they make their way to northern Cambodia and eventually to Thailand, arriving in the Khao I Dang refugee camp on December 27, 1979. They live in the camp for a year, going to school, studying English and Khmer languages, and learning a trade, all while writing to people in France, in hopes of finding someone to sponsor them. A Khmer living in Paris agrees to sponsor Molyda and the others, and they fly from Bangkok to Paris. They find out that they will be unable to live with their sponsor because of financial difficulties. Eventually, Molyda and two of her cousins are adopted by two Polish exiles, Jan and Carmen Szymusiak. The other cousin is adopted by another French family. Molyda, at the time of the writing is studying to become a professional photographer.

Price: Out-of-print

Someth May brings us into his life, first as a child growing up with three brothers and two sisters. His family is well-to-do, as his father is a doctor and land owner. In the Buddhist tradition, Someth is sent to live and study with the Monks at a young age. He dislikes the experience so much that he is released to his parents without completing the customary training. Vivid descriptions of his childhood and adolescent memories continue, including the traditional Cambodian wedding of his sister, Somaly, and the equally traditional funeral of his oldest brother, Sovanna, who dies in a motorcycle accident.

After the fall of Phnom Penh, Someth and thirteen relatives leave the city. What follows is the all too familiar story of terror, torture, starvation, and death. Of the fourteen people who leave Phnom Penh together, only four survive—Someth, his sister Sisopha, and her two daughters, Bopha and Orphea.

Following the Vietnamese invasion of Cambodia in December of 1979, many of the Khmer leaders of the cooperatives flee, leaving their virtual slaves behind. Someth tells of his disbelief of his new-found freedom, and the feelings of revenge that come over the survivors. Any Khmer leader who is captured is killed.

Someth and his remaining family begin to make their way to Thailand, surviving by stealing food and smuggling gold and other valuables in order to purchase food. They reach the Khao I Dang refugee
camp in early 1980. From Khao I Dang, they all are given visas, after much cajoling and lying, and are flown to the United States, arriving in Washington, D.C. Someth, after studying in England, now lives in Washington, D.C., and is a writer.


*A Cambodian Odyssey* is the autobiography of Haing Ngor, who is a doctor in Phnom Penh when it falls on April 17, 1975. Haing leaves from the hospital with several nurses, and meets up with his family—his parents, three of his brothers and their wives and children. His family members are not the only ones for whom he is looking. He is also searching for his fiance, Huoy, and her mother, whom he finds several days later.

Haing's experiences as a Cambodian living under the Pol Pot regime are very much like those of other survivors in that he is subjected to back-breaking labor, near-starvation, and non-stop terror. He loses most of his family, including Huoy, whom he has married during their period of captivity. He also has several experiences which show him to be an extraordinary man, beyond the fact that he beats the odds and lives when so many others perish. Because Haing was a doctor prior to Phnom Penh's fall, all through his captivity he must hide his true identity or face certain death. A fellow camp mate with a score to settle turns him in on three separate occasions, and each time he survives tortures that would kill most healthy men, let alone one who is sick and physically weak from starvation.

Haing and his niece, Ngim, reach the Khao I Dang camp in May of 1979, but they do not leave for the United States until August 30, 1980. He ends up in Los Angeles where he takes English lessons, in order to take the exams to become a licensed doctor in the United States. To support himself and Ngim, he takes a job first as a security guard, then a caseworker at the Chinatown Service Center in the Indo-Chinese Unit. While working there, he meets Pat Golden, who is a casting director for a movie studio. Pat persuades Haing to audition for a part in a movie that is to be about Cambodia. He gets the part after six interviews. The movie is *The Killing Fields* and the part is that of Dith Pran, the man upon whose life the movie is based. Haing Ngor wins an Academy for Best Supporting Actor for his portrayal of Pran.

Haing now continues to lecture on Cambodia and his experiences under the Khmer Rouge. He also works for two organizations that assist Cambodian refugees and goes to the Thai border several times a year where he teaches public health skills to people who are returning to Cambodia to settle.


