

Social Change through Social Media: Countering Hate and Genocide

KEY LEARNING OBJECTIVES

Students will:

- **Develop** inquiry questions about the early stages of genocide
- **Analyze** eyewitness testimony for evidence related to the early stages of genocide
- **Draw** conclusions about circumstances, decisions, and conditions leading to genocide
- **Identify** conditions in the world today that indicate genocide
- **Create** a social media campaign designed to raise awareness about conditions that lead to genocide and prevention measures

Overview

In this activity, students are introduced to several quotes from USC Shoah Foundation's Visual History Archive® and other sources that relate to the early stages of genocide. Using quotes and testimonies, students engage in inquiry and interpret the personal experiences of witnesses to genocide and are challenged to draw conclusions about circumstances, decisions, and conditions that characterize the early stages of genocide. Finally, students design a social media campaign to raise public awareness about the early stages of genocide and current events.

Target Audience

Grades 9–12 History, Citizenship, Ethics, Character (SEL) Education, English Language Arts, Media and Digital Literacy

Activity Duration

Two 45-minute class periods

Enduring Understandings

- A variety of factors contribute to societal belonging or exclusion, including socio-economics, politics, culture, and religion.
- Understanding people and their attitudes and actions in history can help prevent actions and atrocities in the present and future.

ESSENTIAL QUESTIONS

- What circumstances, decisions, and conditions can lead to genocide?
- What are the potential personal, societal, and global consequences of an us vs. them mentality?
- How does genocide typically begin?
- How can we recognize events and decisions that can lead to genocide?
- What individual and collective actions can people and groups take to prevent genocide?

Background Information/Links

Genocide is defined by the United Nations¹ as:

Any of the following acts committed with intent to destroy, in whole or in part, a national, ethnic, 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.*

Currently, there are ten recognized stages of genocide. In this activity, students will be introduced to all ten stages but will focus their investigation on the first three stages: classification, symbolization, and discrimination. (See Ten Stages of Genocide handout in the resources for this activity.) Classification refers to the division of people into us vs. them and is sometimes referred to as othering, but othering happens prior to the ten stages of genocide and should not be used interchangeably. (Othering is a way of creating exclusionary groups to help some maintain their rights and privileges while attempting to take away the rights of others and marginalize them in society.) Assigning names or symbols to groups that have been classified is the second stage: symbolization. When those in power deny rights of those in the classified groups, the denying the rights of those groups is discrimination. It is important to note, however, that the stages of genocide can happen in any order and/or simultaneously and that genocide is not an inevitability once Classification, Symbolization, and Discrimination have occurred. It can be prevented.

Inquiry learning means that the students are using their investigative skills to examine information in order to answer an inquiry question. They should create a hypothesis regarding what they think might be the answer to the question and continue to revisit their hypothesis as they work, revising it as needed as they

¹<http://www.un.org/en/genocideprevention/genocide.html>

MATERIALS

- Quotes printed for posting around the room
- Genocide Inquiry Project handout (one for each student)
- Access to the internet and testimony clips—included in activity procedures below
- Ten Stages of Genocide handout (one for each student)
- Social Media Campaign Planner (one per group)
- Computers or devices with internet access

uncover additional information and develop further insights. The basic strategies of inquiry learning are developing or introducing an inquiry question, connecting with the question and considering knowledge they already have, conducting research to help answer the question or uncover information needed to understand the issue, presenting their learning, and reflecting on what they've learned—as well as what they haven't learned. In this activity, students will formulate their own questions following knowledge-building activities.

