The Holocaust and Genocide Studies Implementation Guide

COLORADO
Department of Education

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The purpose of this Implementation Guide is to provide support for teachers in teaching about the Holocaust and other genocides.

A Special Thank You

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Tower of Tsitsernakaberd
(Armenian Genocide memorial complex)

About the Work:

When HB20-1336 was signed into law, a committee was established to develop Holocaust and genocide standards for recommendation to the State Board of Education (SBE). The recommendations were approved by the SBE in August, 2022. Once the work was completed, a small group from the original committee decided that an implementation guide would be very helpful for teachers across Colorado who are now expected to teach about the Holocaust and other genocides.

The Holocaust and Genocide Studies Committee has also vetted and curated resources to support teaching this content. The resources can be found in the Holocaust and Genocide Resource Bank.

Recommendations for the Holocaust and other Genocides standards begin in 6th grade through an introduction to concepts such as marginalization. The concepts and content continue building through high school in all social studies disciplines (history, geography, economics, and civics).

Background:

On July 8, 2020, Governor Polis signed into law HB20 – 1336. This legislation titled, Concerning the Teaching of the Holocaust and Genocide Studies, includes three primary elements focusing on the teaching of the Holocaust and genocide in Colorado.

1. Each school district board of education and charter school is to incorporate the standards on Holocaust and genocide studies adopted by the state board into an existing course that is currently a condition of high school graduation for school years beginning on or after July 1, 2023.
2. The state board must adopt standards related to Holocaust and genocide studies before July 1, 2021.
3. The Colorado Department of Education (CDE) must create and maintain a publicly available resource bank of materials pertaining to Holocaust and genocide courses and programs, no later than July 1, 2021.

Why teach/learn about the Holocaust and other genocides?

- Exploring the history of genocide can provide insight into the origins of social behaviors which lead up to mass murder: i.e.: prejudices, stereotypes, racism, religious discrimination, and ethnic hatred which can, in certain situations, lead up to and result in genocide.
- To explore "why" genocide has occurred can make clear the conditions of economy, political groups, and social customs which could have contributed to the polarization of different groups within a region.

Why did the committee choose these particular genocides?

The committee was guided by the law which specifically called out the Armenian Genocide, the Holocaust, and other 20th and 21st century genocides. While the committee recognizes that there have been other violent acts against groups, the committee utilized the criteria established by the UN Convention found here: https://www.un.org/en/genocideprevention/genocide.shtml.

What Do You Need to Know?

FIRST,

you are not expected to be an expert.

There are numerous resources available for teaching about the Holocaust and other genocides beginning with this resource bank: https://www.cde.state.co.us/cosocialstudies/holocaustandgenocideeducation developed by the Holocaust and Genocide Studies Committee. This resource bank provides a plethora of lesson plans, images, and background information to assist teachers in all aspects of teaching about the Holocaust and other genocides.

What is education about the Holocaust?

Education about the Holocaust is primarily the historical study of the systematic, bureaucratic, state-sponsored persecution and murder of six million Jews, and others, by Nazi Germany and its collaborators.

It also provides a starting point to examine warning signs that can indicate the potential for mass atrocity. This study raises questions about human behavior and our capacity to succumb to scapegoating or simple answers to complex problems in the face of vexing societal challenges. The Holocaust illustrates the dangers of prejudice, discrimination, antisemitism, and dehumanization. It also reveals the full range of human responses - raising important considerations about societal and individual motivations and pressures that lead people to act as they do - or to not act at all.

Source: UNESCO
https://en.unesco.org/news/importance-teaching-and-learning-about-holocaust

What is education about genocide?

"Genocide education" deals with the phenomenon of genocide, which is a term coined by a Polish-Jewish lawyer named Raphael Lemkin (1900–1959), in 1944, who sought to describe Nazi policies of systematic murder during the Holocaust, including the destruction of European Jews. He formed the word genocide by combining geno-, from the Greek word for race or tribe, with -cide, from the Latin word for killing. Genocide studies – referring to academic research about the broader trends and patterns of genocide and mass atrocities – and genocide education have become more widespread in universities and schools, as genocide and mass atrocities are a recurring phenomenon in the world.

UNESCO

TEN STAGES OF GENOCIDE

Classification • Symbolization • Discrimination
Dehumanization • Organization • Polarization • Preparation
Persecution • Extermination • Denial

According to Dr. Gregory H. Stanton, author of the Ten Stages of Genocide and President of Genocide Watch, the path to genocide usually includes the following stages. These stages do not always occur in order; sometimes stages happen simultaneously. At each stage in the process, it is possible to intervene and prevent genocide from occurring.

1. **Classification** is something that all societies do. It is a way to divide societies into different groups and distinguish between "us" and "them." Bipolar societies (that are divided into only two major groups) are more likely to experience genocide.

2. **Symbolization** is characterized by naming different groups or distinguishing them through symbols, colors, or dress. This happens everywhere and is not necessarily negative unless it is combined with hatred, which can lead to discrimination or dehumanization.

3. **Discrimination** occurs when a group holding power uses law, custom, or political power to diminish or deny the rights of other groups. Members of the group(s) with less power have fewer rights and may even lose their citizenship.

4 **Dehumanization** occurs when one group denies the humanity of another group. As part of this process, people are commonly called insects, vermin, or diseases. By first dehumanizing victims, the general public may be less shocked by mass murder, because they do not view the victims as fully human. At this stage, propaganda dispensed via newspapers, television, radio, and social media, could be used to foment resentment against the targeted group.

5 **Organization** happens when perpetrators create a plan for genocide and train and arm militias or other perpetrators. Those in charge may set up secret police to spy on, arrest, torture, and murder people suspected of being in opposition to the regime or to the genocide.

6 **Polarization** occurs when moderate leaders and groups are eliminated, leaving a polarized society. At this point, propaganda is more widespread, laws may be created to keep people from marrying into other groups, and often emergency decrees are announced in order to "protect the nation."

7 **Preparation** is the process of preparing for mass murder and related atrocities. Leaders use euphemisms to hide their intentions (e.g. "purification," "relocation," or "counter-terrorism"). Propaganda about the victimized group(s) continues to be promoted and armies are given weapons and training.

8 **Persecution** occurs when victims are identified and separated from society. For example, victims are sometimes forced into living in ghettos. Leaders of the genocide draw up lists of people or communities targeted for death and deprive their victims of basic resources like water and food. Violent acts often begin at this stage.

9 **Extermination** is the mass killing we know as genocide. It is often accompanied by ethnocide. The term 'extermination' usually refers to the killing of insects and vermin; in the context of genocide, this term is used to further dehumanize victims.

10 **Denial** is the final stage of genocide and it takes many forms. In some cases, perpetrators attempt to cover up the evidence. In other cases, they deny that any crimes were committed or minimize the number of people killed. Denial often begins during the extermination and can last long after the genocide, continuing harm for generations

The United States Holocaust Memorial Museum's Guidelines for Teaching About Genocide:

1 Define genocide

The UN Convention on the Prevention and Punishment of the Crime of Genocide defines genocide as "any of the following acts committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group, such as:

- Killing members of the group;
- Causing serious bodily or mental harm to members of the group;
- Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- Imposing measures intended to prevent births within the group;
- Forcibly transferring children of the group to another group."

2 Investigate the context and dymamics that have led to genocide

A study of genocide should consider what the steps toward genocide in a society have been or could be. Analyze the factors and patterns that may play a role in the early stages: political considerations, economic difficulties, local history and context, etc. How are targeted groups defined, dehumanized, marginalized, and/or segregated before mass killing begins? As students learn of the early phases of a genocide, ask them to consider how steps and causal conditions may have been deflected or minimized (See 10 Steps of Genocide). Ask them to think about scope, intent, and tactics. Be mindful that, while there is a general pattern, there is no tight pattern or list of preliminary steps that always lead to mass murder.

3 Be wary of simplistic parallels to other genocides

While there are key similarities, each genocide has its own unique characteristics of time, place, people, and methods. Students are likely to try to make simple comparisons to other genocides, particularly the Holocaust; however, it is up to the teacher to redirect students to the specifics of a particular community at a particular time and place. Some specific parallels do indeed exist between the Holocaust and other genocides: the use of trains to transport victims, camps for detention and killing, etc. However, genocide has also occurred without these two tactics. Thus, you could make careful comparisons between the tactics or procedures used by oppressors to destroy communities, but you should avoid comparing the pain and suffering of individuals.

4 Analyze American and world response

The world community is very different and far more complicated in the aftermath of the Holocaust. An important goal in studying all aspects of genocide is to learn from mistakes and apply these lessons to the future. To do this, students must strive to understand not only what was done, or not done, in the past but also why action was or was not taken. As with any historical event, it is important to present the facts. Students need to be aware of the various choices that the global community had available before, during, and after the mass killing. It is important to begin at home, with the choices available to the United States. It is also important to discuss all of the stakeholders involved which include political leaders, religious leaders, and private citizens. Next, it is critical to discuss the range of choices seemingly available to the rest of the global community. How did international and regional authorities respond? What is the role of nongovernmental organizations? When is diplomacy, negotiation, isolation, or military involvement appropriate or effective?

Students may become frustrated when they learn of governmental inaction in the face of genocide. While there are certainly cynical reasons for not intervening, teachers can lead students to understand the complexity of responding to genocide—that it is usually not a simple matter to step into another country and tell one group to stop killing another group. In addressing what might cause genocide and how to prevent it, consider these questions:

- When does a nation (the United States, for example) have the political will to take all necessary steps to stop genocide?
- How much international cooperation can be mustered? How much is needed?
- What are the possible ramifications of intervention?
- Is a nation willing to absorb casualties and death to stop a genocide?

5 Illustrate positive actions taken by individuals and nations in the face of genocide

One reason that genocide occurs is the complicity of bystanders within the nation and around the world. However, in each genocide, there have been individuals—both persons at risk inside the country as well as external observers or stakeholders—who have spoken out and intervened against the oppressive regime and/or rescued threatened people. There are always a few who stand up to face evil with tremendous acts of courage—and sometimes very small acts of courage, of no less importance. Teachers should discuss these responses without exaggerating their numbers or their frequency.

When teaching and learning about genocide, individuals may fall prey to helplessness or acceptance of inevitability because the event is imminent or in progress. The magnitude of the event and seeming inertia in the world community and its policymakers can be daunting, but actions of any size have potential impact. Numerous episodes from the Holocaust and other genocides illustrate this point.

How to Select Images for Use in the Classroom

Images are an important entry to stories of genocides and acts of mass violence. They provide evidence and context, but they can also shock us, jolting us into the immense amount of human suffering that occurred. Therefore, we must be careful when we prepare lessons for students that touch on such graphic and often difficult-to-absorb topics.

There is no shortage of images to choose from. Facing History's resource, Crimes Against Humanity and Civilization: The Genocide of the Armenians and new digital version of Holocaust and Human Behavior are two places to start. The Internet, on the other hand, provides a never-ending supply of disturbing images. One search for the Armenian Genocide turns up dozens of heartbreaking photos from victims that are struggling to stay alive to others that show bodies discarded by the side of the road. Some are of men, women, and children marching through a desert of skulls or refugees on a boat in the harbor. It's easy enough for adults to get lost in and overwhelmed by these images. So how do we, as educators, decide on which images to use with young students? Here are four criteria to consider:

1 What are your learning objectives?

What story are you trying to tell? Are you trying to convey a particular point or trying to raise questions? Do you need an image at all? What details from history are best expressed in words? What details from history need a picture to further understanding? And when might art, such as works by artists like Samuel Bak, a survivor of the Vilna Ghetto, or Otto Dix, a German WWI veteran be more appropriate than a historical photograph? Some aspects of history are best conveyed through a combination of text, including poetry, eyewitness accounts, primary documents, and other sources instead of using any images at all.

2 Who are your students?

What experiences will my students bring to the image? What do you know about their histories? Do you have students who have been victims or witnesses of violence? How might it impact how they respond to what you share? What sensitivities might they or their parents have that need to be considered? Some feel that because many young people have been exposed to violent media and video games, they should not be concerned with the graphic nature of the content. Others may feel young people should not be exposed to images of horror. One consideration might be the adolescent development of your students. What is appropriate at the high school level might not be appropriate for middle schoolers. We need to balance our learning goals with an understanding of our students as learners and as human beings.

3 Does the image depict the history and perspective I am trying to teach?

As with any document you use in the classroom, it is important to verify your sources. Some of the most common images used to illustrate ghettos in the Holocaust were taken by the Nazis. If you use those images, students should know who took them and why. Holocaust scholar Doris Bergen urges us to ask critical questions when looking at photographs of genocide: "A photograph is not a clear window onto the past any more than a written document is. Every picture was taken by someone for a reason. Someone decided what to photograph and how to frame the subject: what to include, what to leave out. Then someone developed the film and made prints. After that, the photograph became a material object with its own history. Did someone keep the prints and the negatives, and why?"

4 How will you use the image?

As educators, we use images in a variety of ways. Sometimes they are just included to enhance the design of a page or packet, and other times we use images as learning objects, and even then, we use them in different ways. Will the image be projected in a PowerPoint presentation? Will you hand it out? Will you spend time analyzing the image in-depth? What context will your students have when they encounter the image? What will you share ahead of time? What context associated with the image will you reveal throughout the lesson? Are you planning to have students interpret the image or to illustrate a subject? All of these factors impact the images you might select.

Used with permission from Facing History & Ourselves https://facingtoday.facinghistory.org/how-to-choose-the-right-images-when-teaching-about-genocide

Know the Standards

These standards were approved by the State Board of Education in August, 2022.

Underlined text applies to the language that is related to the Holocaust and other genocides.