Laurence Picq, a French woman, marries a Cambodian man, Sikoeun. The couple live in France where she is a teacher and he is a college student, until the March 1970 coup d'etat of Prince Sihanouk. Sikoeun eventually moves back to Cambodia in order to join the Khmer Rouge resistance. Laurence moves to Peking, China, to live closer to her husband. In October of 1975, following the April 15 Khmer Rouge takeover of Phnom Penh, Sikoeun asks Laurence and their two young daughters to join him in Phnom Penh. The subsequent five years of Laurence's life are the subject of *Beyond the Horizon*.
Laurence offers a Westerner's first-hand view of life in Cambodia under Pol Pot. This is a rare view indeed, since all Westerners are ordered to leave Cambodia, following the fall of Phnom Penh. Her ability as a translator is valued by the Khmers, but her French heritage makes her an object of suspicion and scorn, even from Sikoeun. Laurence tells of her daughters' indoctrination into the Khmer value system, of food shortages, endless work days with very little sleep, re-education sessions, "disappearances" of friends and neighbors, and the constant strain of trying vainly to be the model Cambodian woman for Sikoeun and Angkar (Pol Pot). Laurence and her two daughters survive their ordeal and are flown to Peking, but not before she loses an infant son to malnutrition.

Laurence and Sikoeun are now divorced. Sikoeun, at the time of the writing, is still in the Khmer Rouge resistance, fighting against the Vietnamese and the Khmer Serei.

Price: $22.95

Pin Yathay, Thay, for short, is a technician for the Public Works Department in Phnom Penh. He, his wife, Any and their three boys, Sudath, Nawath, and baby Straud live a comfortable life in their two-room apartment that is their part of Any's parents' home. Their untroubled existence ends suddenly when, on April 17, 1975, the Khmer Rouge take control of Phnom Penh and order everyone to leave the city. Thay's extended family, 32 people in all, depart the city and end up in the first work village, Cheu Khmau. From there, they are transferred to a re-education camp where they must unlearn their imperialist ways of living and thinking and learn the ways of Angkar. This is done through hard labor—the residents of this particular camp must clear the forest and prepare the land for planting rice—and the withholding of food. It is in this camp that baby Straud succumbs to malnutrition. He is the first of the family to be released from this hellish existence, but certainly not the last.

Thay, Any, and their two boys are transferred to different camps several times, each one seemingly worse than the last. Sudath, too, dies from malnutrition and Thay, Any and Nawath grow weaker as well. They realize that escaping to Thailand is their only hope for survival. Thay and Any must make a heartbreaking decision. Nawath is only 5 years old, and in his weakened condition would need to be carried everywhere that they went—an impossible task for his parents who are also sick and weak. Thay and Any decide to leave their only surviving son with another woman in camp, one who is healthy and childless. She works in the communal kitchen, so she will be able to provide him with additional food, beyond the rations. Thay tells Nawath to obey his "auntie," to never forget the names of his parents, and leaves him with these final words. "You must stay alive...Remember: just stay alive, my son."
(p.157) They intend to return for him when it is safe to do so.

Thay, Any, and several others do make their escape, but while making their way through the forest, Thay and Any become separated from the rest of the group. Then during a forest fire, Thay and Any lose each other. Thay never finds her. He continues on, determined to survive for two purposes. First of all, he must return for his son, and secondly, he must tell the world of the atrocities being committed by the Khmer Rouge against their own people. Following his capture by a group of Khmer soldiers, and a harrowing escape thereafter, Thay crosses the Thai border in Mai Rut.
Of the 32 people who started out together from Phnom Penh in April of 1975, nine survive. Thay's search for his son continues. Nawath has not yet been found.

Price: Out-of-print

Ponchaud's perspective is that of a Catholic missionary who lived in Cambodia for ten years, from 1965 to 1975, the last few of those years in the city of Phnom Penh. The material for *Cambodia: Year Zero* comes from interviews with 94 Khmer refugees, mostly ordinary people--army privates, peasants, and laborers.

Besides the personal accounts of exhaustive labor, the splitting up of families, food shortages, and rations, poor medical care, and sheer terror, the refugees give a detailed account of the organizational structure of Khmer society, of which there are seven basic units. The first unit is the people, made up of factory workers and peasants. The second unit is the group, made up of ten to fifteen families and led by a chairman who is appointed by the Angkar. Third is the village, made up of any number of groups. The village is run by a chairman, usually appointed by the Angkar. The chairman's responsibility is to collect information about anyone who may be a counter-revolutionary and then pass the information on to someone higher in the organization. Villages are combined to form a canton, and are run by a canton chief who has the power of life and death over the people under his authority. Cantons are combined into sectors, and sectors into districts, or damtans. Each damban gets a number. Lastly, all of Kampuchea is divided into six areas, north, east, west, northeast, southwest, and northwest. Each area is run by a regional chief, who is a veteran of the revolution (p. 89-91).