While conducting their inquiry about the early stages of genocide, students should be encouraged to:

- keep their inquiry question in mind as they work and analyze information
- collaborate and discuss their ideas with other students in their group or class
- keep a list of additional questions they have as they work and uncover more information

Sources:

- [Using Visual History Testimony in the Classroom](#)
- [Echoes & Reflections: Examining the Stages of Genocide](#)
- [Genocide Watch: The 10 Stages of Genocide](#)
- [Video: What Is Testimony?](#)

Procedure

Ask

- 1 Prior to class, display quotes (see resources immediately following this activity) where students can see them, and ask volunteers to read them aloud.
- 2 Invite each student to choose one of the quotes to analyze. He or she will use this quote as the basis for a six-word story. Explain the following directions to students:
 - Think about what might have happened to inspire the quote.
 - Using only six words, explain the message of the quote.
 - Remind students to think carefully about the connotation of the words they choose.



- 3 Direct students to form groups with others who read the same quote and ask students to share and compare their six-word stories with group members. Group members should explain how the words they chose capture the meaning of the quote. Encourage each group to reach consensus, if possible.
- 4 Ask each group to report out the six-word story that best summarizes its quote. Challenge the class to identify commonalities in the different quotes and stories. Do they still agree with their original assumptions or predictions about the quotes?
- 5 If necessary, explain that the quotes describe people's experiences with genocide, particularly the early stages. Ask students to explain their understanding of genocide and clarify any misunderstandings. Ask students to discuss what they have learned so far about how and why genocide happens based on the quotes. Use questions such as the following to facilitate their thinking and discussion:
 - What words would you use to describe genocide?
 - What do you think is meant by the "stages of genocide?"
- 6 Explain that genocide does not occur suddenly as a single isolated event. Instead it is the result of conditions that develop in stages over time. Tell students they are going to investigate past and present genocides to draw conclusions about circumstances, decisions, and conditions that lead to genocide.
- 7 Challenge students to develop an inquiry question to frame the information-gathering work that they will do in the rest of this activity. To craft their questions, students should consider the following:
 - What questions do I still have about the early stages of genocide, particularly the circumstances, decisions, and conditions that lead to genocide?
 - What do I want to learn about it?
 - What am I wondering, confused, or curious about?
 - Why do things like this happen?
 - How do things like this happen?

For students who need more direction, you can provide them with the following stems to help them develop appropriate inquiry questions:

- Why is _____ important when studying the stages of genocide?
- Why did _____ happen? What were the circumstances that allowed it to happen?
- How is _____ related to _____?
- How would learning about _____ help us to understand _____?

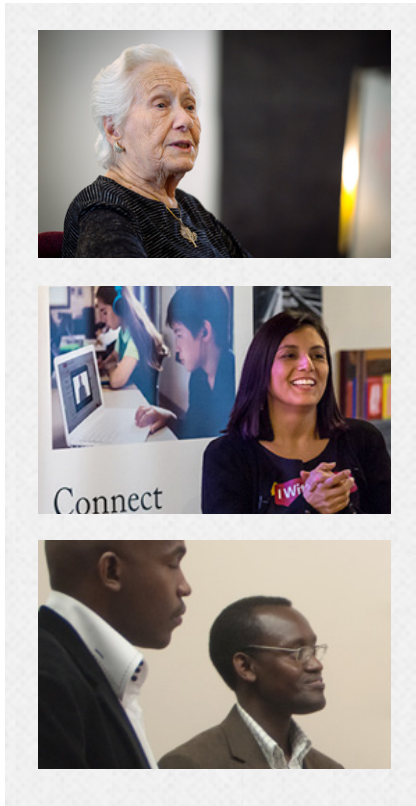


Analyze

- 8 Distribute the Genocide Inquiry Project handout. Once students have recorded their inquiry question, direct them to develop and record a hypothesis. What do they think is the likely answer to their inquiry question? Remind students that they do not have to be certain their hypothesis is correct, at this point. It is okay to be incorrect because they have not yet gathered enough information to answer their inquiry question.
- 9 Explain to students that they will be viewing eyewitness testimonies to gather information to help them answer their inquiry question. The video segments are part of a large collection of eyewitness testimonies of survivors and witnesses to genocides from the 20th century. They were chosen to expose events and actions that occurred during the early stages of genocide. While analyzing the testimonies, students are to record on the Genocide Inquiry Project handout any information that helps them answer their inquiry question. They may also record additional questions and important details.
- 10 Before viewing, remind the students to not only listen to the testimony, but to also pay attention to how the testimony is given. What is the speaker's tone? What does his or her body language reveal?
- 11 Assign each student two or three testimonies to analyze from the list below (depending on length of the testimony and available time in class). Give students the biographies of the survivors and witnesses (provided in a handout at the end of this activity) and have them read the biographies

before watching the clips of testimonies. Provide links to the testimonies or download the clips of testimonies to the devices the students will use for viewing.