6th Grade

History GLE 2 EOb. *"Determine and explain the historical context of key people, events, cause and effect relationships, and ideas over time including the examination of different perspectives from people involved. For example: the complex interactions between majority and minority groups and individuals involved in European colonization in the Western hemisphere."*

History GLE 2 CO Essential Skills #3 *"Plan and evaluate complex solutions to global challenges within the Western Hemisphere using multiple disciplinary lenses such as ethnic, historical, and scientific."*

Geography GLE 2 CO Essential Skills #2 "*Plan and evaluate complex solutions to global challenges within the Western Hemisphere using multiple disciplinary perspectives lenses, such as ethnic, historical, and scientific."*

Civics GLE 1 CO Essential Skills #2 *"Analyze how a specific problem can manifest itself at local, regional, and global levels, and how media can influence beliefs and behaviors."*

Civics GLE 1 CO Essential Skills #3 *"Plan and evaluate complex solutions to global challenges in the Western Hemisphere, using multiple disciplinary lenses perspectives such as ethnic, historical, and scientific."*

Civics GLE 2 CO Essential Skills #3 *"Plan and evaluate complex solutions to global challenges in the Western Hemisphere, using multiple disciplinary lenses perspectives such as ethnic, historical, and scientific."*

7th Grade

History GLE 2 EOc. *"Describe the interactions, conflicts, and contributions of various peoples and cultures that have lived in or migrated within/to the Eastern Hemisphere. For example: conflicts over land and resources between countries, the foundations of eastern world religions, the historical roots of current issues, the Chinese Cultural Revolution, including acts of violence towards groups of people, and the discriminatory policies and events preceding those acts.*

History GLE 2 CO Essential Skill #3 *"Plan and evaluate complex solutions to global challenges within the Eastern Hemisphere using multiple disciplinary perspectives such as ethnic, historical, and scientific."*

Geography GLE 2 CO Essential Skill #2 *"Plan and evaluate complex solutions to global challenges within the Eastern Hemisphere using multiple disciplinary perspectives such as ethnic, historical, and scientific."*

Geography GLE 2 Nature and Skills of Geography #1 *"Geographic thinkers study ethnic, and religious groups, in order to explain how they view a region and evaluate the use of resources in a region to predict and propose future uses."*

Civics GLE 1 EOc. *"Give examples illustrating the interactions between nations and their citizens. For example: South Africa's system of Apartheid, human rights violations, genocide, Shari'ah law, government sanctioned economic policies, and socialized healthcare and education."*

Civics GLE 1 Inquiry Question #3 *"How can laws, governments, peacekeeping organizations, and citizens work to recognize the stages of genocide in order to identify instances of genocide, so that it may be prevented and eliminated in the future?"*

Civics GLE 2 Inquiry Question #1 *"What are fundamental human rights and how are they protected?"*

8th Grade

History GLE 2 Inquiry Question #2 *"How was North American colonial settlement perceived by Indigenous Peoples, and how did this impact their culture and survival throughout the continent?"*

Geography GLE 1 Nature and Skills of Geography #4 *"Geographic thinkers respond to historical and spatial literature, including diverse narratives, to understand issues from a spatial perspective."*

Geography GLE 2 EOb. *"Analyze patterns of conflict and cooperation that resulted from human migration and the economic, political, ethnic, and social implications of those interactions."*

Economics GLE 1 Inquiry Question #4 *"How does where and how you purchase products affect cultural, social, economic, and environmental conditions?"*

Economics GLE 1 Nature and Skills of Economics #5 *"Economic thinkers understand that economic actions have both direct and indirect effects on ethnic, religious, and cultural groups who may not have a voice in decision-making."*

Civics GLE 1 Inquiry Question #4 *"How has civic participation impacted the development of government and civil rights in America?"*

Civics GLE 2 EOe. *"Discuss the tensions between individual rights and liberties with state, tribal, and national laws."*

High School United States History

History GLE 2 EOc. *"Analyze the complexity of events throughout United States history. For example: the Civil Rights Movement (e.g., Double V Campaign, the Voting Rights Act of 1965, and the Stonewall Riots); migration, immigration, and displacement (e.g., immigration and citizenship legislation, Japanese American incarceration, and debates over tribal sovereignty); landmark court cases (e.g., Keyes v. School District #1 Denver, Brown v. Board of Education, and Obergefell v. Hodges), and the war on terror (e.g., 9/11, Afghanistan and Iraq wars, Middle Eastern discrimination, and the evolution of U.S. counterterrorism efforts)."*

History GLE 2 EOh. *"Analyze and evaluate ideas critical to the understanding of American history. Including, but not limited to: populism, progressivism, isolationism, imperialism, capitalism, racism, extremism, nationalism, patriotism, anti-communism, environmentalism, liberalism, fundamentalism, and conservatism."*

History GLE 2 EOj. *"Examine and evaluate how the United States was involved in and responded to international events over the course of history. Including, but not limited to: the World Wars, the Holocaust, the Nuremburg trials, Cold War policies, Berlin Airlift, Korean War, Vietnam War, and the genocides in Bosnia and Darfur."*

High School World History

History GLE 3 EOa. *"Evaluate continuity and change over the course of world history. For example: social and political movements related to nationality, ethnicity, and gender; revolutions; the World Wars; the Cold War; independence movements/decolonization and 19th, 20th and 21st century genocides such as the Armenian Genocide; the Holocaust perpetrated by the fascist German Nazi Party (National Socialist German Workers Party) and its collaborators; the Sand Creek Massacre, Cambodian Genocide; the Union of Soviet Socialist Republics murder of Ukrainian nationals; genocides conducted by the Communist Party of China (CPC) against its political opponents during the Totalization Period, Collectivization, the Great Leap Forward, the Cultural Revolution, and Mao's Famine; and the current genocide of the Uyghurs; as well as genocides that have taken place in Rwanda, Darfur and Bosnia."*

History GLE 3 Inquiry Question #6 *"What role has censorship, propaganda, and media control played in modern genocides and other acts of mass violence?"*

GLE 3 Inquiry Question #7 *How did various Indigenous Peoples respond to and experience colonization?*

High School Geography

Geography GLE 3 EOd. *"Analyze how culture, and cooperation and conflict influence both the division and unification of Earth. For example: international agreements, political patterns, national boundaries, and how cultural differences and conflict over land may lead to genocide."*

GLE 3 EOf. *Examine geographic concepts through the lens of multiple diverse perspectives from various regions of the world and with consideration for indigenous, dominant, and marginalized populations. Including but not limited to: Indigenous Peoples in Colorado, Christians in the Middle East, the Uyghurs in China, and tribal groups in Afghanistan."*

High School Economics

Economics GLE 2 EOg. *"Explore how economic crises create an environment where genocide is allowed to occur. For example: Rationing, scapegoating, including the incremental dehumanization of minority groups, and mitigating conflict over resources."*

Economics GLE 2 Inquiry Question #8 *"What role can economics play in genocide?"*

High School Civics

Civics GLE 2 Inquiry Question #18 *"Why has the U.S. government's response to genocide and other acts of mass violence varied so widely?"*

Civics GLE 2 Inquiry Question #19 *"What foreign policy tools does the U.S. government have to respond to mass spread violence and genocides around the world? What factors influence how the U.S. government responds?"*

Civics GLE 2 Inquiry Question #20 *"What is the role of failed states and authoritarian regimes in genocide and other acts of mass violence?"*

What do Districts Need to Know?

District administrators will need to understand the new law, C.R.S. 22-1-104.7, which requires school districts to "...incorporate the standards on Holocaust and genocide studies … into an existing course currently a condition of high school graduation." The standards may be distributed across the social studies disciplines (e.g., a U.S. history course and a geography course, assuming that both courses are required for graduation); or wholly within, for example, a U.S. history or world history course. There are many other options for districts to incorporate the standards and meet the law. Each district is open to determine how to best approach this requirement.

What do Adminstrators Need to Know?

School administrators should work to ensure that the adopted Holocaust and genocide standards are incorporated into a course that is required for graduation. Provide supports for teachers as they work to prepare new units and lessons and seek out and participate in professional development of these topics.

What do Teachers Need to Know?

High school teachers will need to ensure that either the resources they are using or the units/lessons they are developing align with the newly approved standards and are grade level appropriate. It is not expected that teachers must teach every genocide. However, it is important for students to understand the importance of learning about genocide. One consideration that may make this content more meaningful is to work with an English-Language Arts teacher to develop and teach an interdisciplinary unit on this topic. If teachers are new to this topic, there are numerous professional development opportunities available for all teachers. Organizations that provide these opportunities can be found in Section 8 of this guide.

The Holocaust and Genocide Studies Committee vetted and curated resources to support teaching this content. The resources can be found in the Holocaust and Genocide Resource Bank.

Hall of Names - Yad Vashem, Holocaust Memorial, Jerusalem.

So, You're Teaching About Genocide. Now What?

As with any other subject, it is critical to ensure that proper background information providing context and facts about the topic at hand are readily available to the instructor or group leader. The following information is meant to support work in genocide education and awareness. To start let's define genocide. What is it exactly?

Definition of Genocide

In House Bill 20-1336 (C.R.S. 22-1-104.7), "Genocide" means any of the following acts committed with the intent to destroy, in whole or in part, a national, ethnic, racial, or religious group:

- Killing members of a national, ethnic, racial, or religious group;
- Causing serious bodily or mental harm to members of a national, ethnic, racial, or religious group;
- Deliberately inflicting on a national, ethnic, racial, or religious group conditions of life calculated to bring about its physical destruction in whole or in part;
- Imposing measures intended to prevent births within a national, ethnic, racial, or religious group; or
- Forcibly transferring children of a national, ethnic, racial, or religious group to another group.

Challenges of teaching about genocide

Teaching genocide is a challenging task for educators and learning about genocide can be overwhelming for students as well. Awareness and acknowledgement of "psychic numbing" is important for all individuals who teach and learn about genocide. Psychic numbing is defined as "sometimes feeling a sense of disinterest or inability to feel compassion for the victims and causes us to feel indifferent to the suffering of large numbers of people." Paul Slovic, president of Decision Research and a professor of psychology at the University of Oregon asks, "Are we destined to stand numbly and do nothing as genocide rages on for another century? Can we overcome the psychological obstacles to action? There are no simple solutions." Regardless, understanding genocide remains an important part of understanding the world, and teaching about genocide is imperative for developing students' global competence.

Resources to support teaching genocide

Including basic vocabulary, examples, and context information is critical. As genocide is discussed, examples of global genocide could include Armenia, Ukraine, Holocaust, Cambodia, Rwanda, Bosnia and Herzegovina, Darfur, and the Uyghurs (present day). This list is not all inclusive, but it provides a starting place for educational research and discussion based on the best-known instances of global genocide identified by the United Nations.

To support educators in teaching genocide with Colorado Academic Standards in mind, the following resources are available:

- Colorado Department of Education Holocaust and Resource Bank
- Fundamentals for Teaching the Holocaust from the USHMM
- Guidelines on Teaching About the Holocaust from Anti-Defamation League
- Preparing Students for Difficult Conversations from Facing History
- The Six Phases of a Difficult Conversation: A Strategy Guide for Teachers
- Determining Age Appropriateness for Holocaust Education Topics
  (Kentucky Curriculum Guide Page 4)

Snapshot Timeline of Genocides and Events Surrounding those Genocides

This is a modified timeline that is meant as a starting point for teaching about acts of mass violence and Genocide. For further details see the more comprehensive timeline available in Colorado's Teaching About the Holocaust and Genocide Resource Bank.

DATE	EVENT	ANNOTATIONS
1914-1918	World War 1	USHMM Overview
1919	League of Nations founded	League of Nations founded
1915-1923	Armenian Genocide	Armenian Genocide
1932-1933	Holodomor, Ukraine Famine	Holodomor, Ukraine forced famine
1933	Raphael Lemkin's conceptualization of the term genocide	Raphael Lemkin's conceptualization of the term genocide
1933-1945	World War II	Overview of WWII
1945	United Nations founded	United Nations is founded
1945	International Court of Justice (ICJ) is founded	International Court of Justice (ICJ) is founded
1946 - 1991	Cold War	JFK Library Overview
1948	United Nations Universal Declaration of Human Rights	Declaration of Human Rights
1948	United Nations Convention on the Prevention and Punishment of the Crime of Genocide	United Nations Convention on the Prevention and Punishment of the Crime of Genocide

DATE	EVENT	ANNOTATIONS
1950-1953	Korean War	A Korean War Overview at the Eisenhower Library
1955-1975	Vietnam	Overview of the Vietnam War
1966 - 1968	International covenants on racial discrimination and women's, refugees', political/civil rights	UN Overview
1971	Bangladesh Genocide/East Pakistan Massacres	Bangladesh Genocide/ East Pakistan Massacres
1974-1979	Cambodian Genocide	Cambodian Genocide
1988	US Ratification of Genocide Convention	US Ratification of Genocide Convention
1992-1995	Bosnian War and Serbian Genocide	USHMM Case Study
1994	Rwandan Genocide	Rwandan Genocide
2002	International Criminal Court (ICC) Founded	International Criminal Court (ICC) Founded
2003-2013	Darfur Genocide and Displacements	Darfur genocide and displacements
2007	United Nations Declaration on the Rights of Indigenous Peoples	United Nations Declaration on the Rights of Indigenous Peoples
2017-present	Uyghur ethnic cleansing and forced displacement	Uyghur ethnic cleansing and forced displacement

Sample Thematic Unit: Remembrance

STAGE 1 - DESIRED RESULTS

ESTABLISHED GOALS

To provide a thematic structure around the idea of "Remembrance," through which students can gain meaning and understanding of the complex topics of the Holocaust and genocide.

TRANSFER

Students will be able to independently use their learning to…

Connect the complexities surrounding the study of the Holocaust and genocide as part of the human story and empower students to see themselves as agents capable not only of recognizing the pathways that lead to genocide, but also developing a world view where students see the opportunity to make a difference beyond themselves.

MEANING

UNDERSTANDINGS

Students will understand that…

- "Remembrance" is key to recognizing the path of human behavior that led to the Holocaust and genocide.
- "Remembrance" is critical to ensuring a more peaceful future.

ESSENTIAL QUESTIONS

- How might communities remember the past?
- Analyze the role of individuals and societies in constructing memory.
- What meanings can be gleaned from various forms of testimony?
- How is remembrance connected to testimony?

ACQUISITION

Students will know…

- How to define the Holocaust and genocide.
- That the Holocaust and genocide are the result of destructive paths that are not inevitable.
- The role memory can play in making meaning of past events.
- That there is a role for individuals and communities in not only remembering the past, but also carrying the lessons forward to make more peaceful societies.