The refugees also tell of the nightly education sessions, where everyone shares how he/she needs to improve in order to better serve Angkar, tell of any misdeeds that he/she may have committed against Angkar, and to offer advice to those in need of assistance.

*Cambodia: Year Zero* is written while the Khmer Rouge are still firmly in power, and refugees are pouring over the Thai and Vietnamese borders by the tens of thousands. As early as 1977, there is overcrowding in the border camps, they are easy targets for bandits, diet and sanitary arrangements are mediocre at best—preludes of days to come in 1979 at the fall of the Khmer Rouge, when hundreds of thousands will be in each border refugee camp.

Price: Out-of-print

Shawcross takes a different approach in his treatment of the Cambodian genocide. *The Quality of Mercy* has three purposes, the first of which is to determine how people who are outside the genocidal experience relate to those who are victims. Secondly, he looks at the work of charitable organizations that work to alleviate the suffering of survivors of tragedies such as genocides. Lastly, Shawcross examines how the term "holocaust" has affected our perceptions of other people who are going through similar experiences, and he uses the Cambodian genocide to explore these three questions.
The first reports of Khmer Rouge atrocities are told by Cambodian refugees escaping over the Thai border. Most reporters wished not to believe them because many had criticized the United States' involvement in Cambodia, and supported the Khmer Rouge takeover. Others believed for awhile that the refugees were unreliable (p. 52-53). Another reason for the lack of response to the atrocities was that the United States was weary from the war in Vietnam, and wanted to get as far away from Indo-China as possible (p.57). The United States government did not take much notice of the massacres until public interest in Cambodia and the plight of its citizens became so great that it had no choice but to respond in kind (p.64-65).

Relief agencies such as the international Committee of the Red Cross, UNICEF, and the World Food Program are never as effective as they could and should be because they are trying to satisfy two opposing sides—the donors of the humanitarian aid and the recipients of the aid. One instance in the case of Cambodia is that the Cambodians are in desperate need of tractors. After the war, the survivors are suffering from physical exhaustion and there is a dire shortage of draft animals. UNICEF was able to provide only a total of 75, and refused to give any more because the USSR was not supplying any more either (p.383). Invariably, the real loser in this battle is the recipient of the much needed aid.

The term, Holocaust, as it refers to the Nazi extermination of the Jews, conjures up very vivid images in most people's minds, and cannot help but be accompanied by some strong emotions. The Holocaust is "...the principal benchmark by which we now judge catastrophe" (p.423). Shawcross finds that it is dangerous that "Only when something can be compared...with the Holocaust will it assume truly disastrous proportions in our perception" (p.423). The world began hearing reports of the Khmer Rouge atrocities as early as 1975, but did not respond en masse until 1979, when the press began referring to Pol Pot as an Asian Hitler, and Tuol Sleng Prison as an Asian Auschwitz (p. 422-423).

Price: Paperback: $9.95

Choun Butt is a deputy minister in the Land Registry Office in Phnom Penh. He earns an upper-class income, enough to comfortably support his wife, four daughters, two sons-in-law, four grandchildren, his mother, and a servant. Choun's youngest daughter, Teeda, a teenager in 1975, tells her family's history from 1975 to 1986, in To Destroy You Is No Loss. Choun is recognized as an official in the former government in June, 1975. He is taken in for questioning, and soon thereafter, his family receives a letter from him, asking for a few personal belongings, to tell his family that he is to be re-educated, and that he will meet them later. They never see him again. Unlike many other families, of the original Butt group that leaves Phnom Penh, most survive. Grandmother Butt and Choun die, but against all odds, Teeda's sister, Rasmei has a baby.

Teeda and her family face the daily terror, extreme food shortages, and exhausting labor. Teeda lives and works in several different villages in her four years of captivity. While she is in Tra Pang Sral, Teeda's mother arranges a marriage between Teeda and Vitou Mam, the nephew of one of the women in the village. Vitou and Teeda are wed in a mass ceremony with thirteen other couples on January 3, 1979.

Just four days later, Vietnam liberates Cambodia from the Khmer Rouge. In the confusion of the change of governmental power, Teeda's
family begins their escape to Thailand. Over the next several months, they follow the stream of refugees heading for the Thai border. They reach Poipet in northwestern Cambodia in April, and hire a guide to take them across the heavily guarded border. They arrive at a Buddhist temple complex which has been converted to a make-shift camp. The Butts join 300 other illegal aliens. Cambodians continue to pour across the border, and in less than a month the temple complex population swells to 40,000. The same is happening all along the border. The Thai government makes a call for help to the international community, which goes virtually unheeded. In a desperate measure to call attention to the problem, and to alleviate the over-population problem, Thailand announces that all illegal aliens will be returned to Cambodia. Ten of the Butt family members, including Teeda and Vitou are among those who are returned, this time to a province in southern Cambodia. The terror begins again, as they are left in a heavily land-mined area. Undeterred, they resume their escape reaching Aranyaprathen in Thailand in October.