- 12** Allow students time to view the testimonies and complete this part of the activity. If time and resources are limited, consider having students work in pairs or small groups.



Clips of Testimony

■ **Kizito Kalima**

Kizito Kalima describes how anti-Tutsi prejudice permeated even his childhood schooling before the 1994 Genocide Against the Tutsi in Rwanda began.

00:02:04

■ **Harry Thalheimer**

Harry Thalheimer recalls intolerance he encountered while a young Jewish boy in Germany.

00:01:29

■ **Esther Bem**

Esther talks about the discriminatory anti-Jewish laws imposed in Zagreb after the German occupation of Yugoslavia in 1941.

00:03:09

■ **Marie Grace Mukabyagaju**

Marie Grace describes her early memories of when things began to change in Rwanda after being called names at school and noticing many Tutsi people fleeing the country.

00:03:20

■ **Kurt Klein**

Kurt was a teenager living in Walldorf, Germany, when the Nazis came to power in 1933. Here, he talks about how the rise of the Third Reich impacted his friendships.

00:03:57

■ **Roméo Dallaire**

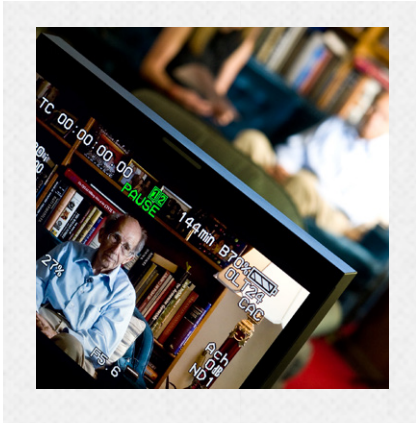
Lt. Gen. Dallaire breaks down his experience as Force Commander of the UN Assistance Mission in Rwanda during the start of the Genocide against the Tutsi.

He explains why he chose to defy the UN's order to withdraw his peacekeeping troops.

00:06:03

Teaching with Testimony

High School Activity 1 | Social Change Through Social Media



■ Guixiang Chen

Guixiang Chen explains why it was difficult for female orphans in Nanjing to find families which could adopt them.
00:02:14

■ Arshag Dickranian

Arshag remembers seeing his father get attacked by a Turkish gendarme while trying to sell a rug.
00:02:28

- 13 Once students have finished viewing their testimonies and recording their notes, they will work together to share additional information and support each other's inquiries. Have students work in small groups to compare questions, hypotheses, and evidence.
- 14 Students should note on their handouts similarities and differences among the testimonies they viewed. They should then work together to use the evidence they have gathered to draw conclusions about the circumstances, decisions, and conditions that exemplify the first three stages of genocide.
- 15 Have each group share its hypotheses and at least one conclusion from its inquiry.

Apply

- 16 Distribute the Ten Stages of Genocide handout and have volunteers read it aloud. Explain that the terms classification, us vs. them, and othering are often used interchangeably. However, classification, which includes us vs. them, is the first stage of genocide; othering happens prior to the ten stages of genocide.
- 17 Ask students to compare their findings and conclusions to the first three stages of genocide listed on the handout. Were they able to draw accurate conclusions? Did their evidence or conclusions hint at other stages of genocide? Allow time for students to discuss their reactions, thoughts, and ideas.
- 18 Tell students that they will expand their inquiry by researching a current or historical genocide. (Optional online resources are included in this document following the Procedure.) Using their inquiry questions and other questions from the last part of the activity, students should work together to determine the following:



- What conditions led to the genocide?
 - What occurred or is occurring that represents the first three stages?
 - How people reacted or are reacting to the events?
 - What similarities and differences they see between this genocide and the testimonies.
- 19 Place students in groups or allow students to choose their groups based on their inquiry questions or the genocide they will study.
 - 20 Allow time for students to conduct their research.
 - 21 Have each group share its information with the rest of the class, in particular, the answers to the prompts listed above.
 - 22 Invite students to do a quick write answering the following questions:
 - Based on what you have learned today, what circumstances, decisions, and conditions can lead to genocide?
 - Based on what you have learned today, what can we do to end current genocides and prevent future genocides?
 - 23 Ask students to discuss their answers in their groups. Allow time for students to share their thoughts and ideas with the whole group.

Act

- 24 Tell students that they will work with their small groups to create a social media campaign. (If students already suggested a social media campaign, be sure to acknowledge their ideas and build on them in this part of the activity.) The goal of the social media campaign will be to raise awareness of genocide, help people recognize the early stages of genocide, and inspire others to act to end or prevent genocide. As part of their campaign, they should include examples from the eyewitness testimonies they viewed and the research they conducted to illustrate their points.
- 25 Give each group a copy of the Social Media Campaign Planner and go over the directions with the students.
- 26 Allow time for students to work together on their

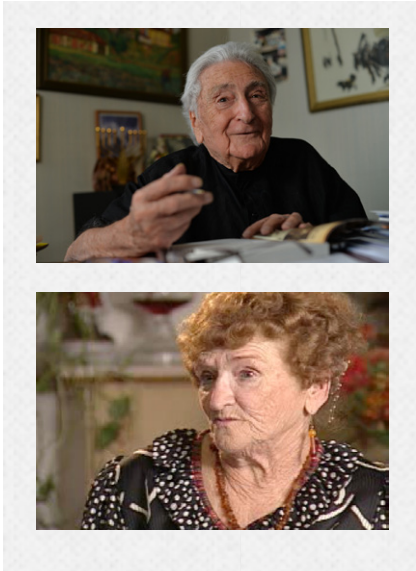
campaigns. When students have completed their plans, have the groups share their ideas for their campaigns with the rest of the class.

Extension Activity

Have student groups create a mockup of their social media campaign and post them around the classroom or around the school.

Optional Resources for Research

- [USC Shoah Foundation's IWitness](#)
- [Echoes & Reflections](#)
- [Genocide Watch](#)
- [Early Warning Project](#)
- [International Crisis Group](#)
- [NIOD Institute for War, Holocaust and Genocide Studies](#)
- [World Without Genocide](#)



Connections

Connection to student lives	Connection to contemporary events	Connection to the future
Students who are able to recognize acts of hate, prejudice, and stereotyping are better able to respond appropriately. In their personal lives, students can raise awareness about events at school or in their community that are unfair.	Students can connect their learning to contemporary events through their research and will be able to make more informed choices about whom they support and how they show that support.	As events around the world unfold in the future, students can recognize the early stages of genocide and help to draw attention to the issues through their discussions or actions.

Quotes for Posting in the Classroom



STUDENT HANDOUT

Display Options:

- print and cut apart these strips for distribution to groups
- copy the quotes onto chart paper and display around the room
- display all quotes via projector/interactive whiteboard

I understand now that nothing but "otherness" killed Jews, and it began with naming them, by reducing them to the other. Then everything became possible. Even the worst atrocities like concentration camps or the slaughtering of civilians in Croatia or Bosnia.

—**Slavenka Drakuli**

We were all humans until race disconnected us, religion separated us, politics divided us and wealth classified us.

—**Pravinee Hurbungs**

No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite.

—**Nelson Mandela**

Great crimes start with little things. You don't like your neighbor. You don't like him because he's black or yellow or café con leche or whatever it is. Avoid this. Try to cooperate. Don't make distinctions.

