GENOCIDE/SLAVERY CURRICULUM GUIDE

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New Jersey Amistad Commission
New Jersey Commission on Holocaust Education

GENOCIDE/SLAVERY CURRICULUM GUIDE

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January 2010

Dear Educator:

The New Jersey Commissions on Amistad and the Holocaust/Genocide are pleased and proud to present this curriculum of lesson plans for use in middle and high school (8 – 12) classrooms in New Jersey. Please note that this curriculum is not a complete study of slavery or genocide.

It is the belief of both organizations that there is a strong connection between genocide and slavery. This guide provides instructional materials and procedures for the teachers toward making that connection. Both Commissions have as a basic mission to root out all evils of bias, prejudice and bigotry that may lead to a genocide and that the evil period of slavery exhibited a number of components seen in genocides throughout the centuries.

We prepared this guide so that it may be used separately or integrated with other academic subjects for it meets a number of graduation standards. It is recommended that not all activities must be presented in the classroom, but some activities in each unit should be introduced.

Please let us know of your evaluation of the guide and lesson plans.

Sincerely,

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DEDICATION & RECOGNITION

This guide is dedicated to all victims of genocide and to those engaged in fighting those that are targets of bias, prejudice and intolerance wherever and whenever they exist.

All people working and striving to eliminate prejudice are indebted to those involved in developing this guide.

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UNIT I
WHAT IS GENOCIDE

INTRODUCTION
THE HISTORY OF GENOCIDE

by
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Although the term genocide was coined in the twentieth century, it describes a phenomenon that is as old as recorded history. Baillet (1912, 151-152) tells us that genocides were common in predynastic Eqypt; the Assyrians (Chalk and Jonassohn 1990, 58-61) claim to have practiced it, if we are to accept their own reports; and several cases are to be found in the Old Testament (Chalk and Jonassohn 1990, 61-63).

The Old Testament contains several quite specific descriptions that are of interest to us. The Amalekites are reported to have been annihilated several times, which might raise questions about the historical accuracy of the reports or about the completeness with which the annihilations were carried out. Our interest is not so much in these details as in the style in which they were reported. That style allows us to conclude that the physical destruction of the entire people of defeated opponents was not unusual at that time, nor that it evoked any humanitarian outrage. The victims seemed to have accepted their fate as the usual lot of the losers at the same time as they were lamenting their losses.

The origins of genocide are shrouded in the unrecorded past. In antiquity, because it is always reported in connection with wars, we can make an educated guess about its roots. City-states and empires were very small by modem standards; many of them were located in the so-called golden triangle, the modern Middle East. The geopolitical dimensions of this area seemed to have been designed to produce almost continuous warfare. The valleys of the Tigris and the Euphrates are very fertile with few natural boundaries. The region lies across the trade routes between Asia, Europe, and Africa. Similar criteria apply to the Nile Valley. Thus, opportunities for competition and conflicts leading to wars seemed to be ever present. However, these wars initially did not settle anything; the defeated party went home, recruited and trained another army, produced more and sometimes better weapons, and then returned to fight another war in order to recoup losses and wreak revenge. It did not take much imagination for someone to decide that the only way to preserve a victory was to annihilate the vanquished enemy entirely, not only the combat forces. Baillet (1912, 167-168) argues that this method of concluding a victorious campaign lasted for about 1,000 years in Egypt before it fell into disuse. This change was not the result of any rise in humanitarian concerns, but rather the realization that the victims would be much more valuable alive than dead.

The states in the fertile crescent were extraordinarily labor intensive because their fertile valleys required elaborate irrigation systems; because the large number of gods they worshipped all required temples; and because few rulers were content with the palaces of their predecessors and therefore spent huge resources on new palaces, or burial sites in Egypt, to glorify their reign.

Thus, the new realization that the captives of a conquered enemy were much more useful as slaves than as corpses became widespread in the area.

Genocides continued to be performed by states and empires in order to eliminate a real or perceived threat, in order to terrorize a real or imaginary enemy, or in order to acquire economic resources that others owned but which could not be carried off as loot or booty. These three motives were usually present at the same time, although one of them tended to predominate in any particular situation. Of course, the farther we go back into the past, the more difficult it becomes to obtain evidence of the motives of the perpetrators.

In antiquity it is particularly difficult to account for the fates of peoples. From inscriptions, clay tablets, and parchments we know a great many names of peoples about whom hardly anything else is known. Even when we know something of their history, some of them have disappeared without our knowing what happened to them. The classic illustration is the story of the Hittites who are well known to us from scripture and Egyptian records (Chalk and Jonassohn 1990,60-61). We know that they conquered their neighbors and built an empire that competed with Assyria and Egypt. Then they disappeared from history without a trace. In fact, it is only in modern times that the remains of their capital were discovered; it had been burned to the ground and cursed to prevent it from being resettled. Their writing was deciphered, and the peace treaty that they negotiated with Ramses II was decoded. However, we still have no idea what happened to the Hittite people. Were they dispersed to other areas? Did they assimilate into the culture of their conquerors? Or were they slaughtered? Only the development of an archeology of genocide holds any promise of solving that riddle.

The history of empires, right into the modern period, is punctuated by periodic persecutions, sometimes escalating into genocides, which were performed either to build up an empire or to maintain it. One of the important characteristics of these types of genocides is that the victim groups were always located outside the perpetrator society,
physically and socially. The campaigns of Athens against Melos, of Rome against Carthage, of Genghis Kahn against several peoples (Chalk and Jonassohn 1990,), and of the Crusaders against populations of Antioch and Jerusalem (Runciman 1962), may serve as examples.

Some believe that genocide has become the ultimate human rights problem of the modern world. The term *genocide* was first used by Raphael Lemkin in 1944 during World War II, in which more civilians had died than soldiers. Lemkin, a professor of law in Poland who escaped the Nazis, used the term to describe a "…coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups with the aim of annihilating the groups themselves." Raphael Lemkin (1900-1959) devoted his life to a single goal: the outlawing of a crime so extraordinary that language had not yet recognized its existence. In 1944, Lemkin made one step towards his goal when he created the word "genocide" which meant, in his words, "the destruction of a nation or an ethnic group." While he had lived long enough to see his word popularized and the Genocide Conventions adopted by most of the world, recent history serves as a reminder that laws and treaties are not enough to prevent genocide. On December 9, 1948, the United Nations adopted the Genocide Convention, which defined genocide as follows:

…genocide means any of the following acts committed with the intent to destroy, in whole or in part, a national, ethnical, racial, or religious group as such: (a) killing members of the group; (b) causing serious bodily or mental harm to members of the group; (c) deliberately inflicting on the

group conditions of life calculated to bring about its physical destruction in whole or in part; (d) imposing measures intended to prevent births within the group; and (e) forcibly transferring children of the group to another group.

While the limitation of Lemkin's definition is its broad nature, that of the United Nations has been criticized as being both broad and narrow (Totten, Parsons, Charny, 1997, p. xxiv). Because neither of these definitions has satisfied many who have sought to apply them to very serious acts against groups of people, we are now confronted with many definitions of genocide, a phenomenon that can be puzzling to young people who are seeking their own set of criteria to help them evaluate the numerous violations of human rights around the world today.

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

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

UNIT I
WHAT IS GENOCIDE

LESSON PLAN #1
DEFINITIONS & HISTORY

Essential Issue: What are the definitions of genocide and what is the history of the word?

Objectives:

1) The students will know the basic definition of genocide while learning many alternative definitions.
2) The students will know how and when the word "genocide" came into use and who coined the term.

Background: With few exceptions, most teachers who address the issue of genocide focus on the Holocaust. In many ways, this is understandable. First, the Holocaust is one of the most (if not the most) documented events in the history of humanity. Second, and this is obviously related to the first point, a plethora of books, essays, first-person accounts, films, curricula, teacher guides, and other adjunct materials are available for use by teachers. Third, numerous documentaries, feature films, and television miniseries on the Holocaust have captured the interest of educators and students alike, thus creating a strong "constituency" for focusing on the tragedy of the Holocaust. Fourth, the Holocaust was perpetrated by a Western nation against its own citizens and people of neighboring countries, providing a focal point that is of great interest to other Westerners. Fifth, many survivors of the Holocaust live in the United States, and teachers and students with access to them have been extremely moved by their stories. Sixth, the recent establishment of the United States Holocaust Memorial Museum has generated a tremendous interest in the subject.

Some teachers and students may be interested in founding a student-led Amnesty International Adoption group. In such groups, students work on the behalf of prisoners of conscience across the globe. Although the main focus of such groups is a wide range of human rights violations and not only genocide, such work provides students with powerful insights into problems faced by nations and individuals across the globe, some of which lead to genocidal acts.

Finally, when studying any genocide, it is imperative never to forget that behind the massive and frequently numbing statistics of the dead are individuals—men, women, and children; mothers and fathers, brothers and sisters, grandmothers and grandfathers, nieces and nephews, aunts and uncles. As this writer has written elsewhere, to comprehend the enormity of genocide, any study must move "from a welter of statistics, remote places and events, to one that is immersed in the 'personal' and 'particular."

Most other genocides perpetrated in this century appear to have been consigned to a black hole of forgetfulness in the schools.

Why? Many genocides do not have any constituency, let alone a strong constituency, calling attention to them. Very few materials addressing such genocides have been designed for use in

secondary schools. Many high school teachers—not being specialists in particular periods of history, geographical areas, or the field of genocide studies—are, understandably, not aware of such events with the possible exception of those perpetrated during their lifetimes. Moreover, the issues inherent in each genocidal event are complex, and it is not easy to ascertain the antecedents that led up to and culminated in the genocides.

Key Terms: (should be known at conclusion of instruction)

Genocide
Atrocity
Editorial cartoon

Materials: Reading included with lesson plan. *(Reading #1)*

Procedures: Teacher will first have student read definitions and discuss questions listed at end of reading in a guided learning environment.

Extension Activities: Discuss the topic at home and prepare a paper regarding the responses of family and friends. Prepare a map where current genocides according to the student's definition are occurring today.

Assessment: The teacher should present a past or current atrocity and ask the students to first write their response to the question – Does this atrocity fit your definition? What is the justification for their answer? *(Assessment #1)* The teacher should allow for a debate between the pro and con sides of the issue.

The students will develop their own working definition of the word and be able to use it when reviewing past and current atrocities.

Were there any common concepts in each definition?

Have student react to editorial cartoon. *(Assessment #2)*

UNIT I

READING #1
DEFINITIONS OF GENOCIDE

Genocide is the mass killing of substantial numbers of human beings, when not in the course of military action against the military forces of an avowed enemy, under conditions of the essential defenselessness and helplessness of the victims.

Genocidal Massacre - Mass killing as defined above in the generic definition of genocide but in which the mass murder is on a smaller scale. i.e., smaller numbers of human beings killed.

Intentional Genocide - Genocide on the basis of an explicit intention to destroy a specific targeted victim group (ethnic/religious/racial/national/political/biological/or other), in whole or in substantial part.

Intentional Genocide - Genocide on the basis of an explicit intention to destroy a specific targeted victim group, (ethnic/religious/racial/national/political/biological or other), in whole or in substantial part.

To establish first, second, or third degree or genocide, evaluate extent of:

- Premeditation
- Totality or single-mindedness of purpose
- Resoluteness to execute policy
- Efforts to overcome resistance
- Devotion to bar escape of victims
- Persecutory cruelty

Specific Intentional Genocide - refers to intentional genocide against a specific victim group.

Multiple Intentional Genocide - refers to intentional genocide against more than one specific victim group at the same time or in closely related or contiguous actions.

Omnicide - refers to simultaneous intentional genocide against numerous races, nations, religions, etc.

Genocide in the Course of Colonization or Consolidation of Power - Genocide that is undertaken or even allowed in the course of or incidental to the purposes of achieving a goal of colonization or development of a territory belonging to an indigenous people, or any other consolidation of political or economic power through mass killing of those perceived to be standing in the way.

Genocide in the Course of Aggressive ("Unjust") War - Genocide that is undertaken or even allowed in the course of military action by a known aggressive power, e.g. Germany and Japan in World War II, for the purpose of or incidental to a goal of aggressive war, such as massive destruction of civilian centers in order to vanquish an enemy in war.

War Crimes Against Humanity - Crimes committed in course of military actions against military targets, or in treatment of war prisoners, or in occupation policies against civilian populations which involve overuse or force or cruel and inhuman treatment and which result in unnecessary mass suffering or death.

Genocide as a Result of Ecological Destruction and Abuse - Genocide that takes place as a result of criminal destruction or abuse of the environment, or negligent failure to protect against known ecological and environmental hazards, such as accidents involving radiation and waste from nuclear installations, uncontrolled smog, or poisonous air owing to industrial pollution, pollution of water supplies, etc.

"Cultural Genocide" - Intentional destruction of the culture of another people, not necessarily including destruction of actual lives included in original UN definition of genocide but may include separation of families, prevention of learning and the passing on mores of a people.

Ethnocide - Intentional destruction of an ethnic group not always including destruction of actual lives, but may include disbursement of the people and elimination of their culture.

Linguicide - Forbidding the use of or other intentional destruction of the language of another people—a specific dimension of ethnocide.

