LESSONS AND UNIT PLANS ON GENOCIDE AND HUMAN BEHAVIOR

TEN STAGES OF CHANGE

Unit 1, Stage 1: Classification in Darfur

Lesson 0: Defining Genocide, Challenging Frameworks, and Establishing a Classroom Culture

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Ten Stages of Change
Genocide Education & Prevention

Unit 1, Stage 1: Classification in Darfur

Grades 9-12

English Language Arts
World History - World Geography

Joshua Bicknell

Ten Stages of Change:
Genocide Education & Prevention

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Ten Stages of Change

Full Curriculum Overview (Stages 1-5)

*Unit 1: Stage 1 – Classification in Darfur
(Current Unit)

This opening unit introduces students to the first stage of genocide—Classification—using the Darfur conflict as a lens to explore how societies draw identity lines between "us" and "them." Through anchor texts, identity analysis, and media critique, students examine how labels escalate toward division and violence. The unit sets the stage for critical thinking, reflection, and collaborative norm-setting in preparation for deeper study.

Unit 2: Stage 2 – Symbolization in Cambodia
(Available Now)

Focusing on Cambodia under the Khmer Rouge, this unit explores how regimes use symbols, clothing, and cultural markers to distinguish and dehumanize groups. Students analyze the meaning and manipulation of symbols while investigating cultural erasure and memory. A creative project invites students to craft visual representations of identity, memory, or resistance, linking history with personal and collective expression.

Unit 3: Stage 3 – Discrimination in Afghanistan
(Available Summer 2025)

This unit traces the formalization of discrimination through legal and societal systems, with a focus on gender apartheid and ethnoreligious exclusion under the Taliban. Students examine documents, policies, and personal narratives to understand how legal frameworks create unequal access to rights, education, and safety. The unit culminates in a position paper or critical reflection on how structural discrimination is enacted—and resisted.

Unit 4: Stage 4 – Dehumanization in Rwanda
(Available Fall 2025)

Through the Rwandan genocide and its infamous propaganda outlets, students explore how language, media, and metaphor dehumanize entire populations. This unit pushes students to identify rhetorical devices in hate speech and compare them with contemporary examples. The summative task involves creating a counter-narrative or multimedia campaign to disrupt dehumanizing language in their own spheres of influence.

Unit 5: Stage 5 – Organization in Myanmar
(Available Spring 2026)

The final unit analyzes how genocides are made possible not just through hate but through logistics: laws, orders, bureaucracies, and paramilitary coordination. Students examine the Rohingya crisis as a case study in state-sanctioned organization of violence. They then map systems of power and brainstorm civic actions or policy interventions to disrupt organized harm and promote long-term prevention.

Teacher's Guide and Introduction

Overview

Thank you for purchasing and using the *Ten Stages of Change* lesson and/or unit plans. The central focus of these lessons is, on one hand, learning about genocide, empowerment, and how youth can stop the cycle of genocide that continues to plague society. That said, the student outcomes tend to be much broader.

The curriculum focus is on identifying and responding to the early stages of genocide, taught through historical and contemporary case studies which illuminate, inform, and challenge students to engage in high-level, sophisticated thinking and problem-solving skills with relevant and meaningful content. Additionally, students gain a strong sense of agency, responsibility, and practical skills as their learning extends beyond maps and memorization and instead directly in the world around them—a world facing existential challenges that many students feel unprepared to confront. There is no better time than now to stop the cycle of thinking patterns that lead to the unfolding of genocide, inequality, and other serious human rights violations. By investing time into this critical topic that many adults try to avoid, we offer the next generation a chance to think, judge, and act when confronted with choices that our previous generations have often failed to reconcile, thus halting the same cycles of complicity and inaction that have otherwise allowed the continuation of mass violence.

Purpose & Rationale

The core objectives for teaching genocide broadly, and for teaching *Ten Stages of Change* specifically, include:

- **Teaching Genocide, Human Rights, and Human Behavior:** Following the latest state mandates nationwide to teach a set number of hours on the Holocaust and other genocides, a primary objective is to educate students about patterns in society and in human behavior that led to genocide as well as other human rights violations. The curriculum utilizes the "Ten Stages of Genocide" coined by Gregory Stanton as a framework for studying human and social behaviors in most genocidal processes. However, students are also encouraged to critique this framework, generate new ideas, identify gaps in the "Ten Stages" framework, and explore alternative means of analysis.

- **Critical Media Literacy:** The curriculum encourages analysis of how media shapes our understanding of classification, discrimination, and the consequences of dehumanization and propaganda, as well as the importance of counteracting harmful narratives. Students learn to analyze sources for credibility, bias, and perhaps most importantly: how to counteract those narratives with a balanced approach.
- **Interdisciplinary Learning:** For too long, teachers have been limited by their content areas. *Ten Stages of Change* utilizes standards aligned with social studies including geography and world history as well as English, and even suggestions for psychology and statistics integration. Furthermore, technology is encouraged and utilized in a balanced manner throughout each unit, with multiple options for access and alternatives suggested as needed. Thus, while each unit can be taught in any content area with assessment and intervention focused on that content, students simultaneously gain skills in other areas as well, allowing for more holistic teaching, deeper student engagement, and more authentic learning.
- **Promoting Civic Action and Community Engagement:** Ultimately, the curriculum fosters tolerance, empathy, and civic action among students, encouraging them to be agents of change in their communities and n their world. The effects of learning about genocide at the secondary level are profound and moving. Years of studies and research prove that students are more likely to recognize hate speech, resist passivity, speak out against bullying and hate, and act more independently in civil society while gaining exceptional critical thinking and media literacy skills.
- **Authentic Assessment:** Assessments in the form of Checks for Understanding are offered at the conclusion of each lesson and meant to reflect student performance on common learning standards for social studies and language arts. This includes a cumulative or summative assessment, with options to adapt and meet the needs of students. There are also project-based options and several ideas for informal assessment that are differentiated and flexible.

Assessments are designed strategically to align with the specific learning standards outlined at the beginning of each lesson and monitored throughout the unit with CFUs. These standards are provided with each assessment so that teachers can measure which skills their students have mastered, and which skills might call for further intervention before a summative. Summative assessments use question stems directly from state standardized testing, AP testing, and other common assessments required across states in most core content areas.

Pacing, Scope, and Sequence

Use the following guidance when determining how to implement the curriculum, how much time to dedicate, and how to align it with your content area:

Scope and Sequence

Each unit in *Ten Stages of Change* focuses on one of the early stages of genocide, aligned with a historical or contemporary case study. Units are designed to build on one another, but each can function **independently**. Educators may choose to implement:

- A single stage as a standalone unit
- Selected combinations of stages
- The complete five-stage sequence as a comprehensive program

Each unit includes a common introductory lesson to establish a shared foundation. This ensures that students begin with the same context, even when units are taught non-sequentially or in isolation.

Note: Some states require a specific number of instructional hours on Holocaust and/or genocide education. Please refer to your district or state guidelines to ensure compliance with mandated instruction time.

While many requirements call for only a few instructional days, educators often find student engagement with the content exceeds expectations. Due to the emotional depth and complexity of the material, additional time may be necessary to allow space for reflection, discussion, and support. The curriculum is fully aligned with TEKS and Common Core standards. Teachers are encouraged to review unit-specific standards to select the best fit for their instructional goals in social studies or English language arts.

Unit Structure & Pacing

The full curriculum includes five instructional modules focused on early-stage genocide indicators:

Each unit includes a curated anchor text adapted from the original *Ten Stages of Change* series. Articles have been edited for grade-level appropriateness and sensitivity, particularly regarding graphic content, and serve as the foundation for analysis, writing, and discussion.

Ten Stages of Change: Scope and Sequence Overview

Weeks	Stage	Case Study	Key Themes	Core Skills	Assessment	Time
1–2	Stage 1: Classification	Darfur, Sudan	Identity, Us vs. Them, Media Rhetoric	Textual analysis, identity mapping, media literacy, SEL	Classification spectrum & synthesis writing	~5–7 class periods
3–4	Stage 2: Symbolization	Cambodia (Khmer Rouge)	Cultural symbols, Memory, Reconciliation	Visual symbolism, historical interpretation, personal narrative	Symbol analysis project (e.g. krama or artifact)	~5–7 class periods
5–6	Stage 3: Discrimination	Afghanistan (Taliban)	Gender inequality, Rights, Legal identity	Legal document analysis, social mapping, role-based writing	Case-based analysis & position paper	~5–7 class periods
7–8	Stage 4: Dehumanization	Rwanda	Hate speech, Propaganda, Power structures	Source evaluation, rhetoric comparison, counter-speech creation	Multimedia campaign or PSA	~5–7 class periods
9–10	Stage 5: Organization	Myanmar (Rohingya)	Bureaucracy, Systems of Harm, Resistance	Systems thinking mapping, problem-solving civic planning	Action plan proposal or infographic	~5–7 class periods

Each unit is designed to span approximately two weeks of instructional time. Teachers may select one or more units to meet targeted standards or deliver the full 5-unit sequence over a 10-week period. The lessons emphasize interdisciplinary skills in inquiry, historical analysis, literacy, civic responsibility, and critical thinking.

Units align with secondary-level standards in:
- World Geography
- World History
- English Language Arts (English I–IV)

Broadly speaking, teachers may also choose to focus on central themes within a unit when deciding where to start.

Standards Note:
Each unit includes detailed alignments to TEKS and Common Core standards for World History, World Geography, and English I–IV. If your state uses a different framework or you need assistance mapping standards, reach out to learning@stagesofchange.org for support.

Use Cases

The following is a list of various ways teachers may want or need to include one or more units into their semester or yearly course curriculum, including courses outside social studies and English. The examples include specific teacher/team rationale, limits and constraints, and suggested solutions. This is just to give you an idea of the meany ways the lessons and units can seamlessly be incorporated into your curriculum:

Mr. Aguilar, 12TH Grade College & Career Readiness
Scenario: Mr. Aguilar's class consists primarily of preparing students for college, which includes vocabulary development, reading comprehension, but above all, sharpening their resume writing, career exploration skills, and goal setting for the future. CCR is an elective in the state of Texas. It is a one-semester course, but his seniors in the second semester have already sent in college applications and find the course to be unfulfilling and mindless.