—**Jan Karski**

We avoid classification. We do not deny it. But when a man is classified something is lost.

—**T.S. Eliot**

Too often, customary practices and discrimination on the basis of gender, ethnicity, race, religion, social status, or class are the root sources of pervasive inequality in many countries.

—**Said Musa**

Respecting differences while gaining insight into our essential connected-ness, we can free ourselves from the impulse to rigidly categorize the world in terms of narrow boundaries and labels.

—**Sharon Salzberg**

Genocide Inquiry Project



STUDENT HANDOUT

Name of Witness(es):

Your inquiry question:

Your working hypothesis:

Prior to viewing the testimony, read the biography of the witness and make notes about what you think you might hear described during the testimony. Think about what you already know about that genocide or that period of history.

While viewing the testimony, make notes regarding:

- evidence that supports your hypothesis
- evidence that disproves your hypothesis
- details that depict circumstances, decisions, or conditions that lead to genocide
- any new questions or pertinent facts

After viewing the testimony, answer these questions:

- How might someone in the general public recognize that genocide is occurring?
- What might have happened before to motivate this response?
- What societal factors are involved?
- How could this be prevented?

Be sure to answer any other questions you have listed in your notes.

Survivor and Witness Biographies



STUDENT HANDOUT

Kizito Kalima²—Born on June 3, 1979, in Rwanda, Kizito Kalima is the youngest of ten children. The Kalima family are Tutsi and were victims of increasingly worsening discrimination during the pre-genocide period in Rwanda. After the Genocide Against the Tutsi in Rwanda began in April 1994, Kalima saw many family members assaulted, maimed, and killed in the course of a few months. He escaped and hid in swamps for months until he was liberated by the Rwandan Patriotic Front in late July 1994. Kizito Kalima left Rwanda looking for his brother in Kenya and was offered an opportunity to play basketball in Uganda and later in the United States where he stayed to attend high school and college. Today, he is Founder and Executive Director of the Peace Center for Forgiveness and Reconciliation. He and his wife live in Indiana with their two daughters—adopted orphans from Rwanda who are also survivors of the Genocide Against the Tutsi in Rwanda. The interview occurred on July 24, 2010.

Harry Thalheimer³—Harry Thalheimer was born in 1922 to an Orthodox Jewish family in Germany. The family—his parents, two sisters, and Harry—were sent to Buchenwald when Harry was 15 but were released after a few weeks with the help of a group of Jewish Americans. Harry's youngest sister was not released with the rest of the family. She died in Auschwitz-Birkenau. Harry arrived in New York with his parents and surviving sister in December 1939. After moving to San Francisco, Harry served as a cook in the U.S. Army. After WWII, Harry opened and operated two delicatessens. Mr. Thalheimer died in 2009. The interview occurred in 1997.

Esther Bem⁴—Esther Bem and her family moved from Yugoslavia to Croatia in 1934 when Esther was 4. She lived there with her parents and two older sisters

in a happy household. When the Germans invaded and occupied Croatia beginning in 1941, the family moved to northern Italy where they lived with false identities until 1945, when the Second World War ended and they were able to reveal their identities and begin living as Jewish people once again. One of Esther's sisters was executed after being discovered as a member of the Resistance. The family returned to Yugoslavia, and in 1950, Esther emigrated to Israel and then to Canada a few years later after marrying and starting a family. The interview took place in February 1995 in Toronto, Canada.

Marie-Grace Mukabyagaju—Marie-Grace Mukabyagaju was born on March 4, 1962, in Nyanza, Rwanda to parents who worked in business. The family was forced to run away to Hanika shortly after her birth. Marie-Grace didn't think about her Tutsi identity until a classmate identified her Tutsi heritage by her "little nose." From 1980 to 1985, Marie-Grace worked as a teacher in the Camp Kigali military barracks, teaching the children of soldiers. In 1990, Marie-Grace took refuge at St. Paul Catholic Church in Kigali with her husband, children, and eventually her mother, brother, and sister. On April 24, 1990, a Presidential Guard squad attacked St. Paul with open gunfire. Escaping from St. Paul, Marie-Grace and a small group trekked into Kabuga, harvesting gardens for sustenance. They remained there for two weeks until the Inkotanyi's capture of Kigali, upon which Marie-Grace returned home. Marie-Grace was able to rebuild her home and life with her husband, mother, and sister. Marie-Grace was interviewed on March 20, 2007, in Kiyovu-Nyarugenge, Rwanda.