Students will be skilled at…

- Analyzing a variety of forms of testimony.
- Making an original argument supported by evidence.
- Understanding the process of memorialization of past events.

STAGE 2 - EVIDENCE AND ASSESSMENT

EVALUATIVE CRITERIA

- Effort/Skill
- Expressive Power
- Supporting Ideas
- Creativity in Action

(An explanation of these criteria is in attached rubric, which can be modified to meet specific teacher/ classroom expectations)

ASSESSMENT EVIDENCE

PERFORMANCE TASK(S):

Students will create an original work that represents the major findings of the unit. Because we have examined memory and testimony in a variety of forms of representation, we must allow some freedom for students to express their ideas in various forms. (These forms could be poetry, narrative, drawing, painting, graphic design, sculpture, model, etc.). The finished piece must address the essential questions of the unit and connect to the theme – "Remembrance."

OTHER EVIDENCE:

Students will collect evidence from a variety of forms of testimony and expression of memory. They will analyze this evidence to help answer the essential questions in reflective writing and they will write about the process of creating their original work: decisions throughout, meaning, symbolism, and adaptations.

STAGE 3 - LEARNING PLAN

SUMMARY OF KEY EVENT AND INSTRUCTION

The rationale for approaching the study of the Holocaust and genocide thematically rests on a few assertions about the structure. First, is that organizing meaningful learning opportunities across multiple experiences allows students the opportunity to meet the curriculum on their own terms, and in a way that is perhaps more relevant to their lives. The structure creates opportunities to practice transferable skills: recognizing patterns, analyzing various sources of information, and developing original arguments supported by evidence. Second, flexibility creates opportunities for teachers to adapt to the diverse intelligences of their students. Because the unit, course, or series of lessons are all connected to a short list of enduring understandings, teachers can choose sources among a variety of forms of representation and students can approach the lessons and meaning-making in a similar fashion. Third, and finally, thematic units can vary widely in their scope and sequence. Units can be a week-long, a month-long, or a year-long.

A SAMPLE OF LESSON TOPICS FOR A WEEK-LONG UNIT:

1. Introduce the Concepts of the Holocaust and Genocide
   - Consider an introduction with a single visual representation of testimony/memory
     For example: The Family (1974) Oil on canvas

     Consider something like: SEE - THINK - WONDER

     a. Resource consideration - https://www.cde.state.co.us/cosocialstudies/holocaustandgenocideeducation-teaching

2. Spend the next day or two examining other forms of testimony/memory (Poetry, Narrative, Visual Art, 3D Design, etc.)
   - Resource consideration - the many listed sources contain a variety of options for collecting evidence related to the Essential Questions
   - https://www.cde.state.co.us/holocaust-and-genocide-themes-for-images/remembrance

Shift the focus to memorials

Resource consideration - there are a number of options here as well

- https://www.cde.state.co.us/cosocialstudies/hge/agnationalinstitute
- https://www.cde.state.co.us/cosocialstudies/hge/cgodyssey
- https://www.cde.state.co.us/cosocialstudies/hge/hbabiyar

Summative Assessment - have students produce an original work that connects their own experience to the study of testimony/memory (some possible guidelines follow - along with a possible rubric)

- Think about the big ideas and how you might create a symbolic or metaphorical expression that is meaningful to you. This approach and this content should inspire your work. I want you to offer a creative and aesthetic work to help us better understand these ideas from your point of view.

  a. You need to produce an original work that demonstrates an understanding of the key concepts for our most recent unit of study (listed atop the page). You may choose from a variety of forms of representation for your piece: visual image, dramatic scene, poetry, narrative, 3-D design, etc. The piece should represent quality work and refined effort. To begin, start with a brainstorming session about what you believe to be most significant about these ideas. Think of something significant to say about the most important elements of the unit.

FINISHED PIECE EVALUATION RUBRIC (OPTION ONE)

E — **E**ffort/Skill - regardless of form, the students are to approach each piece of work with a dedicated mindset and continue to refine their technical skills in writing, fine art, or other forms. This criterion is not based upon a standard, but rather a baseline of student work. Effort is paramount.

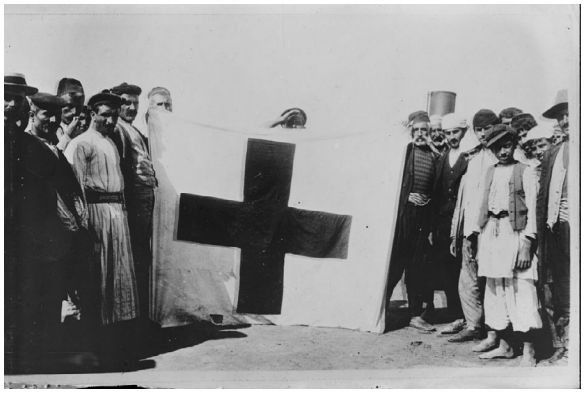
P — Expressive **P**ower - does the work say something that is moving? Is the work promoting thinking that is justified by supportive evidence? Does the work move its audience from a sensory perspective? Does the audience feel?

I — Supporting **I**deas - regardless of form, do the students demonstrate an understanding of key concepts specific to the content area of study as set by the state GLE's?

C — **C**reativity in Action – does the work use an inventive idea or an old idea in an inventive way? Creativity requires imagination, and as these skills are being requested more and more, it is essential that students continue to refine and produce original thinking and design.

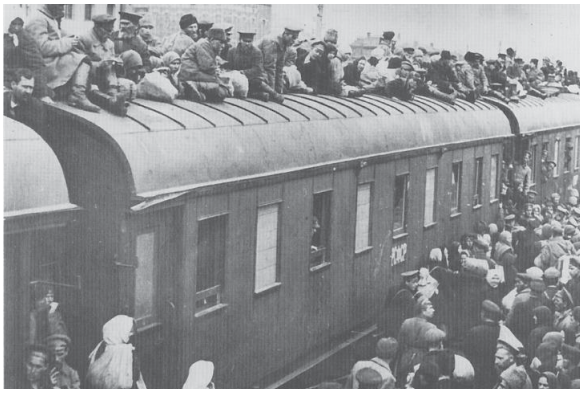
EVALUATION CATAGORY	3	2	1	0
EFFORT AND SKILL (E)	Evidence of substantial refined skill – Finished High Quality Piece resulting from significant effort	Evidence of some refined skill – Finished Quality Piece resulting from prolonged effort	Little evidence of refined skill – Draft Form with some effort	No evidence of refined skill – Rough Draft Form produced with little effort.
EXPRESSIVE POWER (P)	Original piece that inspires imagination and complicates our thinking on the concepts based on original ideas	Original piece that is supported by specific evidence or research	Original piece that is poorly supported by evidence	Unoriginal piece with no supportive evidence
SUPPORTING IDEAS (I)	Demonstrated mastery of all concepts	Demonstrated mastery of at least half of the concepts	Demonstrated mastery of less than half of the concepts	No evidence of mastery of any of the concepts
CREATIVITY IN ACTION (C)	Inventive idea about the concepts that has value and inventive method of communicating ideas	Either an inventive idea about the concepts that has value OR an inventive method for communicating ideas	Neither an inventive idea about concepts NOR an inventive method of communication, BUT concepts are present	No inventiveness and concepts are not communicated

The Foundations of Each Genocide



The Armenian Genocide, page 31

Photograph shows Armenians with the flag they used to signal for help after their resistance on Musa Dagh, Turkey during the Armenian Genocide.



Genocide in Ukraine, page 37

Refugees try to escape the Ukraine flood by hopping onto a train. Some cling to the roof to get out. Ukraine, USSR. 1933.

The Holocaust, page 43

Examples of Nazi Propaganda from the 1930s.

Cambodian Genocide, page 49

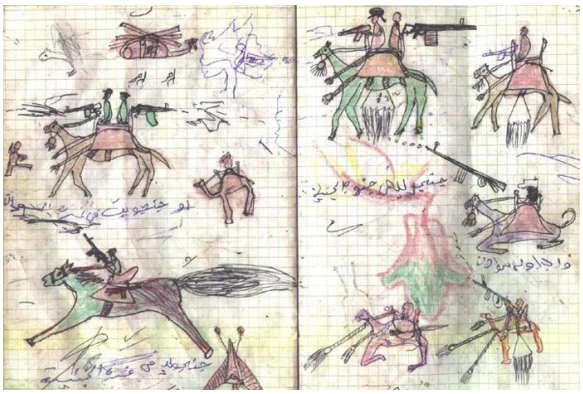
Photos of young Khmer Rouge fighters (on display at the Tuol Sleng Museum, Phnom Penh).

Rwandan Genocide, page 55

President Kagame, senior Government officials and Rwandan youth participate in the Walk to Remember. Kigali, 9 April 2016.

Genocide in Bosnia, page 61

Rally for Justice and Truth for Bosnia, survivors and descendants in attendance.



Genocide in Darfur, Page 67

Children recall their experiences with crayons and pencils while their parents were interviewed by aid workers.

The Armenian Genocide*: 1915 - 1922

Amidst the turmoil of World War I, the Turkish government of the Ottoman Empire undertook the annihilation of the Armenians living within its ruled territories. During the Armenian Genocide, an estimated 1,500,000 Armenians, more than half of the Armenian population living on their historic homeland, were destroyed and dispossessed of all their personal and community properties on the orders of the empire's Turkish leaders.

The vast murders were carried out through execution, death marches, drowning, burning and other means. In addition to the Armenians, who constituted the largest ethnic minority in the empire, hundreds of thousands of Assyrians and Greeks were also targeted and massacred.

Founded at the end of the thirteenth century, the Ottoman Empire was once a major world power. It had long been a diverse home to many ethnicities and religions, but major dividing lines separated Ottoman Turks from non-Turkic people. Under the Ottomans, Armenians were allowed to maintain some cultural traditions, such as their style of dress, but they were subject to more restrictive and repressive laws than those applied to Turks. For instance, Armenians paid extra taxes and were not allowed to testify in court. Additionally, Turks often referred to Armenians pejoratively as infidels or gavours (non-believers) and dogs.

By the mid-1800s, the once-powerful Ottoman Empire appeared to be crumbling. It suffered from extreme corruption and mismanagement and continued to lose territories when provinces under its control fought for and won independence. Many in the empire felt humiliated by its defeats and Turkish nationalist movements gained prominence. In 1908, a group called the Committee of Union and Progress, or "Young Turks," had enough power to overthrow the Ottoman sultan.

The Committee of Union and Progress (CUP) said they wanted to modernize the country, and at first, non-Turkic people of the Ottoman Empire joined Turks in the revolutionary movement with the goal of creating a new government based on a democratic constitution. Soon after gaining power, however, the more extreme nationalist wing of the party took hold of the

Basic Facts:

TARGETS:

- The Armenian Population in the Ottoman Empire
- Other groups, such as Greeks and Assyrians

PERPETRATORS:

- Committee of Union and Progress ("Young Turks")
- Leadership: the "Three Pashas": Talaat Pasha, Enver Pasha, Djemal Pasha
- Kurds, an ethnic group who also lived in the Ottoman Empire

RESULTS:

- 1.5 million Armenians killed (about 80% of the pre-1914 Armenian population)
- The end of an Armenian presence in their historic homeland
- The destruction of Armenian cultural and historical sites and landmarks throughout the Ottoman Empire
- Diaspora, or dispersion, of Armenian genocide survivors across the world

*Used with permission from The Genocide Education Project and Woven Teaching - Stages of Genocide lesson plan.

movement. They instituted a policy to create a homogenous Turkish nation, turning against anyone in the empire who was not ethnically Turkish. From the beginning of its rule, the CUP's leadership planned for the future massacres. As the largest minority group, the politically defenseless Armenians were its primary targets.

Despite Armenians' loyalty to the Ottoman government and its war efforts, the CUP ran a propaganda campaign to convince the population that Armenians were enemies and traitors. By 1913, it created the secret "Special Organization," an army of killing units largely comprised of violent individuals, who the CUP had released from prison for the purpose of joining the units. The "Special Organization" participated in the genocidal process under the pretext that minority groups were influenced by outside powers and posed a threat to national security.

On April 24, 1915, the CUP closed all Armenian political organizations and arrested 200-300 intellectuals and political and religious leaders in Constantinople, the capital. Most of these men were deported east and killed. Men serving in the Ottoman army were disarmed and forced into labor battalions. Soon after, Interior Minister Talaat Pasha ordered the deportation of the Armenian population. Those Armenians who were not killed were taken as wives or servants or were sent on death marches. The people forced to march into the desert often died from starvation, dehydration, exhaustion, or physical attacks including rape and mutilation, and burning. One such march began with 18,000 Armenians and ended with only 150 survivors. Additionally, property belonging to Armenians—their personal belongings, businesses, farms, community institutions, including schools, hospitals, churches, etc.—were stolen or destroyed. Entire villages were burned. A program to repopulate the area with Turks was carried out.

After the genocide, there was a short-lived attempt at justice. Under pressure from Europe, a series of war crimes trials were undertaken, but mostly abandoned, with the major perpetrators of the genocide, who had fled the country, going unpunished. In the absence of criminal trials, in the 1920s, a secret group of Armenians assassinated the architects of the genocide. Meanwhile, a new nationalist movement—including many of the genocide's perpetrators—took control of the government. The multicultural nature of the Ottoman Empire, now called Turkey, was destroyed. Surviving Armenians who had escaped death dispersed across the globe.

In 1918, Armenians living in the small piece of their homeland that had been controlled by Russia, declared independence. But it only lasted until 1920, when it was taken over by the newly-established Soviet Union. After 70 years of Soviet rule, Armenia again declared itself an independent republic in 1990.

Although the United Nations, the International Association of Genocide Scholars, and many governments and historical institutions recognize the Armenian Genocide, the Turkish government has always denied that genocide was committed. It has conducted a massive campaign to prevent the global population from knowing about the genocide and to discredit scholarly and political efforts that address it. In recent decades, those who have written or taught about this genocide have been intimidated, imprisoned, and even assassinated.

Armenian people are marched to a nearby prison in Mezireh by armed Ottoman soldiers. Kharpert, Ottoman Empire, April 1915.

Credit: Politisches Archiv des deutschen Auswärtigen Amtes (via Wikimedia Commons)

An Armenian refugee camp in the Caucasus, 1920.