Solution: Many electives have much more flexible standards, scope, and sequence requirements than core content areas. Mr. Aguilar's school has a diverse student body and while high achieving, they lack global awareness. Mr. Aguilar decides to teach Units 3 and 4 since classification is more familiar to seniors and he believes that to truly succeed in any career, students should be aware of discrimination, which seeps into every aspect of social and career living, whether intended or not. Many of his students aspire to work in government but are unaware of the complexity and challenges faced by U.S. government and military such as in cases of Afghanistan, which he wants to highlight so that his students are prepared for what's ahead and have tools to de-legitimize discrimination. Media literacy and propaganda are

extremely important, he decides, and the RTLM hate speech radio from Rwanda with its real recordings would both engage and enlighten students into how easily language can persuade others, as well as make them aware of various forms of dehumanization in the workplace, their future studies, and beyond. He teaches stage 3 for two weeks, gives his kids a break to write college reflections for a week, and then spends two more weeks for stage 4 before winding down the course.

Ms. Broughton, 10th Grade English EOC Interventionist/Credit Recovery
Scenario: For most of the school year in Mrs. Broughton's class, students are in very small classes with her, drilling the state exam that they've failed multiple times and thus have been targeted for intervention in a full course that also functions as credit recovery. Students are generally apathetic, but they have grown to build a rapport throughout the year. Once testing is over, and with two more months of school, Mrs. Broughton decides to challenge her students with the *Ten Stages of Change* curriculum. She relies heavily on the differentiation strategies, especially for English language learners and struggling students, but finds that she can focus, for once, on the standards that reflect real-world application, which her students need desperately. She doesn't decide on a set number of units but begins with Stage 1. Her students are involved and engaged without them realizing it, and although the first unit takes an extra week due to some disruptions and inappropriate behaviors/redirects, the students are enthusiastic and decide to hold a vote for which stage/country they will study next, and so on until the year ends. She notices her students "catching themselves" every time they use a dehumanizing insult or a strict categorization of "cliques" that are separated by race.

Considerations and Concerns

Be mindful of...
- **Sensitivity:** Acknowledge the sensitive nature of the topics discussed and emphasize the need for respectful discussions and support among students.
- **Depth of Thought:** Encourage students to push themselves and explore beyond obvious examples. Have them clarify and support their ideas and avoid superficial or shallow explanations.
- **Over-Reliance on the "Ten Stages" Framework:** This likely seems counterintuitive since the framework is the foundation of the unit. However, remind students it is just that: a

framework. It can be flawed, complex, with gaps and contradictions. Encourage students to engage critically with the content, asking questions, proposing new solutions, etc.

- **Current Events:** The curriculum includes information on Darfur from as recent as December 2023, for example, so encourage students to learn more on how the conflict has escalated in the various stages/case studies.

General Best Practices for Execution

The following is a summary of best practices for teaching genocide, but a much more detailed guide is provided in the pages that follow, including how to address challenging questions, problematic behaviors and responses, what to avoid, etc.

- ✓ **Review** all materials thoroughly.
- ✓ **Communicate** with parents, administrators, and other teachers before, during, and after the unit. Write a letter explaining the rationale, list counselor resources, and your expectations and consequences if those expectations are not followed. Offer alternative assignments that are not "busy work" or "punishment."
- ✓ **Identify** potential triggers in your student population and put a plan into place for how you will respond should any issues arise. (Will you have alternate assignments prepared? Do you have a mentor teacher you can consult with if a lesson doesn't go as planned?)
- ✓ **Prepare** for difficult, frustrating, or even challenging questions from students, some of which you may feel unqualified to answer. See the guide in the pages that follow for more specific examples and suggestions for how to appropriately respond to students when they have unexpected questions or responses.
- ✓ **Gather** support resources (know your students' counselors, have them on call, know their administrators, write letters home, individual check-ins, calming centers, mindfulness, exercise breaks, etc.)
- ✓ **Consider** taking, if you have 3 days or more of instruction per week, at least 1 day off and doing something different in terms of content to balance the heaviness of the topic. 5 days in a row of learning about genocide – no matter how engaging – can be taxing on both students and educators.
- ✓ **Establish** clear discussion guidelines and class norms. Consistently and immediately respond to any deviations from these norms. It is crucial for students to feel supported and safe in these units. Student discomfort is to be expected, and can take many forms, but you must establish a list of non-negotiable behaviors. ***If you do not respond, you are sending a message that trivializing genocide, discrimination, and hate is permissible***.

Final Notes

This curriculum represents a delicate balance between academic rigor and emotional awareness. While the content is challenging, the structured approach provides students with tools to engage meaningfully with difficult historical and contemporary events through storytelling, research, and personal reflection.

Remember that you know your students best. Adapt pacing, modify activities, and adjust content depth to meet your classroom's specific needs.

Thank you,

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Guidelines for Teaching Genocide

The following guidelines follow best practices established by the United States Holocaust Memorial Museum, Facing History & Ourselves, and Echoes & Reflections for teaching genocide, atrocity, and other tough histories. Along with each guideline is an example of what you can say to students to reinforce the idea. As always, adapt to your own teaching style, personality, and student-classroom dynamic.

Guidance for thoughtful facilitation emotional safety and classroom integrity

1. Establish Grounded Purpose from the Start

Make it clear that this is not a curriculum about despair, violence, or shock. It's about *understanding how societies change, and how people make choices within them*. Return to this anchoring purpose often to give students a sense of direction, agency, and clarity.

Script: "We aren't studying horror for its own sake. We're studying patterns—how change happens, how people justify harm, and how others resist it. That's where we start, and that's what we keep coming back to."

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2. Build a Class Contract (and Keep It Alive)

Create a shared agreement with students about how you'll engage in discussion. Use student-generated norms but guide them with non-negotiables like respecting lived experience, avoiding comparisons that minimize harm, and understanding that identity shapes perception.

Tip: Revisit the contract before particularly sensitive lessons, if not all.
Ask: *"Do these norms still seem relevant? Is there anything we should consider adding?"*

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3. Don't Dodge the "Why Didn't They Just…?" Questions

Questions like "Why didn't they fight back?" or "Why didn't they just leave?" are opportunities—not problems. Validate the curiosity, then redirect to structural realities (power, fear, propaganda, bureaucracy, loss of rights) that shape what people can or cannot do.

Script: "That question comes up a lot, and it's an important one. Let's explore what made that kind of resistance difficult or even impossible—and what kinds of resistance *did* happen despite that."

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4. Responding to Inappropriate or Dehumanizing Comments

Not every off-mark comment is malicious—some come from ignorance, shock, or students trying to test boundaries. Pause. Take a breath. Use it as a moment to restore, not punish.

Script:
*For harm reduction: "Okay, let's take a pause. That comment doesn't reflect the seriousness of what we're discussing."
*For exploration: "Tell me more—what makes you say that? Let's unpack it."
*For direct correction: "That's a harmful stereotype, and we don't repeat those here. Let's look at the facts."

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5. Recognize and Manage Emotional Activation

These topics can bring up fear, helplessness, guilt, or even anger. Normalize emotional reactions. Create optional reflective activities and allow for movement, journaling, or quiet processing time. Don't overexpose students to trauma imagery or graphic detail.

Tip: Provide "pause pages" where students can process a lesson emotionally before moving on. Invite—but don't require—students to share.

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6. Handle Personal or Politicized Reactions with Curiosity, Not Control

If a student makes a political comparison ("This reminds me of what's happening now"), let the class reflect on it without centering your opinion. Ask guiding questions. Keep the focus on pattern recognition, not political allegiance.

Script: "Interesting connection. What do you see that's similar? What's different? What context do we need to understand both situations more fully?"

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7. Teach the Gray Areas Without Creating False Equivalence

Many students want moral clarity—but human behavior during genocide often resists black-and-white definitions. Guide them to explore complicity, silence, survival, and the blurred line between victim, perpetrator, and bystander—*without* excusing harm.

Tip: Use identity role-mapping or micro historical case studies to explore complexity.

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8. Prioritize Student Voice, Not Just Content Delivery

Let students lead inquiry, express discomfort, ask difficult questions, and connect personally with the material. But also hold boundaries: the classroom is not a debate stage for denying harm or questioning humanity.

A significant element of this curriculum involves critical thinking and inquiry, critiquing and questioning societal norms, identifying contradictions and inconsistencies, etc. Encourage this. The "Ten Stages of Genocide" framework *is imperfect*. It does not always work, no matter how you spin it. Similarly, definitions of genocide are inherently imperfect. Allow students to identify these inconsistencies, and use it as a teachable moment, allowing students to brainstorm improvements, clarifications, etc. ***Let them be actively involved and critical, so long as their comments are not harmful or denying historical facts.***

Script: "There's room for different interpretations of history, but not for denying that this harm occurred or debating someone's right to exist."

9. Create Space for Hope and Responsibility

Counter despair with stories of resistance, rescue, and solidarity. But don't frame them as easy solutions or as ways to "feel better." Instead, use them to emphasize that even in systems designed for harm, people made meaningful choices.

Closure Practice: End units with reflective prompts like, "What patterns do we need to notice today?" or "Where do we go from here?"

10. You Don't Have to Have the Perfect Answer

You will be asked things you don't know. It's okay to say, "Let me sit with that and get back to you." What matters most is modeling intellectual humility, emotional regulation, and commitment to truth over comfort.