Eventually, by contacting distant relatives to get sponsorship, the Butt family emigrates to the United States, arriving in California in March 1980. Since their arrival in the U.S., Teeda and Vitou have become American citizens. Teeda is a computer programmer, and Vitou is an aeronautical mechanic.


Vickery, in his study of Cambodia during the Pol Pot regime, presents information that is a conglomeration of interviews with refugees who were residents of the Khai I Dang and Sakeo refugee camps. Vickery asserts that massacres did occur, that food shortages and that poor medical facilities and treatments were a reality in Cambodia during the time from 1975 to 1979. However, he also states that the extent to which these deaths occurred, from execution, starvation, and lack of medical treatment have been greatly exaggerated by the media and by the survivors of the regime. Instead of the 1-2 million Cambodian deaths that are usually quoted in reference to this particular genocide, Vickery asserts the numbers to be closer to 500,000. This is based upon population statistics collected by the United Nations in 1974 and again in 1980. The author says that the degree to which the deaths took place depends upon which of the seven administrative zones one is speaking. The most numerous killings occurred in the Northwest Zone, because there were greater economic differences among the citizens of the zone, less intensive communist preparation, and it was the last pro-Lon Nol territory outside of Phnom Penh.

Vickery gives three possible motives for the genocide--economic, political, and ideological. The economic motive is the reorganization of the cooperatives in order to produce a greater surplus of food for export or to stockpile in preparation for the expected war with Vietnam. All this leads to mass starvations in areas in which the reorganizations took place. The political motive is to destroy all the leading communists who belong to or support the party that cooperates with the Vietnamese. Ideologically, the executions of the upper echelons of Cambodian society served to emphasize the communist idea that the peasants should hold all the positions of power and responsibility.
Uganda

Nonfiction:


*War in Uganda: The Legacy of Idi Amin* is a result of Avirgan's and Honey's work as journalists, first in Tanzania, and then in Uganda, from 1972 through 1981. They first of all offer explanations of how Amin is able to stay in power, commit the acts of aggression against neighboring countries, particularly Tanzania, and the atrocities against the Ugandan citizens--Asians and the Acholi and Lango tribes. Internally, Amin's regime is based upon the Ugandan Army. Outside the country, he is propped up by the British with whom Uganda is a primary buyer of weapons and aircraft, by Libya's Gaddafi, from whom he secures a $25 million loan in order to turn Uganda into a Muslim state, and by the United States who is the major buyer of Ugandan coffee. Even after reports of atrocities against the Lango and Acholi tribes and other Obote supporters become public knowledge, no African country denounces Amin, mainly because he is a fellow black African leader. They do not want to condemn one of their own.

The beginning of the end for Amin comes, according to Avirgan and Honey, when he decides to invade Tanzania on October 9, 1978. Amin attempts to persuade the outside world that his invasion is in response to a previous attack by Tanzania, in hopes of receiving foreign financial and military aid. It does not work. The war ends on June 3, 1979, when the Tanzanian army makes its way to the Sudanese border. Amin abdicates Uganda for Arua, Saudi Arabia in April of 1979, leaving his army virtually leaderless and in total chaos.

The legacy of Amin for the Ugandan citizens is scarcity of goods--everything except guns, ammunition, and military uniforms. Killing continues as survivors of Amin's regime seek to settle old scores. Inflation is at an all-time high. The combination of these problems leads to massive instability.


*Idi Amin: Death Light of Africa* suggests that his brutality and ruthlessness may have psychological and physiological origins. Amin seems to suffer from hypomania, where what appears to be normal behavior is scattered with bouts of total irrationality. (p.5) Amin may be in the "tertiary phase of syphilis, which manifests itself in a general paralysis of the insane." (p.5)

Gwyn reports on Amin's rise to power through the Ugandan Army, as a personal favorite of then-President Milton Obote. Obote turns to Amin many times to squelch rebellions. He describes Amin's January 25, 1971 coup d'état of Obote, who is attending the Commonwealth Conference in Singapore at the time.