ALTERNATIVE DEFINITIONS OF GENOCIDE

UN: Any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group as such: (a) Killing members of the group; (b) Causing serious bodily or mental harm to members of the group; (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part-; (d) Imposing measures intended to prevent births within the group; (e) Forcibly transferring children of the group to another group.

Charny: The wanton murder of a group of human beings on the basis of any identity whatsoever that they share — national, ethnic, racial, religious, political, geographical, ideological. Legal warfare is not included in this definition.

Horowitz: A structural and systematic destruction of innocent people by a state bureaucratic apparatus. Different from assassination which is the sporadic and random act of people seeking power who eliminate major figures in a government in an effort to gain power illegally.

Chalk and Jonassohn: A form of one-sided mass killing in which a state or other authority intends to destroy a group, as that group and membership in it are defined by the perpetrators.

Fein: A series of purposeful actions by a perpetrator(s) to destroy collectivity through mass or selective murders of group members and suppressing the biological and social reproduction of the collectivity. This can be accomplished through the imposed proscription or restriction of reproduction of group members, increasing infant mortality, and breaking the linkage between reproduction and socialization of children in the family or group of origin. The perpetrator may represent the state of the victim, another state, or another collectivity.

New Jersey Commission on Holocaust: Any tragic events that results in the murder of a specified group of people or the destruction of them as a people as seen in the case of the Native American (reservation and white schools) and slavery loss of names, families, values, etc.

UNIT I

ASSESSMENT #1
PERFORMANCE TASKS

INSTRUCTIONS: Label each of the scenarios described in this handout as a genocidal act (G) or as a non-genocidal act (NG). Explain your reasoning.

_____ 1. The government declares that subversive groups have been undermining national security by using terrorist tactics against social institutions (military, educational, economic). A national emergency is declared and subversives are arrested, imprisoned and eventually many "disappear."

_____ 2. Government policy of converting forests and surrounding areas into pastureland has produced conflict between indigenous peoples and new settlers. New settlers take action to expand their control over forestlands, and in the process eliminate not only the food sources but the economic livelihoods of the indigenous cultures. Indigenous peoples who resist are relocated, and some die in the process. Most significantly, survival of the indigenous culture is threatened.

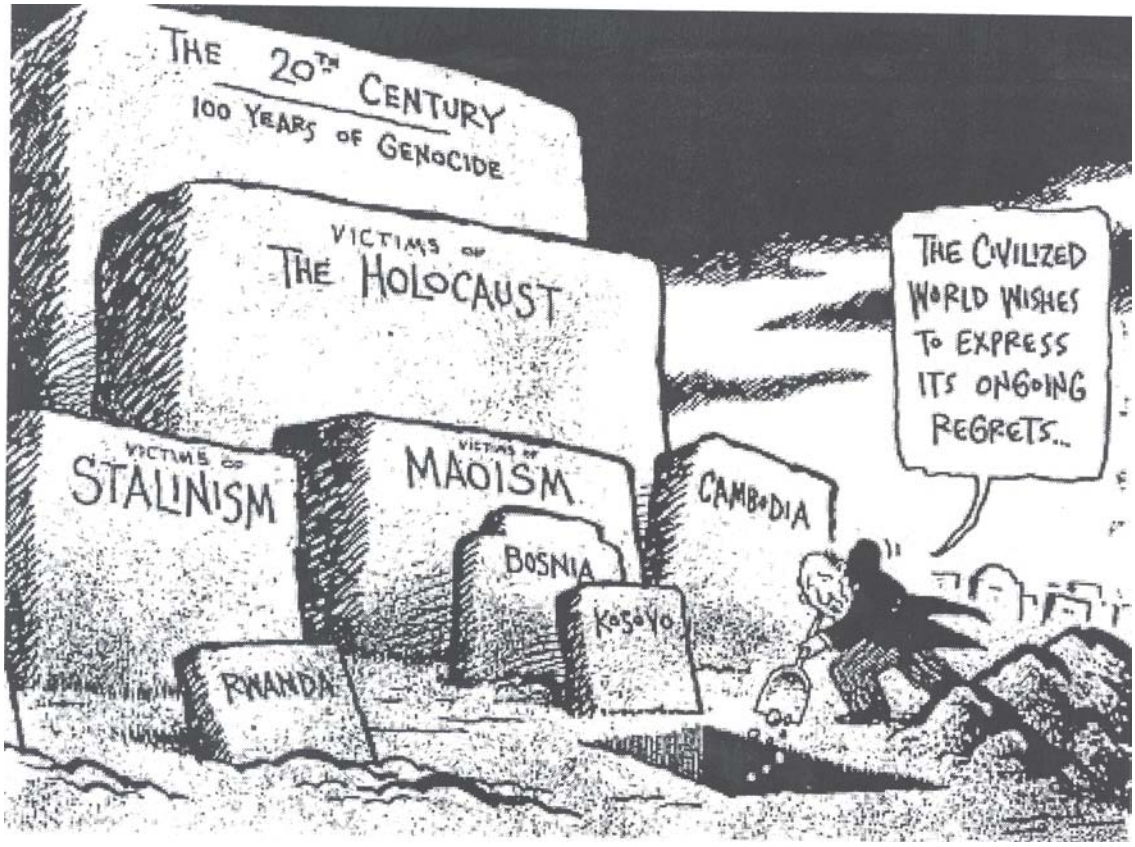
_____ 3. In a society where ethnic tensions have long been a problem, a minority religious and ethnic group has long suffered at the hands of the majority ethnic group. Recent attempts by the majority group to solidify control of the national government through use of discriminatory legislation have led to violent uprisings by the minority ethnic group, which also has a distinct religious tradition. Military forces controlled by the majority ethnic group have retaliated and massacred elements of the minority group in isolated towns and villages.

_____ 4. A revolutionary government has recently come to power and has begun to take reprisals against its opponents in this nation. Those opponents of the current regime who were in positions of high status or influence prior to the revolution are prime targets of the reprisals, and many have been deported, relocated into labor camps, or imprisoned. A policy of "re-education" of the young has been implemented by the revolutionary government, and all who oppose it are either exiled or killed by the revolutionary army.

_____ 5. The government of this country has determined that the most effective means for solidifying its control over the population is to identify a cultural group that has long been a target of prejudice and discrimination, and blame it for recent internal social and economic problems. Despite the support of a vocal minority of intellectuals and some outside pressure from sympathetic governments, the targeted group has received little aid in its protests against this policy. Forced relocation and denial of basic civil rights have already been imposed upon this group by the government, and some group members have fled the country warning of harsher measures to come.

UNIT I

ASSESSMENT #2
EDITORIAL CARTOON



Source: Auth, Tony. Cartoon . *The Philadelphia Inquirer.* "The 20th Century: 100 Years of Genocide"

Narration here

Editorial Cartoon:

Review the editorial cartoon and discuss its' meaning and implication.

UNIT II
HISTORY OF SLAVERY (SUMMARY)

INTRODUCTION

by
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Slavery is a social-economic system under which certain persons – known as slaves – are deprived of personal freedom and compelled to work. Slaves are held against their will from the time of their capture, purchase or birth and are deprived of the right to leave, to refuse to work, or to receive compensation (such as wages) in return for their labor. In the narrowest sense, the word slave refers to people who are treated as the property of another person, household, company, corporation or government. This is referred to as chattel slavery.

The 1926 Slavery Convention described slavery as "the status and/or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised." Slaves cannot leave an owner, an employer or a territory without explicit permission (they must have a passport to leave), and they will be returned if they escape. Therefore a system of slavery - as opposed to the isolated instances found in any society – requires official, legal recognition of ownership, or widespread tacit arrangements with local authorities, by masters who have some influence by virtue of their status and their lives. The International Labor Organization (ILO) defines forced labor as "all work or service which is extracted from any person under the menace of any penalty and for which the said person has not offered himself voluntarily."

Like most world tragedies, the Atlantic Slave Trade, or the European slave trade, started almost accidentally. At first, the Europeans did not visit the coast of West Africa looking for peoples to enslave; they were searching for a route to Asia for the spices and the sweets they had heard about and were anxious to possess. Europe needed new energy, new land and new resources. Plagues, famines and internal wars had left Europe partly exhausted and partly under-populated. In the years between the first European entry into West Africa from about 1438 to the year of Columbus's landing in the Caribbean Islands in 1492, there were few Africans taken out of Africa as slaves because there was no special work outside of Africa for them to do. The creation of the plantation system in the Americas and the Caribbean Islands set in motion a way of life for Europeans that they had not previously enjoyed. This was done mainly at the expense of African people whom they enslaved and transported for the sole purposes of work en masse. It is important to note that as Africans were enslaved there was no value placed on their lives other than as replicable and replaceable labor.

As we begin to examine and make alignment in genocide studies, we must be mindful of the devastating and long-lasting effects of slavery upon African people and their transplanted descendants throughout the world.

The European slave trade in Africa was started and reached its crescendo between 1400 and 1600. This was also a turning point in the history of the world. The Atlantic slave trade was different from all earlier slavery systems in many respects. Mostly in that it was the first instance of slavery that was solely motivated by commercial incentives and justified by race. In earlier times slaves had been used as domestics and soldiers. The African slave trade was a capitalist invention. It was the large scale capitalist mode of production which required cheap labors that introduced the transatlantic slave trade. Slaves in earlier times enjoyed social and individual rights – like marriage, freedom to raise a family, to speak their own languages, and worship their gods. These rights were denied to the African slaves who were exported to the Americas from their homelands in Africa. They were stripped of all humanity and could not even bear their own names.

It was capitalism that introduced chattel-slavery. This socioeconomic factor would establish a flood of human life from Africa to the Americas over the course of 400 years, destroying a people and debilitating a continent.

Africans were captured, sold and held in coffles (groups of slaves bound by chains) of slave ships in the quest to fulfill the unending thirst for labor in the Americas. They were taken as free people and then forced into slavery in South America, the Caribbean and North America. This slavery did not happen all at once. Involuntary servitude in America became the province of Africans at first and evolved into slavery. To justify this cruel trade, Europeans and European-Americans invented the new concept of *race* which in their view made slavery acceptable. Nothing in modern history has been as formative as the onset of racial slavery in the seventeenth century and the invention of the concept of race at the same time. Both of these events placed a monumental mortgage on modern society that we are still paying off today.

It is important to note that the original justification for separating blacks once they were brought to America was religion. Africans were believed to be heathens. This religious argument formed the backbone for the justification of lifetime slavery of Africans. In 1667, however, Virginia was the first colony to pass a law that stated that Christian Africans could be slaves, as well – thus one more step was taken towards slavery as a full scale racial phenomenon. In Virginia, more than any other place, we see the beginnings of the history that would dominate the combined experience of African and European Americans for the next three hundred years, a great chasm of color that we still haven't crossed to this day.

The magnitude of the European forced migration of enslaved Africans is in fact the genocide of a people. Europe's extraordinary reach into another continent, to capture and force the migration of people for the sole purpose of exploitation in a land and sea journey more perilous than other forced migration of peoples. After Africans were kidnapped and/or captured, merchants forced them to walk in slave caravans to the European coastal forts, sometimes as far as 1,000 miles distant. Shackled and underfed, only half survived these death marches. Those too sick or weary to keep up were often killed or left to die. Those who reached the coastal forts (such as the now infamous Cape Coast Castle) were put into underground dungeons until they were boarded onto slave ships for the trip to the Americas.

Along the west coast of Africa, from the Cameroons in the South to Senegal in the north, Europeans built some sixty forts that served as trading posts. European merchants seeking riches brought rum, cloth, guns and other goods to these posts and traded them for human beings (future slaves). This human cargo was transported across the Atlantic Ocean and sold to New World slave owners to work their crops. The slave trade devastated African life, culture and traditions because anyone could be abducted in the slave raids.

Just as horrifying as these death marches was the Middle Passage, the transport of slaves across the Atlantic. On the first leg of the trip, slave traders delivered valued goods from Europe to West African merchants. On the middle leg, ship captains loaded their empty holds with slaves to be transported to the Americas and the Caribbean. A typical Atlantic crossing took 60 to 90 days but some lasted up to 4 months. Upon arrival, the captains sold the slaves and purchased raw materials to be brought back to Europe on the last leg of the journey. Over 400 years about 54,000 such voyages were made by Europeans and Americans to buy and sell enslaved Africans. The total number estimated to be about 30 million persons. To further articulate the atrocity of this genocide, it should be noted that of the 30 million persons that were stolen from the continent of Africa, only 10-15 millions arrived in the "New World". The numerous souls at the bottom of the Atlantic Ocean are further testament of this 400 plus year genocide.

Few scholars dispute the harm done to the enslaved Africans themselves, nor the legacy of their enslavement. For the purposes of this curriculum, reader, we will put the legacy of slavery in the broader context of a genocide, suggesting that its effects exceed mere physical persecution and legal disenfranchisement: but the destruction of human possibility thus redefining African humanity to the world. Slavery, colonialism and racism have engendered a broad array of after effects, which are still visible in western society.

The persecution of Africans has been largely minimized in history. But this is not the end of the story. What has been underappreciated is the indominatable spirit of those who were enslaved and their descendants and their relentless quest to restore themselves to their full freedoms. When Thomas Jefferson penned the words, "All men are created equal," he could not have known that that his own slaves and all the others would take his words and dedicate their lives to seeing their equality fully restored.