Unit Overview
Stage 1: Classification in Darfur

Unit Overview
Unit Title
Stage 1: Classification – Case Study: Darfur
Unit Summary
This interdisciplinary unit introduces students to the first stage of genocide—Classification—through the lens of the Darfur conflict. Students explore identity, labeling, and the "us vs. them" mentality through engaging activities, critical reading, group discussion, and visual tools. The curriculum is grounded in Gregory Stanton's "Ten Stages of Genocide" framework and includes a focus on critical media literacy, social justice, and the power of civic action.
Curriculum Links
World History, World Geography, Human Geography, English I–IV, Holocaust and Genocide Studies, Civics, Media Literacy, College Readiness
Year/Form
Grades 9–12
Approximate Time Needed
1.5 to 2 weeks (5–7 class periods, 60–90 minutes each)
Unit Foundation
Targeted Curriculum Specifications and Standards
TEKS: WH 21(D), WH 28(B-C, E), WG 17(A, C), WG 18(B), ELAR 2(A-B), 5(E, G, H), 8(B, D, G), 11(F)   **Common Core:** RH.11-12.6–8, RL/RI.11-12.1, 4, 5, 6
Student Objectives/Learning Outcomes
1. **Analyze multiple definitions of genocide** (UN, Lemkin, Shaw, Dadrian) and **synthesize key elements across definitions**, citing textual evidence and evaluating differing points of view (ELAR 11(F); Common Core RH.11–12.6–8).   2. **Explain the stage of "classification" as a precursor to genocide**, and evaluate how identity labels can escalate toward group-based violence, using evidence from the Darfur case study (WH 21(D), 28(B); WG 18(B); ELAR 8(D)).   3. **Interpret primary and secondary sources** to determine how historical context and point of view shape the portrayal of classification in genocide (WH 28(B-C); ELAR 5(H); Common Core RH.11–12.7).   4. **Identify and compare social classifications in school and broader society**, and assess whether these are neutral, problematic, or dangerous, using critical reasoning and textual support (WG 17(A-C); ELAR 5(G); Common Core RI.11–12.1).   5. **Evaluate the role of civic engagement and education** in genocide prevention, and articulate actionable steps students can take to promote tolerance and prevent escalation (WH 20(B); ELAR 5(E); Common Core RI.11–12.6).

Curriculum-Framing Questions	
Essential Question	How does classifying people into groups create the conditions for violence, injustice, or genocide?
Unit Question	How did classification based on race, ethnicity, and geography lead to the targeting of civilians in Darfur?
Content Questions	How do historians use evidence and context to explain how classification contributed to genocide in Darfur?
	What rhetorical devices do authors use to influence understanding of group division?

Assessment Plan

Assessment Timeline

Before project work begins		**Students work on projects and complete tasks**		**After project work is completed**	
Participation norms, identity charts	*Pre-assessment on genocide definitions*	*Classification spectrum, anchor text analysis, group discussion, video analysis*	*Formative CFUs by content area, exit tickets, optional extension work*	*Formative CFUs by content area, Spectrum presentations*	*Final standards-aligned assessment*

Assessment Summary

Assessment is both formative and summative, including class participation, annotation and discussion of anchor texts, group analysis on classification spectrums, synthesis writing, standards-aligned CFUs, and end-of-unit standards-aligned summative assessment. Key tools include "The Call" video analysis, identity reflection, and informal presentations. Students are evaluated using rubrics aligned to TEKS/Common Core.

Unit Details

Prerequisite Skills/Prior Knowledge

- Basic understanding of historical events and global geography
- Ability to read and analyze nonfiction
- Basic collaboration and discussion skills
- Awareness of current global issues is helpful

Instructional Procedures/Teaching-Learning Activities

- Unit launch with definitions of genocide and safe space norms
- Viewing and analyzing "The Call" TED Talk
- Interactive Prezi on the Ten Stages of Genocide
- Identity pie chart and discussion on classification

- Close reading of anchor text "Us or Them"
- Group analysis: classification examples from history, school, and society
- Classification spectrum activity and justification
- Exit ticket synthesis and self-care strategies
- Formative CFUs by content area

Accommodations for Differentiated Instruction	
Students with Special Needs	- Visual and graphic organizers - Guided notes - Audio versions of texts - Modified group roles or expectations - Built-in breaks and emotional support strategies
Gifted Students	- Extension activities (e.g., genocide prevention action plans, design an infographic) - Deeper research projects on global conflict and intervention - Creative writing from survivor or witness perspectives
ESL Students	- Vocabulary support with visual cards - Sentence starters and structured discussion frames - Subtitled or translated materials - Paired/group support with fluent speakers - Audio readings and slower playback options

Unit Launch: Introducing Ten Stages

Defining Genocide, Challenging Frameworks, and Establishing a Classroom Culture

[Lesson Overview]

Grade Level:	9-12
Time:	≈ 100 minutes, 1-2 Days
Format:	Class Discussion; Lecture; Group Work

This introductory lesson on genocide for grades 9–12 launches a broader unit by establishing a foundational understanding of the term "genocide" through a comparison of multiple definitions, an analysis of Gregory Stanton's TED Talk "The Call," and an exploration of the "Ten Stages of Genocide" framework. Over the course of 90 minutes (or 1–2 days), students engage in collaborative discussions, interactive activities, and personal reflections to develop historical literacy, critical thinking, and empathy while also co-creating classroom norms for discussing sensitive topics. The lesson emphasizes both cognitive and emotional preparedness by integrating self-care practices and fostering a supportive learning environment, all while aligning with TEKS, Common Core, and cross-disciplinary standards in social studies and English language arts.

[Essential Questions]

✓ What is genocide, how is it distinct from other crimes, and what are the challenges in its identification and prosecution?
✓ How does the "Ten Stages of Genocide" framework function in genocide prevention, and what are its benefits and shortcomings?
✓ What limitations and potential challenges exist in learning about challenging histories, and how can they be mediated?

[Learning Objectives]

Students will:

✓ Define, compare, and synthesize various definitions of "genocide" to establish a common understanding.
✓ Identify, compare, and critique the "Ten Stages of Genocide" framework, including specific terminology within each stage

✓ Collaborate with peers to establish norms for learning about difficult topics.

[Learning Standards]

[TEKS]

Social Studies

§113.42. World History Studies (WH21-28)
- 21(D) - identify examples of genocide, including the Holocaust and genocide in Armenia, the Balkans, Rwanda, and Darfur
- 28(B) – explain how historians analyze sources for frame of reference, historical context, and point of view to interpret historical events
- 28(E) – analyze information by sequencing, categorizing, identifying cause-and-effect relationships, comparing, contrasting, finding the main idea, summarizing, generalizing and predictions, drawing inferences and conclusions, and developing connections between historical events over time

§113.43. World Geography Studies (WG12-18)
- 14(A) – analyze current events to infer the physical and human processes that lead to the formation of boundaries and other political divisions
- 17(A) - describe and compare patterns of culture such as language, religion, land use, education, and customs that make specific regions of the world distinctive
- 17(C) - compare economic, political, or social opportunities in different cultures for underrepresented populations such as women and ethnic and religious minorities
- 18(B) - assess causes and effects of conflicts between groups of people, including modern genocides and terrorism

English Language Arts & Reading

§110.36-110.39. English I-IV (ELAR5-11)
- 1(D) – participate collaboratively, offering ideas or judgments that are purposeful
- 2(A) – use print or digital resources to clarify and validate understanding of multiple meanings of advanced vocabulary
- 5(E) - interact with sources in meaningful ways such as notetaking, annotating, freewriting, or illustration
- 11 (F) - synthesize information from a variety of sources
- 2(B) – analyze context to draw conclusions about nuanced meanings such as in imagery

[Common Core]

Social Studies

- CCSS RH.11-12.6: Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.

- CCSS RH.11-12.8: Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information.
- CCSS RH.11-12.7: Integrate and evaluate multiple sources of information presented in diverse formats and media to address a question or solve a problem.

English Language Arts & Reading

- CCSS RL/RI.11-12.1: Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text
- CCSS RL/RI.11-12.1: Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text
- CCSS RL/RI.11-12.4: Determine the meaning of words and phrases as they are used in the text, including figurative and connotative meanings; analyze the impact of specific word choices on meaning and tone.

[Key Terms]

- Genocide
- Convention on the Prevention and Punishment of Genocide
- Intent
- Complicity
- Incitement
- Ten Stages of Genocide
- Tribunal
- Raphael Lemkin
- International Court of Justice
- Ethnicity
- United Nations

[Materials Needed]

- "The Call" TedTalk Video by Greg Stanton
  (Link: https://www.youtube.com/watch?v=Vi6k9XKbQec&t=1s)
- "Ten Stages of Genocide" Prezi Presentation by Genocide Watch
  (Link: https://prezi.com/zhbb3vclrsjz/the-ten-stages-of-genocide/)
- Chart paper for group discussion and class norms
- Sticky notes
- Index cards for self-care notes and strategies

- Chart paper, markers, and "Four Definitions of Genocide" to include in the "Defining Genocide" activity (provided)

[Lesson Procedure]

Part 1: Opening Discussion + Establishing Norms (20 min)

A. Opening Discussion (10 minutes)

1. Students receive blank index cards upon entry into class.

2. Display/Project Prompt:
*On **one** side of each index card, respond to the following in a few sentences:*
What makes some topics difficult to discuss in class?
What helps you feel comfortable when discussing challenging issues?
What considerations should we keep in mind when discussing challenging topics among others?

> ***SEL Tip:** Students appreciate and respond well to teacher vulnerability and/or a sense of validation of their feelings and experiences. Some students are likely hesitant to engage with the topics. Explain that you, too, felt a similar hesitancy and fear, and how you conquered it and see things differently now.

a. Have students partner with someone they are comfortable speaking with and discuss the responses to the questions above, following a "think-pair-share" or similar format. Depending on class dynamics, consider assigning partnerships for students who are at ease with each other as "resource buddies" to provide emotional support throughout the unit(s). However, be careful to ensure that no one is excluded or singled out in this process. If you sense that some students might feel this way, avoid doing so, and instead emphasize collective strength and support for the entire class. All units are focused on **inclusion**, *not* exclusion. Therefore, this must be modeled in everything we do.

b. Optionally, the teacher may facilitate brief whole-group sharing, recording key ideas from the students' responses on the board if they are comfortable sharing.