George Grantham Bain Collection/Library of Congress, Washington, D.C. (digital file no. 27082)

ARMENIAN GENOCIDE TIMELINE

1908 **July:** The Young Turks, led by the "Three Pashas," come to power.

1913 **January:** The extremist Committee of Union and Progress consolidates power. Enver Pasha forms the "Special Organization" (SO). The SO includes newly released violent prisoners.

1914 **July:** World War I begins.
October: The Ottoman Empire joins the war as an ally of Germany.
November: Enver Pasha blames early defeats on Armenians, falsely claiming they assisted the Russian Army.

1915 **April:** Deportations of Armenians begin. Most people are killed on marches into the desert by starvation, dehydration, or violence.

1916 **January:** Russian forces occupy Armenian regions of Ottoman Empire, but most Armenians had already been killed.

1918 **March:** The Treaty of Brest-Litovsk ends the war between Russia and the Ottoman Empire. Ottomans continue killing non-Turks.
May: First Republic of Armenia is established.
October: The Ottoman Empire surrenders to Allies; "Three Pashas" flee to Germany soon after.

1920 Secret Armenian campaign to assassinate genocide perpetrators begins. Talaat Pasha, considered the primary target, is assassinated in 1921.

1922 **September:** Turkish army pillages and burns the port city of Smyrna, killing tens of thousands of Greeks and Armenians.

2019 **October:** The U.S. House of Representatives passed a resolution that recognized the Armenian genocide.

Present Turkey continues to deny genocide and pressures other nations not to recognize it. However, on April 24, 2021, President Biden issued a statement, saying, "The American people honor all those Armenians who perished in the genocide that began 106 years ago today."

ARMENIAN GENOCIDE KEY TERMS

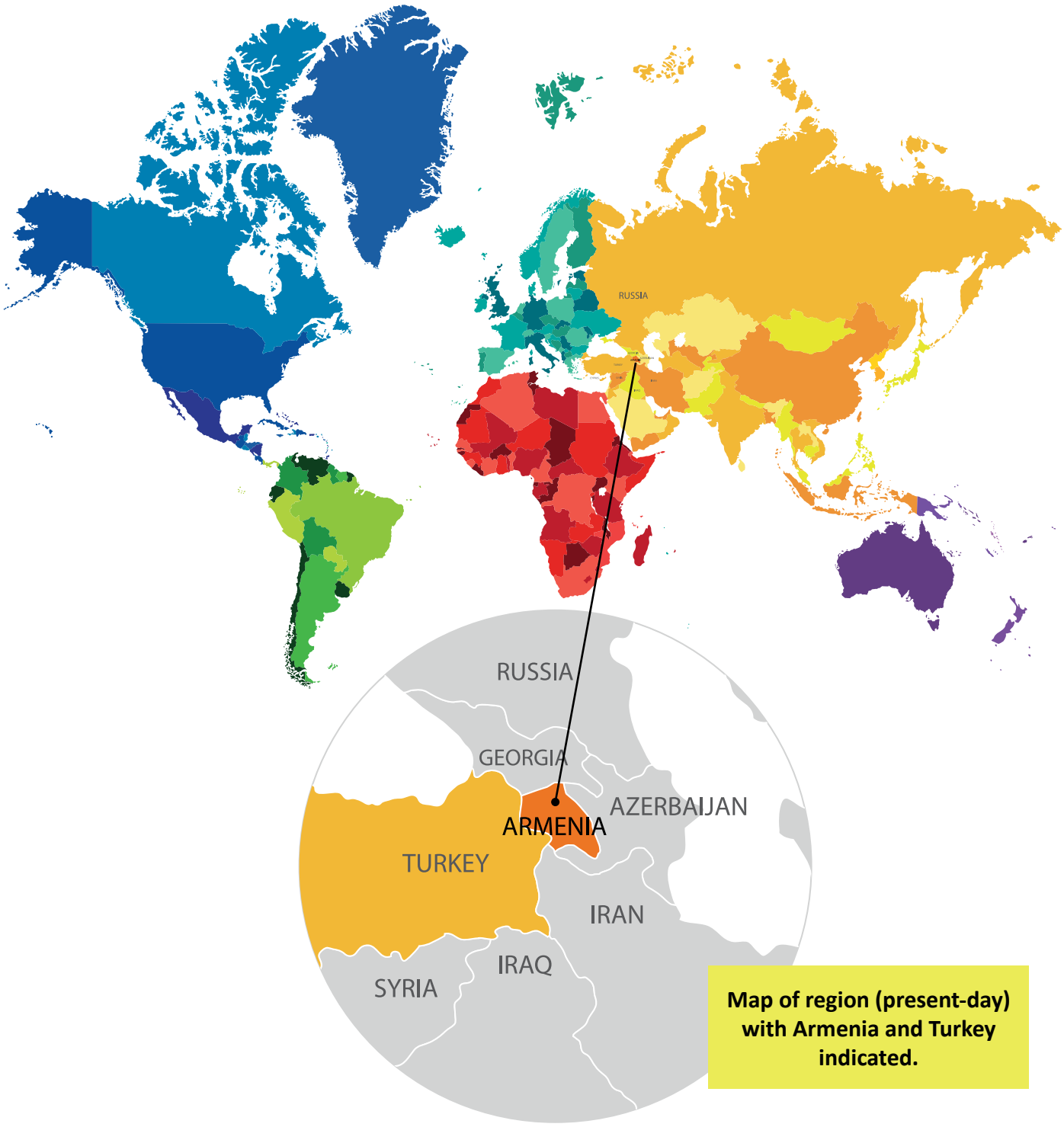
Committee of Union and Progress: An organization within the Young Turk movement. It ruled the Ottoman Empire from 1913 to 1918 and oversaw the Armenian Genocide.

Diaspora: The dispersion/scattering of people from their original homeland to other places.

Special Organization (SO): A special forces unit associated with the War Department in the Ottoman Empire. As part of the recruitment process for the SO, the Ottoman government released violent people from prison if they were willing to join the group. The SO participated directly in carrying out the Armenian Genocide.

Turkification: The process of turning a non-Turkish area into one of predominantly Turkish people and culture.

Young Turks: A coalition of various groups, founded in the late nineteenth century, working towards a more liberal and modern Ottoman Empire.



Map of region (present-day) with Armenia and Turkey indicated.

Genocide in Ukraine - The Holodomor: 1932 - 1933

The term Holodomor (death by hunger, in Ukrainian) refers to the starvation of millions of Ukrainians in 1932–33 because of Soviet governmental policies. The Holodomor was the culmination of an assault by the Communist Party and Soviet state on Ukrainian peasantry who resisted Soviet policies. The victims were primarily rural farmers and villagers who made up approximately 80% of Ukraine's population. While it is impossible to determine the precise number of victims of the Ukrainian genocide, most estimates by scholars range from roughly 3.5 million to 7 million (with some estimates going higher).

At the same time, Stalin ordered the collectivization of agriculture. The majority of Ukrainians, who were small-scale or subsistence farmers, resisted. The state confiscated the property of the independent farmers and forced them to work on government collective farms. The more prosperous farmers (owning a few head of livestock, for example) and those who resisted collectivization were branded kulaks (rich peasants) and declared enemies of the state who deserved to be eliminated. The elimination of the "kulaks" was an integral part of collectivization. It served three purposes: as a warning to those who opposed collectivization, to transfer confiscated land to the collective farms, and to eliminate village leadership. Thus, the secret police and the militia brutally stripped "kulaks" not only of their lands but also their homes and personal belongings, and systematically deported them to the far regions of the USSR or executed them.

A string of carts with bread confiscated from peasants, circa 1932.

Sovfoto/UIG/Getty Images

Basic Facts:

TARGETS:

- Ukrainian peasants, intellectuals, religious leaders, rural farmers, and villagers

PERPETRATORS:

- Joseph Stalin
- Soviet state

RESULTS:

- 3.5 - 7 million Ukrainian victims.
- 13.3 percent of Ukraine's population died at the time of the Holodomor.
- 1953, Raphael Lemkin, an expert in international criminal law, who coined and promoted the term "genocide," identified the Holodomor as "the classic example of Soviet genocide."

In August of 1932, the "Law of Five Stalks of Grain" policy stated that anyone, even a child, caught taking produce from a collective field, would be shot or imprisoned for stealing "socialist property." At the beginning of 1933, over 54,000 people were tried and sentenced; of those, 2,000 were executed.

Famine among Ukrainians escalated as the Soviet Regime continued to take grain from the Ukrainian farmers for their own use and to sell abroad. As a result, many Ukrainians fled the country in search of food. In January, 1933, Stalin imposed strict laws preventing Ukrainians from leaving the country. At the time of the Holodomor, over one-third of the villages in Ukraine were put on "blacklists" for failing to meet grain quotas. Blacklisted villages were encircled by troops and residents were blockaded from leaving or receiving any supplies; it was essentially a collective death sentence.

At the height of the Holodomor in June of 1933, Ukrainians were dying at a rate of 28,000 people per day. As Roxolana Wynar, herself Ukrainian, has written, one in three children perished. The Holodomor ended in 1933. Millions starved as the USSR sold crops from Ukraine abroad.

Soviet officials confiscate grain from a peasant household in Ukraine (early 1930s)

1928 Joseph Stalin becomes the General Secretary of the USSR. He introduces the Five-Year Plan to transform the USSR into an economic powerhouse. Selling grain in international markets is an integral part of the plan.

1929 Forced collectivization throughout Ukraine brings all labor and landholdings under Soviet control, prompting protests from farmers.

Stalin launches a campaign to eliminate the "kulaks", or successful farmers, as a class. More than 500,000 farmers and their families are executed, sent to Siberia, or to the Gulag camps.

1930 Farmers are expected to produce unrealistically high grain quotas to be delivered to the Soviet state.

Thousands of churches in Ukraine are destroyed in an attempt to wipe out Ukrainian culture.

1931 Ukraine's grain production is down compared to prior years; however, Stalin increases grain quotas.

1932 Famine is widespread in Ukraine. Close to half of the grain harvested is taken by the Soviet government. Because unattainable grain quotas have been set by the Soviet government, Ukrainians begin to starve.

Villages that cannot meet the grain quota are subjected to blockades, further preventing food from entering or leaving villages.

August 7: A decree known as "The Law of Five Stalks of Grain" is instituted that calls for ten years' imprisonment or the death penalty for taking even a handful of grain, considered state property, from the fields.

October: 100,000 military personnel arrive in Ukraine to ensure that grain quotas are met. They travel house to house in the countryside searching for and seizing any grain stores.

November: Villages and collective farms that fail to meet their grain quotas are "blacklisted" and blocked from receiving any food or other goods. More than 1/3 of all villages are placed on these blacklists.

December 31: An internal passport system is put into place intended to prevent starving farmers from moving into the cities or crossing borders in search of food.

1933 **January 22:** A secret directive closes the borders of Ukraine as local officials are instructed to prevent peasants from leaving Ukraine in search of food.

June: 28,000 deaths per day from starvation. Whole villages and farms are decimated.

1934 The grain harvest is significantly worse than in 1932 and 1933 and Ukrainians continue to die of starvation.

Present Russia continues to deny that the Holodomor famine was a state-orchestrated genocide.

THE HOLODOMOR KEY TERMS

Collective farms:	A collection of farms, especially in a Communist country, operated under governmental supervision
Collectivization (collectivism):	A political or economic theory advocating for collective control over production and distribution
Ethnocide:	The deliberate and systematic destruction of the culture of an ethnic group
Kulak:	A peasant in the USSR wealthy enough to own a farm and hire labor.
Quota:	A fixed share of something that a person or group is bound to contribute.
“Law of Five Stalks of Grain”:	A law declaring that no person shall “steal” grain from collective fields.
Gulag Camps:	The Gulag was a system of forced labor camps established during Joseph Stalin’s reign as dictator of the Soviet Union.

Map of region (present-day) with Ukraine and Russia indicated.

The Holocaust*: 1933 - 1945

The Holocaust was the planned, deliberate attempt to destroy Europe's Jewish population by Germany's Third Reich. Six million Jews and five million others were killed during the Holocaust. Jews were the main target of Nazi persecution; however, Roma ("Gypsies") were also targeted for destruction by the Nazis. Policies of the Third Reich were based on extreme racism that categorized everyone on "racial" grounds. In an attempt to create a strong and "racially pure" Germany, the Nazis also targeted other groups, including: gay men, communists, Jehovah's Witnesses, people with physical or mental disabilities, and Slavic peoples. As Germany gained control of territory in Europe and Northern Africa between 1933-1945, more people became subject to Nazi persecution.

Although Europe is home to people of many ethnicities and religions, it has a long history of prejudice against Jews (antisemitism). As a result, Jews were often viewed as distinct from the rest of the community. Before the nineteenth century, this prejudice was directed toward Jews as a minority religious group. During the late 1800s, however, the false idea that Jews are a distinct biological race gained popularity. This idea heavily influenced the Nazi Party, who believed that "Aryans" (Germanic peoples) were racially superior and that the Jews and members of certain other groups were subhuman. They also believed that the Jews were a "threat to the purity of German blood" and discouraged association between Jews and non-Jews.

When the Nazis were democratically elected in Germany in 1933, they immediately acted on these prejudices. They quickly banned other political parties, including communists and moderate socialists, so that they could control the country without opposition. The Nazis conducted a massive propaganda campaign to persuade non-Jewish Germans to view the Jews as different and dangerous, often comparing them to vermin. Over the next several years, the Nazis instituted laws which stripped Jews of their citizenship and other important rights, including their right to work in certain professions and the right to marry "Aryans." These laws also established who was officially considered a Jew. Jewishness was not determined by religion, but instead by biological heritage. This meant that even

Basic Facts:

TARGETS:

- Jews
- Roma and Sinti
- Slavs, including Poles and Russians
- Gay men
- Jehovah's Witnesses
- People with disabilities

PERPETRATORS:

- National Socialist ("Nazi") government of Germany
- Leadership: Adolf Hitler, Führer (leader) of Germany
- Collaborators (non-Germans who chose to help the Nazis)

RESULTS:

- 6 million Jewish people and 5 million others killed
- Destruction of almost all Jewish communities in Europe
- Creation of the UN Genocide Convention
- Creation of the state of Israel

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if someone had converted to Christianity or never practiced Judaism, they would still be considered a "full Jew" if they had three Jewish grandparents.