Amin launches what has come to be known as "Government by radio announcement." Radio announcers are ordered every evening to repeat, and newspaper editors are demanded to print exactly any speech or statement that Amin makes during the course of the day. Amin uses the radio for a variety of purposes: to call his senior officers to meetings
the next day, to dismiss officers from their duties, and to announce the "disappearance" of certain individuals. Those whose names are announced are often at home, listening to the radio, and it is a clue to either try to escape or expect men from the State Research Center at your door in the middle of the night.

The author gives many examples of Amin's brutality and abuse of power; but goes on to say that there are four common themes in all of them. First of all, the killings are sudden and brutal and he shows a complete lack of restraint and human emotion. Secondly, he attempts to blame someone else to cover up his involvement in the crime. Thirdly, he attempts to destroy the evidence, usually the body. No body, no crime. Normal burial ceremonies are denied to the relatives. Lastly, anyone who can tie Amin to any crime is also a target for death. (p.175)

Gwyn's solution to end the violence, the governmental, economic, and social chaos, is direct—death to Amin and his associates. Many attempts have been made but all have failed. Every attempt to assassinate him has brought more revenge massacres, which brings more hatred toward Amin. Gwyn feels that condemnation by the international community, or his exile to another country will not be enough to satisfy the many people that he has hurt.


Henry Kyemba writes *A State of Blood* from the vantage point of someone who is more than a casual observer of a series of tragic events. Indeed, Kyemba explains that from 1971 through May of 1977, he is a cabinet minister, a senior official under General Idi Amin. This book is his autobiography of this time period.

Kyemba's story begins in January of 1971 in Singapore, where he is traveling with Uganda's President Obote to the Commonwealth Conference. While there, he is told of Amin's coup. Amin invites Kyemba back to Uganda and appoints him as his principal private secretary, the secretary to the Cabinet, and permanent secretary to the office of the President. He is later assigned to the position of Permanent Secretary in the Ministry of Culture and Community Development, a position he holds until he flees Uganda in May of 1977.

During his tenure in Amin's cabinet, Kyemba is a witness to many of the atrocities of which Amin is accused, particularly the massacres of the Acholi and Lango soldiers. Amin's army goes from killing hundreds to thousands of these soldiers. It becomes impossible to bury them all, so truckloads of corpses are dumped into the Nile River, supposedly to be eaten by crocodiles.

Kyemba asserts that the killing is not restricted to merely the Acholi and Lango soldiers, however. Anyone whom Amin sees as a threat to his personal power, or has something he wants, he eliminates. Many members of his own cabinet, and even Amin's own family, are executed, or flee the country before Amin gets a chance to do so. Kyemba's own brother is arrested and killed, for reasons he never does discover. Kyemba also gives several examples of Amin arranging the deaths of husbands and boyfriends of the women in whom he is interested.

One wonders why, after the countless deaths, and particularly that of his own brother, Kyemba remains associated with this ruthless regime. He explains that at the time he felt he could do more to limit the violence as an insider than as an exile in another country, that he did not believe Amin would over-ride him. It takes the killing of Archbishop Luwum and two cabinet ministers for Kyemba to realize that no one, save an assassin's bullet, will limit Amin's reign of terror. It
is then that he plans for his and his family's escape, which occurs in May of 1977.

Price: Paperback: $4.95

Richardson describes, through testimonials by Ugandans who miraculously managed to survive, General Idi Amin's reign of terror over the citizens of Uganda. One of the most moving accounts comes from Apollo Lawoko, who on February 15, 1977, is the controller of programs for Radio Uganda. In the late afternoon, Lawoko returns to his office after a meeting and is greeted at the door by six State Research Center men. They arrest him without charging him with anything and bring him to the State Research Center, where he is beaten into unconsciousness, and thrown into Cell no. 2, a holding cell. The next day more prisoners arrive, among them Archbishop Luwum. Lawoko witnesses the last hours of Luwum's life, telling of the Archbishop's ministry to the other prisoners, of his prayer services in the midst of verbal and physical abuse by the guards, and his words of encouragement to his cell mates as he leaves his cell for the last time: "Die innocent. ...I urge you to die an innocent man rather than give in to their schemes." Later than evening Lawoko is next door to where the Archbishop and Amin are meeting. He hears Amin's accusations and Luwum's denial, and then two gunshots.