3. Instruct students to save their cards for a reflection at the end of the lesson.

B. Establishing Norms (10 minutes):

1. Display "Class Agreements" on chart paper or poster board (ensure this is big enough to be visible anywhere in the room at any time). If teaching the unit across multiple class periods, consider creating a digital version to project and change more easily with each class, or use chart paper with sticky or magnetic backing to more easily put up and take down for each class. Consider reducing your workload and assigning the "job" to a student or rotating the job weekly. You may also consider "promoting" that student to assist in keeping conversations respectful, on-topic, and in accordance with the established norms.

> ***Note:** You know your students best. Strike a balance between establishing a safe space but still enforcing firm classroom expectations. Be cautious about students who might abuse the "time outs" as an excuse to leave class, and instead offer them alternative solutions, such as using noise-cancelling headphones for 5 minutes, independent work on another assignment, etc.

2. Explain to students the purpose of the upcoming lessons. As you explain, consider writing key terms in your explanation on the whiteboard or smartboard you are using, such as "genocide," "ten stages," "prevention," and "intent." Be sure to frame your rationale using **positive** language (i.e., "To gain cultural awareness," "To master critical thinking," "To empower," etc.) You will likely need to provide a broad definition of genocide. Refrain from immediately using the Holocaust as your example. This unintentionally reinforces the idea that the Holocaust is the only genocide or the only "legitimate" genocide. If students bring this up in the discussion, it is okay to validate that, of course; however, remind them that the Holocaust is one of many, and that each case is unique, and the Holocaust is a watershed event that requires its own unique analysis. (Note: Keep in mind that defining the term 'genocide' is a core component of the lesson, so don't get too caught up in technicalities. This is just so kids know the emotional weight of what they're about to learn.)

3. Delegate students the responsibility to suggest, choose, and agree upon class norms. They may do this by jotting ideas using sticky notes that they place on the wall or chart paper. They can do this anonymously. Allow the class to vote on the top 4-5 agreements, such as:
   a. "One mic, one voice."
   b. "Take care of yourself – okay to step out."
   c. "Questions welcome, no judgment."
   *Note: Watch the time. Students may tend to spend too much time drawing out this segment, not taking it seriously yet, etc. Don't get frustrated: Just redirect firmly and move on.

4. In addition to established norms (you may have students sign a "contract" for this), suggest a system such as students using hand gestures for "Pause," "Time Out," or "Need a Break" for times when the content may become overwhelming or emotionally distressing.

Part 2. Defining "Genocide" (20 minutes)

A. Graffiti Writing (20 minutes):

1. It is now time to introduce the topic of genocide in more detail. The concept of "genocide" is complex, sometimes controversial, and notoriously difficult to define, despite the United Nations having a clear definition of what constitutes genocide.

Remind students of the following key facts by doing a think-aloud, whole group share, KWL, or brief mini-lesson. The following should be emphasized and displayed (Included in corresponding PowerPoint, if using)

<div style="border:2px solid black; background:#d6dbef; padding:1em;">

What is 'Genocide'?

- **"Genocide' is a legal term for a specific international crime (it can occur anywhere)**
- **Genocide is considered much rarer and is utilized less in international law compared to other crimes like "war crimes" or "crimes against humanity" (these lack certain components specific to 'genocide' which will be detailed in the next steps).**
- **Term was coined in 1942 by Raphael Lemkin, a Jewish lawyer, and it was first used in 1944 in a publication he wrote on European war crimes.**
- **Involves deliberate intent to destroy an ethnic, religious, or racial group (emphasize this is where it gets tricky – i.e. what about politics? Gender? Sexuality?)**
  - **Destruction = Death, Family separation, Removal of children**
- **Genocides happened before the Holocaust, and even the Nuremberg Trials against Nazi perpetrators did not utilize "genocide" yet as the official crime.**
- **Dec. 9, 1948: The United Nations approved a written agreement called the Convention on the Prevention and Punishment of the Crime of Genocide.**

</div>

2. Explain that although Lemkin coined the term and the UN and Convention adopted an "official" definition, it has been defined and re-defined by scholars and historians based on new findings, considerations, and research.

"Let's compare these definitions and see what we can find in common, what makes each definition unique, and ultimately, how we can form a common understanding based on these various definitions."

(Remember to emphasize that there is still only one "lawful" definition by the U.N., which is one of the posted definitions, but that elements like "intent" and exclusions of gender and sexuality make it controversial.

3. On separate walls in the classroom (using chart paper or posterboard), post printed versions or write out four different definitions of genocide, labeling each by their author, the year it was coined, and any other relevant context. The paper should be large enough for students to be able to briefly annotate ("graffiti writing" style) each definition, highlighting important words, nuances in which groups are represented, who is targeted, the point of view, etc. As students read and annotate each definition in rotation, monitor each group and push students as much as possible to examine the definitions closely to find nuances and subtle differences they might not immediately recognize. (Note: This will be assessed on CFUs and a final assessment.)

Split students into four groups and leave markers or other writing tools at each "graffiti" station.

Set a timer for **two minutes** and instruct students to read the definition, annotate as much as possible, and take note of the most important key elements that the group agrees on that seem relevant.

*Teaching Tip: You might consider having each group assign a "role" during this activity. You could have, for example:
- 2 annotators
- 2 communicators (who communicate the most important details from the annotations to the scribe)
-1 scribe (writes down the most important details for later use)

4. After students have rotated to each graffiti station, have them utilize the details they noted as important from each definition. From these, have students craft a common definition that they think encompasses the essence of "genocide" and quickly rotate around the room to have students read aloud their definitions and respond to other groups with any critiques, agreements, questions, or insights.

a. *Important*: The key here is for students to practice the skill of comparing, annotating, and quickly deciphering key details. More importantly, they are learning to analyze specific language used, and how that language can have profoundly different meanings and impacts. Students are **not** expected to be experts and will likely have insufficient or incomplete definitions. That is expected. Be sure to spend a minute or two explaining this purpose to students and emphasizing the definition that currently stands as law according to the United Nations, making note of the challenges that make the crime of genocide so difficult to convict (specifically, the element of "intent.") More on this will arise in later lessons, but it's a good idea to establish this foundation early.

Part 3: "The Call": Content Introduction (20 minutes)

A. Video Analysis (20 minutes)

1. **Transition**: "*Now that we understand what genocide is, and that all states are required to prevent it, how do we go about doing that? This is where the framework of the "Ten Stages of Genocide' comes into play. However, like the definition of 'genocide' itself, there are imperfections. Overall, however, it is a useful tool for noticing patterns in human behavior and in society that can lead to harm, even if it isn't always genocide. Let's see how this came to be and examine its creator, Gregory Stanton, in more detail.*"

2. Distribute Viewing Guide for "The Call," a TedTalk presented by the founder of Genocide Watch, Gregory Stanton.
   - "Turning Points" - key moments that changed Stanton's path
   - "Evidence & Impact" - specific examples he uses
   - "Personal Response" - student reactions/connections

3. Watch "The Call" TED Talk and complete Analysis Guide.

For 50–60-minute classes, you may end Day 1 here and begin Day 2 at Part 3.

Part 4: Ten Stages Overview (25 minutes total)

A. Transition (5 minutes)

1. Instruct students that they will be taking a quick break between the video to reflect and prepare for the presentation from Genocide Watch, "The Ten Stages of Genocide." (Or, as a warm-up reflection for Day 2.)
2. Use this time to model and offer self-care ideas. You might express vulnerable emotions such as "Listening to him talk about the children in that talk was hard. It was upsetting" and

transition to positive language/angle: "This is why learning about the past and what we can do to prevent these events from happening is so important."

a. Model Self-Care practices: "For those of you who need to move around, let's do a quick stretch…a yoga pose…a breathing exercise…etc."
b. You may also consider playing calming music or a brief body scan guided meditation for students to follow.
c. Or your students might benefit most from a more active, playful break – a game of "Heads Up, 7 Up" is, miraculously, the best way to get students distracted, excited, and unbelievably quiet for a few minutes.

> ***Note:** Remember your audience: teenagers. Allow them to digest the heaviness of this content. They might react inappropriately occasionally out of discomfort. They might not respond how you feel they should respond. That is usually okay. Let them sit with the content and let yourself sit with their reactions. However, if a student breaks the class norms, however, intervene immediately and consider a private discussion to get those students back on track.

B. Interactive Prezi by Genocide Watch (20 minutes)

- Students receive the "Early Warning Signs" tracker **(See Appendix C)** and "The Call" Viewing Guide **(See Appendix C).**
    - Note: If both handouts seem to be too much or overwhelming for certain classes or students, consider using only the "The Call" Viewing Guide, as the "Early Warning Signs" will be discussed in more detail later.
- During presentation, students will:
    - Record key characteristics of each stage
    - Note real-world examples
    - Generate prevention ideas
    - Connect to "The Call" insights

Part 5: Final Synthesis and Check for Understanding (20 minutes total)

A. Exit Ticket: "Preventing Genocide Starts With..." (20 minutes)

1. Utilizing the same index card they began class with, have students turn to the back side and write the following "5 Things" from the day's lesson:
- One insight from "The Call"
- One stage that stood out from the Prezi
- One element of "defining genocide" that they'd like to explore further (i.e., the element of intent, the protected groups, the political targets, cultural genocide, etc.)
- One sentence describes how they feel now about discussing sensitive topics in class. Do they feel more prepared? Curious? Still nervous? Indifferent?

- Self Care Strategies

*Note: Collect the index cards and take note of any students who may not have a working or sufficient definition of "genocide" and consider addressing the definition(s) again during your next class. However, be sure to return these index cards as it contains students' self-care strategies. Instruct them to leave them in their class folder/desk/binder/bin/etc. so they can retrieve it every day and refer to it (and the class norms poster) if the content becomes overwhelming or upsetting.