Additional laws made people the Nazis had classified as Jewish stand out from the general population. All Jews had to have 'J's stamped on their passports, change their middle names to Sara (for women) or Israel (for men), and in some places, wear identifying badges such as a yellow Star of David. The government created the SS, a security force, to enforce its racial laws and to run its complex system of concentration and extermination camps. It also created the Gestapo, a secret police force responsible for eliminating perceived threats to the Nazi state. World War II began in Europe when Germany invaded Poland in September 1939. The Nazis used the war to expand their territory to provide more Lebensraum, or living space, for ethnic Germans. As their territory grew, the Nazis drastically increased the number of Jews under their control, leading to increasingly drastic plans and methods for keeping Jews separate from the rest of the population. The violence steadily progressed into genocide: some Jews were killed by people in their villages, sometimes by their neighbors. Many were imprisoned in ghettos, then deported to extermination centers, where they were murdered with poison gas upon arrival; others were deported to concentration camps and used as slave labor until they died. The Nazis also killed many people under the cover of war, often by using the Einsatzgruppen (mobile killing squads). These squads followed behind the German army to kill Jews, Roma, communists and other supposed "enemies of the Reich." Toward the end of the war, the genocidal methods also included death marches as Allied troops neared the camps. Forced to flee from liberating armies, many died from exhaustion or starvation during the marches. The genocide finally ended when Germany surrendered to the Allies in May 1945.

By the end of the genocide, nearly two-thirds of Europe's Jews and one-quarter of Europe's Roma had been killed. Between two and three million Soviet prisoners of war and two million non-Jewish Poles died at the hands of Nazis and their collaborators. Today, white supremacists, neo-Nazis, and others deny that the Holocaust happened or suggest that its death tolls are grossly exaggerated. They often make extensive efforts to discredit Holocaust survivors and historians of the genocide

Child survivors of Auschwitz, wearing adult-size prisoner jackets, stand behind a barbed wire fence.

HOLOCAUST TIMELINE

1918 Germany loses World War I; economic depression follows. Many on the far-right blame Jews for the country's problems.

1933 **January;** Adolf Hitler and the Nazi Party come to power.

April: The German government opens the first Nazi concentration camp, Dachau.

1935 Antisemitic laws, such as the Nuremberg Laws, increasingly limit the rights of Jews in Germany.

1938 **November:** 30,000 Jewish men are arrested and sent to concentration camps during Kristallnacht pogroms.

1939 **September:** Germany invades Poland, starting World War II.

1941 **June:** Einsatzgruppen begin mass shootings of Jews, Roma, and others in Eastern Europe.

December: Chelmno, a death camp, becomes operational. Five more extermination centers open shortly after.

1942 Deportations of Jews from Western Europe to killing centers in the East begin.

1944 **Winter:** As Allied troops close in, many Nazi concentration camps are emptied. Prisoners are forced on "death marches," where many die of starvation, exposure, or violence.

1945 **May:** Germany surrenders; Adolf Hitler commits suicide.

October: 24 leading Nazi officials are indicted for war crimes by the International Military Tribunal.

1948 The State of Israel is established.

Present Antisemitism reaches its highest levels since World War II.

HOLOCAUST KEY TERMS

Antisemitism:	Prejudice or discrimination against Jewish people.
Aryan:	A term referring to people of Indo-European heritage. According to Nazi ideology, Nordic peoples, which included Germans, were the "purest" people of the "Aryan race."
Concentration Camp:	A place where victims were imprisoned and forced to do slave labor. Concentration camps were part of the Nazi policy of "extermination through labor" whereby prisoners worked until they died—usually as a result of exhaustion, starvation, or disease.
Extermination Camp:	A place where victims were killed upon arrival, usually by poison gas. The Nazis created and ran six extermination camps during the Holocaust: Auschwitz-Birkenau, Treblinka, Sobibor, Belzec, Chelmno, and Majdanek.
Roma and Sinti:	Traditionally nomadic groups who migrated from India during the 1100s. These groups are sometimes referred to as "Gypsies," but this is now considered to be a derogatory term.

Map of region (present-day) Germany with Poland indicated.

Cambodian Genocide*: 1975 - 1979

The Cambodian Genocide was the killing of approximately 1.7 million to 2.2 million people by the Khmer Rouge (KR) regime from 1975 to 1979.

The genocide arose from the regime's attempt to create an agrarian society based on communist principles. Those targeted included anyone that the KR felt threatened these ideals, including people with different political views, the educated class, and people of different ethnicities or religions, who were banned from speaking minority languages and practicing religious customs under the regime.

Cambodia is a country in Southeast Asia bordering Thailand, Laos, and Vietnam. The majority of its population identifies as Khmer, an ethnic group with its own language and culture. Before gaining independence in 1953, Cambodia was a French colony for nearly a century. Norodom Sihanouk ruled the country following independence, a period which coincided with the Vietnam War. During this time, Vietnamese refugees flooded into Cambodia and U.S. bombing campaigns killed 50,000 to 150,000 Cambodians.

Attempting to regain power after he was overthrown by a pro-western military coup in 1970, Sihanouk encouraged his followers to revolt. The communist Khmer Rouge, led by Pol Pot, responded by taking up arms against the government, initiating a civil war. The bombing by the Americans and the mistrust of the Vietnamese helped Khmer Rouge forces to grow, and with over 700,000 members, the group successfully took over Cambodia in April 1975. The Khmer Rouge was very well organized; within hours of invading the capital, Phnom Penh, it immediately began removing people from their homes and instituting discriminatory policies to create its new communist "paradise" called Democratic Kampuchea.

According to the KR's beliefs, many people were considered "class enemies" of its agrarian revolution or agents of imperialist powers. The regime divided society into two groups: "Old People" and "New People." Old People were peasants who lived in the countryside; this group was idolized and considered trustworthy. New People included nearly everyone else: city

Basic Facts:

TARGETS:

- Urban dwellers
- Intellectuals and those with advanced education
- Former government officials
- Ethnic minorities

PERPETRATORS:

- Khmer Rouge
- Leadership: Pol Pot, communist leader of the Khmer Rouge military and political organization

RESULTS:

- More than 1.7 million people killed (20 percent of population)
- 11-year occupation by Vietnam
- Unstable governments, guerrilla war, and famines

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dwellers, intellectuals, people of non-Khmer ethnicities, and religious people, including Buddhist monks who the KR identified by their robes. Even people who wore glasses or spoke a second language were targeted, as the regime believed them to be educated or have connections outside Cambodia.

Upon taking power, the Khmer Rouge systematically emptied urban areas, separating families and forcing people into the countryside. Now at the bottom of the KR's supposed classless society, the New People received far harsher treatment than the Old People. Professionals, including teachers, doctors, and former government officials, were murdered right away.

Additionally, the regime abolished all rights for those not killed immediately. It closed schools, factories, and hospitals and banned radios and music. The remaining population was forced to perform slave labor in the "killing fields," communal farms where many died from exhaustion, malnutrition, and disease. These deaths were the direct result of the harsh conditions imposed by the Khmer Rouge.

In addition to enslaving its own population, the KR created prisons for the torture and killing of perceived enemies, and even publicly marked some people for death (people in the Eastern Zone, for example, had to wear a blue scarf that meant they would be killed). Anyone who wasn't designated an ethnic Khmer peasant was targeted, and those perceived to be unsupportive of the regime's policies and actions were deemed enemies. There was no room for any type of moderate. In addition, the KR targeted religious groups: it murdered 97 percent of Buddhist monks, 8,000 Christians, and half of the Cham Muslim population. The genocide ended in early 1979 when the Vietnamese Army invaded Cambodia and defeated the Khmer Rouge. As a result of the Khmer Rouge's anti-imperialist worldview and opposition to U.S. intervention, many western academics opposed to the Vietnam War minimized or denied the crimes of the KR.

Cambodia today still suffers effects from the genocide. Its industry, education systems, healthcare, and commerce were all but destroyed by the Khmer Rouge, so the country faced many difficulties as it rebuilt in the wake of the atrocities. In 2018, a UN-backed international court found two former Khmer Rouge leaders guilty of genocide. The ruling has been the only genocide conviction to date for the atrocities in Cambodia.

Tuol Sleng Genocide Museum at the site of a former Khmer Rouge prison.

Credit: Bjørn Christian Tørrissen (via Wikimedia Commons)

CAMBODIAN GENOCIDE TIMELINE

1965 First U.S. combat troops enter Vietnam.

1969 U.S. bombing campaign begins; Vietnamese refugees enter Cambodia.

1970 – 1975 Cambodian National Assembly votes to depose Prince Sihanouk in March 1970. Over the next several years, the Khmer Rouge gain influence among the Cambodian people.

1975 **April:** The Khmer Rouge takes over Cambodia. 2 million people are removed from cities. Executions of dissidents, intellectuals, and monks begin.

1976 **January:** Khmer Rouge establishes state of Democratic Kampuchea. Mass starvation and collectivization of private possessions continues. Most people are forced to perform labor under terrible conditions.

1977 Violent clashes break out between the armies of Kampuchea and Vietnam

1978 **December:** Vietnam launches invasion of Democratic Kampuchea with 150,000 troops. The Khmer Rouge regime falls within two weeks after the end of the genocide.

1989 Vietnam withdraws from Cambodia

2001 Cambodian National Assembly passes law creating the Extraordinary Chambers in the Courts of Cambodia (ECCC). ECCC is an international court to try the most senior members of the Khmer Rouge on charges of genocide.

CAMBODIAN GENOCIDE KEY TERMS

Agrarian: Related to agriculture or farming.

Coup: A sudden, illegal, and often violent taking of government power.

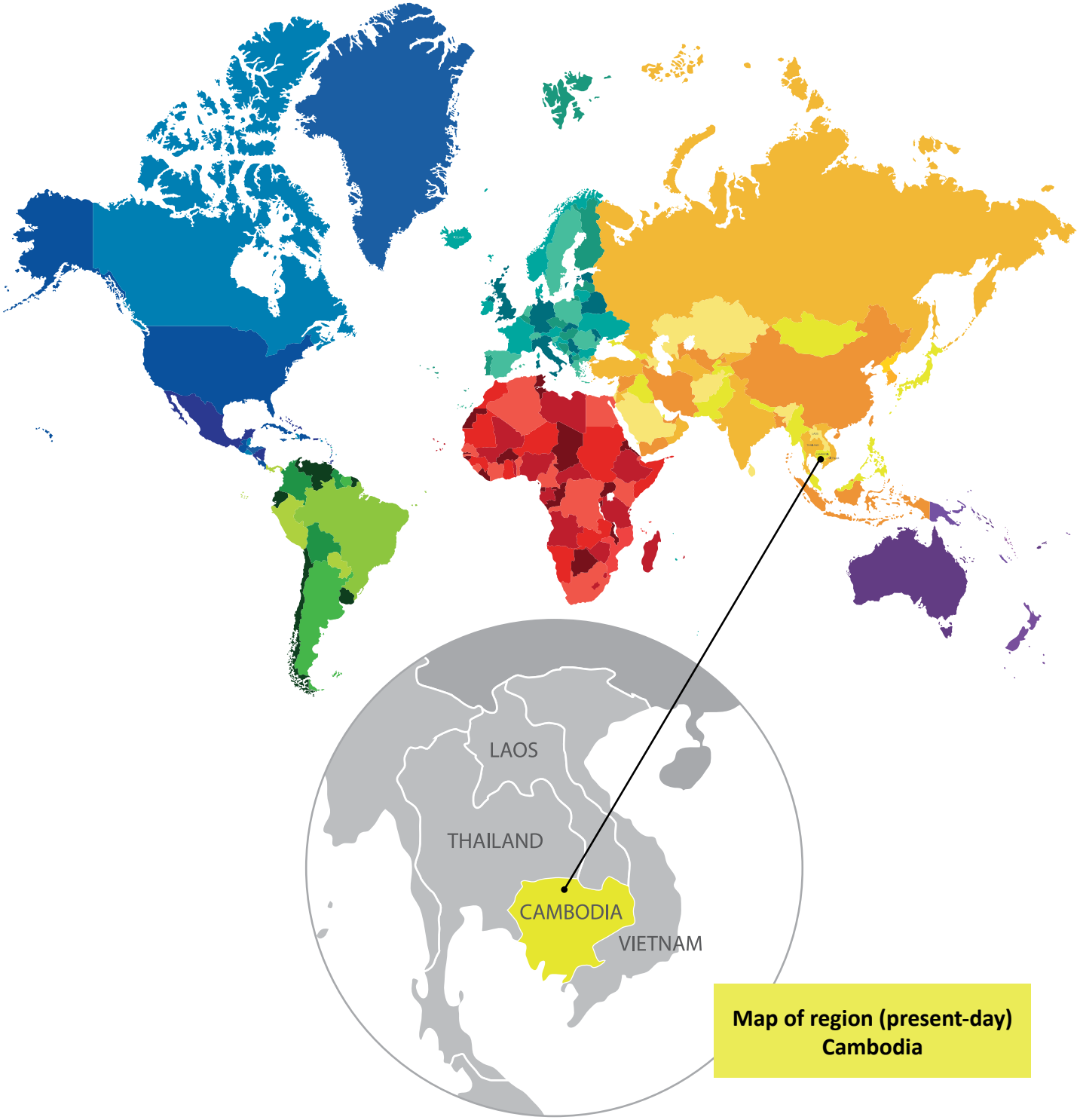
Khmer Rouge: A communist guerrilla organization, led by Pol Pot, which perpetrated the Cambodian Genocide.

Killing Fields: Sites in the Cambodian countryside where people were murdered and buried in mass graves.

Old People / New People: Labels given to individuals in Cambodia during the Khmer Rouge regime. Old People were peasants and were valued by the regime; New People were city dwellers, intellectuals, or anyone else considered to be a "class enemy" of the Khmer Rouge.

26th April 2018 - Bou Meng presenting the book about him (written by Huy Vannak) and DVD inside Tuol Sleng.