Beyond the testimonials of life, and death, under Amin, Richardson also relates the impact that Amin has had on Ugandans, following his defection to Saudi Arabia. Through an interview with Betty Abe, a woman who is jailed by Amin's henchmen but is later released, the author relates what kind of impact that seeing kidnapping, killings, and rapes on a daily basis has had on the young people of Uganda. Abe tells of an increase in lawlessness and teen pregnancies in these adolescents. Others tell of the lack of rudimentary medical care in many places. There are too few doctors and the numbers of people seeking medical care are increasing. There are not enough beds, food, disinfectant, soap, medicines, etc. Schools are in a shambles—facilities, textbooks, and equipment have been destroyed in the course of all the fighting that has occurred within Uganda. Teachers and professors have fled the country, leaving existing school and universities extremely understaffed. The expulsion of the Asians, and the subsequent distribution of their businesses to Ugandans with no business experience, plus the trade embargoes imposed by foreign countries, has brought the Ugandan economy to its knees.

It will take time, foreign aide, and much effort on the part of the Ugandans themselves, to bring Uganda back, in the words of Winston Churchill, to its previous status as the "Pearl of all Africa." (p.v)

Price: Out-of-print

*Ghost of Kampala* is a result of Smith's experience of being the first United Nations diplomat sent to East Africa by the late Dag Hammerskjold. He is sent to investigate human rights abuses. He tells of Amin's rise to power, first as a cook, than as a soldier in the Ugandan army, and the eventual coup of President Obote on January 25, 1971. Smith describes Amin as a field marshall more than a president. Amin knows only the military, and this is evidenced by the fact that he
calls his house the "Command Post" and that most of his cabinet ministers are members of the military. One of the first political alliances that Amin makes that has had a far-reaching impact, is with Libyan General Muammar Gadaffi. Gadaffi's economic advice to Amin is to follow his example with the Italians in Libya. The only way to break the hold that the foreigners have on the country is to get rid of them. On August 5, 1972, all Asians holding British passports are ordered to leave Uganda. All Asian assets are frozen. Their homes and businesses are seized by the government and given to Amin's closest friends and associates, most with no business experience. All this means imminent disaster for the Ugandan economy. The Asians are not the only ethnic group to be persecuted under Amin. Rival tribes also fall beneath his bloody hand. Amin is a Kakwa, a tribe that is located in Northwest Uganda. The former-president, Obote, is a member of the Lango tribe. The Ugandan army, under Obote, is made up primarily of members of the Lango and Acholi tribes. When Amin seizes power, being the field commander that he is, he replaces the Acholi and Lango soldiers with his own people, the Kakwa. He does not deport them, however. Immediately following his coup, Amin orders the execution of thousands of soldiers.

As Smith points out, these massacres go virtually unnoticed by the international community. It takes the execution of Archbishop Luwum, who writes a letter to Amin protesting the the actions of the state against the churches, the brutality of the army, and the toll that the deaths have had on the survivors. Amin answers this letter by having the archbishop arrested, brought up on trumped-up charges of conspiracy, and shot. His body was placed in a wrecked automobile and his death was officially ruled an accident. Smith credits President Nyere of Tanzania for being one of the few members of the OAU (Organization for African Unity) to speak out against Amin from the very beginning, regardless of the fact that Amin is a fellow black African leader. The United Nations did not formally investigate until the death of Archbishop Luwum. Uganda and Amin have never been condemned of the crimes against humanity. When it came to a vote, the African and Arab nations abstained and the Soviet Union dissented. These countries believe that Uganda is Amin's country.
CHAPTER FIVE

Conclusions

The researcher located and read 25 books relating to the Armenian, Kampuchean, and Ugandan genocides. Table 1 summarizes the number and types of books that were read on each of the genocides studied.

<table>
<thead>
<tr>
<th>Genocide</th>
<th>Books No.</th>
<th>Books %</th>
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<tbody>
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<td></td>
</tr>
<tr>
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<tr>
<td>Autobiographies</td>
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<tr>
<td>Kampuchean</td>
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<td></td>
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<tr>
<td>Autobiography</td>
<td>6</td>
<td>46</td>
</tr>
<tr>
<td>Collective Biography</td>
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<td>15</td>
</tr>
<tr>
<td>General Nonfiction</td>
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<td>23</td>
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<tr>
<td>Ugandan</td>
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<td></td>
</tr>
<tr>
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<td>0</td>
</tr>
<tr>
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<td>Total</td>
<td>25</td>
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Many of the books, in all three genocidal events studied, had similar story lines. The victims of the genocide were carrying on with their normal, everyday activities when, suddenly those daily living patterns were interrupted and the persecution began. Scenes of the
torture and killing of the victimized group were graphically detailed. The overall tone of the stories was sympathetic toward the persecuted group and hostile toward the government and people in positions of power when the genocide took place.