UNIT II
HISTORY OF SLAVERY

LESSON PLAN #2
OVERVIEW

Essential Issue: To provide understanding of what slavery has been, how it has been used in various parts of the world and in various periods of history, and how we should understand it today.

Objectives:

1) Understand that slavery has existed throughout history and has affected all nationalities and races of people.
2) Know and explain in general the history of slavery.
3) Research slavery in America until its abolition.
4) Develop a fact sheet on slavery for distribution to other classes in the school

Background:

1) **World Context**. Slavery or chattel slavery has been practiced on all continents since ancient times including Greece and Rome and earlier. Slaves of all races and nationalities have been used to do enforced labor for a variety of reasons and tasks. They could be captured in war, or forced to work to pay their debts, or be enslaved as punishment for crime. They could do housework, clerical tasks, teaching, or manual labor. In many cases slaves were indistinguishable from their "owners." Most slaves in Western Europe during the middle ages were natives of Central or Eastern Europe or Slavs. The word *slavery* is derived from a Slavic language.
2) **The Americas.** During the transatlantic slave trade 10 to 15 million Africans were brought to the Americas. Most were brought to Brazil and the islands of the Caribbean. A lesser number was brought to North America. The brutal commerce of slave-trading was founded on dehumanization of the enslaved. The trade involved a three way movement of goods and slaves. The "Middle Passage" was part of the three way trading cycle of **>>manufactures (Europe) >> to slaves (Africa) >>to raw materials (Colonies**). Ten to fifteen million persons died during the Middle Passage. Most slaves worked on plantations in warmer climates where cash crops like cotton and tobacco had to be harvested by hand. Slaves were regarded as property who could be bought, sold or traded. Families were broken up and slaves were severely punished by their "masters."
3) **Abolition of slavery**. Slavery in America was legal and was supported by such laws as the Fugitive Slave Act until it was legally abolished by the Thirteenth Amendment to the United States Constitution.

Plan of Action:

1) Use the Internet to find information and then write short sketches about each of the following: Sojourner Truth, Nat Turner, John Brown, Frederick Douglas, Dred Scott, Harriet Ross Tubman. How were they important in combating slavery?
2) How did the taking of persons from Africa for slavery change life in Africa? How did it change daily life in America?
3) Read a book/memoir of a former slave and write a book report. (Possible titles: *Runaway Slave, the story of Harriet Tubman* by Ann McGovern; *Escape from Slavery,* by Frederick Douglas; *Sojourner Truth: A Self made Woman* by Victoria Ortiz). Your school Librarian will help you to find these or other titles.
4) Why do you think slaves were not allowed to learn to read? When they did learn to do so, what kinds of books do you think they wanted to read?
5) Students use textbooks, the library and the Internet to find out about the following slave rebellions (out of 250 total) to complete the graphic organizer:

Slave Rebellion	Date(s)	Leader	Outcome
Nat Turner			
Amistad			
Stono			
Gabriel Prosser			
Denmark Vesey			

Assessment:

1) Divide class into 4 groups of 5 students each. Groups should work individually on one of the following topics:

    a. "Why should African-Americans know their history?"
    b. "How did enslaved African-Americans maintain their dignity, their faith and their families during slavery?"
    c. "Has America attained full equality for all?
    d. What was the Civil War about?
    e. Why do we consider President Lincoln a great President?
    f. Why should all people learn about African history?

    Each group should prepare a presentation for the total class. Members of the group should select each other for each of the following role: Leader, Presenter, Questioner, Discussion Leader, and Reader. The teacher should use an appropriate scoring form for use by each member of the class including: (1) interest level; (2) quality of the detail; (3) credibility; (4) excellence of presentation and graphics. Each group receives a grade as a group.

2) Each student develops an individual fact sheet on slavery in America with correct sequence of events.

3) Each student lists 5 important understandings for all about human slavery. (Suggested answers: universality; has existed for all time; many uses of slaves; slaves considered property to be bought and sold; many more slaves in Brazil than in the US.

References:

Appiah, Kwame Anthony, and Henry Louis Gates, Jr. (editors). *Africana. The Encyclopedia of the African and American Experience.* Vol.4, 2005. Oxford University Press.

Franklin, John Hope, and Alfred Moss, Jr. *From Slavery to Freedom.* 8th Edition. 2000. McGraw-Hill Higher Education.

UNIT III
A WEBQUEST ON THE 8 STAGES OF GENOCIDE

LESSON PLAN #3
STAGES

Essential Issue: What are the stages of genocide?

Objective: Students will know that genocide is a process that develops in eight stages that are predictable but not inexorable. At each stage, preventive measures can stop it. The later stages must be preceded by the earlier stages, though earlier stages continue to operate throughout the process.

Materials: http://drb.lifestreamcenter.net/Lessons/genocide/8_stages.htm#CLASSIFICATION

Procedure:

1) Each student or groups of students should review the above website. Each will be assigned one of the stages for analysis and summarization and identification of specific instances.
2) The student or group should then present their findings to the class in book form or other production.

Eight definitive parts of Genocide	
1. CLASSIFICATION: All cultures have categories to distinguish people into "us and them" by ethnicity, race, religion, or nationality.	Separate one group from another making a clear difference between one and the others.
2. SYMBOLIZATION: We give names or other symbols to the classifications. Classification and symbolization are universally human and do not necessarily result in genocide unless they lead to the next stage, dehumanization. When combined with hatred, symbols may be forced upon unwilling members of pariah groups	Placing labels on a group to set them apart from the others shows symbolization. Calling names, making them wear something to separate them, making them stand out from the others in a negative light are examples.
3. DEHUMANIZATION: One group denies the humanity of the other group. Members of it are equated with animals, vermin, insects or diseases. Dehumanization overcomes the normal human revulsion against murder.	When one group is treated less than human and there are clearly no human rights at all dehumanization is shown.

4. ORGANIZATION: Genocide is always organized, usually by the state, though sometimes informally (Hindu mobs led by local RSS militants) or by terrorist groups. Special army units or militias are often trained and armed. Plans are made for genocidal killings.	When a group of people take the liberty of others away usually by force with plans to harm them, there is an organization of hate.
5. POLARIZATION: Extremists drive the groups apart. Hate groups broadcast polarizing propaganda. Extremist terrorism targets moderates, intimidating and silencing the center.	When people use hate, violence, torture and any other means to keep the people separated, there is polarization.
6. PREPARATION: Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up. Members of victim groups are forced to wear identifying symbols. They are often segregated into ghettoes, forced into concentration camps, or confined to a famine-struck region and starved.	When humans become victims and that group keeps being victimized over and over, preparation is shown. There is no mistake over the treatment of the victims.
7. EXTERMINATION: Extermination begins, and quickly becomes the mass killing legally called "genocide." It is "extermination" to the killers because they do not believe their victims to be fully human.	When members of targeted group are killed at will, this is extermination.
8. **DENIAL:** The perpetrators of genocide dig up the mass graves, burn the bodies, try to cover up the evidence and intimidate the witnesses. They deny that they committed any crimes, and often blame what happened on the victims.	The group that commits crimes against another group but doesn't think that it is wrong and will not admit to doing any wrong, shows denial.

By Gregory H. Stanton (Originally written in 1996 at the Department of State; presented at the Yale University Center for International and Area Studies in 1998)

Assessment: Have students in groups present their understandings and thoughts to the class. The class should evaluate and discuss each presentation.

UNIT IV
SLAVERY WAS GENOCIDE

LESSON PLAN #4
THE MIDDLE PASSAGE

Essential Issue: Slavery contains many similarities to genocide.

Objective: Students will learn basic concepts about slavery and begin to understand its impact on the victims.

Materials: Tom Feelings and The Middle Passage from *The Horn Book (Reading #2)*

Procedures:

1) Tom Feelings book, *The Middle Passage* is a resource of the Middle passage.
2) Scan through the paragraphs until you find the passage on children. Take notes on the different ages of children taken on the ships.
3) Scan through the pages to find the pictures of children. Describe how you would have felt in that place.
4) How were the lives of the children affected by being moved from their homes and family?
5) Look at the pictures in reference to the stages of genocide. Explain how the pages represent the stages.
6) http://hitchcock.itc.virginia.edu/Slavery/returnKeyword.php?keyword=children
7) http://www.hbook.com/magazine/articles/1990_96/jul96_bishop.asp
8) http://www.pbs.org/wgbh/aia/part1/1p276.html A boy of 11, Olaudah Equiano was sold into slavery. Read how this experience changed his life. Read about the things he witnessed as a child. http://www.brycchancarey.com/equiano/extract3.htm
9) From this passage, learn that the Middle Passage was full of horrific ideals and were lived and witnessed by children.
10) http://www.inmotionaame.org/home.cfm "The African-American Migration Experience." Students should read the text and summarize it.

Assessment: After reading "Horn Book" – (*Assessment #3)*

UNIT IV

READING #2
Tom Feelings and The Middle Passage
By: Rudine Sims Bishop
(Article in *The Horn Book*)

I have walked on Goree Island, off the coast of Dakar, Senegal, marveling at the way the tranquil beauty of the island belies its painful history, and yet is a vital part of it. I have visited the Slave House, peered into the ground-floor dungeon cells designed for holding captives, and toured the luxurious upstairs living quarters reserved for their captors. I have stood at the "Door of No Return" and imagined what it would feel like to walk through that arched passageway, and be rowed, in shackles, to a winged monster waiting to swallow me into its bowels and carry me away — forever — from the only life, the only family, the only language, and the only place that I had known. The experience was profoundly moving.

That was more than ten years ago, but now Tom Feelings, in *The Middle Passage: White Ships, Black Cargo* (Dial), evokes some of the same emotions by taking up the story of what happened when our African ancestors passed through that door and the doors of other slave forts along the coast of West Africa and were packed in ships bound for the Americas. The European slave trade to which they fell prey was triangular in form. Ships sailed from Europe to Africa to procure captives, then on to the Americas to deposit their human cargo and pick up rum and other exports, and back to Europe. The leg of the triangle that led from Africa to the Americas was known as the middle passage, and its story is one of the most horrific tales of human history. In his introduction to the Feelings book, historian John Henrik Clarke estimates that between thirty and sixty million Africans were captured and put on ships headed to the Americas, but only about one third of them survived. That so many perished is testament to the intolerable conditions of the journey.

This book was twenty years in the making, and it is intimately tied to the personal history and philosophy of Tom-Feelings-as-artist. His art has always been uncompromisingly devoted to reflecting the story(ies) of black people. All of his book illustrations (indeed all of his art works — he is also a sculptor) have been on African or African-American themes. His pictures reflect black life experiences, and he has tried to reflect back to black people — children, especially — the beauty he sees in us. He calls himself a storyteller, and regards his picture-book illustration as an extension of the African oral tradition, the tradition of the griot and of the storyteller for whom story serves to instruct as well as to entertain; and in that sense; his book illustration has always been functional as well as beautiful.

Feelings grew up in the Bedford Stuyvesant section of Brooklyn. After a stint in the Air Force, he attended art school in the late 1950s to study painting and illustration. It was not long before he discovered that black subject matter was thought to have limited appeal, and African art was considered "primitive" and therefore not valued as highly as "high art." He left art school, since there was no space there for him and the kind of work he wanted to do. His first major project was a comic strip, "Tommy Traveler in the World of Negro History," which he sold to a Harlem newspaper. In the early sixties, he did a great deal of drawing from life, recording and

interpreting black life as he saw it on the streets and in the bars, school, and homes of Bed-Stuy, and during a stint in the American South. In 1964, motivated by a desire to work for the benefit of a recently independent African country, Feelings moved to Ghana, where he worked as a staff illustrator for the Ghana Government Publishing House for two years. It was a Ghanaian friend who asked the question that became the seed for *The Middle Passage*: "What happened to all of you when you were taken away from here?" This book is his answer.

In this powerful and dramatic pictorial narrative, Feelings relates the detailed story of that dreadful journey, beginning with a panoramic painting representing idyllic African life before the introduction of the European slave trade, and ending with the landing of the slave ship and its human cargo somewhere in the Americas. On the dust jacket the reader is placed inside one of the small boats rowing from a "door of no return" out to a sailing ship. We become witness to it all — the unevenly matched battles in the villages, the tribal chiefs selling other Africans into slavery in return for European weapons and goods, the forced march to the sea, the loading of the ship. Once on the ship, we witness the brandings and the beatings, the rats and the rapes, the suffering and the suicides, the expiring of the weak and the executing of the rebellious. We watch the crew dumping bodies overboard and the sharks waiting to feast on their remains. And yet, these captives cannot be defined merely by labeling them *slaves* or *victims*. Feelings conveys a sense of the strength, the resilience, the very humaneness of the Africans who made the journey to the New World. The penultimate painting, showing the final landing, celebrates in some sense the survival of the black cargo of the title. A black figure looks symbolically toward the future, head high, the misery of the long passage stretched out behind him, but a still a part of him. All about him, even though the shackles remain, are signs of survival, signs of hope, signs of life — a woman holding a baby, the head of a child, a pregnant woman, a man sifting soil through his hand. The final painting shows three faces, suffused with strength, facing right, looking forward, a coffle of captive Africans behind them, the sun before them, and the light of the sun reflected in their faces — a triumph of survival.