Choeung Ek Cambodian Genocide memorial.



Map of region (present-day) Cambodia

Genocide in Rwanda*: 1994

The Rwandan Genocide was the destruction of Tutsi and moderate Hutu people in Rwanda by members of the Hutu majority. It was planned by Hutu political elites and carried out by the media, militia, and everyday people. The killing lasted one hundred days, from April through July of 1994. In this short period close to one million people were murdered out of a pre-genocide population of more than seven million.

Rwanda is a small country in the Great Lakes region of East Africa. A majority of the population were either Hutu (85 percent) or Tutsi (14 percent). Before colonization, these two designations simply distinguished farmers (Hutu) and cattle herders (Tutsi), but in the 1900s under colonial rule, these labels were solidified and turned into ethnic categories. Before this transformation, people could move freely between the Hutu and Tutsi groups; however, when European powers ruled colonial Rwanda, they determined who belonged to which group based on "racial traits," deciding that Tutsi were taller, thinner and lighter skinned than Hutu — and therefore racially superior. The Belgian colonial administration maintained this false racial hierarchy by establishing a system of ethnic identity cards that legally distinguished individuals as belonging to a certain group. In reality, there was no such "racial" distinction between the Hutu and Tutsi.

These same rulers also deepened the divide by favoring Tutsis in schools and leadership positions, which made many Hutu resentful of their Tutsi neighbors. When Rwanda became independent in 1962, a Hutu elite gained political control of the country and began discriminating against Tutsis. In the following decades, violence forced more than 300,000 Tutsi into exile in Uganda and neighboring countries. Refugees trying to return to the country were rebuffed, and in 1990 a civil war began when an armed Tutsi refugee group, the Rwandan Patriotic Front (RPF), advanced into Rwanda. In the midst of the civil war that followed, preparation for genocide began. Hutu leaders ordered machetes, trained militias, and incited hatred against the minority group through an extensive campaign of anti-Tutsi

Basic Facts:

TARGETS:

- Tutsi
- Politically moderate Hutu

PERPETRATORS:

- Leadership: Hutu extremists
- Media, particularly radio and newspapers
- Interahamwe paramilitary groups

RESULTS:

- Approximately 800,000 people killed
- More than 2 million refugees fled to neighboring countries
- 250,000 to 500,000 women raped
- First & Second Congo Wars

*Used with permission from The Genocide Education Project and Woven Teaching.

propaganda. Radio and print media called Tutsis cockroaches and snakes. Hutu extremists killed politically moderate Hutu officials and community leaders.

Despite this climate, the government and the RPF reached an accord in 1993 to share power between Hutu and Tutsi. But on April 6, 1994, before the agreement was implemented, the Rwandan president's plane was shot down. Tutsi were blamed for the assassination and this became the pretext for genocide. Almost immediately, a previously agreed upon signal went out over the radio; Hutu leaders drew up and shared death lists; and members of the machete-wielding Interahamwe militia erected and guarded roadblocks. Those who tried to get by without a Hutu identity card were killed. Many Tutsi fled to churches for safety, but most priests were unwilling to offer protection. Perpetrators also carried out a campaign of rape to torture and spread HIV to Tutsi women and girls. Despite the unfolding violence, the United Nations pulled out most of its peacekeepers. Most of the killing was done with machetes and clubs.

The genocide ended when the RPF defeated the government and won the civil war. Many Hutus fled to the Democratic Republic of Congo and their continuing activities have led directly to the First and Second Congo Wars. After the genocide, Rwanda was traumatized and economically devastated. Since the violence, the Rwandan government, now led by a mix of moderate Hutu and Tutsi, has affected a remarkable turnaround in many ways, with positive developments in education, women's roles, and new methods of justice. It developed a system of community-based justice known as Gacaca courts to deal with the large number of genocide perpetrators. This system, however, has many critics, and many difficulties remain in the country. Perpetrators and their supporters outside Rwanda spread denial by characterizing the 100 days of genocide as a civil war with equivalent casualties on both sides, rather than what it actually was: a carefully planned genocide under the cover of a civil war.

Radio Télévision Libre des Mille Collines (RTLM) was a Rwandan radio station which broadcast from July 8, 1993 to July 31, 1994. It played a significant role in inciting the Rwandan genocide.

Burnt-Out Schoolroom at Kabgayi Hospital - Genocide Site - Outside Muhanga-Gitarama - Rwanda.

RWANDAN GENOCIDE TIMELINE

1890s	European colonization begins in Rwanda.
1916	Belgium takes control over Rwanda and favors the Tutsi.
1962	**July:** Rwanda gains independence; the new government is dominated by Hutus.
1963	Facing violence, thousands of Tutsi are forced into exile in Uganda.
1973	Juvenal Habyarimana, a Hutu, becomes president in a coup. He suspends the constitution and rules the country as a dictator.
1987	Rwandan Patriotic Front (RPF) founded in Uganda.
1990	**October:** Rwandan Patriotic Front invades Rwanda, starting a civil war.
1994	**April:** President Habyarimana's plane is shot down. Hutu militants use this as an opportunity to begin genocide against the Tutsi.
	July: RPF liberates Kigali, the capital of Rwanda, and genocide ends. Nearly one million people have been killed since April.
	Hutu militants flee to Zaire (now Democratic Republic of Congo), followed by two million refugees.
2003	Refugee camps are controlled by Hutu genocide perpetrators; Rwanda becomes increasingly involved in politics and conflicts in DRC.
2005 - 2012	Gacaca courts established in the first attempt ever to bring every perpetrator missing of genocide to justice.

RWANDAN GENOCIDE KEY TERMS

Gacaca courts (pronounced ga-cha-cha): Community-based court system set up to process the large number of perpetrators following the Rwandan Genocide. Unlike the traditional legal system, the Gacaca system focuses on reconciliation and community rebuilding, rather than just jail sentence-based punishment.

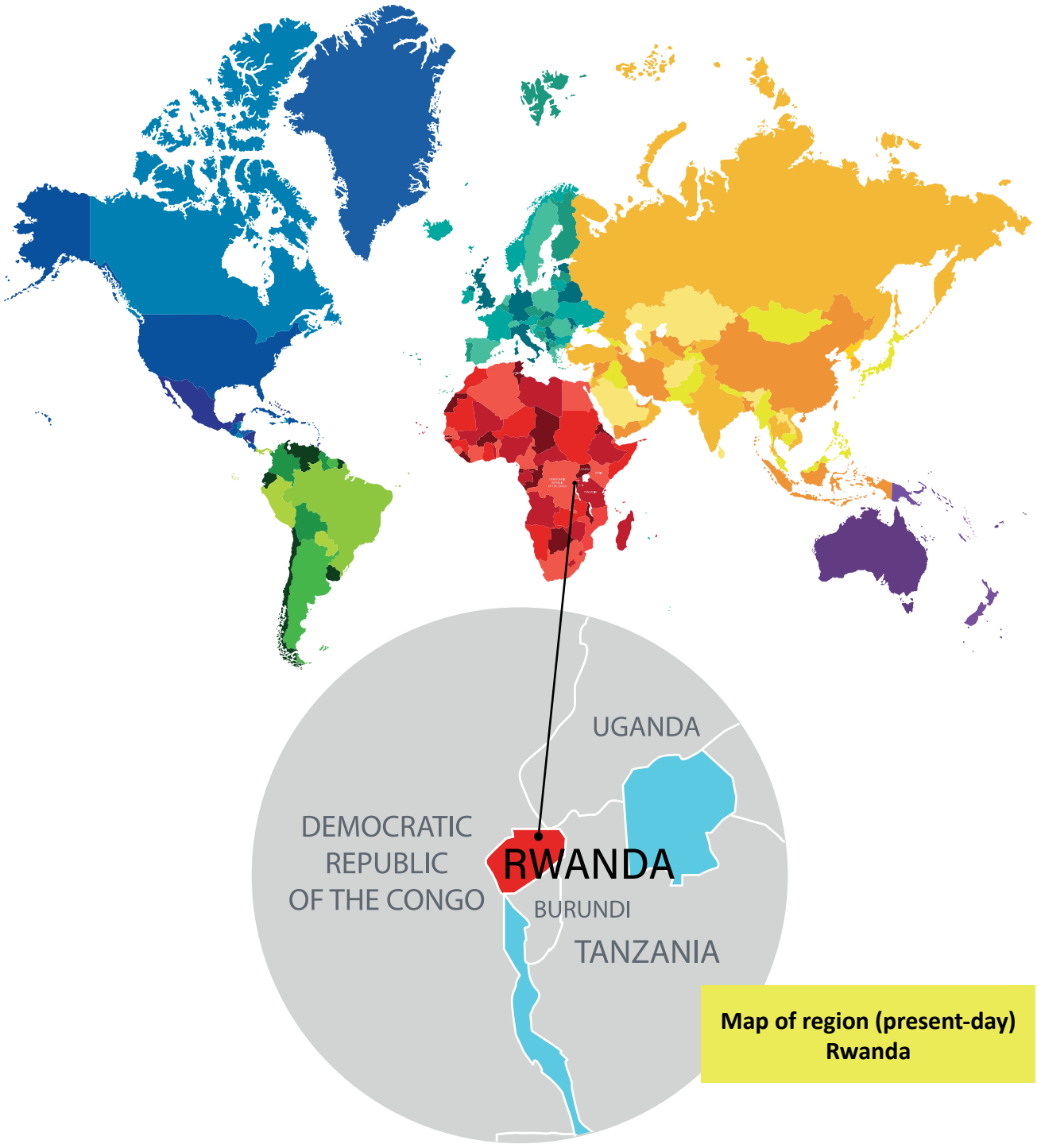
Interahamwe: Hutu paramilitary group that participated in the genocide. Interahamwe translates to "those who attack together."

Paramilitary: A force whose function and structure is similar to the military; however, paramilitary groups are not part of the state's official military forces.

Peacekeepers: A force, overseen by the United Nations, of soldiers and volunteers who monitor peace processes in areas of conflict. All peacekeepers are members of their own country's military working for the United Nations, as the UN does not have its own army.

Rwandan Patriotic Front (RPF): Political and military movement formed in Uganda in 1987 with the aim of helping Tutsi refugees return home to Rwanda. The RPF eventually overcame the genocidal government of Rwanda, thus ending the genocide. It is now the ruling political party of Rwanda.

The Gacaca courts were presented as a method of transitional justice, claimed by the Rwandan government to promote communal healing and rebuilding in the wake of the Rwandan Genocide. Rwanda has especially focused on community rebuilding placing justice in the hands of trusted citizens.



Map of region (present-day) Rwanda

Genocide in Bosnia: 1995

The Srebrenica massacre of July, 1995, in Bosnia was later confirmed by the International Criminal Tribunal for the Former Yugoslavia as a genocide. Over 8,000 Bosniac/Muslim men and boys were murdered by members of the Bosnian Serb Army of the Republika Srpska.

Their commander was General Ratko Mladić. As Tommaso Diegoli (*Collective Memory…*, 2007) later wrote, violence is "a form of communication that groups feel compelled to use in times of distress." The case of the former Yugoslavia provides an example of a nation founded on antagonistic identities in the aftermath of World War II. Ethnic tensions were brought to the forefront, and people who had lived peacefully for years as neighbors turned against each other and took up arms. [T]he death of Yugoslavia is also the death of a culture based on the coexistence of differences." The deaths of those at Srebrenica exemplifies this is the harshest fashion imaginable.

Ethnic identity and ethnic conflict, more than religious differences, were at the heart of the issue. As Peter Van Arsdale (*Forced to Flee*, 2006) wrote, emergent Serb, Croat, and Bosniac/Muslim populations, all of Slavic origins, reflect a complicated web of cooperative, competitive, and combative relationships dating back 1300 years.

Ottoman Turks, Austro-Hungarians, Germans, and others influenced what evolved, but a relatively stable Communist Yugoslavia did emerge after World War II. Strongman Josep Broz (aka Tito) held it together until his death in 1980. Severe ethnic and political fault lines appeared thereafter. Bosnia's withdrawal from Yugoslavia in 1992 was a main reason for the civil war that lasted through 1995. The Dayton Peace Accords allowed events to be finalized. The genocide took place near the war's conclusion.

The civil war – with fighting among various Serb, Croat, and Bosniac factions – led to the deaths of over 200,000 people. Serbs were the primary aggressors. Yet it was the Srebrenica massacre that brought the term "genocide" to the world's attention. Most of those killed were unarmed non-combatants. They were rounded up, taken to a number of locations (such as the Valley of the River Cerska), and slaughtered. Most bodies were then deposited in mass graves. As many as 30,000 Bosniac

Bosnian War and Srebrenica Genocide

ETHNIC GROUPS:

- Serbs
- Croats
- Bosniacs/Muslims

PRIMARY PERPETRATORS:

- Bosnian and other Serbs

RESULTS:

- Over 200,000 war deaths
- Over 8,000 genocide deaths
- Over 30,000 others abused and dislocated at Srebrenica

REPERCUSSIONS:

- International Criminal Tribunal for the Former Yugoslavia (from 1993 to 2017, in The Hague), with 161 persons indicted for various war crimes
- Gen. Ratko Mladić convicted of genocide and other war crimes in 2017, sentenced to life in prison

women, children, and elderly were forcibly dislocated and abused as a correlate of the massacre; this also constituted genocide and "gendercide" (Van Arsdale, et al., *Death and Denial*, 2007). That the Dutch peacekeepers of the United Nations Protection Force (UNPROFOR) who were on patrol in this so-called United Nations "safe area" were unable to intervene caused international ripples for years thereafter.

The ripple effects of the Srebrenica genocide go on and on. In 2013, 18 years after the tragedy, more than 400 new graves were dug for victims whose bodies had recently been discovered. As Erin Kimmerle (*Annals of Anthropological Practice*, 2014) reported, among these were 43 teenage boys and a baby. Thousands of mourners, many of them family members, came to bid a final farewell. An elderly Bosnian woman said, "I want to do something for them while I'm still alive." To date, the bodies of over 1,000 of those slaughtered have never been unearthed, but systematic efforts continue. As of July, 2021, 6,671 bodies, most from mass graves, had been reburied at the Memorial Center of Potočari. Forensic anthropologists are among the specialists bridging the fields of forensics, human rights, and transitional justice. In the 21st century, as Kimmerle stressed, increased attention is being paid to how International Human Rights Law is shaping the ways in which such missing persons and their identities are valued. Family members' memories about their loved ones are increasingly being attended to. The annual commemorations of the Srebrenica massacre reflect these.