[Assessment]

There are several options for this first lesson to ensure skills mastery, including formal and informal (mostly informal), and all formative as the unit is still in its early development.

a. **Participation and Observation**: Use the attached rubric for evaluating student discussion, participation, collaboration, and engagement with the content. This will align with the majority of ELA and SS skills – particularly 1(D) for ELAR (TEKS) and 28(E) for Social Studies (TEKS).

b. **"The Call" Video Analysis**: Aligns with ELAR 5(E) and 11(F) (TEKS), WH 21(D) and 28(B) (TEKS), and WG 18(B) (TEKS), and similar Common Core standards.

c. **Early Warning Signs Tracker**

d. **Exit Tickets:** Utilize these as informal checks for understanding post-lesson; consider sorting index cards by students who exhibited clear understanding of the key elements of genocide in their responses and a clear plan of action for social-emotional wellbeing. Reserve time for intervention or tutorials for the students who did not meet expectations or consider pairing them with students who exceeded expectations for the next lessons.

[Extensions, Modifications, & Considerations]

A. Extensions (for higher-level students or extra time)

1. Research Extensions
   - Investigate Genocide Watch's current work and take note of areas of interest students might consider exploring for later research.
   - Research other genocide prevention organizations. (Hint: Many of these are listed on the Genocide Watch website as part of the Alliance Against Genocide.)
2. Action Extensions

- Design prevention awareness materials using artistic skills or graphic design if resources are available
- Create a Ten Stages infographic by hand or using a program like Canva.
- Develop student action guides in the form of a brochure or newsletter. They might even consider distributing this after a later review.

B. Accommodations and Modifications

- Provide transcript of "The Call" (Provided)
- Create a simplified Ten Stages summary
- Offer guided notes option
- Allow audio recording of responses
- Enable use of translation tools

C. Support for English Language Learners

- Share "The Call" transcript with students ahead of time.
- Create vocabulary cards with key terms in simplified language (i.e. genocide, prevention, stages)
- Offer subtitles during viewing of "The Call"
- Sentence frames for discussions:
  - ✓ "I noticed that Stanton..."
  - ✓ "This stage is important because..."
  - ✓ "One example of prevention is..."
  - ✓ "This connects to..."

Stage 1: Classification in Darfur

Lesson 1: Classification in Our World

[Lesson Overview]

Grade Level:	9-12
Time:	≈100 minutes, 1-2 days
Format:	Independent Practice, Small Group (2-3), Close Reading, Presentation

In this introductory lesson, students critically examine how societies classify people and groups, exploring the difference between neutral, problematic, and dangerous classifications. Through an identity reflection, close reading of a genocide-related case study, and a collaborative spectrum-building activity, students evaluate how classification can escalate from everyday labels to systemic harm. Emphasis is placed on real-world connections, collaborative analysis, and evidence-based reasoning aligned to World History, World Geography, and ELAR standards.

[Essential Questions]

✔ How does an "us" and "them" mentality take shape in our society? Around the world?
✔ What are the benefits, drawbacks, and dangers of classification in a society?

[Learning Objectives]

Students will:

✔ Analyze how classification operates in society.
✔ Evaluate the progression from neutral to harmful classification.
✔ Connect historical events to contemporary situations.

[Learning Standards]

[TEKS]

§113.42. World History Studies (WH21-29)
- 21(D) - identify examples of genocide, including the Holocaust and genocide in Armenia, the Balkans, Rwanda, and Darfur
- 24(D) - explain how geopolitical and religious influences have impacted law and government in the Muslim world
- 28(C) - analyze primary and secondary sources to determine frame of reference, historical context, and point of view

§113.43. World Geography Studies (WG12-18)
- 12(A) - analyze how the creation, distribution, and management of key natural resources affects the location and patterns of movement of products, money, people
- 17(A) - describe and compare patterns of culture such as language, religion, land use, education, and customs that make specific regions of the world distinctive
- 17(C) - compare economic, political, or social opportunities in different cultures for underrepresented populations such as women and ethnic and religious minorities
- 18(B) - assess causes and effects of conflicts between groups of people, including
- modern genocides and terrorism

§110.36-110.39. English I-IV (ELAR5-11)
- 5(G) - discuss and write about the explicit or implicit meanings of texts
- 5(H) - defend or challenge the authors' claims using relevant text evidence
- 8(B) - analyze use of text structure to achieve the author's purpose;
- 8(D) - analyze how the author's use of language informs and shapes the perception of readers

[Common Core]

Social Studies
- CCSS RL/RI.11-12.1: Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text
- CCSS RL/RI.11-12.5: Analyze how an author's choices concerning how to structure specific parts of a text contribute to its overall structure and meaning.
- CCSS RL/RI.11-12.4: Determine the meaning of words and phrases as they are used in the text, including figurative and connotative meanings; analyze the impact of specific word choices on meaning and tone.

> • CCSS RL/RI.11-12.6: Analyze a case in which grasping a point of view requires distinguishing what is directly stated in a text from what is really meant.

[Key Terms]

- Classification
- Identity
- Formal Classification
- Informal Classification
- Neutral Classification
- Problematic Classification
- Harmful Classification
- Dangerous Classification
- Spectrum
- Perspective
- Bias

[Materials Needed]

- Anchor Text: 'Us or Them': Classification in the Darfur Genocide(s)
- Markers/colored pencils
- Classification Spectrum Template (provided)

[Lesson Procedure]

Part 1: Anticipatory Set (15 minutes total)

A. Opening Protocol and Unit Launch (5 minutes)

1. Return student index cards from previous day's lesson with self-care strategies on it. Optionally, if you'd like to add another layer of support, lay out colored cards on student desks they can use to signal that they may need help or a break.

2. Display content warning slide:

Today we continue our study of genocide and the ten stages of genocide. If you need support during class, please refer to your self-care card, class contract, or utilize a signal card system using the colored cards on your desk:

    - Green = I'm okay

- Yellow = Need help
- Red = Need break

3. Prepare students for the rest of the unit. Ensure class contracts are posted prominently in the classroom:

"Before we begin, let's review our class agreements from yesterday about discussing sensitive topics."

Example - Classes will differ
- **Respect all experiences**
- **Use appropriate language**
- **Support each other**
- **Take breaks if needed**
- **Ask for help anytime**

> ***Note:** You may already have a class contract in place. If so (and if successful), feel free to use that instead. Just ensure it is visible throughout the unit, so you can refer to it if any comments or behaviors become inappropriate.

"Today we're discussing how societies create groups and divisions. This unit will cover difficult topics. Let's review our support systems one last time..."

B. Identity Reflection Activity (10 minutes)

*Example Provided if Needed. Or draw your own and discuss aloud with students.

1. Distribute blank paper or have students use their own.
2. Instruct students to draw a large circle on their paper and to divide the circle into 6-8 "pieces."
3. Instruct students to independently write different aspects of their identity in each section.
   a. **Prompt: "Write different ways you identify or how others might classify you."**
   b. **Examples: nationality, religion, ethnicity, student, athlete, artist, sibling, personality, etc.**
4. After a few minutes, instruct students to:
   a. **Star (*) identities that they chose for themselves.**
   b. **Circle identities others have assigned to them**
   c. **Underline identities that have changed over time.**

> ***Note:** Remind students that there may be some overlap and that is perfectly okay! For example, students might think critically about their religious identity and conclude that they were "born into it" - but at the same time, that they openly accept and embrace it. In this case, they might underline and circle their religious faith. The purpose is to open student's eyes to the complexity of identity rather than a completely binary set of classifications that people often assign to us.

5. Once complete, have students engage in a quick share (turn and talk) to share **one** identity that was chosen vs. assigned, whether

the task was easy or difficult to write down, and whether anything about the activity was surprising to them.

6. Come together as a class and allow a few minutes to discuss and share if students are comfortable, emphasizing the concept of identity and the layers of complexity associated with classification in society. Students will likely surprise themselves at how much of their identity is chosen for them, as well as how complex it can be with multiple layers being true at once.

Part 2: Classification in Our World (55 minutes total)

A. Transition (5 minutes)

1. Collect or have students keep their identity charts (Should not be used as a formative or summative assessment) and transition the conversation from the complex layers of identity to the idea of classifying.
2. You might pose or write the essential questions on the board:
   i. How does an "us" and "them" mentality take shape in society?
   ii. What are the benefits, drawbacks, and dangers of classification in a society?

B. Close Reading (25 minutes)

*Differentiation: Note that there are two versions of the anchor text provided. Each version is labeled according to its Flesch-Kincaid Grade Level. If you teach AP students, juniors/seniors, or any classes who you believe would benefit from a slightly more complex version of the anchor text, use the higher leveled text. Each version is similar enough to the other that you may disperse them on an as-needed basis to your students in each class.

1. Divide students into small groups of 2-3 and distribute the anchor text, "Us or Them: Classification in the Darfur Genocide(s)" as well as the supplemental activity sheet for this lesson. Distribute the version of the anchor text that most closely aligns with the reading level of each student.
2. Instruct students to read the article closely, notating any elements in the article that are surprising, interesting, controversial, emotional, relatable, etc. They should notate any examples of classification in the article.

C. Group Analysis (25 minutes)

1. Once students have completed their close reading and annotated the article, they should converse with their group members and complete the activity sheet for this lesson, notating the following in the provided chart:
   - **2 examples** of classification from the anchor text they read.
   - **2 examples** from the school environment.

- **2 examples** from society at large.
2. Discussion Points (Part II on the same activity sheet)

Students will also reflect on and answer these questions:
   - **Who** creates these classifications?
   - **Who** benefits or loses from them?
   - **Are** they formal or informal classifications?

You will likely need to pause as you monitor the room and explain to students that formal classifications are strict and unchanging; informal classifications are looser and more ambiguous, such as classifying the animal kingdom (formal) vs. "cute" or "dangerous" animals (informal and subjective).

3. Students create their own, or use the Visual Spectrum template, on the activity sheet:
   a. "Using the examples of classification identified earlier, place them on the spectrum range: NEUTRAL → PROBLEMATIC → HARMFUL → DANGEROUS"
   b. Explain that students may disagree with group members on where to place each classification. Encourage healthy debate to come to a consensus and take note of any justifications.