The black-and-white paintings, combining abstraction and realism, were created using white tempera paint, black ink, and wet tissue paper. In our recent telephone conversation, Feelings explained that he started using tissue paper when he was in art school and did not have money to buy more expensive materials. For this book, he thought it was a particularly apt choice because it is a reminder of the way the enslaved Africans in this country also made creative use of the materials that were at hand, "doing more with less." Feelings begins with design and abstract shapes, and through many sketches and drawings, eventually produces a final drawing, which he transfers to a rough, textured board. He goes over this drawing with pen and ink, and then paints white tempera, which is water-based, over the areas that are to remain light or highlighted. On top of this he places wet tissue paper, which causes the ink and the tempera to run together. He continues to work with the wet tissue paper, ink, tempera, and the line art until he achieves the depth he wants. Because the tissue paper is so delicate, and because the ink and paper run when wet, this process keeps him "on the edge," as he expresses it — exercising some control and allowing some things to just happen, not knowing exactly what will result, risking the possibility that he may have to discard the whole painting and start again. That improvisational process, he believes, is vital to his work. He refers to it as "improvising within a restricted form," and compares it to black music, such as jazz and blues.

Black music was, in fact, an important part of the process. Feelings says that all during the time he was working on these paintings, he listened to music. The music energized him: “It revved me up. When you listen to black music, you don't hear just one thing. For example, when James Brown screams/shouts, 'I feel good!', you hear an intense mixture of joy and pain. In black culture, joy and pain don't just sit side by side, they interact, and build on each other.” This interaction of the opposing forces of joy and pain is, in Feelings's view, a characteristic of black life and culture in America, and it is basic to all of his work with African-American themes. Movement and rhythm are also important elements in Feelings's work, and what he calls a “dance-consciousness,” all of which he sees as reflective of an African cultural heritage.

These qualities in Feelings's work have been evident since his first picture book illustrations. Many of the early picture books — for example, the Caldecott Honor books *Jambo Means Hello* and *Moja Means One* (both Dial), with texts by Muriel Feelings — were set in Africa. These books were illustrated after he had spent time in both West and East Africa, where he had “learned to reflect into the pictures the light and warmth” he had seen there. Using the white tempera paint, he had been able to create the impression of warm light both surrounding and glowing within from dark skin.

But in this book, the way the tempera was applied gives a different impression. When I commented on the ghost-like quality of the Europeans pictured in *The Middle Passage*, Feelings explained, “There is a difference between light and white. One has a luminous quality, the other is the absence of color. In European languages there are so many negative connotations for the word *black*, and mainly positive ones for *white*. I wanted to turn things around so that you have to look at them another way. Instead of seeing *white* as open and pure, I wanted to make it seem enclosed and negative.” He further explained that, in order to create these paintings, “I had to go back to that time and try to see the world as the Africans were seeing it; seeing people I had never seen before, looking just the opposite from me.” Having learned to reflect light and warmth in dark faces, he now had to portray the European faces as the Africans must have seen them, where “white became the absence of color.” These spectral, seemingly inhuman, images are reminders, as well, that the crews of the slave ships could not have remained unaffected by the evil in which they participated.

This “oppositeness” of black and white is at the very core of our history as a nation, and was the catalyst for one of the most significant social forces operating today. In *All Times, All Peoples: A World History of Slavery* (Harper), Milton Meltzer reminds us that, “White, black, brown, yellow, red — no matter what your color, it's likely that someone in your family, way back, was once a slave.” According to Meltzer, slavery has been a part of human history since the development of farming made it profitable to use captured enemies to do the work of the victors. Prior to that time, defeated enemies were killed because there was not enough food to feed the extra mouths. What distinguished the European/American brand of bondage was the link that was forged between slavery and race. Meltzer writes: “Up until 300 years ago, there seems to have been no connection between race and slavery. But just about 300 years ago arose the mistaken belief that whites were superior to people of any other color, and that this superior race had the right to rule others.

That racist belief — shared by many of the Founding Fathers — justified the enslavement of Blacks." Because we are still living with the consequences of the widespread acceptance of that rationale, it is important for all of us to confront this painful history, just as it is important for *all* of us to confront the history of the Jewish Holocaust and the accounts of "ethnic cleansing" in Bosnia. In these days, when armed hate groups are appearing more and more frequently on the landscape, we need to remember how easy it is for ordinary people, by simply refusing to see evil, to help it thrive.

In telling this story from the perspective of the African captives, Tom Feelings wants us to remember the evils of slavery, but, more important, to see and remember and affirm the humanity, the strength, the vital life energy of those captives and their descendants. In a prepared statement, Feelings quotes writer Paule Marshall: "We are a people who transform humiliating experiences into creative ones." The creative, life-affirming responses to slavery, according to Feelings, were derived in part from traditional African celebratory rites and are "evident in Black music. Black dance, and the world of athletics — wherever there is a level playing field." In such arenas, he states, "we innovate, improvise within that restricted form, and transcend it, raising the level of excellence." Feelings sees himself as responsible for carrying on this tradition through his art. "As a storyteller in picture form, as an African who was born in America, how could I do anything else but try and live up to that legacy and become a vehicle for this profound dramatic history to pass through?"

As an instrument of transmission. Feelings has been fine-tuned. This long-awaited response to the question of what happened to the captives who were taken away from the African continent is a singular achievement. It deserves a place among the major texts of American history.

UNIT IV

ASSESSMENT #3
AFTER READING (*The Horn Book*)

Assessment: After reading "Horn" discuss or have students write response to following questions:

Summarize the article.

What is going on in the article?

How does it make you feel?

How did it make the people feel?

How does if fit into the stages of genocide?

How did this article or picture affect the world?

How did it affect the country?

How did it affect the immediate people involved?

When you think about the article or the picture, remember that all of the people involved are human beings.

What things would have been different if this action didn't occur?

What things would have been different if all people were treated humanely?

UNIT IV
SLAVERY WAS GENOCIDE

LESSON PLAN #5
SLAVERY/GENOCIDE

Essential Issue: Why does genocide happen? How are slaves separated from society? What is inhuman treatment of a person? How does it change their lives?

Inhumane treatment of persons, systematic and done over time, changes their lives and their ability to live happily.

Humanity, ethnicity, atrocity, human rights, criminal government; property, auction, master, human rights.

Objectives:

1) Students will learn about the lives of slaves.
2) Students will be able to identify the elements of genocide.
3) Students will understand the linkage of slavery and genocide.

Materials:

1) Primary and secondary sources

Resources Needed: Article, "The Hard Life of a Slave"
http://www.misterteacher.com/american%20slavery/introduction.html

Procedures:

1) Read the article online.
2) Describe the life of a slave.
3) List 10 things that happen to slaves.
4) In small groups, discuss how slaves' lives were altered by the above.
5) Connect this with genocide and share with the class.
6) Make a chart of things that alter a slave's life.
7) Make a chart of the 8 stages of genocide. Use the chart to list specifics from your reading to each of 8 stages of genocide.
8) Participate in a class discussion in which each student describes their findings for #7 above.
9) Work in small groups again to answer the question: "How can genocide be avoided?"
10) Each student writes a brief concluding statement about genocide.

Assessment: Each student should develop a report on the theme "slavery is a form of genocide." Reports may be developed through art, story, report, play, dance or song and should include facts, understandings and opinion.

UNIT IV
SLAVERY & GENOCIDE

LESSON PLAN #6
SLAVE CHILDREN & GENOCIDE

Essential Issue: Children always suffer during a genocide.

Objective: The student will recognize that children were involved in slavery and genocide. The student will determine how the lives of the children were affected.

Background:

1) Review how a person should be treated. The golden rule of respect. Refer to the characteristics of good character. http://charactercounts.org/sixpillars.html
2) Identify the conditions of genocide. Refer to the 8 stages of genocide. http://drb.lifestreamcenter.net/Lessons/genocide/8_stages.htm
3) Define slavery to make sure that everyone understands what a slave is. Note that this definition doesn't include violence.

slav·er·y – definition:

1) The state of one bound in servitude as the property of a slaveholder or household.
   a. The practice of owning slaves.
   b. A mode of production in which slaves constitute the principal work force.
2) The condition of being subject or addicted to a specified influence.
3) A condition of hard work and subjection: wage slavery.

Key Terms: Slave children

Procedures: Students answer the following in the context of a class discussion:

1) What are some of the things children miss out on in their lives when held in captivity?
2) What conditions did the young Africans endure during the voyage of the middle passage?
3) How are the Africans treated?
4) How are they punished?
5) Add information to the Stages of Genocide Chart.
6) Discuss the things that pictures teach. An example would be the harnesses show that they are being taken against their will. The positions on the ship show that they are not given enough space to move.
7) Discuss how the actions show what is happening in the picture.
8) Review the stages of genocide.

Evidence of Understanding:

1) If the student identifies the forced movement of the slave, he understands that they were victims.
2) If the student senses poor treatment of the slaves, then the student understands having no feelings about the captives.
3) If the student sees undo punishment given to the slaves, then the student recognizes inhumane treatment.
4) If in the writing about the pictures, the ideas of genocide are formulated, then the student understands that the Africans put into slavery was genocide.
5) Add information to the genocide chart.

(Assessment of Student Performance: Formative and Summative)

Extension Activities:

1) Read the excerpt from the Fredrick Douglas's Slave Narratives.
   a. Identify the way he was treated as a slave.
   b. Decide if it was inhumane.
   c. Connect this treatment to one or more of the stages of genocide.
2) Read another example of the treatment of a slave. Supply the same information for each reading.

Assessment:

1) Students will list the ways that slaves were treated badly and stripped of their rights.
2) Students will note and discuss how these actions changed the lives of the slave.
3) Students will also note that this treatment aligns itself with the stages of genocide.
4) When the student can find other examples and note the brutality, lack of civil rights, and destruction of the person and the family, he will understand the effects of genocide.

(Optional)
http://www.pbs.org/wnet/slavery/timeline/1705.html

UNIT V
GENOCIDES – PAST & PRESENT

LESSON PLAN #7
COMPARING AND CONTRASTING THE PATTERNS OF VARIOUS GENOCIDES IN HISTORY

Essential Issue: There are many similarities between slavery and genocide.

Objectives:

1) Students will compare and contrast the patterns of genocides as historical events.
2) Students will comprehend the extent of man's inhumanity toward man throughout history.
3) Students will assess the patterns and similarities of genocides

Key Terms: Define "genocide"

Materials: *(Reading #3)*

Procedure:

1) Introductory Activity:
   a. Ask students to work in pairs to write a definition for 'genocide"
   b. Write the answers on the board or chart.
   c. Refer to Unit I - Defining genocide and the definition used by the UN at The International Convention on the Prevention and Punishment of the Crime of Genocide. Post this Definition on a Bulletin Board.
2) Classroom Activity:
   a. Teacher explains the project to students using a chart and outline.
   b. Create a 10 minutes power point to present a group project about a specific genocide.
   c. Depending on the size of the class, the teacher will assign groups or work in pairs.
   d. Time is allotted for student research with teacher advice and guidance.
   e. Presentations and discussion takes place in class.

Student Directions: Students will receive an assigned genocidal event in history. The Genocide will be thoroughly researched. Students will prepare a presentation based on their assigned genocide from this list:

Timeline of genocides and alleged genocides from Wikipedia, the free encyclopedia is a good source for the student.

Native Populations in the Americas
Armenian
Soviet Union - Famine
Nazi Germany
Tibet
Australia - Aborigines
Burundi 1972 and 1993
Cambodia
East Timor under Indonesian occupation
Ethiopia
Iraq Kurds
Mozambique Herero and Namibia
Democratic Republic of Congo
Uganda
Bosnia and Herzegovina 1992-1995
Rwanda
Darfur/Sudan
Other

1) Distribute a one-page chart for the groups to complete. It will include these topics:

   a. Target Group(s)
   b. Leader and/or Perpetrator group
   c. Summary of Historical Background/causes and years of conflict
   d. Victims and number estimated killed
   e. Methods of genocide

2) Procedures to Prepare for Group Presentations:

   a. Turn in a copy of the outline to the teacher at least two days prior to presentation.
   b. Bibliography should include a minimum of three sources, not all web sites.
   c. Handouts will include a chart describing the genocide for a student notebook. A schedule based on a historical time line will be established for each group presentation.

3) Evidence of Understanding *(Assessment #4)*:

   a. Groups prepare a handout using the Chart format.
   b. Include visuals when possible.
   c. Presentation to include an explanation why your event is a genocide
   d. Include oral testimonies and/or readings about the survivors, when possible

Extension Activities: Design a Class Project of a Huge Chart to compare the similarities or patterns of genocide.