Ripple effects included the "historical deconstruction" of the tragedy by such apologists as Slobodan Milosević and Biljana Plavsić. Over subsequent years these well-known figures variously sought to diminish the suffering of victims and survivors by subverting the explanations of genocidal atrocities (Van Arsdale, et al., 2007). Their comments were decried by scholars and human rights advocates.

Ripple effects also have percolated throughout the Netherlands. In her article "Making Sense of War Memories" (2021), Siri Driessen notes that a number of Dutch veterans of the Bosnian peacekeeping force have returned to Bosnia to visit. Returning to their places of deployment has allowed some to reconcile traumatic memories. In 2019 the Dutch supreme court ruled that the Netherlands was partially responsible for 350 of the Srebrenica deaths. One of the peacekeepers, Henk Van Der Berg, recalled: "It was hell … a complete disaster."

It is estimated that well over one million land mines were emplaced during the war. Despite demining operations lasting decades, some still remain (as indicated in the photo to the right). It also is estimated that a large number of internally displaced persons (such as those in the photo below) never were able to return to their original homes.

Photos by Peter Van Arsdale

BOSNIAN GENOCIDE TIMELINE

1992 **Feb 29-March 1:** Bosnia's Muslims and Croats vote for independence in a referendum that was boycotted by Serbs.

April 6: The European Union recognizes Bosnia's independence. War breaks out and Serbs, under the leadership of Radovan Karadzic, seize the capital, Sarajevo. They occupy 70% of the country, killing and persecuting Muslims and Croats to carve out a Serb Republic.

May: U.N. sanctions imposed on Serbia for backing rebel Serbs in Croatia and Bosnia.

1993 **January:** Bosnia peace efforts fail, war breaks out between Muslims and Croats, who were previously allied against Serbs.

April: Srebrenica, Zepa, and Gorazde in eastern Bosnia are declared three of six U.N. "safe areas." The United Nations Protection Force UNPROFOR deploys troops and the Bosnian Serb Army (VRS) attacks stop.

1994 **March:** A U.S.-brokered agreement ends Muslim-Croat war and creates a Muslim-Croat federation.

1995 **July 11:** Bosnian Serb troops, under the command of General Ratko Mladic, capture the eastern enclave and U.N. "safe area" of Srebrenica, killing about 8,000 Muslim males in the following week. The U.N. war crimes tribunal in The Hague indicts Karadzic and Mladic for genocide for the siege of Sarajevo.

August: NATO starts air strikes against Bosnian Serb troops.

November 21: Following NATO air strikes against Bosnian Serbs, Bosnian Muslim President Alija Izetbegovic, Croatian President Franjo Tudjman and Serbian President Slobodan Milosevic agree to a U.S.-brokered peace deal in Dayton, Ohio.

December 14: The three leaders sign the Dayton peace accords in Paris, paving the way for the arrival of a 66,000-strong NATO peacekeeping Implementation Force (IFOR) in Bosnia.

1996 - 2008 Former Serb wartime president Radovan Karadzic is a fugitive.

2002 **February 12:** Former Yugoslav President Slobodan Milosevic goes on trial charged with 66 counts of genocide and war crimes in Bosnia, Croatia, and Kosovo.

BOSNIAN GENOCIDE TIMELINE, cont.

2004 **June 11:** Under strong international pressure, the Bosnian Serb government makes a landmark admission -- that Serbs indeed massacred thousands of Muslims in Srebrenica, on Karadzic's orders.

2008 **July 21:** Bosnian Serb wartime president Radovan Karadzic, one of the world's most wanted men for planning and ordering genocide, is arrested.

2016 **March 24:** Former president Radovan Karadzic was found guilty of the genocide in Srebrenica, war crimes, and crimes against humanity, 10 of the 11 charges in total, and sentenced to 40 years' imprisonment.

2019 Former president Radovan Karadzic's sentence is extended to life imprisonment.

BOSNIAN GENOCIDE KEY TERMS

Dayton Peace Accords: A peace agreement reached on Nov. 21, 1995, by the presidents of Bosnia, Croatia, and Serbia, ending the war in Bosnia.

Ethnic cleansing: The mass expulsion or killing of members of an unwanted ethnic or religious group in a society.

Non-combatant: A person who is not engaged in fighting during a war.

Rally for Justice and Truth for Bosnia, survivors and descendants in attendance.

Map of region (present-day) Bosnia and Herzegovina

Genocide in Darfur, Sudan: 2003 - 2013

Darfur is located in western Sudan, bordering Libya to the north and Chad and the Central African Republic to the west. It is approximately the size of Texas. At the time of the developing crisis and subsequent genocide, it had a population of about seven million. More than 70 tribes were represented in the region. Dominated by savannah, it is rich in natural resources including oil, copper, and uranium. Average annual precipitation (though widely variable) is about 14 inches, the same as in eastern Colorado.

Historically, there have been traditional conflicts between nomadic tribes and sedentary farmers and villagers. As Peter Van Arsdale wrote in Forced to Flee (2006), raising livestock and small-scale agricultural production were predominate in the area. Mechanization was minimal. Large numbers of camels, goats, sheep, and cattle were tended by nomads, whereas sedentary villagers grew millet, dura, sesame, cotton, sorghum, and groundnuts. Nomadic herders had access to more resources than the sedentary villagers, and nomads' herds sometimes trampled villagers' gardens and ruined their water sources, which further aggravated the problem.

Alex de Waal, author of Famine that Kills: Darfur, Sudan (2005), stressed that the destructive famine of 1984 – 1985 in Darfur set the stage for later catastrophe, including genocide. Food insecurity was, and is, a constant threat. De Waal noted that concepts of famine are closely bound to Darfurian worldviews and ideologies.

Traditional conflicts used to be mediated by tribal elders. However, their positions and authority were weakened under the regime of Jaafar Nimiery in the 1970s, and most recently under the regime of Omar al-Bashir (driven from office in 2019 through a coup d'etat and charged as a war criminal). Ethnic/ tribal (racism), resource (nomad vs. sedentary villager), and political (centralized/ decentralized power) differences all have been at play. Traditional conflicts between nomadic tribes like the Kababish and quasi-sedentary tribes like the Fur are ongoing. The former claimed Arab origin and the latter claimed African origins. The Fur, Masalit, and Zaghawa tribes primarily have been targeted, with racism against so-called Black Africans playing a major role. Religion is not a primary factor in the genocide. Virtually all of those involved are Muslims, either "Arabized"

Basic Facts:

TRIBAL TARGETS:

- Fur
- Masalit
- Zaghawa

PERPETRATORS:

- Central Sudan government
- Janjaweed militia raiders

RESULTS:

- Up to 500,000 killed
- At least three million forcibly displaced
- Refugees in Chad, Central African Republic, and Libya
- Ongoing political instability

or "non-Arabized." Power is exerted from Sudan's core, while those in Darfur – at the margins, in the periphery – are expelled. Diverse tribal political viewpoints historically have been discouraged.

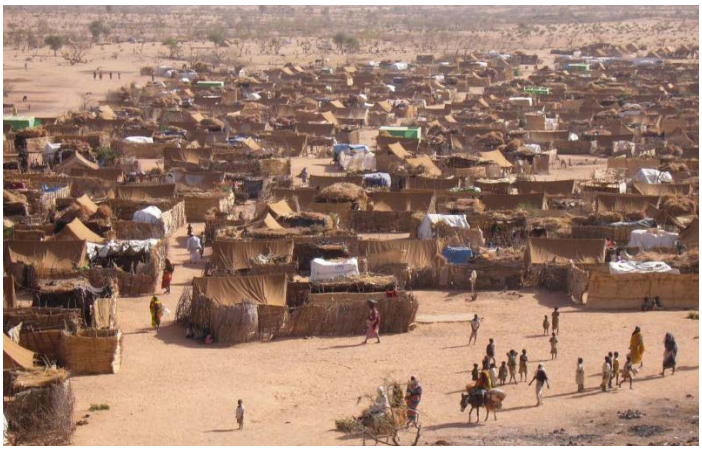
The dates for the genocide which unfolded in Darfur, Sudan, are ill-defined. Some analysts assign a February 2003 start date, with a September 2004, "recognition/confirmation date" by the United States. Nonetheless, what brutally unfolded over a decade were mass killings, pogroms, forcible displacements, kidnappings, and household murders. The genocide incorporated ethnocide, targeting the destruction of ethnic Africans by (primarily) ethnic Arab and Arabized African factions. Some analysts believe the genocide has not yet ended.

Early on, attacks were led by the janjaweed, a term loosely translated as "devils on horseback." Usually under the command of Arabized indigenous Africans and aided by Bedouin, these were militia groups reporting back to central authorities in Khartoum, the capital of Sudan. The janjaweed were not tightly regulated, and they often ran rampant across the countryside. Many of the worst atrocities are attributable to them.

The Justice and Equality Movement (JEM) emerged in Darfur to combat the central government's assaults. Founded in 2000, before the genocide began, it sought to counter the "northern Nile elite." Aided by the Sudanese Liberation Movement (SLM), by 2010 it claimed to have 35,000 fighters and in May of that year, had extended its counter attacks all the way to Khartoum. Although repelled there, it remained the most significant anti-government force for years. JEM's primary leaders were from the Zaghawa tribe.

By 2005, as many as 300,000 people had been impacted through death and displacement. By 2006, the African Union had intervened, but with little success. A hybrid United Nations/ African Union peacekeeping force was approved in 2007. Yet hostilities continued. It is unknown how many people died in the genocide as of 2013. One estimate places the total of number of children impacted through death, displacement, injury, or abandonment at about one million. Estimates of how many people had been killed range widely, from 80,000 to 500,000. Estimates of those forcibly displaced, either as refugees or IDPs (internally displaced persons) also range widely, but certainly exceeded three million.

JEM and the Sudanese government signed a (subsequently weak) peace accord in February, 2010. Although the worst of the atrocities had subsided by 2013, negotiations aimed at a lasting peace remained fraught. A draft constitutional declaration was signed by military and civilian representatives in August, 2019, with little impact on Darfur. A comprehensive accord was signed in August, 2020, intended to end hostilities. The year 2021 saw protest marches by civilians seeking more democratic rule. Yet subsequent military oppression in the capital has again left the periphery in doubt.



Darfur refugee camp in Chad. March, 2005.

Displaced in Darfur. Photo by Peter Van Arsdale.

GENOCIDE IN DARFUR, SUDAN TIMELINE

2003 **February 26:** The Sudanese government announces the first of several attacks by rebels.

The Khartoum government sends in troops, and there are also attacks on the rebels by pro-government militia known as Janjaweed, with entire villages reported as being razed.

October: The United Nations seeks urgent aid for thousands of refugees crossing the border from Darfur into Chad to the west.

2004 **January:** Pro-government Arab Janjaweed militias carry out systematic killings of non-Arab villagers in Darfur.

April: A UN official describes the campaign against Darfur's non-Arab population as "ethnic cleansing."

June: US Secretary of State Colin Powell visits the region and calls the situation in Darfur a genocide.

September: The United States describes atrocities being committed in Darfur as "genocide."

2005 **March:** The UN Security Council says individuals who commit atrocities in Darfur can be sent before the International Criminal Court.

September: Peace talks open in Nigeria. Later in the month an attack kills 75 people, mostly civilians, in a town in eastern Chad.

2006 **August:** Sudanese President Omar al-Beshir maintains his refusal to allow a UN force to deploy in the region.

2007 **May:** The International Criminal Court issues its first arrest warrants over Darfur, for a Sudanese minister and a Janjaweed militia leader. Khartoum says the court has no jurisdiction.

October: The UN and the African Union prepare to open new peace talks in Sirte, Libya, but Darfur's main rebel groups boycott the talks.

2008 **February 19:** New aerial bombings in western Darfur according to the United Nations High Commissioner for Refugees, which accuses the army and Janjaweed of attacking civilians.

February 20: The Sudanese military confirms waging a deadly assault in a western region of Darfur, and rebels say air raids killed dozens.

GENOCIDE IN DARFUR, SUDAN TIMELINE, cont.

2009 **March:** The International Criminal Court in The Hague issues an arrest warrant for President Bashir on charges of war crimes and crimes against humanity in Darfur.

2010 **July:** The International Criminal Court issues second arrest warrant for President al-Bashir - this time on charges of genocide.

2014 **December:** The chief prosecutor of the International Criminal Court halts investigations into war crimes in Darfur for lack of support from the UN Security Council.

2019 **February:** President Bashir declares state of emergency and sacks cabinet and regional governors in bid to end weeks of protests against his rule, in which up to 40 people died.

2019 **April:** Military topples President Bashir in a coup, begins talks with opposition on transition to democracy.

Unrest and violence persist today.

GENOCIDE IN DARFUR, SUDAN KEY TERMS

Coup d'etat: A sudden, violent, and illegal seizure of power from an existing government by a small group.

Ethnocide: The deliberate and systematic destruction of the culture of an ethnic group.

Janjaweed: An Arab militia group that operates in western Sudan and eastern Chad.

Pogrom: An organized massacre of a particular ethnic group

Map of region (present-day)
Darfur, Sudan

Orientation to Literature Resources

For the convenience of users of this implementation guide, the materials gathered under the heading “Literature” in the Resource Bank have been broadly grouped under the following topics (based on categories identified by the College of Education at the University of Florida). These abbreviations appear in the listing of literature in the resource bank: https://www.cde.state.co.us/cosocialstudies/holocaustandgenocideeducation-literature

The Voices of Victims [VV]

The texts in this category include fiction or other creative works of the victims of genocide. They serve to humanize the victims of genocide and introduce us to individuals with dreams, hopes, and plans similar to our own.

Survivor Testimony (including Literature) [STL]

The texts in this category include "life-writing" (e.g., diaries, memoirs, biographies, autobiographies). In addition, they include literary texts (e.g. poetry, prose, drama, etc.) by survivors. These texts remind us of the unwavering human will to survive and retain dignity in the face of tragedy. These texts help to humanize historical events and place human faces on statistics.