4. Justify Placement:
   c. Use evidence from the text to justify placement on the spectrum, including context and surrounding details. For the other classifications (school and society) use concrete examples from experience and life as "evidence."

Part 3: Informal Presentation/Check for Understanding (30 minutes total)

A. Presentation (15 minutes)

1. Groups will have the opportunity to present their findings, either one group at a time or you may pair groups with each other to discuss more informally. However, this should be an opportunity to assess student understanding, so be sure you can observe. Follow the provided rubric for guidance on scoring this task.

2. Each group should:
   - Share spectrums with the class.
   - Address key points:
   - Reasons for placement of each example.
   - Factors that escalate classification toward "dangerous."
   - Discuss how necessary classifications can be managed safely.

B. Optional: Provide CFU 1.1 for your content area(s) (15 minutes)

Record results using Teacher Tracker Tool based on corresponding learning standards.

[Assessment and Checks for Understanding]

a. **Informal Presentation & Spectrum Analysis:** Using the attached rubric on a 20-point scale (or adjusted to 100-point scale if preferred), the following TEKS are evaluated: **WH 28(C), WG 17(A), WG 17(C), WG 18(B), ELAR 5(G), 8(D).**

b. **CFU 1.1 (See CFU 1.1 for all content-specific learning standards aligned to each question)**

[Extensions, Modifications, & Considerations]

A. Extensions

1. **Creative writing:** Write a short story or journal entry about characters (real or imagined) breaking down harmful classifications. How did they do it? What was the effect?

2. **Explore additional current events:** Find a news article demonstrating classification in current events (besides Sudan). Consider the same critical questions: Who benefits? Who is affected? Harmless or Dangerous?

3. **Higher Level Anchor Text:** Both versions of the anchor text are similar enough that you may use both in the same class.

B. Accommodations & Modifications

1. Provide a template pie chart for students to use instead of drawing their own.

2. Use sentence starters to help students generate ideas for their identities, such as:
   a. "My friends would say I am…."
   b. "I take pride in my ability to…"
   c. "I feel different than other kids because I am…"

3. Allow students to listen to the audio recording of the anchor text (included) as they read along.

C. Support for English language learners

1. Use similar sentence starters from Part B (above), but depending on the student's proficiency level, consider being more explicit and direct in your sentence starters, such as:
   a. "I am originally from…"
   b. "My parents were born in…"
   c. "I am really good at…"

2. Limit the number of examples for completion to just 1 from real life and 1 from society.

3. Pair ELL students with proficient or native English speakers who can encourage them and ask probing questions to generate more insightful responses about their identity and the language of classification.
4. Allow students to listen to the audio recording of the anchor text (included) as they read along, with key words translated on a reference sheet ahead of time, and/or slowing the rate of the audio from 1.0x to 0.75x for better comprehension.

[Rubrics]

Classification Spectrum: Informal Rubric (20 points total)

Identification (5 points)

Score	Description
Excellent (5)	All 6 examples identified with clear explanations.
Good (4)	5 examples with mostly clear explanations.
Fair (3)	4 examples with basic explanations.
Needs Work (1-2)	Fewer than 4 examples; unclear explanations.

Analysis (5 points)

Score	Description
Excellent (5)	Thoughtful placement; strong justification
Good (4)	Logical placement; adequate justification
Fair (3)	Some logical placement; basic justification
Needs Work (1-2)	Unclear placement; weak justification

Evidence (5 points)

Score	Description
Excellent (5)	Consistently cites text evidence and real-world examples
Good (4)	Usually cites evidence from multiple sources
Fair (3)	Sometimes cites evidence
Needs Work (1-2)	Rarely cites evidence

Presentation (5 points)

Score	Description
Excellent (5)	Clear, engaging, thoughtful responses to questions
Good (4)	Clear and complete presentation
Fair (3)	Basic presentation
Needs Work (1-2)	Incomplete or unclear presentation

Stage 1: Classification in Darfur

Lesson 2: Media Analysis & Counter-Narrative Creation

[Lesson Overview]

Grade Level:	9-12
Time:	60 minutes
Format:	Media analysis workshop

This lesson equips students to identify and critique how media influences public understanding of group identity and classification. Through close analysis of historical and contemporary headlines, students examine the role of language and imagery in reinforcing or challenging "us vs. them" narratives. They highlight divisive, unifying, and emotionally charged terms while exploring the intent and impact of media framing. The lesson culminates in the creation of counter-narratives, prompting students to reframe harmful or biased messaging.

[Essential Questions]

- ✔ How does the media shape our understanding of classification?
- ✔ How can we counteract harmful or problematic language and narratives related to classifying?

[Learning Objectives]

Students will:

- ✔ Analyze how media platforms can amplify or challenge classification
- ✔ Examine the role of language and imagery in creating "us vs. them" narratives
- ✔ Create counter-narratives that bridge divided groups

[Learning Standards]

[Key Terms]

- Media Framing
- Classification
- Counter-Narrative
- Bias
- Divisive Language
- Unifying Language
- Loaded Language
- Source Credibility
- Author's Purpose
- "Us vs. Them" Narrative
- Point of View

[Materials Needed]

- Anchor Text: 'Us or Them': Classification in the Darfur Genocide(s) Version 1 or 2
- News Articles and Social Media Collection: Examples of Darfur Coverage and Commentary
- Media Analysis Handout (provided)
- Highlighters (3 colors)

[Lesson Procedure]

Part 1: Anticipatory Set (15 minutes total)

A. Independent Reflection (10 minutes)

Choose an option to review previous material and prepare for upcoming content.
Students will need copies of the anchor text, "Us or Them."

> **Option 1 (Recall):**
> Summarize the article and define key terms (e.g., genocide, ethnic cleansing, Darfur, ICC).
>
> **Option 2 (Analyze):**
> Analyze a diagram or chart from the text. Make inferences about classification and ethnic tensions. Suggest alternative visual or verbal presentations.
>
> **Option 3 (Synthesize):**
> Create a tri-Venn diagram for Mariam, Emi, and Ahmat narratives. Identify common characteristics and their communication of the "us vs. them" mentality in Sudan.

B. Share and Prepare (5 minutes):

Students discuss their work. Ensure a basic understanding of classification and its role in genocide and clear up any misconceptions as students discuss. Announce common misconceptions or points of confusion before proceeding.

Part 2: Media Archaeology (50 minutes total)

A. Setup (5 minutes)

1. Students form pairs or groups of 3 as needed.
2. Distribute "Media Analysis Packets" to each pair containing:
   - 1 headline about Darfur historically
   - 1 social media post about Darfur today
   - Media Analysis tool (one per student)
   - Highlighters (or markers) in three colors:
     - **Yellow: divisive language**
     - **Green: unifying language**
     - **Pink: loaded terms/emotional triggers**

*Note: All articles are pulled from Google's News Archives. The articles intentionally vary in types of classifying language. At times there is no "right or wrong" answer – rather, allow students to interpret the language as they read it, so long as they justify their claims.

B. Guided Analysis (15 minutes)

1. Teacher models analysis using a sample headline or the anchor text.

*Example: "Arab militias target Black African villages"

2.. Demonstrate highlighting divisive terms, unifying language, and loaded terms.

3. Identify any specific classification techniques as you go, such as classification by **ethnicity, geography, gender, religion, political party, language, etc**. Identify and explain formal vs. informal classifications. (**Informal** = not strictly enforced; casual; socially constructed; **Formal** = Legally mandated or enforced; Strictly defined)

4. Show how to note alternative phrasing for harmful words or phrases. Remind students that not all articles will have instances of harmful language, whereas some may not have unifying language. Emphasize how this may or may not always be intentional but reflects our intrinsic biases. The goal is to analyze a range of examples, which they will learn from the peers about how they don't find themselves.

5. Instruct students to follow the same procedure with their articles and social media samples. Remind students that another group will evaluate their annotations and to put forth their best effort.

C. Group Analysis (20 minutes)

1. Students work in pairs to engage with each article as the teacher modeled:
- Highlight the three types of language in their articles.
- Circle or underline examples of specific classification techniques and types.
- Complete "Language Impact" column on worksheet:
  - (i)   **Who** is being classified?
  - (ii)   **How** are groups being separated?
  - (iii)   **What** assumptions are being made?

2. Students complete the "Counter-Narrative" column on the worksheet. (Teacher modeled earlier how to complete this process.)

D. Rotations (10 minutes)

1. Once groups have finished their analysis with annotations, instruct students to leave the articles and social media (with completed annotations) at their tables. They will then move to the next table with a new set of articles and social media posts and take note of the annotations from that group.

2. Students will:
   a. Complete the remaining sections on their Digital Media Analysis Tool sheets just as they did for their initial article and social media

*Note: After rotating, it is okay if students do not thoroughly or close read the article and social media post**.** They should practice skimming for the most important information, thus being able to recognize the language of classification quickly and more effortlessly to reflect how media is

sample, including the "Language Impact" column and the "Counter-Narrative" column.

    b. After 10 minutes, students should return to their original work and take note of any additions or changes made to their original articles.

Part 3: Check for Understanding (20 minutes total)

A. Independent Quick-Write and CFU (20 minutes)

1. Students individually answer in an exit ticket, using paragraph or bulleted list format:

- "**What** are some of the most common types of classification you noticed?"
- "**How** might someone from each group feel reading these headlines?"

2. Take CFU 1.2. Record results in Teacher Tracking tool.

> ***Extension Opportunity:** If your class period is longer or students are ahead in the lesson, consider rotating groups again. Alternatively, if students are struggling, consider allotting more time to read the other group's article

Part 4: Closing Remarks (10 minutes)

Tie up any loose ends and clarify any misunderstandings. Analyze student responses before Lesson 3 and note common misconceptions, missed opportunities, etc., combined with observations from class while circling the room and noting interventions.

[Extensions, Modifications, & Considerations]

A. Extensions (for higher-level students or extra time)

1. Consider Introducing Small-Scale Debate

- Since students are analyzing bias and framing, a structured discussion or debate can be used to reinforce analytical skills.
- Suggestion: *Students defend whether a specific media example is intentionally divisive or simply a product of its time/context.*

2. Multimedia Counter-Narrative

- Instead of just rewriting headlines, students create a short TikTok-style video, infographic, or Twitter thread addressing media bias.