UNIT V

READING #3
Comparing and Contrasting
THE PATTERNS OF GENOCIDE
(SAMPLE)

TARGET GROUP	PERPETRATORS	LEADER	YEAR	HISTORICAL SUMMARY	METHODS OF GENOCIDE
Armenians, Assyrians, Pontic Greeks	Ottoman Turkey	Talaat Pasha	1915-1918	Based on Pan-Turkic ideology, most of the non-Muslim population living within the Ottoman Empire was killed and the rest forced into exile. Many victims were tortured and killed on a death march through the Ottoman Empire in to the Syrian Desert.	Shootings- Of males Mass graves Deportation of women and children Starvation, rape and forced slavery
Jews, Poles, Roma/Gypsies, Physically & Mentally Disabled, Homosexuals, Others.	Nazi Germany	Adolf Hitler	1939-1945	The Nazis created the "final solution": complete and total annihilation of the European Jews. During World War II, not only the Jews but the Roma/Sinti, homosexuals, Poles and others were targeted for destruction by the Nazis to create a pure "Aryan" race.	Segregation Labor Camps Deportation Ghettoes Starvation Shooting in mass graves Concentration Camps Death Camps Murder by Gass and Crematoria
Cambodians	Rhmer Rouge Political Party	Pol Pot	1975-1979	Pol Pot's attempt to form a Communist peasant farming society resulted in the deaths of 25 percent of the country's population from starvation, overwork, and executions.	Workers in Labor Camps Murder of intellectuals, officials Buddhist Monks were killed others deported or starved
Bosnian Muslims	Serbs	Slobodan Milosevic	1992-1995	In Bosnia-Herzegovina the Serbs targeted the Bosnian Muslims for systematic "ethnic cleansing".	Mass Murder deportation of men and boys labor camps Rape women and girls "Ethnic Cleansing"
Tutsis of Rwanda	Ethnic Hutu Militias	n/a	1994	Based on historic ethnic hatred, Hutu extremists took advantage of Rwanda's political turmoil and began to indiscriminately kill all Tutsi civilians.	Killing by clubs and Machetes Rape girls & women Ethnic Cleansing

UNIT V

ASSESSMENT #4
Comparing and Contrasting
THE PATTERNS OF GENOCIDE

TARGET GROUP	PERPETRATORS	LEADER	YEAR	HISTORICAL SUMMARY	METHODS OF GENOCIDE

UNIT VI
THE LEGACY OF GENOCIDE

LESSON PLAN #8
HATRED

Essential Issue: Why is there long time hatred among groups that continues for many years?

Objective: Students will be able to recognize and evaluate:

1) stereotypes,
2) racism
3) social problems

that have become too common in America.

Materials: Hollywood feature film "Crash".

Procedure:

1) Teacher will introduce this unit by discussing how all forms of prejudice and bigotry have impacted America.
2) Direct students to view video looking for the themes that are present in the movie and what stage of genocide they depict for discussion following the film.
3) Class will discuss the various themes in crash focusing on classification, symbolization, dehumanization and stereotypes.

Assessment: Assign an essay relating the video to periods in history and present day that illustrate these themes.

UNIT VI
THE LEGACY OF GENOCIDE

LESSON PLAN #9
OPPRESSION

Essential Issue: Oppression is always prevalent in genocide.

Objective: Students will analyze consequences of oppression on the African American Community in the US by defining oppression and human rights and its impact on the African American community by critiquing documents and discussing video segment and discussing their findings.

Materials: "Roots", the book or the TV Mini-series.

Procedure: Do Now: Minute Paper - Describe two incidents of oppression from the book and the TV series "Roots". Be specific on how you feel this affected African Americans at the time. What do you think of when you hear the term human rights violation? – one paragraph

1) Teacher will request that students discuss their response to Do Now question with class.
2) Teacher will discuss how this can be related to the terms "oppression" and "human right".
3) A vocabulary sheet will be distributed for students to complete individually.
4) Discuss and define terms as a class.
5) Class will work in groups of 4 to analyze various images depicting oppression.
6) Students will reconvene as a class and each group will share their findings as document is shown on overhead by teacher

Assessment: Class will outline how oppression and violations of their human rights may impact the African American community.

UNIT VI
THE LEGACY OF GENOCIDE

LESSON PLAN #10
CIVIL RIGHTS

Essential Issue: General overview of this lesson: Students will discuss the evolution of the civil rights movement with particular focus on the non-violence philosophy of Dr. Martin Luther King, Jr. and the seemingly more radical Malcolm X. The unit will conclude with a series of debates by Dr. King and Malcolm X and their impact on the legacy of genocide.

Objective 1: Students will explain and understand the resistance to civil rights in the South between 1954 and 1965 by discussing MLK's nonviolence principles and its relationship to slavery.

Procedure: Begin with a Do Now: What is resistance? Give two examples of how people have resisted oppression.

Next, Teacher will review student responses as a class and discuss the concept of Nonviolence.

1) Teacher will present principles of non-violence to students.
2) Students will pair and respond to how this can be applied in their lives
3) Teacher will present MLK's '6 Steps to Nonviolence'
4) Students will be asked to apply this to a scenario that they discussed prior in pairs.
5) Teacher will recap purpose of NV and ask for volunteers to pledge for one month to live a nonviolent lifestyle.

Objective 2: Students will analyze how the CR Movement challenged the framework of families and cities by discussing and viewing segments from "4 Little Girls" and responding to open ended questions in groups.

Procedure: Teacher will place students in homogenous groupings and distribute readings pertaining to Birmingham bombing.

1) Students will jigsaw the readings from www.4littlegirls.com summary of the Birmingham bombing incident and report out as a class;

    a. Read the timeline carefully and discuss it.
    b. Read the history of the investigation.
    c. Who were Thomas Blanton and Bobby Frank Cherry.?
    d. Why was the case reopened in 1980?
    e. How were Robert Chambliss and Gary Tucker involved?
    f. Summarize Janet Reno's speech.
    g. Finally, read the article from the July 24, 1997 issue of Workers World Newspaper.

Students should learn the names of the four little girls who were killed that day from the website or from another site. (Denise McNair, 11; Addie Mae Collins, 14; Cynthia Wesley, 14; and Carol Robertson, 14.)

Finally, students should write a one or two page essay on this incident and how far we have come in our nation since that time when such a thing could happen in America.

2) Class will view segments from '4 Little Girls' and respond to open ended questions.

Objective 3: Students will analyze how the Civil Rights Movement challenged the framework of Birmingham by examining 'Letter from a Birmingham Jail' and responding to open ended questions in groups.

Do Now: Students will complete journal writing exercise and pretend they are a teen living in Birmingham in 1963. Where were you? Who were you with? How did the bombing impact your family?

1) Teacher will assign the class *'Letter from a Birmingham Jail'* and ask them to use worksheet with questions as they respond to questions in pairs.
2) Students will share information from all questions with class and discuss nonviolent approach of MLK.
3) Students will contrast the clergy letter and MLK's Letter and discuss the merits of each

Objective 4: Students will explain the resistance to civil rights in the South between 1954 and 1965 by reviewing the nonviolence resistance method of MLK and reviewing for test in groups.

Procedure:

1) Students will form groups and develop questions for class game of Jeopardy
2) Teacher will recap the Oppression, resistance and nonviolence in PPT
3) Teacher will recap via powerpoint presentation

Materials:

1) Laptop for powerpoint presentation with LCD Projector
2) CD/IPOD player
3) TV w/VCR capability
4) Graphic Organizers
5) *"Eyes on the Prize"*, *"X"* and *"Mississippi Burning"* – Video segments from each film
6) Audio segments from speeches by MLK and Malcolm X

UNIT VI
THE LEGACY OF GENOCIDE

LESSON PLAN #11
AFTERMATH

Essential Issue #1: What is the loss of identity in history?

Objective: Students will be able to evaluate the effects of dehumanization by viewing video segments and responding through oral presentations and journal writing.

Materials: Video '*Roots'* and student journals for writing.

Procedure:

1) Teacher will ask students to partner with another student to develop a short role play that will portray a stage of genocide; three to five pairs will be selected to perform their skit for the class;
2) A brief class discussion to review each stage of genocide will occur;
3) Teacher will show a video segments from '*Roots'* to the class depicting the Rites of Passage ceremony for boys in Gambia and then when the main character, Kunte Kinte, is being beaten until he acquiesced and agreed to change his name to 'Toby';
4) After the class has reviewed the video, students will compare and contrast the video segments through journal writings;
5) Students will pair with original partner to assume role of overseer and Toby to explore reasons why each reacted in the manner they did in the latter video.
6) As a class, discuss how the Toby's identity was affected.

Essential Issue #2: Understand stereotyping, bias, bigotry and prejudice.

Objective: Students will be able to evaluate the affect of stereotypes through group work, discussion and analysis of candidate Obama's "A More Perfect Union" speech.

Materials: Flip chart and/or large pieces of paper

Procedure: Do Now: Think about a situation where you were unfairly judged because of your age, skin color, ethnicity, gender, income level, where you live. How did this affect you? Why?

1) Teacher will arrange classroom in groups of five;
2) In groups, students will use one flip chart paper to brainstorm their thoughts about men, women, jocks and geeks;
3) One student from each group will share the thoughts of the group about each category;
4) Teacher will lead a discussion about the definition of stereotype, the assumptions we make about people and how these may affect your behavior toward others;
5) Have students pair and discuss how the stereotypes identified may affect others using examples from the past and present to illustrate their hypothesis;

6) Teacher will lead discussion on how this may be applied to the legacy of genocide: how have our perceptions of people (both past and present) affected the systemic legacy;
7) Students use Google to find President Obama on "A More Perfect Union":
    a. Use only the first page of "hits"
    b. Select one, go to that source, and read the speech. Write your sources (URL)
    c. Students compare URL's and discuss the speech.

Assessment: "I learned, I remember or I am still confused?" Students write a response to this question by using all or one of lessons 10 – 12.

UNIT VI
THE LEGACY OF GENOCIDE

LESSON PLAN #12
INDIVIDUAL RESPONSIBILITY

Essential Issue: Role of the US in genocidal acts

Objective: Students will be able to identify the effect of the US and United Nation response to the genocide in Rwanda through written analysis of primary source documents and discussion.

Background: This lesson assumes an understanding of the concept of genocide and general knowledge of Rwanda. Specifically, the lesson involves setting up an historical intersection. Between the fifth and twelfth grades, their whole lives are about intersections. As they try to balance the various demands placed on their time, develop a sense of belonging and test the boundaries of authority or even our patience in class, they are negotiating intersections. The choices they make often impact others, even if they are not immediately aware of the consequences.

How do you begin to use the strategy of the Intersection? In the classic intersection scenario, for each side sitting at the non-working lights, there are decisions. In order to stimulate critical thinking, ask your students to consider the full range of these decisions for each side. Follow these steps: (see attached taken from Teaching U.S. History Beyond the Textbook: Six Investigative Strategies, Grades 5-12 (Paperback) by Yohuru R. (Rashied) Williams

1) Teacher will present the concept of intersection to the class;
2) Teacher will guide class through the Rwandan timeline that was issued by the UN (see attached);
3) Teacher will set class in five groups that will analyze primary source documents from participants in this historical event;
4) Students will discuss their document and where they believe the person would be placed at the intersection at what vehicle (at the red, yellow or green light) and why;
5) Class will reconvene and each group will relay their findings;
6) Teacher led discussion regarding how one decision affected an entire nation and the legacy of genocide in this African country;

Key Terms: peacekeeping, United Nations, concept of intersection

Materials: Map of world

Assessment: Each student writes a paper on topic:

1) "What can I do, what can we all do to prevent another genocide?"

UNIT VII
WHAT IS NEXT?...

LESSON PLAN #13
I'M ONLY ONE PERSON

Essential Issue: What can an individual do to combat genocide?

Objectives: By the end of this lesson, students should be able to:

1) Understand the power of one person
2) Address an issue in multiple ways
3) Rally support for a cause
4) Develop and institute an action plan

Key Terms:

1) Genocide
2) Individual
3) Action plan

Materials: Have students read "No One Left" – (*Reading #4)*

Procedures:

1) The instructor will check for student background knowledge by asking them to define key terms. Check for further understanding by inquiring if they are aware of any protests and/or demonstrations surrounding the topic genocide.
2) Have students read the handout "No One Left" by Martin Niemoller. Let them internalize this statement.

Extension Activities: Secure a copy of the DVD "The Power of One." You may purchase online, obtain it from the public library or rent it at Block Busters or similar outlets. I would suggest that the instructor watch it first and develop questions for the students.

Assessment: Have students answer the five questions under the heading Will You Speak Out? Pay particular attention to the students' own five stanza poem with the same ending as Martin Niemoller's.

UNIT VII

READING #4

"No One Left"

In one of the most famous statements about the Holocaust, a German preacher challenged the world to speak out against hate.

AP/WIDE WORLD

FIRST they came for the Communists
and I did not speak out —
because I was not a Communist.

THEN they came for the Socialists
and I did not speak out —
because I was not a Socialist.

THEN they came for the
trade unionists
and I did not speak out —
because I was not a trade unionist.

THEN they came for the Jews
and I did not speak out —
because I was not a Jew.

THEN they came for me —
and there was no one left
to speak out for me.

— MARTIN NIEMÖLLER

A Historic Confession

Martin Niemöller (1892-1984) was one of Berlin's leading preachers in the early 1930s. At first, he welcomed the Nazis to power, hoping they would spur national renewal. But the pastor quickly turned against the Nazis and began speaking out against the evils of their dictatorship. In 1937, he was sent to a concentration camp as a "personal prisoner" of Adolf Hitler. But he escaped execution.

Despite his acts of opposition, Niemöller blamed himself and other ordinary Germans for not doing more during the Nazi era. He first made his famous "confession" in 1945. It has since become a rallying cry for those who would speak out against injustice in their own homelands.

Will You Speak Out?