Other commonalities were evident in the books that were read. Table 2 show the data that was compiled on each of the 25 books.

**TABLE 2**

**DATA REPRESENTING THE 25 BOOKS ANALYZED**

<table>
<thead>
<tr>
<th>TITLE</th>
<th>GENOCIDE (A, K, U)*</th>
<th>OBJECTIVES 1</th>
<th>OBJECTIVES 2</th>
<th>OBJECTIVES 3</th>
<th>CONTENT AREAS</th>
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<td>Ararat</td>
<td>A</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Forty Days of Musa Dagh</td>
<td>A</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
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<tr>
<td>Passage to Ararat</td>
<td>A</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Some of Us Survived</td>
<td>A</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Armenia: The Case of...</td>
<td>A</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
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<tr>
<td>Road from Home</td>
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<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
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<tr>
<td>Crime of Silence</td>
<td>A</td>
<td>X</td>
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<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Children of the River</td>
<td>K</td>
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<tr>
<td>When the War Was Over</td>
<td>K</td>
<td>X</td>
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<tr>
<td>Stones Cry Out</td>
<td>K</td>
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<td>X</td>
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<td>Cambodian Witness</td>
<td>K</td>
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<td>Cambodian Odyssey</td>
<td>K</td>
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<tr>
<td>Beyond the Horizon</td>
<td>K</td>
<td>X</td>
<td>X</td>
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<tr>
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<td>K</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
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<tr>
<td>Cambodia: Year Zero</td>
<td>K</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
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<tr>
<td>Quality of Mercy</td>
<td>K</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>To Destroy You is No Loss</td>
<td>K</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Cambodia: 1975-1982</td>
<td>K</td>
<td>X</td>
<td>X</td>
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<tr>
<td>War in Uganda</td>
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<td>X</td>
<td>X</td>
<td>X</td>
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<tr>
<td>Idi Amin: Death Light...</td>
<td>U</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>State of Blood</td>
<td>U</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>After Amin: The Bloody...</td>
<td>U</td>
<td>X</td>
<td>X</td>
<td>X</td>
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</tr>
<tr>
<td>Ghosts of Kampala</td>
<td>U</td>
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</tr>
</tbody>
</table>

Note: *A = Armenian  K = Kampuchean  U = Ugandan
The objectives are those stated in the *Model Curriculum for Human Rights and Genocide* (1987). The first objective was a study of the record of oppression of individuals and groups. Objective two was a study of the governmental means to prohibit abuses of human rights. The third objective was the encouragement of democratic values and attitudes to foster respect for differences among people and for the rights of all people. The researcher hypothesized that there was literature available that met these three objectives which could be used by young adults and secondary school teachers of English and social studies, when studying a unit on genocide. All 25 books that were analyzed met the criteria for the first objective. Objective two was evident in 71.4 percent of the books on the Armenian genocide and 76.9 percent of the works on the Kampuchean genocide. Eighty percent of the the books analyzed on the Ugandan genocide met this objective. The third objective, the encouragement of democratic values and attitudes was evident in 57.1 percent of the works on Armenia, in 61.5 percent of the works dealing with the Kampuchean genocide, and in 40 percent of the Ugandan books. The hypothesis was confirmed.

The 25 books that were read were analyzed for the inclusion of eight content areas, (a) way of life prior to the mass murder, (b) way of life during the mass murder, (c) way of life following the mass murder, (d) how the group became the victim of genocide, (e) why the group became the victim of genocide, (f) description of heroic attempts of one or more individuals to prevent the genocide, (g) impact that the genocide has had on survivors, and (h) the impact that the genocide has had on subsequent generations of the particular group. The researcher hypothesized that three or more of these areas would be evident in 50
percent or more of the works. This hypothesis was accepted, as all 25 of the books analyzed included at least three of eight content areas.

There is clearly a dearth of literature available on twentieth century genocides. This was made most evident when the researcher was searching for books dealing with the three genocides that were studied. Only five books were found that were written about the massacres of the Acholi and Lango peoples in Uganda. Of these five, only one, *After Amin: The Bloody Pearl*, by Michael Richardson, is still in print. It would seem that the killing of 100,000 to 500,000 Ugandans attracted very little attention in the Western literary world, and what attention it did draw was for only a cursory amount of time.