B. Modifications (for IEPs, 504 Plans, or struggling students)

1. Pre-Highlighted Texts

- Provide some articles with pre-highlighted examples of divisive vs. unifying language to reduce cognitive load.

2. **Simplified Media Packets**
   - Offer a modified set of articles with bullet-point summaries.

3. **Sentence Starters for Reflection & Analysis**
   - Provide structured sentence stems for responses, such as:
     - *One example of classification I found is…*
     - *This article portrays [group] as…*

4. **Pair Work for Writing Tasks**
   - Allow students to verbally discuss and record responses together before writing independently.

Appendix A: Assessments

I. Standards-Aligned Check for Understanding

II. Summative Assessment

I. Standards-Aligned Check for Understanding

Overview and Guide for Use

Each lesson ends with suggestions for brief, informal CFUs or Checks for Understanding. These formative assessments are aligned with the same standards that are included in the summative assessment at the end of the unit. Consider labeling the Teacher Tracking tool with the assessed standards for each CFU and lesson so that it is easier to track the skills that might need re-teaching or review. Other informal assessments you may consider includes participation, active engagement, formative assignments, etc.

"What skills do we want the students to know? What do we want them to be able to do by the end of a lesson?"

Step 1: Decide on standards. These are suggestions, but should you find other standards in your content area that align with a larger unit of study or scope and sequence that you need to fulfill, adjust as needed.

Step 2: Assess at the end of the lesson. You do NOT need to include every question on this CFU assessment. (You could use as an extension or if you want to include an interdisciplinary approach, but if short on time, choose the standards above from your content area, and provide a quick 5-minute quiz (or Kahoot, or Quizlet) to quickly assess student understanding of these specific skills we want them to know.

Step 3: Track the data. Use the "Ten Stages Teacher Tracking Tool" and look for trends. How many students mastered the standard? How many came close? What do the trends suggest? Consider discussing this in a PLC to drive future instruction. You do NOT need to jump to Lesson 2 immediately if your students are unprepared. If mastery of the content was not achieved, try to teach it again, perhaps using smaller groups, individual tutoring, or the assistance of an instructional coach.

Unit 1, Lesson 1 CFUs

I. World History CFU 1.1:
Focus: Identifying genocide, analyzing cause and effect; comparing historical context over time

1. Which of the following is NOT an example of genocide?
   a. From 1915-1923, the Committee of Union and Progress in the Ottoman Empire implemented a system that included death marches into the Syrian Desert, targeting specifically ethnic Armenians.
   b. In 1941, "mobile killing squads" consisting of SS paramilitary, under the jurisdiction of Germany and German-occupied Europe, murdered thousands of Communists and Jews "by bullets," following their invasion of the Soviet Union.
   c. In 1959, a revolt occurred in the capital of Tibet, which had been under the control of the People's Republic of China (PRC), leading to an uprising that worsened until the PRC responded with violence, heavy fighting and thousands of protesters and military killed.
   d. In 2003, rising tensions between paramilitary, government-backed Arab forces ("Janjaweed") responded to an attack from Black African tribes in the Darfur region with systematic violence including mass displacement, assault of women, and mass murder in a scorched earth policy lasting for years.

2.
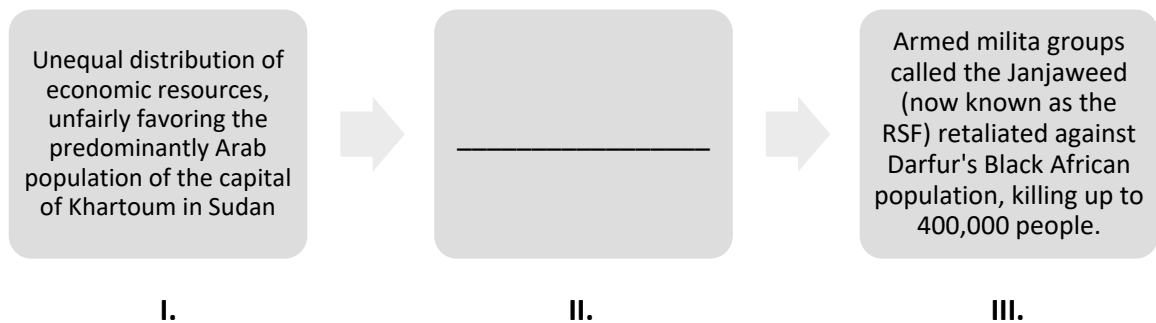
I.	II.	III.
Unequal distribution of economic resources, unfairly favoring the predominantly Arab population of the capital of Khartoum in Sudan	_____	Armed milita groups called the Janjaweed (now known as the RSF) retaliated against Darfur's Black African population, killing up to 400,000 people.

The diagram above illustrates the sequence of events (causes) that led to genocide in Darfur in 2003. Which of the following would BEST fit in Square [II]?
   a. Black African tribes from the western region of Sudan established a peace treaty with the Arab-backed militias.
   b. The Sudanese Liberation Army formed intending to fight against years of discrimination suffered by the people of Darfur.

     c.   The United Nations intervened to establish a ceasefire, which ended unsuccessfully.

     d. President Omar al Bashir was overthrown in a coup, leading to the eruption of civil war between Sudanese Armed Forces and the Rapid Support Forces (formerly 'Janjaweed')

3. Explain how the concept of 'genocide' has evolved since the term was first introduced in 1944, and how it shapes our understanding of both past and contemporary conflicts.

_____
_____
_____
_____
_____
_____

Tracking the Standards:

1. TEK: **WH 21(D) –** *identify **examples of genocide**, including the Holocaust and genocide in Armenia, the Balkans, Rwanda, and Darfur*
2. TEK**: WH 28(E)** *– analyze information by **sequencing**, categorizing, **identifying cause and effect relationships**…. between historical events over time*
3. TEK **WH 28(B***) – explain how historians analyze sources for **frame of reference**, historical context, and point of view to interpret historical events*

II. ELAR CFU 1.1:

Focus: Academic meaning of words; synthesis of information across sources and definitions

1. **Read the following:**

   *Genocidal action is action in which armed organizations treat civilian social groups as enemies and aim to destroy their real or **putative** social power, by means of killing, violence, and coercion against individuals whom they regard as members of the groups.*
   – Martin Shaw, from *What is Genocide?* Blackwell Publishing, 2007.

   In the context of Shaw's definition, the word <u>putative</u> is best defined as –
   a. forced
   b. unwarranted
   c. commonly accepted
   d. judged harshly

2. **Compare the various definitions of 'genocide' and identify one significant element common in every definition. Defend whether this common trait is also the most important one, or whether one of the definitions is missing a key component. In your response, compare at least two different definitions.**

   _____
   _____
   _____
   _____
   _____
   _____

Tracking the Standards:
1. TEK: **ELAR 2(A-B) –** *clarify and validate meaning of technical vocabulary; analyze context*
2. TEK: **ELAR 11(F) –** *synthesize information from a variety of sources*

III. World Geography CFU 1.1:

Focus: Causes and effects between conflicts and groups

1.

Unequal distribution of economic resources, unfairly favoring the predominantly Arab population of the capital of Khartoum in Sudan	➡	_____	➡	Armed milita groups called the Janjaweed (now known as the RSF) retaliated against Darfur's Black African population, killing up to 400,000 people.
I.		**II.**		**III.**

The diagram above illustrates the sequence of events (causes) that led to genocide in Darfur in 2003. Which of the following would BEST fit in Square [II]?

a. Black African tribes from the western region of Sudan established a peace treaty with the Arab-backed militias.

b. The Sudanese Liberation Army formed intending to fight against years of discrimination suffered by the people of Darfur.

c. The United Nations intervened to establish a ceasefire, which ended unsuccessfully.

d. President Omar al Bashir was overthrown in a coup, leading to the eruption of civil war between the Sudanese Armed Forces and the Rapid Support Forces (formerly 'Janjaweed')

2. Describe how the distribution of both natural and economic resources in Sudan contributed to conflicts between Black Africans and Arabs in Sudan. Be specific.

_____
_____
_____
_____
_____

Tracking the Standards:

1. TEK**: WG 18(B)** – *understanding the ways in which cultures change and maintain continuity, specifically assessing causes and effects of conflicts between groups of people*

2. TEK: **WG 12(A)** - analyze how the creation, distribution, and management of key natural resources affects the location and patterns of movement of products, money, and people

CFU 1.1 Answer Key(s)

Answer + TEK

World History:

1. C – 21(D)
2. B – 28(E)
3. Answers Vary – 28(B)

   Students may focus on the difficulties throughout history to prosecute the crime of genocide, including the specific aspect of intent in the UN definition (a particularly strong response might suggest that the element of intent is inherent in all definitions and form an argument for or against its inclusion since historically it has proven to be a barrier in prosecution)

English Language Arts & Reading:

1. C – 2(A-B)
2. Answers Vary 11(F)

   Should be somewhat like #3 in World History

World Geography:

1. B
2. Answers Vary

Unit 1, Lesson 2 CFUs

I. World History Studies CFU 1.2:

Focus: Analyzing patterns of culture, classification, and the effects of land and natural resources (TEKS WH 21(D), WH 28(B))

1. **Which of the following best explains how classification contributed to conflict in Darfur?**
    a. The Darfur conflict emerged from a long-standing cultural divide between settled farmers and nomadic herders, exacerbated by resource scarcity
    b. Classification in Darfur was based on language differences, with outdated historical conflicts having less of an impact.
    c. The Sudanese government classified all ethnic groups equally initially, attempting fair treatment despite their eventual inequalities.
    d. The conflict in Darfur was caused solely by and exacerbated by outside influences, which in turn created internal conflicts and division by classifying.