Accounts of Resistance [AR]

The texts in this category share stories of the bravery of those who fought against the perpetrators of genocide in ways big and small. They remind us that the victims of genocide do not simply submit passively to their fates.

Stories of Rescue and Heroism [RH]

The texts in this category remind readers that around the world there were those who risked their own lives to save the victims of genocide.

The National Experience [NE]

The texts in this category offer an examination not only of the perpetrators of genocide but also of those who were passive participants. Their examples help us understand, in part, circumstances that permitted the genocide to occur.

Aftermath: Response and Reflection [RR]

The texts in this category include fiction and non-fiction that ask us to ponder what lessons—in particular, what moral lessons—emerge from the multiple genocides included in this resource as well as from other incidences of mass murder.

The Ten Stages of Genocide

From the Dallas Holocaust and Human Rights Museum

Dr. Gregory Stanton, a founder of the organization Genocide Watch, has created a series of graphic novels that depicts the stages of genocide. These novels were created specifically to align with the museum's Ten Stages of Genocide gallery. The graphic novels depict each stage through the lens of a different genocide. Copies of all ten novels are available on-line at no charge here: https://www.dhhrm.org/graphic_novels/

Professional Development Opportunities and Speakers

The majority of these organizations provide free professional development opportunities, speakers, as well as free online resources.

Professional Development Opportunities

Colorado Holocaust Educators

https://www.facebook.com/coholo.org/

The Colorado Holocaust Educators (CHE) is a Denver-based educational non-profit organization that focuses on Holocaust and genocide outreach that advances the scholarly dissemination of content-related material and pedagogical resources. The Colorado Holocaust Educators are all current classroom educators who facilitate Holocaust/genocide-related courses at the middle, high, and university levels. For the past 12 years, CHE has conducted custom content and pedagogically related educational courses and partnered with global institutions such as the United States Holocaust Memorial Museum, Yahad-In Unum, Echoes and Reflections, Yad Vashem, the Shoah Foundation, the Auschwitz Jewish Center, the Jewish Partisan Educational Foundation and local educational partners to bring quality Holocaust and Genocide professional development to Colorado educators.

Yahad - In Unum (Holocaust by Bullets)

https://yiu.ngo/en

Yahad - In Unum (YIU) is a Paris-based non-profit organization established in 2004 by Father Patrick Desbois and dedicated to investigating the so-called "Holocaust by Bullets" in Central and Eastern Europe. YIU's work, whose goal is to collect evidence of the mass-shootings perpetrated by the Nazis and their collaborators in the former Soviet Union and neighboring countries, combines examination of the archives with field investigations. Using a unique methodology of forensic research, YIU's teams have been able to identify over 3,100 killing sites in Central and Eastern Europe and to collect over 7,400 testimonies from eyewitnesses to the mass shootings perpetrated in those territories by the Nazi mobile killing squads. This is the most extensive collection of eyewitness testimony of the Holocaust by Bullets in the world. YIU's current efforts are focused on Holocaust education, remembrance and research as well as genocide prevention projects. Based on its investigative expertise and methodology of research, YIU offers educational programs and develops pedagogical tools that enable students to learn about the Holocaust through an inquiry-based approach. This approach involves the use and cross-referencing of primary sources, such as archival records and eyewitness testimonies, and it helps students better understand the Holocaust as a crime. For the past six years, YIU has developed and conducted teacher workshops at the middle-, high- and university levels. It has partnered with a number of educational institutions in Europe and in the United States, including Holocaust museums and centers, universities, school districts and other educational entities.

Museum of Jewish Heritage

https://mjhnyc.org/

"A Living Memorial to the Holocaust is New York's contribution to the global responsibility to never forget. The Museum is committed to the crucial mission of educating diverse visitors about Jewish life before, during, and after the Holocaust.

As a place of memory, the Museum enables Holocaust survivors to speak through recorded testimony and draws on rich collections to illuminate Jewish history and experience. As a public history institution, it offers intellectually rigorous and engaging exhibitions, programs, and educational resources.

The Museum protects the historical record and promotes understanding of Jewish heritage. It mobilizes memory to teach the dangers of intolerance and challenges visitors—including more than 60,000 schoolchildren a year—to let the painful lessons of the past guide them to envision a world worthy of their futures. We provide many resources for educators on the Holocaust including online professional development."

Facing History and Ourselves

https://www.facinghistory.org/

"At Facing History and Ourselves, we believe the bigotry and hate that we witness today are the legacy of brutal injustices of the past. Facing our collective history and how it informs our attitudes and behaviors allows us to choose a world of equity and justice. Facing History's resources address racism, antisemitism, and prejudice at pivotal moments in history; we help students connect choices made in the past to those they will confront in their own lives. Through our partnership with educators around the world, Facing History and Ourselves reaches millions of students in thousands of classrooms every year.

Independent research studies show that experience in a Facing History classroom motivates students to become upstanders in their communities, whether by challenging negative stereotypes at the dinner table, standing up to a bully in their neighborhood, or registering to vote when they are eligible.

Together we are creating the next generation of leaders who will build a world based on knowledge and compassion, the foundation for more democratic, equitable, and just societies.

We provide resources for educators on genocide including courses in-person and online along with webinars."

Learning for Justice

https://www.learningforjustice.org/

"Learning for Justice seeks to uphold the mission of the Southern Poverty Law Center: to be a catalyst for racial justice in the South and beyond, working in partnership with communities to dismantle white supremacy, strengthen intersectional movements and advance the human rights of all people.

We support this mission by focusing our work with educators, students, caregivers and communities in these areas:

1. Culture and Climate
2. Curriculum and Instruction
3. Leadership
4. Family and Community Engagement

Since our founding as Teaching Tolerance in 1991, we have had a strong foundation of providing educational resources, and we are building on that foundation with expanded engagement opportunities for communities, especially in the South."

All descriptions of the organizations are cited directly from the organization's website.

Our free educational resources—articles, guides, lessons, films, webinars, frameworks and more—help foster shared learning and reflection for educators, young people, caregivers and all community members. Our engagement opportunities—conferences, workshops, and school and community partnerships—provide space where people can harness collective power and take action.

Through this continual cycle of education and engagement, we hope that we can build and maintain meaningful relationships with communities and we can all move from learning for justice to creating it.

Echoes and Reflections (The Anti-Defamation League)

https://echoesandreflections.org/

Echoes & Reflections is dedicated to reshaping the way that teachers and students understand, process, and navigate the world through the events of the Holocaust. The Holocaust is more than a historical event; it's part of the larger human story. Educating students about its significance is a great responsibility. They partner with educators to help them introduce students to the complex themes of the Holocaust and to understand its lasting effect on the world. They also provide many resources for educators on the Holocaust including in-person and online professional development.

iWitness

https://iwitness.usc.edu/home

Through powerful, thought-provoking engagement with first-person stories from survivors and witnesses of genocide, students worldwide develop empathy, understanding, and respect while deepening their learning across the curriculum. They provide a database of survivor testimony with teacher trainings available.

The Genocide Education Project

https://genocideeducation.org/workshops/

The Genocide Education Project (GenEd) seeks to assist educators in teaching about human rights and genocide, particularly the Armenian Genocide, by developing and distributing instructional materials, providing access to teaching resources and organizing educational workshops.

The idea for GenEd sprung out of the absence of scholastic instruction about the Armenian Genocide, the systematic extermination of 1.5 million Armenians (half the Armenian population living on its historic homeland) by the Turkish government of the Ottoman Empire in 1915.

Although sometimes referred to as "the forgotten genocide," the Armenian Genocide is considered by historians as the prototype for genocides which came after it, including the most widely taught genocide, the Holocaust, and others which took the lives of millions of innocent victims.

In order for future generations to be able to combat and prevent the problem of genocide, young people today must better understand its reasons, circumstances, outcomes, and ramifications.

The Genocide Education Project was established in order to broaden the general understanding of the history of the Armenian Genocide, in the context of the history of World War I, and as a predecessor of the pattern of genocides that followed. NOTE: The Genocide Education Project does charge a fee for their professional development.

Woven Teaching

https://www.woventeaching.org/educator-workshops

Woven Teaching aims to alleviate the pressure on educators by providing them with ready-to-use curriculum and professional development. As part of Woven Foundation, Woven Teaching promotes Human Rights Education (HRE) as a critical strategy to connect with and engage students, and is crucial in creating responsible members of the global community.

Teaching about human rights promotes the development of agency and solidarity. It allows learners to understand the importance of human rights and the necessity of their recognition and defense. HRE learners are equipped to engage in movements for political, economic, cultural, and social rights–both in and outside of their communities. By examining both historical and contemporary issues through the lens of HRE, students will recognize their own agency and the agency of others, and gain an understanding of our responsibility to respect and protect each other. Woven Teaching offers educators tools and resources to build a sense of community, foster empathy and promote critical-thinking. We believe that these are critical skills to help young people see their own role in creating change.

USHMM - Belfer Conference

https://www.ushmm.org/teach/opportunities-for-educators/belfer-educators-conference

Designed to support accurate, meaningful teaching about the Holocaust, the Belfer National Conference for Educators is the US Holocaust Memorial Museum's flagship event for secondary school educators across the country.

The conference invites participants to engage with current historical research and instructional best practices. Educators discover and learn how to use various classroom resources, find inspiration in new ideas, and connect with peers engaged in similar work across the United States and worldwide.

The Nathan and Esther Pelz Holocaust Education Resource Center (HERC) at the University of Wisconsin

https://holocaustcentermilwaukee.org/

The Nathan and Esther Pelz Holocaust Education Resource Center (HERC) is dedicated to the building of a society resting on the values of tolerance and diversity, dignity and respect toward all human beings. HERC teaches both students and adults the lessons learned from the Holocaust which led to the mass murder of six million Jews and five million non-Jews by the Nazis and their collaborators during World War II. HERC is dedicated to the memory of the victims of the Holocaust. It is only through learning about the dangerous and destructive course taken by the Nazis – of hatred, bigotry, and racism – that we can inspire our future generations to sustain a peaceful and just society for all.

HERC, a program of the Milwaukee Jewish Federation, engages and serves middle and high school as well as college students and adults through educational programs and Holocaust survivor testimonials.

Speakers for the Classroom (digital and in-person)

Coalition Against Global Genocide

https://www.coagg.org/educate/

The Coalition Against Global Genocide (CoAGG) is a Denver-based non-profit that addresses issues of genocide, ethnocide, war crimes, and crimes against humanity. It takes an educational and advocacy approach and is non-political. CoAGG features a speakers bureau including specialists in the field, from lawyers to anthropologists to community activists, and sponsors presentations in a range of venues (especially schools). Recently an on-line series addressed the intersection of genocide and slavery. South Sudan is an example of a country that has received recent attention. CoAGG's board of directors is complemented by a council of advisors. Roz Duman serves as Executive Director.

Mizel Museum

https://mizelmuseum.org/

The Mizel Museum, an educational, nonprofit organization, is Denver's only museum that addresses today's social justice issues through the lens of Jewish history and values. We encourage people of all ages and backgrounds to celebrate diversity and equality and to combat discrimination and hatred. Our programs, events and exhibits address these and other social issues and encourage positive change in our communities.

The Mizel Museum is dedicated to fostering cross-cultural understanding, combating racism and promoting social justice. We achieve our mission through educational programming, events and exhibits that connect universal Jewish values to the larger world.

Holocaust Awareness Institute, University of Denver

https://liberalarts.du.edu/center-for-judaic-studies/hai

Established in 1983, the Holocaust Awareness Institute is a campus and community resource for coursework, educational resources, guest lectures and other community partnerships. The institute is a leading agent in the region for promoting education about the Shoah, or Holocaust, and offers multicultural explorations of the Holocaust's continuing significance in today's world.

A member of the worldwide Association of Holocaust Organizations (AHO), the Institute also works closely with partners and institutions such as the Colorado Holocaust Educators and the United States Holocaust Memorial Museum (USHMM).

With support from the Rose Community Foundation, HAI has created the "Survival & Witness" website to support Colorado's newly legislated statewide education mandate for Holocaust and Genocide Studies in Colorado Public Schools (HB20-1336). The website presents interactive, narrative profiles of Holocaust survivors who made Colorado their home. Drawing on archival materials and first-hand testimony, the website is mapped to existing lesson plans and will be aligned with the Colorado educational standards now in development under the new educational mandate.

Frequently Asked Questions

Q: What happens to Holocaust education/ curriculum in non-social studies classrooms?

A: Holocaust and genocide standards can be taught in any relevant course, such as English Language Arts, world history, geography, or United States history.

Q: Can I use a resource in my classroom that is not currently listed in the resource bank?

A: Yes. The purpose of the Resource Bank is to provide a starting point for teachers, students, and community members to find vetted resources to further their knowledge and understanding of the Holocaust and other genocides. It is not meant to be an all-inclusive directory.

Q: Does CDE recommend using one resource over another? For example, USHMM vs. Echoes & Reflections vs. Facing History, etc.?

A: No, the Colorado Department of Education does not endorse or support any programs, curriculum, or resources.

Q: What does CDE recommend for an appropriate length of time to teach the Holocaust?

A: There is no recommended length of time for teaching the Holocaust or other genocides. Local school districts and schools are responsible for making this type of decision.

Q: Do I have to be certified to teach Holocaust and genocide?

A: No, there is no special additional certification for teaching the Holocaust and other genocides.

Q: Can the Holocaust and genocide standards be included in courses other than social studies?

A: Yes, the standards can be incorporated into other courses as determined by the local school district.

Q: What is the appropriate grade level for teaching about the Holocaust and other genocides?

A: The Holocaust and genocide standards begin in 6th grade by introducing students to terms such as "marginalization." It's not until high school that students are introduced the terms and ideologies of genocide. It is not recommended teach about the Holocaust or any other genocide to students below 6th grade.

Q: So, does this mean language arts teachers cannot/should not teach the Holocaust?

A: No, language arts teachers can still teach about the Holocaust.

Q: Can I teach about genocides other than the ones found in the standards?

A: Yes, the standards are meant to be the minimum.