Kurt Klein⁵—Kurt Klein was born in July of 1920, in Walldorf, Germany. In order to protect the young Jewish teenager, Kurt's parents sent him to the United States in 1937. In the United States, Klein

²http://iwitness.usc.edu/SFI/Data/ActivityData/371/Kizito%20Kalima_Biography.pdf

³<https://iwitness.usc.edu/SFI/Account/login.aspx?ReturnURL=/SFI/Watch.aspx?testimonyID=56195&segmentNumber=0&returnIndex=0&contentView=1&pg=2>

⁴<https://iwitness.usc.edu/SFI/Account/login.aspx?ReturnURL=/SFI/Watch.aspx?testimonyID=318&segmentNumber=0&returnIndex=0&contentView=1&pg=2>

⁵<https://iwitness.usc.edu/SFI/Account/login.aspx?ReturnURL=/SFI/Watch.aspx?testimonyID=9610&segmentNumber=0&returnIndex=0&contentView=1&pg=2>

Survivor and Witness Biographies



STUDENT HANDOUT

worked three jobs trying to raise money so his parents could leave Germany and come to the U.S. His parents made it to France but were caught there and sent back to Auschwitz-Birkenau in Germany (Germany had annexed this area of Poland) where they were killed. Klein became a soldier in the U.S. Army when he was drafted in 1942 and met his wife when he helped to liberate a group of Jewish survivors in Czechoslovakia. When he met her, his wife was 21 and weighed just 68 pounds. Klein was interviewed in Scottsdale, Arizona in December 1995.

Roméo Dallaire⁶—Lt. General Roméo Dallaire was born on June 25, 1946, in Denekamp, Netherlands. In late 1993, Dallaire was named Force Commander of the United Nations Assistance Mission in Rwanda (UNAMIR) and served in Rwanda as part of the mission starting in October 1993. During January 1994, Dallaire became concerned that Rwanda's Hutu-led government was planning broad, violent action toward Tutsis, but his warnings went unacknowledged by the UN. Soon after the Genocide against the Tutsi in Rwanda began in April 1994, the UN Secretary-General called Dallaire, ordering him to take his 450 troops out of the country in the wake of the brutal attack on ten Belgian peacekeepers in Kigali. Dallaire remained in Rwanda with a small force and saved thousands of lives as a result. Following the 1994 Genocide Against the Tutsi in Rwanda, Dallaire has suffered from post-traumatic stress disorder, but has also served in the Canadian Senate and become an advocate for stopping the international use of child soldiers. Dallaire published a book about his experience in Rwanda: *Shake Hands with the Devil*. His interview was recorded on November 6, 2011, in Los Angeles, CA.

Guixiang Chen⁷—Born around 1923 in Nanjing, China, Chen's father died when she was five, and her mother passed away when she was eight. She lived with her grandmother for several years, but

her grandmother died when Chen was 14 during an attack by Japanese troops during the Second Sino-Japanese War. She had nowhere to go, no education, and no one who would adopt her. Guixiang was forced to hide in a pile of hay for three months, and in a hole she dug for another month, to survive the genocide during the war. At 15, she became a child bride and married into a family of farmers to a boy of eight. Chen had six children and was living with her youngest daughter at the time of this interview. Guixiang Chen was interviewed in 2012 in Nanjing, China.