What was the basic message of Niemöller's confession? Why do you think he felt partly responsible for the crimes of the Nazis even though he spoke out against them? With its references to Communists, Socialists, and trade unionists, Niemöller's confession reflects the concerns of his time. But his basic message remains the same today. If you were to write a similar statement about hate today, using Niemöller's structure, what would you say? Write your own five-stanza poem, using the same ending Niemöller did. Why did you refer to certain issues or groups?

ISBN 0439-33342-3

fig. 2

UNIT VII
WHAT IS NEXT?…

LESSON PLAN #14
WHAT CAN I DO?

Essential Issue: What can an individual do to combat genocide?

Objective: Students will be able to state at least three activities they might do to reduce bias and prejudice in their community and world.

Procedures:

1) The instructor will instruct the students to read the mission statement of the Genocide Watch Organization.
2) This should prompt a discussion about what the group stands for.
3) Have students read a draft of the letter to end genocide in Darfur by the Union County Human Rights Commission.
4) Have them think and visualize what a similar letter drafted by the class might look like.
5) Have students read pages 5 – 10. Give them 15 – 20 minutes.
6) Have students list all the ways one person can make a difference in combating genocide.
7) Have each student write a letter to their local council member, mayor, assembly person or state Senator and reiterate their concerns about Darfur. Ask the person to whom they are writing to please respond.

Extension Activities:

1) Protecting Students from Harassment and Hate Crime: A Guide for Schools
   http://www.cde.state.co.us/cdeprevention/download/pdf/harassment.pdf

Assessment:

1) Check and assess student letters
2) Have students pull information from the following websites:
   a. http://www.helpdarfurnow.org/ and
   b. http://www.genocidewatch.org/
      They should look for letters to the editor.

UNIT VII
WHAT IS NEXT?…

LESSON PLAN #15
THE INTERNATIONAL COMMUNITY'S RESPONSE

Essential Issue: What is the responsibility of a country and/or government when a genocide is happening in any part of the world?

Objectives: At the conclusion of this lesson students will understand the responsibility of a country and/or government and the international community's responsibility to respond to acts of genocide being perpetrated on another group.

Background: Review the "Triangle of Hate" (*Reading* #5)

Key Terms:

1) International
2) Sovereign
3) Responsibility
4) Intervene

Materials: Students should read:
1) "When Should We Step In" *(Reading #6)*
2) Albright/Cohen Editorial - http://www.nytimes.com/2008/12/21/opinion/21albright.html
3) Heilprin Editorial *(Reading #7)*

Procedures:

1) Have a preliminary discussion on when the students think another country or the international community should respond to the threat of genocide.
2) Utilizing the three readings, students should discuss individually and in small groups.

Extension Activities:

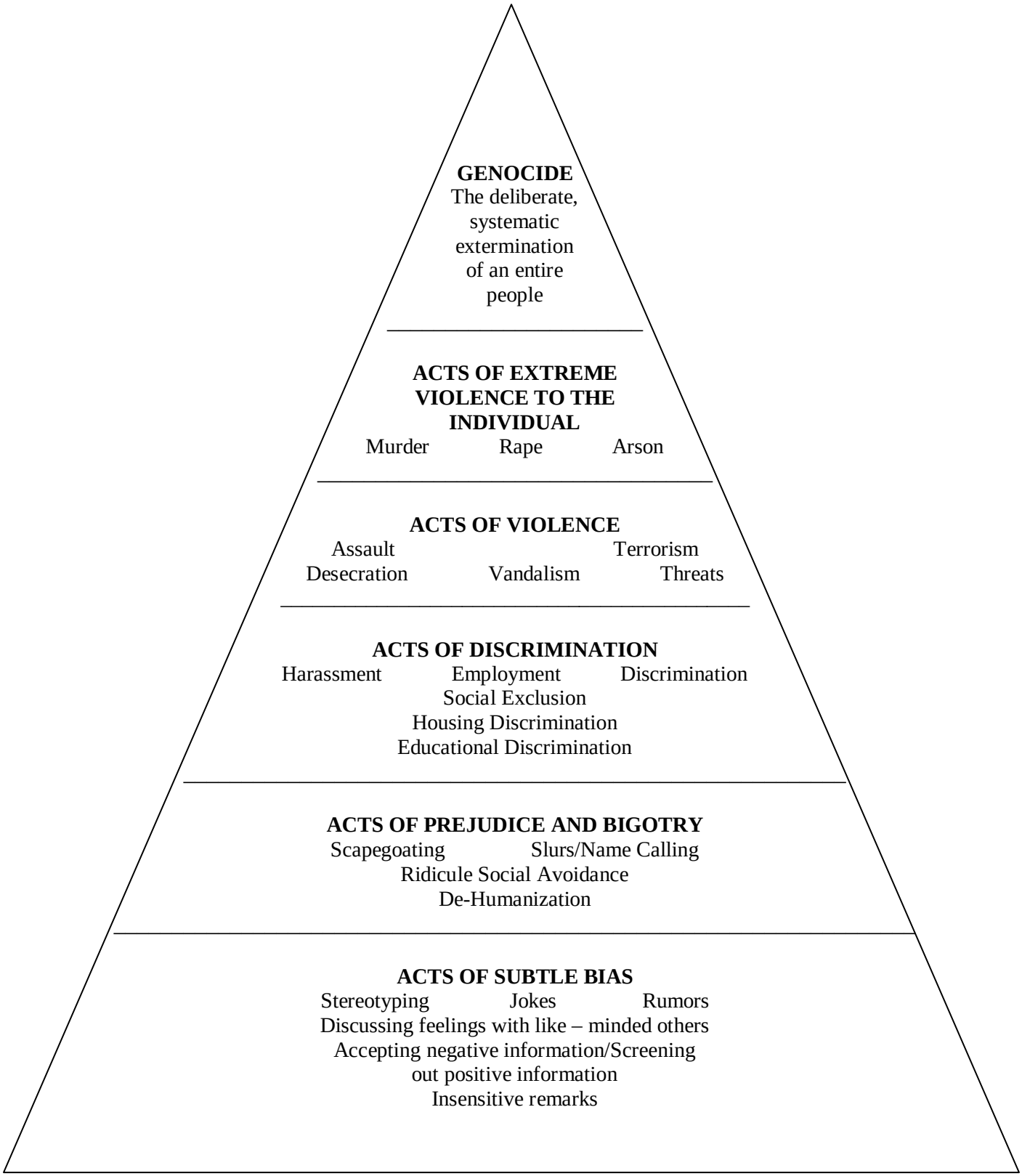
1) Have students watch the US Ambassador Dr. Susan Rice's speech at the UN commemorating the 15th Anniversary of the Rwandan Genocide. (www.un.org/webcast or You Tube)
2) Read "A Policy for Preventing Genocide" *(Reading #8)*

Assessment:

1) Teacher should informally assess individual student and group responses while discussing the topic.
2) Students shall develop an essay of their opinion based on the reading "When Should We Step In?"

UNIT VII

READING #5
TRIANGLE OF HATE



UNIT VII

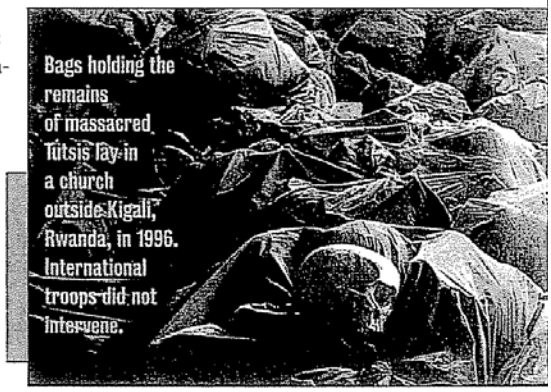
READING #6

When Should

If other governments make genocide a policy, does the U. S. have a responsibility, or the right, to get involved?

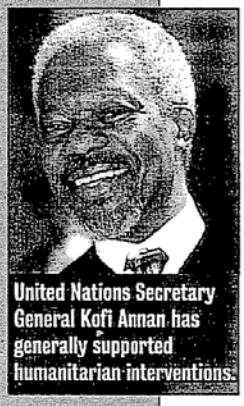
At 3 a.m., the President of the United States is awakened by an urgent phone call from his National Security Adviser: A civil war has broken out in Central Africa. As the President rushes to meet his advisers, the dreadful details are whispered in his ear: Tens of thousands of innocent civilians — all members of one ethnic group — are being shot to death by army death squads. Inside the Situation Room, one group of advisers urges the President to dispatch troops to the region to stop the killing. If he acts quickly, he can avert full-scale genocide. But other advisers counsel caution: The U.S. has no strategic interests in the distant country, and the public will not support risking the lives of American soldiers there. With thousands of lives in the balance, the President sighs, sits back in his chair, and ponders his decision.

The U.S. State Department reports that there are 15 global "hot spots" on three continents with the potential to erupt into civil war or even genocide.



Bags holding the remains of massacred Tutsis lay in a church outside Kigali, Rwanda, in 1996. International troops did not intervene.

Some night, not long from now, President George W. Bush could be called upon to make just such a decision about a real human rights crisis. Until recently, however, no President would have dreamed of intervening in a foreign conflict just to defend human rights.



United Nations Secretary General Kofi Annan has generally supported humanitarian interventions.

American tradition was in line with the United Nations Charter: Nations should use force against other nations only to defend themselves and their allies from attack, or when action is authorized by the UN Security Council to stop a threat to world peace. Yet in the past eight years, the U.S. military has intervened to stop human rights abuses four times: In the African nation of Somalia (1992), on the Caribbean island of Haiti (1994), and twice in Southeastern Europe — in the nation of Bosnia (1995), and in the Serbian province of Kosovo (1999).

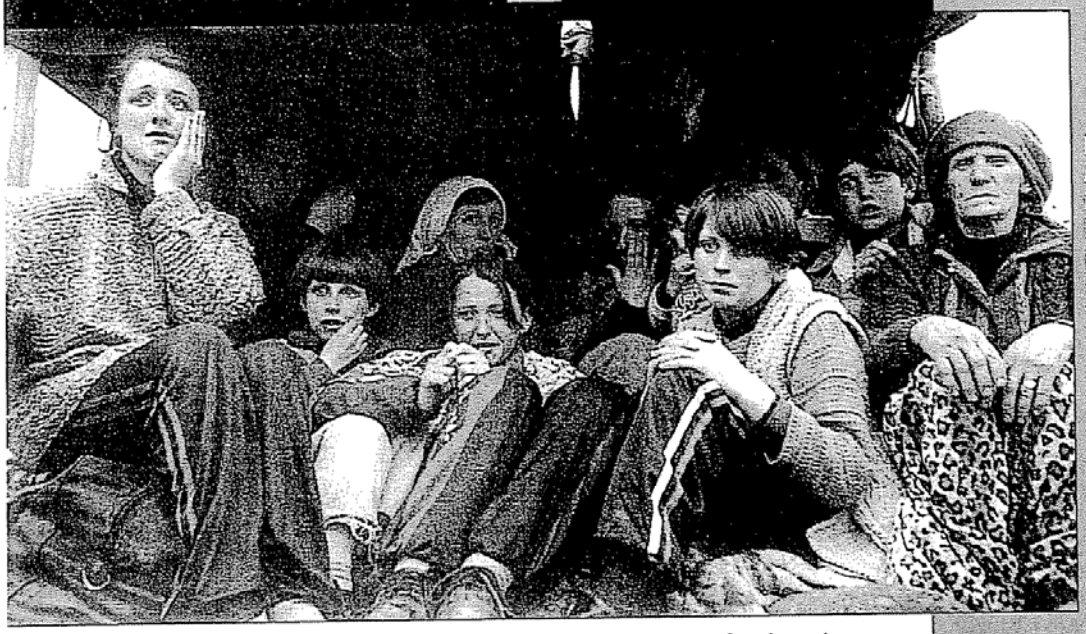
A Moral Responsibility?

When former President Bill Clinton approved military action to halt the Serbs' attacks on ethnic Albanians in the Serbian province of Kosovo, he said it was America's "moral responsibility" to act. "We cannot stand by while innocent people are being slaughtered," he said. This doctrine is known as "humanitarian interventionism." But the policy has its critics, including President Bush. He has called it "a fuzzy, moralistic open-ended commitment to global good" that stretches military resources and needlessly puts troops in danger. Bush says that he will not rule out such an intervention, but that it should be rare.

Haunting the debate is the memory of the Holocaust, when Nazi Germany murdered 11 million people, including 6 million Jews, between 1939 and 1945. Today, there is evidence that by 1943, the

by Steve Manning

We Step In?



Ethnic Albanians from Serbia's Kosovo province abandoned their homes for refugee camps to escape Serbian soldiers. U.S. troops eventually stepped in.

U.S. knew about the mass killings at Nazi death camps. Yet the U.S. refused to take any specific action to stop the killing, such as bombing the train tracks that were used to transport Jews to the camps. Defenders of American policy during World War II contend that defeating Germany was the best and only way to stop the Holocaust. But critics call it a moral lapse that must never happen again.

When Should We Act?