The West has had a history of seeming to ignore, to be latent in its response, or to officially condemn genocidal events such as those studied here. The United Nations, and the United States as a permanent member of the Security Council, have based their past decisions to intervene in other countries' wars on whether or not the conflict was caused by an internal or a cross-border aggression (Walsh, 1992, p. 29). "Idi Amin's Uganda, Pol Pot's Cambodia and other killing fields piled up bones unchecked in large part because the carnage was performed within sovereign borders" (p. 29).

This criterion for intervention is still used today. The United Nations decided to intervene in the war in Bosnia, where nearly 2 million civilians, mostly Muslims and Croats, had been driven from their homes, shipped to detention camps, (Brand, Breslau, and Norland, 1992, p. 23), and/or tortured or killed in the name of ethnic cleansing. The reason for this intervention, according to Walsh, was that the situation was a clear example of cross-border aggression. "...Serbia [had] aided
aggression against Bosnia's Muslims and Croats every step of the way, in the interest of carving out a Greater Serbia" (p. 29). Conversely, the decision to provide relief to the starving Somalians was delayed because the war there was seen as an internal affair. Civil war among the rival clans in Somalia had claimed an estimated 150,000 lives as of September 1992, and an ongoing famine threatened 1.8 million of its 6 million population ("Somalia's Descent," 1992, p. 49). The United Nations was reluctant to intervene because of the "...sanctity-of-boundsaries standard that Third World members [of the United Nations hold] dear" (Walsh, p. 29).

The lack of literature on the Kampuchean and Ugandan genocides may support Totten's (1988) theory that time may be a factor (p. 232). Because these two genocides occurred in the last 25 years, not enough time may have passed for the information to be processed, or for survivors to feel that they are emotionally ready to discuss their experiences. This theory is supported by the fact that two young adult novels dealing with the Kampuchean genocide have been published within the last four years, Linda Crew's *Children of the River* (1989), and Minfong Ho's *The Clay Marble* (1991). This may be the beginning of a trend where more accounts of twentieth century genocides will be published.

After the Holocaust, the world promised never to forget. If one considers the number of genocidal events that have occurred since 1945, the millions of people who have lost their lives, their families, and their homes, it would seem that the world forgot to add the statement, "and never to let it happen again." This researcher concludes that the study of human rights and genocide needs to be a viable part of the
curriculum in schools throughout the world. Knowledge of the fact that human rights abuses have occurred in the past is an important first step in the prevention of future genocides. Thomas Hammarberg (1983), former Secretary General of Amnesty International, concurs with this. "...[T]he oppressors are relying on ignorance and indifference--among the citizens in their countries and public opinion abroad. Therefore, information and education about human rights violations are of greater importance than ever before" (p. 5).

This study analyzed books that were written from the perspective of the survivors of the genocide and by people who were sympathetic to the persecuted group. A study examining the persecutors' viewpoints would be of value.

A content area that was blatantly underrepresented was the impact that the genocide has had on the subsequent survivors. Only one of the 25 books analyzed, Passage to Ararat, written by Michael J. Arlin, contained any mention of this area. The absence of this content area may have to do with the fact that the Kampuchean and Ugandan genocides were of rather recent vintage, and most of the works written about these two events were written shortly after the genocides occurred. Not enough time had passed for studies to be done on the next generation or for the people in the next generation to write about the effect that the genocide had on them. Research on the effect of the mass murder on subsequent generations is also a suggestion for further study.

Materials such as those noted in this bibliography will be helpful in planning human rights and genocide courses, providing reading guidance for students, and creating English and social studies units of study.


APPENDIX A

BIBLIOGRAPHY RECORD SHEET

FIC / NF

BIBLIOGRAPHIC CITATION:

PRICE:

PLOT SUMMARY:

OBJECTIVE(S) MET:

_____ Study of the record of oppression of individuals and groups.

_____ Study of the governmental means to prohibit abuses of human rights.

_____ Encouragement of democratic values and attitudes to foster respect for differences among people and for the rights of all people

COUNTRY UNDER STUDY:

_____ Armenia _____ Kampuchea _____ Uganda

CONTENT:

_____ Way of life prior to the mass murder.

_____ Way of life during the mass murder.

_____ Way of life following the mass murder.

_____ How the group became the victim of genocide.

_____ Why the group became the victim of genocide.

_____ Description of heroic attempts of one or more individuals to prevent the genocide.

_____ Impact that the genocide has had on survivors

_____ Impact that the genocide has had on subsequent generations of the particular group