Arshag Dickranian⁸—Arshag Dickranian was born in on January 26, 1905, in Izmit, present-day Turkey, which was then the Ottoman Empire. The city was diverse, with Armenians, Greeks, Jews, and Turks living there, although they lived in segregated areas of the city. Arshag's family was wealthy. When the genocide began, his family and 20,000 other Armenians were transported from Adaparazi, Turkey to Eskişehir, Turkey via cow dung-laden wagons. Arshag and the other targeted Armenians remained in Eskişehir for approximately three days without any shelter and were then transported via wagons to Konya, Turkey where they lived in a camp. The family was able to evade deportation by bribing officials. Eventually, they were able to move out of the camp and into the village where they frequently changed houses, bringing no belongings, to evade capture. They lived in Konya for four years. Arshag was able to attend school, illegally, in an attic schoolhouse for the Armenian community. For safety reasons, Arshag's father Mirtad sent him to Istanbul when he was 13 years old. The family immigrated to the United States in 1923. Arshag was interviewed on November 29, 1984, in the United States.

⁶<https://i.witness.usc.edu/SFI/Account/login.aspx?ReturnURL=/SFI/Watch.aspx?testimonyID=54857&segmentNumber=0&returnIndex=0&contentView=1&pg=2>

⁷<https://i.witness.usc.edu/SFI/Account/login.aspx?ReturnURL=/SFI/Watch.aspx?testimonyID=54940&segmentNumber=0&returnIndex=0&contentView=1&pg=2>

⁸<https://sfi.usc.edu/profiles/armenian-genocide-collection-arshag-dickranian>

Ten Stages of Genocide⁹



(Modified from “Examining the Stages of Genocide” at Echoes & Reflections)

As you review the stages of genocide, work with your group to answer the following questions:

- How might someone in the general public recognize this stage?
- What might have happened before to motivate this response?
- What societal factors are involved?
- How could this stage be prevented?

1 Classification

In this stage, people are divided into “us versus them.”

All cultures have categories to distinguish people into “us and them” by ethnicity, race, religion, or nationality: German and Jew, Hutu and Tutsi. Bipolar societies that lack mixed categories, such as Rwanda and Burundi, are the most likely to have genocide. The main preventive measure at this early stage is to develop universalistic institutions that transcend ethnic or racial divisions, that actively promote tolerance and understanding, and that promote classifications that transcend the divisions. The Catholic church could have played this role in Rwanda, had it not been riven by the same ethnic cleavages as Rwandan society. Promotion of a common language in countries like Tanzania has also promoted transcendent national identity. This search for common ground is vital to early prevention of genocide.

2 Symbolization

In this stage, there is a name or symbol for the classification, such as the yellow star as a Nazi symbol for Jewish people. When combined with hatred, symbols may be forced upon unwilling members of groups that are marginalized and made into pariahs.

We give names or other symbols to the classifications. We name people “Jews”

or “Gypsies”, or distinguish them by colors or dress and apply the symbols to members of groups. Classification and symbolization are universally human and do not necessarily result in genocide unless they lead to dehumanization. When combined with hatred, symbols may be forced upon unwilling members of pariah groups: the yellow star for Jews under Nazi rule, the blue scarf for people from the Eastern Zone in Khmer Rouge Cambodia. To combat symbolization, hate symbols can be legally forbidden (swastikas) as can hate speech. Group marking like gang clothing or tribal scarring can be outlawed, as well. The problem is that legal limitations will fail if unsupported by popular cultural enforcement. Though Hutu and Tutsi were forbidden words in Burundi until the 1980’s, code words replaced them. If widely supported however, denial of symbolization can be powerful, as it was in Bulgaria where the government refused to supply enough yellow badges and at least eighty percent of Jews did not wear them, depriving the yellow star of its significance as a Nazi symbol for Jews.

3 Discrimination

In this stage, a dominant group uses law, custom, and political power to deny the rights of other groups. The powerless group may not be accorded full civil rights or even citizenship.