These critics point to the African nation of Rwanda as a recent example of how failure to act can lead to tragedy. In 1994, war broke out between that nation's Hutu and Tutsi tribes, and the Hutus began a campaign of genocide. Although a resolution calling for international intervention was proposed at the UN, the U.S., fearful of being dragged into a remote conflict, blocked any action, and more than 800,000 Tutsis were killed. During a 1998 visit to Rwanda, Clinton said the U.S. "did not do as much as we could have and should have done."

Holly Burkhalter, the director of Physicians for Human Rights, who was working in Rwanda at the time of the massacre, says, "If just 5,000 UN troops had been deployed at the outset of the killing, the genocide could have been prevented."

Not so, says Alan Kuperman of Harvard's International Security Program. "Given the genocide's terrifying pace, even a major mission by the U.S. could have saved only a fraction of the victims," he says. Kuperman and other critics of intervention say such actions can actually worsen a tragedy by spurring murderers to quicken the pace of the killing before outside troops arrive. And nations can suffer high casualties or get bogged down for years in an unwinnable war they never planned to fight. "Before the U.S. makes a commitment," Kuperman says, "it better have a clear idea of what it wants to accomplish, how many casualties it is willing to accept, and how long it is willing to fight." ❑

Mr. President, We Need a Decision

Imagine you're the President and news of a genocide reaches Washington. How would you respond? Would you dispatch U.S. troops to stop the killing, join in a United Nations military action, or stay out of it altogether? Would it matter to you where the killing was taking place? What other information would you need before making your decision? How would you explain your decision to the American people?

UNIT VII

READING #7

UN debate on genocide asks: protect or intervene?

By John Heilprin
Associated Press - 21 July, 2009

Out of genocides past and Africa's tumult a controversial but seldom-used diplomatic tool is emerging: The concept that the world has a "responsibility to protect" civilians against their own brutal governments.

At the U.N. General Assembly, Secretary-General Ban Ki-moon pushed Tuesday for more intervention for the sake of protection.

"The question before us is not whether, but how," Ban told the assembly, recalling two visits since 2006 to Kigali, Rwanda. The genocide memorial he saw there marks 100 days of horror in which more than half a million members of the Tutsi ethnic minority and moderates from the Hutu majority were slaughtered.

"It is high time to turn the promise of the 'responsibility to protect' into practice," Ban said.

Rwanda's genocide began hours after a plane carrying Rwandan President Juvenal Habyarimana was shot down as it approached Kigali on the evening of April 6, 1994. The slaughter ended after rebels, led by current President Paul Kagame, ousted the extremist Hutu government that had orchestrated the killings.

"We still find ourselves in a world that has so far been maybe willing, but less likely committed to stop genocide and similar crimes," said Jacqueline Murekatete, a human rights activist who was 9 years old in Rwanda when she lost her entire family to the genocide.

Among those questioning the concept has been General Assembly President Miguel D'Escoto Brockmann, a leftist Nicaraguan priest and former foreign minister who organized a two-day debate starting Thursday. He issued a four-page "concept note" that made clear his reservations.

"Colonialism and interventionism used responsibility to protect arguments," says the paper issued by d'Escoto's office. "National sovereignty in developing countries is a necessary condition for stable access to political, social and economic rights, and it took enormous sacrifices to recover this sovereignty and ensure these rights for their populations."

William Pace, executive director of the World Federalist Movement's Institute for Global Policy, said d'Escoto's views are a "political misuse of the GA presidency" since they contradict the General Assembly's 2005 endorsement of the 'responsibility to protect' doctrine. "It is not a synonym for military intervention," Pace added.

The idea that the world should take responsibility if nations fail to protect their own population was first promoted by Ban's predecessor, Kofi Annan, in 1999, citing conflicts in Angola, Kosovo, Sierra Leone and East Timor.

It gained huge momentum with the African Union's endorsement in 2000. The General Assembly backed it in 2005, though a budget committee has yet to provide funding for a special adviser's office.

In 2006, the U.N.'s most powerful body, the 15-nation Security Council, threw its weight behind the idea in two legally binding resolutions.

Proponents have recently pushed to implement it in places like Darfur, Congo, Kenya, Myanmar, Sri Lanka and Zimbabwe.
In May 2008, for example, the council discussed a proposal by France to authorize the U.N. to enter Myanmar and deliver aid without waiting for approval from the nation's ruling military junta. China and Russia, citing issues of sovereignty, blocked the idea.

And in July 2008, Russia and China vetoed U.S.-proposed sanctions on Zimbabwe's leaders, rejecting an attempt by the global community to take action against an authoritarian regime widely criticized for a violent and one-sided presidential election.

At her first appearance before the Security Council in January, U.S. Ambassador Susan Rice used the occasion to emphasize that the Obama administration takes the concept seriously. Earlier this month, at the Group of Eight summit in Italy, President Barack Obama called it "one of the most difficult questions in international affairs."

There is no "clean formula" for when to act, Obama said, but there are "exceptional circumstances in which I think the need for international intervention becomes a moral imperative, the most obvious example being in a situation like Rwanda where genocide has occurred."

Ban advised limiting U.N. action under the 'responsibility to protect' concept to safeguarding civilians against genocide, war crimes, ethnic cleansing and crimes against humanity. He acknowledged the possibility of some nations "misusing these principles" as excuses to intervene unnecessarily, but said the challenge before the U.N. is to show that "sovereignty and responsibility are mutually reinforcing principles."

"Military action is a major last — not first — resort," he said. "No part of the world has a monopoly on wisdom or morality."

Source: http://www.google.com/hostednews/ap/article/ALeqM5h2FikWLJwCMlhH-fF6gkg8-vzdAQD99J3CBO0

UNIT VII

READING #8

December 16, 2008
EDITORIAL

A Policy for Preventing Genocide

Darfur, Congo, Rwanda and, before that, Bosnia. It is hard to contemplate man's capacity for inhumanity without feeling despair and paralysis.

The world usually pays attention only after the killing has spun out of control, when ethnic, religious and political divides are rubbed so raw that the furies are infinitely harder to calm. By that point, the United States and others are faced with the agonizing choice of either intervening militarily or allowing the killing to go on.

A new report by a task force headed by former Secretary of State Madeleine Albright and former Defense Secretary William Cohen offers some hope, arguing that it is possible to prevent genocide before it spins out of control. It offers practical policy suggestions — what Mrs. Albright calls a "mechanism for looking at genocide in a systematic way" — for the next administration.

The report says that early warning and prevention are key and calls on the White House to create a senior-level interagency committee directed by the National Security Council to analyze threats of genocide and mass atrocities around the world and consider appropriate preventive action.

When initial signs of mass atrocities are detected, the task force would also require the intelligence community to do a full policy review and prepare a crisis response plan. The goal is to engage leaders, institutions and civil society in affected communities urgently, and at an early stage when talk and other help may defuse the situation.

The task force urges the United States government to spend an additional $250 million annually on crisis prevention and response efforts, with a portion going to help international partners, including the United Nations and regional organizations, build their capacity.

It is hard to generate political will to fix a problem before it has crested. But if there is any doubt about the need for a new policy and structure, consider the Bush administration's desperate failure in Darfur.

Four years after President Bush declared the mass killings there genocide, the horrors continue. As many as 300,000 people have been killed and 2.7 million driven from their homes. With the region increasingly engulfed in interrebel warfare, a political settlement appears to be even further out of reach.

We hope President-elect Barack Obama and his top aides will seriously consider the report's policy recommendations before they, too, find themselves grappling with such agonizing choices.

UNIT VII
WHAT IS NEXT?…

LESSON PLAN #16
RWANDA - A DESPERATE CALL FOR HELP

Essential Issue: What precipitated the Rwandan genocide and how did the international community respond?

Objectives: At the conclusion of this lesson students will be able to explain and understand the causes leading up to the 1994 genocide in Rwanda.

They will also understand the failure of the international community to come to the rescue of the slaughtered thousands of "Tutus" in Rwanda.

Background:

1) The movie "Hotel Rwanda"
2) *(Reading #9)*

Key Terms:

1) International
2) Amnesty International
3) Betrayal
4) Apology

Materials: International Response to the Genocide *(Reading #10)*

Procedures:

1) Small group discussions (pair/share/report) on the International Response to the Genocide. *(Talking Points #1)*
2) In small groups have students report about salient points that lead to the genocidal episode in Rwanda and what could have been done to prevent.

Extension Activities: Read article "Rwandan Returns to Find New Hope."
http://news.bbc.co.uk/2/hi/africa/6962267.stm

Assessment:

1) Teacher test on salient points used during lesson. *(Assessment #5)*
2) The student will write an essay on how the United States and other world leaders could have intervened and possibly prevented the genocide in Rwanda.

UNIT VII

READING #9

GENOCIDE

By April 6, 1994, tensions between the Hutus and Tutsis had come to a boiling point. Within hours of the Rwandan President's plane crash on that day, an organized and systematic program for mass extermination was well underway.

Every day, for over three months, Tutsis were hunted, tortured, and massacred on the streets, in their homes, in churches, and in schools. Military officials were not the only perpetrators; threats and calls for violence turned neighbor against neighbor, as civilians picked up machetes and guns and slaughtered each other. By the end of the murder campaign, almost one million Tutsis and moderate Hutus had lost their lives. In comparison, the population of Washington, D.C. is approximately 570,000. Imagine twice the entire population of Washington, D.C. being slaughtered over a period of three months – not by bombs or machine guns but by garden tools, kitchen knives, and machetes. The genocide formally ended when Tutsi-led troops overpowered the extremist Hutu militias.

These drawings were made by children who witnessed and survived the genocide.

"I am traumatized by the memories of the day they cut off my arm and leg."

"Militiamen Chasing Refugees"

"Don't Miss Her! Shoot!!!"

THESE DRAWINGS WERE TAKEN FROM THE BOOK, "WITNESS TO GENOCIDE: THE CHILDREN OF RWANDA", EDITED BY RICHARD A. SALEM. THIS BOOK CAN BE ORDERED FROM CONFLICT MANAGEMENT INITIATIVES. WWW.CMI-SALEM.ORG/WITNESS.HTM

UNIT VII

READING #10

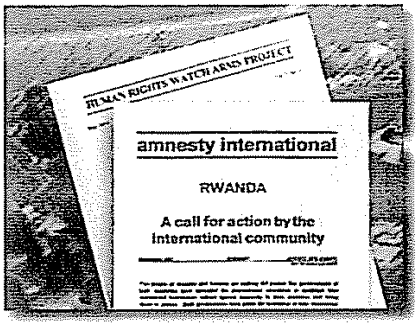
INTERNATIONAL RESPONSE TO THE GENOCIDE

I. A CALL FOR HELP

During the years leading up to the 1994 genocide in Rwanda, international human rights groups documented and reported numerous human rights violations in Rwanda to the United Nations. These included putting people in jail for their political views, killing members of opposition political parties and more.

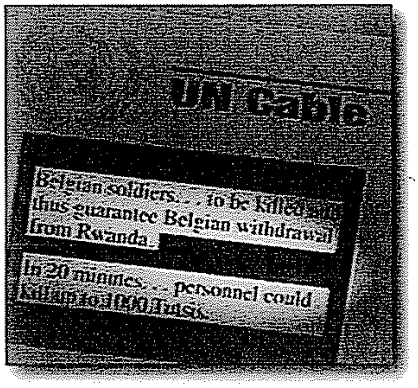
United Nations officials ignored warnings from one of the planners of the genocide who contacted a UN force commander in Rwanda, Major General Roméo Dallaire, three months before the genocide. The informant told Dallaire of Hutu plans to kill every Tutsi in Rwanda. Dallaire sent a message to New York, asking for protection of the informant. He also asked for additional troops to help prevent the planned violence from occurring. The UN denied Dallaire's request for additional troops.

Everything the informant told Dallaire came true three months later.



Graphic: Amnesty International Film *Forgotten Cries*

Major General Roméo Dallaire
Photo: http://news.bbc.co.uk/



Graphic: Amnesty International Film *Forgotten Cries*

II. EARLY WARNING SIGNS – THE TOOLS OF GENOCIDE

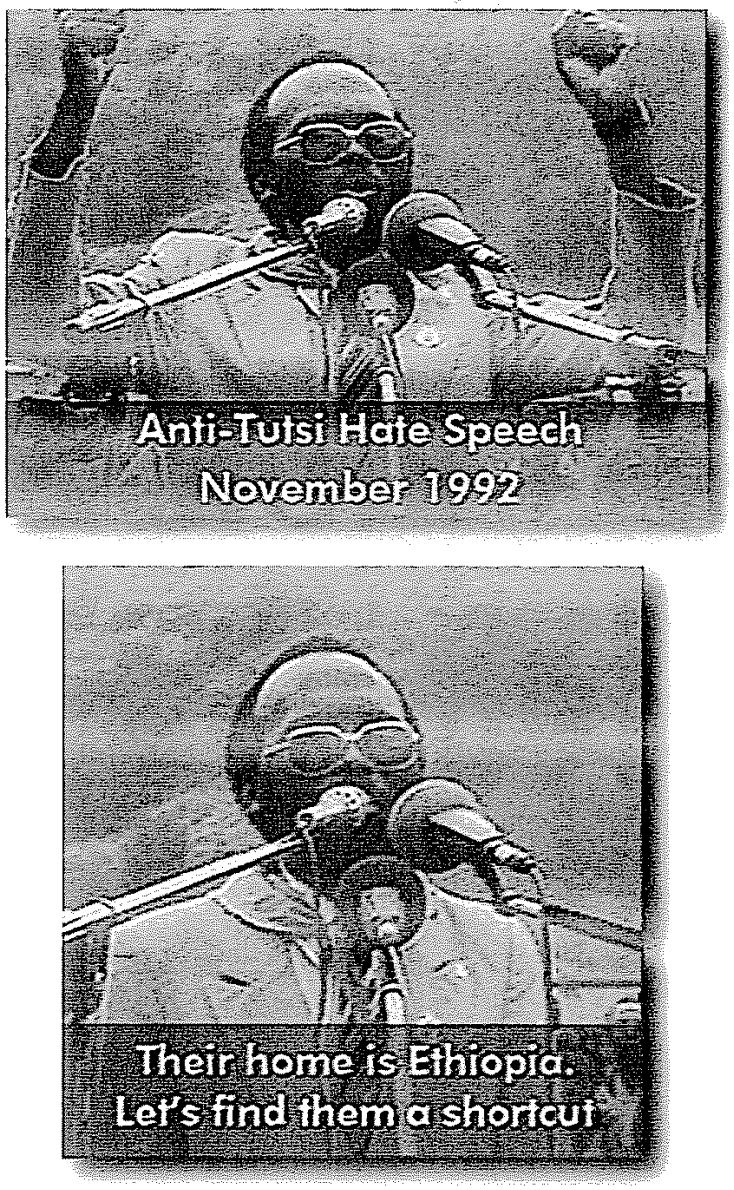


Photo: Amnesty International Film *Forgotten Cries*

Warning signs of the genocide came from other sources as well. The training of militia in Rwanda was conducted in the open. The perpetrators of the genocide distributed weapons like guns and machetes openly. The government also openly sponsored hate propaganda throughout Rwanda through the radio, newspapers and the schools. "Death lists" were developed and openly circulated with names and addresses of Tutsis who should be targeted for murder.

The hate propaganda portrayed Tutsis as evil and manipulative people who were cockroaches and snakes and whose ultimate goal was to regain power and return Rwanda to a country that mistreated the Hutu people.

Alain Destexhe, author of a book on the Rwandan genocide said that "They used to say you have to shorten the Tutsi, who are supposed to be taller than the Hutu. So in Rwanda, when the radio military used to say you have to shorten the Tutsis, everyone understood that you have to kill them."

Cartoon: Amnesty International Film *Forgotten Cries*

III. BETRAYAL BY THE INTERNATIONAL COMMUNITY

Once the killings began, the violence escalated quickly. Representatives of the International Committee of the Red Cross estimated that within two weeks from the start of the genocide, 100,000 people had been murdered. Two weeks later, over 300,000 people had been killed. Yet, while the killings continued, the United Nations Security Council decided, primarily at the urging of Belgium and the U.S., to remove its peacekeeping forces.

As a response to the Holocaust in which six million Jews had been systematically exterminated by the Nazi regime, the international community adopted an agreement which supporters thought would ensure that genocide would never happen again. Entitled the UN Convention on the Prevention and Punishment of the Crime of Genocide (Genocide Convention), the international agreement officially gave a name to mass killings and abuse which aimed to wipe out an entire community based on a specific characteristic such as religion, nationality, ethnicity or race. It also established a legal obligation under which the international community would be legally obligated to intervene and stop the violence, if genocide were found to be occurring in the world.

Because of this, the international community was very hesitant to call the killings in Rwanda a "genocide." Although the international community knew about the extremely brutal attacks taking place, they chose not to intervene. Indeed, the UN withdrew most of its troops and officially limited the actions of the tiny force of 450 soldiers who stayed behind.

After the international community withdrew, the militia intensified the genocide, targeting resisters and officials who opposed the genocide.

According to estimates made by Amnesty International, action could have easily been taken to stop the killings and incitement. Radio broadcasts which sent people on murdering rampages could have been blocked. A small force of a few thousand troops with strong weapons could have overwhelmed the weak militias. What was needed was a message from the international community that what was happening was unacceptable and would not be tolerated. That message never came. If it had, perhaps the genocide could have been stopped.

Photos: Amnesty International Film *Forgotten Cries*

IV. APOLOGY OF THE INTERNATIONAL COMMUNITY

After the 100 days of killing stopped, the international community recognized the extent of the genocide and the effects of their failure to act. The international community then began a process of self-reflection. The UN conducted an investigation into the genocide and the international community's role in it. This report concluded that the international community was guilty of failing to act when the people of Rwanda needed it.

On May 7, 1998 in Kigali, Rwanda, UN Secretary-General Kofi Annan apologized before the Parliament of Rwanda. He said:

"... The world must deeply repent this failure. Rwanda's tragedy was the world's tragedy. All of us who cared about Rwanda, all of us who witnessed its suffering, fervently wish that we could have prevented the genocide. Looking back now, we see the signs which then were not recognized. Now we know that what we did was not nearly enough--not enough to save Rwanda from itself, not enough to honor the ideals for which the United Nations exists. We will not deny that, in their greatest hour of need, the world failed the people of Rwanda ..."

Also in 1998, President Clinton also apologized to the victims of the Rwandan genocide. He said:

"... the international community, together with nations in Africa, must bear its share of responsibility for this tragedy, as well. We did not act quickly enough after the killing began. We should not have allowed the refugee camps to become safe havens for the killers. We did not immediately call these crimes by their rightful name: genocide. We cannot change the past. But we can and must do everything in our power to help you build a future without fear, and full of hope ..."

UNIT VII

TALKING POINTS #1

- The international community ignored warning signs of the genocide.
- The government used the media and the school system to broadcast racist ideas about the Tutsis and to incite violence.
- Although the international community had agreed after the Holocaust to intervene if genocide happened again in the world, they failed to do so in Rwanda.
- The United States and Belgium urged the United Nations to remove its troops from Rwanda during the genocide.
- The genocide might have been stopped if the international community had been willing to get involved.
- In 90 days, nearly one million innocent and unarmed people were killed – nearly 1/3 of all of the Tutsis on earth were wiped out.
- Years later, UN Secretary General Kofi Annan and US President Bill Clinton apologized to the Rwandan people, saying that they should have done more to stop the genocide.

ASSESSMENT #5

REVIEW QUESTIONS

1) When Did UN officials receive warnings about the genocide?
2) Besides the warning given by one of the planners, what were other warning signs of the genocide?
3) How did state-sponsored propaganda present the Tutsi group?
4) What prevented the international community from calling the violence in Rwanda "genocide"? What would have happened if they had?
5) Once the international community withdrew its troops, what did the militia decide to do?
6) Who does President Clinton say must share responsibility for the genocide?

UNIT VII
WHAT IS NEXT?…

LESSON PLAN #17
HUMAN LIFE

Essential Issue: What is the value of a human being's life?

Objectives: After completing this lesson students should better understand how/why lives are devalued historically when it relates to genocide and other atrocities.

Key Terms:

1) Psychological
2) Massacre
3) Extremist
4) Intervention

Materials:

1) **"**Valentina's Story" http://www.pbs.org/wgbh/pages/frontline/shows/rwanda/reports/refuse.html
2) "How Do We Stop Genocide When We Begin To Lose Interest After The First Victim?" *(Reading #11)*

Procedures:

1) Check student recall by reviewing previous lesson on the 1994 Rwandan genocide.
2) Have students locate Rwanda on the globe/map and have them identify areas refugees fled to.
3) Read "Valentina's Story."
4) Small group discussions (pair/share/report) on this critical story. *(Talking Points #2)*
5) Write a letter to Valentina, share your feelings.

Extension Activities: Discuss story at home or with friends and report reaction.

Assessment: Review questions. *(Assessment #6)*

UNIT VII

READING #11

How Do We Stop Genocide When We Begin To Lose Interest After The First Victim?

Science Daily (Feb. 18, 2007) — Follow your intuition and act? When it comes to genocide, forget it. It doesn't work, says a University of Oregon psychologist. The large numbers of reported deaths represent dry statistics that fail to spark emotion and feeling and thus fail to motivate actions. Even going from one to two victims, feeling and meaning begin to fade, he said.

In a session Friday at the annual meeting of the American Association for the Advancement of Science devoted to "Numbers and Nerves," Paul Slovic, a UO professor and president of Decision Research, a non-profit research institute in Eugene, Ore., urged a review and overhaul of the 1948 Genocide Convention, mandated by much of the world after the Holocaust in World War II. "It has obviously failed, because it has never been invoked to intervene in genocide," Slovic said.

Slovic is studying the issue from a psychological perspective, trying to determine how people can utilize both the moral intuition that genocide is wrong and moral reasoning to reach not only an outcry but also demand intervention. "We have to understand what it is in our makeup -- psychologically, socially, politically and institutionally -- that has allowed genocide to go unabated for a century," he said. "If we don't answer that question and use the answer to change things, we will see another century of horrible atrocities around the world."

In the 20th century, genocides have occurred in Armenia, the Ukraine, Nazi Germany, Bangladesh, Cambodia, the former Yugoslavia, Rwanda and Zimbabwe, Currently, killings continue in Darfur. "America has done little or nothing to stop genocide," Slovic said, adding that the lack of response has come from both Republican and Democratic administrations. Research shows that people cannot trust moral intuitions to drive action. "Instead, we have to create institutions and laws that will force us to do what we know through moral argument is the right thing to do."

How to reach that critical mass for decision-making, however, will be a challenge. It is thought that every life is equally important and thus the value of saving lives rises linearly as the numbers of people at risk increase.

However, models based on psychology are unmasking a haze on the issue. One model suggests that people react very strongly around the zero point. "We go all out to save a single identified victim, be it a person or an animal, but as the numbers increase, we level off," he said. "We don't feel any different to say 88 people dying than we do to 87. This is a disturbing model, because it means that lives are not equal, and that as problems become bigger we become insensitive to the prospect of additional deaths."

In Slovic's latest research, evidence is mounting for an even more disturbing 'collapse model' that he described in his talk. "This model appears to be more accurate than the psychophysical model in describing our response to genocide," he said. "We have these large numbers of deaths occurring, and we are doing nothing."

His new research follows up an Israeli study published in 2005 in which subjects were presented three photos. One depicted eight children who needed $300,000 in medical intervention to save their lives. Another photo depicted just one child who could be helped with $300,000. Participants were most willing to donate for one child's medical care. The level of giving declined dramatically for donating to help the entire group.

Slovic and colleagues Daniel Vastfjäll and Ellen Peters used the same approach but narrowed the focus. Participants in Sweden were shown a photo of a starving African girl, her individual story and the conditions of the nation in which she lives. Another photo contained the same information but for a starving boy. A third photo showed both children. The feelings of sympathy for each individual child were almost equal, but dropped when they were considered together. Donations followed the same pattern, being lower for two needy children than for either individually.

"The studies just described suggest a disturbing psychological tendency," Slovic said. "Our capacity to feel is limited." Even at two, he added, people start to lose it.

If we see the beginning of the collapse of feeling at just two individuals, "it is no wonder that at 200,000 deaths the feeling is gone." This insensitivity to large numbers is understandable from an evolutionary perspective. Early humans fought to protect themselves and their families. "There was no adaptive or survival value in protecting hundreds of thousands of people on the other side of the planet," he said. "Today, we have modern communications that can tell us about crises occurring on the other side of the world, but we are still reacting the same way as we would have long ago."

The William and Flora Hewlett Foundation, based in Menlo Park, Calif., is a major supporter of Slovic's current research.

UNIT VII

TALKING POINTS #2

- What happened to Valentina and her family?
- How did she survive?
- What happened to Valentina after the genocide
- What happened to one of the killers she know (Bagaruka)?

ASSESSMENT #6

REVIEW QUESTIONS

1) Imagine that you were Valentina. What would you do or say if you were confronted by Bagaruka in the village after the genocide?

2) Put yourself in the shoes of Denis Bagaruka. How could you kill all of these innocent people? What would you have to do to create a mindset that would make it possible for you to murder innocent women, men, and children?

3) What kind of punishment should Bagaruka be given?

4) Try to put yourself in Valentina's shoes. It is three years after the end of the genocide. In what ways does the genocide still impact your daily life?

UNIT VII
WHAT IS NEXT?…

LESSON PLAN #18
ADDRESSING THE FUTURE BY REMEMBERING THE PAST

Essential Issue: Can we stop genocide form reoccurring?

Objectives: At the conclusion of this lesson, students will be able to recall the 8 stages of genocide and know the impact on society and understand ways to prevent genocide in the future.

Key Terms:

1) Coalition
2) Tribunal
3) Inalienable Rights

Materials:

1) "12 Ways to Deny a Genocide" http://www.genocidewatch.org/aboutgenocide/12waystodenygenocide.html
2) "Sudan Criticizes Obama for Calling Darfur Genocide" http://abcnews.go.com/International/wireStory?id=8077616

Procedures:

1) Have students read materials 1 & 2 and discuss with total class and in small groups.

Extension Activities:

1) Visit NJ Darfur Coalitions website: www.njdarfur.org
2) Visit Teaching Tolerance, the magazine of the Southern Poverty Law Center an excellent resource for teachers and students. http://www.tolerance.org/magazine/archives

Assessment:

1) Students will research and write a report on conditions in a place where genocide took place and how can it have been prevented.