⁹<http://echoesandreflections.org/prepare/?class=genocide-examining>

Ten Stages of Genocide



A dominant group uses law, custom, and political power to deny the rights of other groups. The powerless group may not be accorded full civil rights or even citizenship. Examples include the Nuremberg Laws of 1935 in Nazi Germany, which stripped Jews of their German citizenship and prohibited their employment by the government and by universities. Denial of citizenship to the Rohingya Muslim minority in Burma is another example. Prevention against discrimination means full political empowerment and citizenship rights for all groups in a society. Discrimination on the basis of nationality, ethnicity, race or religion should be outlawed. Individuals should have the right to sue the state, corporations, and other individuals if their rights are violated.

4 Dehumanization

In this stage, one group denies the humanity of the other group. Members of it are equated with animals, vermin, insects, or diseases. At this stage, hate propaganda in print and other media is used to vilify the victim group.

5 Organization

In this stage, genocide is organized, often by the state. Sometimes organization is informal or decentralized. Special army units or militias are often trained and armed. Plans are made for genocidal killings.

6 Polarization

In this stage, extremists drive the groups apart with polarizing propaganda and laws that may forbid intermarriage or social interaction. Extremist terrorism targets moderates, intimidating and silencing the center.

7 Preparation

In this stage, national or perpetrator group leaders indoctrinate the populace with fear of the victim group and plan the extermination of that population. They often use euphemisms

to cloak their intentions, such as referring to their goals as “ethnic cleansing,” “purification,” or “counter-terrorism.” They build armies, buy weapons, and train their troops and militias.

8 Persecution

In this stage, victims are identified and death lists are drawn up. Genocidal massacres begin.

9 Extermination

In this stage, killing 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.

10 Denial

The final stage is denial. It lasts throughout and always follows a genocide. The perpetrators of genocide deny that they committed any crimes and try to cover up the evidence.

Ten Stages of Genocide



STUDENT HANDOUT

Now answer the following question:

What individual and collective actions can people and groups do to prevent genocide at each of the first three stages?

Classification	
Symbolization	
Discrimination	

Social Media Campaign Planner



STUDENT HANDOUT

Choose your social media platform:

What are the benefits of using this platform?

What are the rules/formats for posting on this platform?

In what ways can the public engage with this platform and your campaign? Can they retweet? Regram? What do you hope the public will do to help spread your message?

What is your objective for your campaign? (This should be related to your inquiry.)

Create a short tag line that can be used in your campaign.

How will you roll out your campaign? How often will you post?

Now, create two or three messages to post over time on your platform of choice.

National Standards

College, Career & Civic Life C3 Framework for Social Studies Standards

D2.Civ.7.9-12

Apply civic virtues and democratic principles when working with other.

D2.Civ.10.9-12

Analyze the impact and the appropriate roles of personal interest and perspectives on the application of civic virtues, democratic principles, constitutional rights, and human rights.

D2.Civ.14.9-12

Analyze historical, contemporary, and emerging means of changing societies, promoting the common good, and protecting rights.

D2.His.1.9-12

Evaluate how historical events and developments were shaped by unique circumstances of time and place as well as broader historical contexts.

D4.6.9-12

Use disciplinary and interdisciplinary lenses to understand the characteristics and causes of local, regional, and global problems, instances of such problems in multiple contexts, and challenges and opportunities faced by those trying to address these problems over time and place.

D4.7.9-12

Assess options for individual and collective action to address local, regional and global problems by engaging in self-reflection, strategy, identification, and complex causal reasoning.

Common Core State Standards/ELA Anchor Standards

CCSS.ELA-LITERACY.CCRA.R.1

Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.

CCSS.ELA-LITERACY.CCRA.R.7

Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words.¹

CCSS.ELA-LITERACY.CCRA.R.9

Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

CCSS.ELA-LITERACY.CCRA.W.9

Draw evidence from literary or informational texts to support analysis, reflection, and research.

CCSS.ELA-LITERACY.CCRA.SL.4

Present information, findings, and supporting evidence such that listeners can follow the line of reasoning and the organization, development, and style are appropriate to task, purpose, and audience.