2. **Explain the correlation between the first stage of genocide (classification) and how historians can both analyze the past and predict the future through this specific stage. Use at least one example of a contemporary genocide in your response.**

    _____
    _____
    _____
    _____
    _____
    _____

Tracking the Standards:

1. TEK: **21(D)** – *analyzing patterns of culture, classification, and the effects of land and natural resources*

2. TEK: **21(D)** – *analyzing patterns of culture, classification, and the effects of land and natural resources*

3. TEK **WH 28(B***) – explain how historians analyze sources for frame of reference, historical context, and point of view to interpret historical events*

II. World Geography Studies CFU 1.2:

Focus: Effects of land & natural resources, analyzing maps (TEKS WG 12(A), WG 17(A), WG 18(B))

1. **Which geographic factor contributed most to the classification of groups in Darfur?**
   a. The presence of major rivers dividing the region into separate cultural areas.
   b. Unequal distribution of natural resources, leading to conflict over land and water.
   c. Mountainous terrain preventing interactions between ethnic groups.
   d. The complete absence of government control over land disputes.

2. **Study the following political maps from April 2023-2024. Map (A) indicates control status of capitals in Darfur, and Map (B) indicates control status of capitals in Kordofan (Arab majority). Answer the question that follows.**

(A)

Political Violence Events and Territorial Control Status of State Capitals in Kordofan

15 April 2023 - 5 April 2024
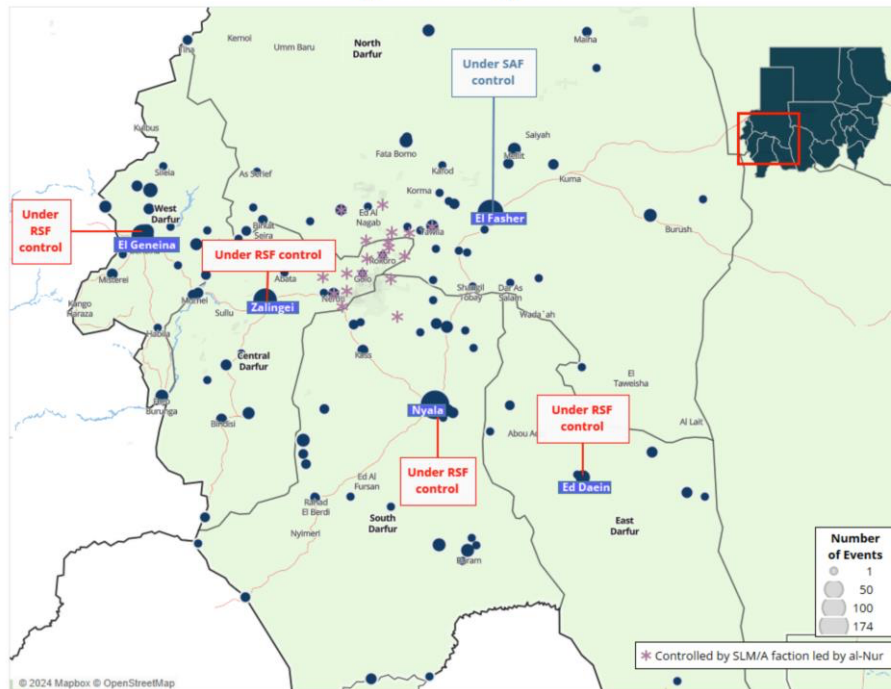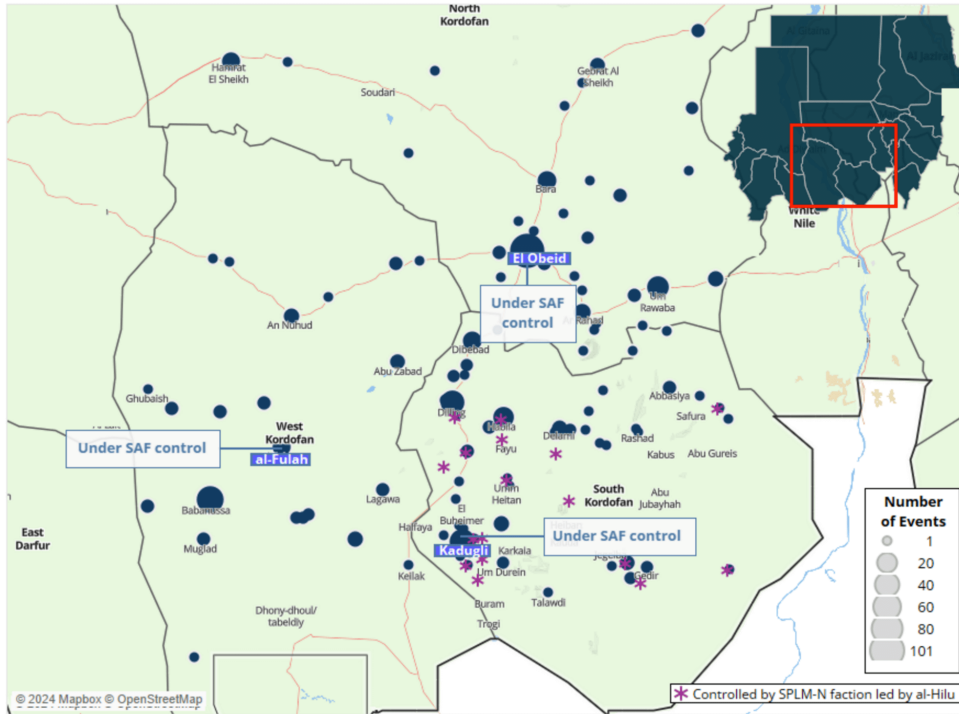
Note: the map indicates territorial control status as of 5 April 2024.

(B)

What conclusion can be drawn about how the physical geography in Sudan may have contributed to division and conflict in the region?

_____

_____

_____

_____

_____

III. **English Language Arts & Reading CFU 1.2:**

Focus: Author's purpose, bias & credibility, nonfiction text structures

1. **How does the author's use of language in 'Us or Them: Classification in the Darfur Genocide' shape the reader's perception of classification?**
   a. The author presents classification as a process with consequences restricted to the African continent.
   b. The author highlights the dangers of classification by illustrating its role in historical conflicts and potential for future divisions.
   c. The author avoids discussing classification directly and focuses on other aspects of the conflict to allow readers to form their own conclusions.
   d. The author provides logical arguments, statistics, and graphs or charts as the primary method of communicating the potential dangers of classification.

2. **Consider the sources examined throughout the lesson, including primary sources and news articles or social media posts. Which form of media contained more divisive and/or biased language? Provide a specific example in your explanation and provide one way to counteract biased or divisive language specifically in your example.**

   _____
   _____
   _____
   _____
   _____
   _____

Tracking the Standards:

1. TEK **WG 12(A):** *examine human and physical patterns at different scales of inquiry*
2. TEK **WG 12(A):** *examine human and physical patterns at different scales of inquiry*
   TEK **WG 17(A):** Describe and compare patterns of culture such as language, religion, land use education

CFU 1.2 Answer Key(s)

World History:
1.   **A – 21(D)**
2.   **Answers Vary**

World Geography:
1.   **B – 12(A)**
2.   **Answers Vary**

English Language Arts & Reading:
1.   **B – 8(D)**
2.   **Answers Vary**

Summative Assessment:

"Ten Stages of Change – Classification & Genocide"

Grade Level: 9-12

[Aligned Standards: ELAR TEKS 5(G), 8(D), WH 28(C), WG 17(A), WG 17(C), WG 18(B), and similar Common Core standards]

Multiple-Choice Section (15 Questions)

Part 1: Reading Comprehension and Analysis

(Questions 1-3 based on the anchor text excerpt)

Excerpt:
"In Darfur, the classification of 'Arab' and 'African' was not based on clear racial distinctions but on social and political constructs. The groups lived side by side for centuries, yet colonial policies reinforced a divide that later became lethal."

1. **What is the author's main argument in this passage?**
   a) Racial differences in Darfur were always a source of conflict.
   b) A combination of factors led to conflict in Darfur which classified beyond race alone.
   c) The groups in Darfur had no differences before colonial intervention.
   d) Classification was beneficial in preventing conflict.

2. **What rhetorical strategy does the author use in the passage when stating that "the groups lived side by side for centuries"?**
   a) Metaphor to symbolize unity
   b) Emotional appeal (pathos)
   c) Ethos, by establishing credibility through historical accuracy
   d) Logical appeal (logos)

3. **Which of the following best describes the author's purpose in this text?**
   a) To persuade policymakers to intervene in future genocides
   b) To argue that genocide is inevitable in regions with ethnic divisions

c) To entertain readers with a dramatic account of conflict

d) To inform readers about the historical context that led to violence in Darfur

(Questions 4-6 based on the anchor text as a whole)

4. **Which of the following best explains how the text builds a historical argument?**
   a) By providing multiple perspectives on classification, including survivor testimonies and historical context.
   b) By making general claims about genocide without supporting evidence.
   c) By relying only on government documents from the Sudanese regime.
   d) By arguing that classification only applies to the Darfur conflict, not other global events.

5. **Why does the author include references to government policies that favored Arab groups?**
   a) To show that colonial legacies had no effect on modern Sudanese conflicts.
   b) To emphasize how state policies reinforced classification and fueled ethnic divisions.
   c) To argue that these policies successfully promoted peace and unity.
   d) To demonstrate that government involvement in classification is always neutral.

6. **What is the effect of using firsthand accounts like Mariam's story?**
   a) It replaces historical facts with opinion, making the article less reliable.
   b) It weakens the argument by introducing subjective perspectives.
   c) It provides emotional and personal context that helps readers connect to the issue.
   d) It distracts from the political complexity of the Darfur crisis.

Part 2: Textual Evidence and Persuasive Writing Analysis

7. **What rhetorical strategy does the author use in the phrase "the classification of 'Arab' and 'African' was not based on clear racial distinctions"?**
   a) Logical appeal (logos) to highlight inconsistencies in classification.
   b) Emotional appeal (pathos) to create sympathy for those affected.
   c) Ethical appeal (ethos) to establish credibility as an expert on Sudanese history.
   d) Anecdotal evidence to illustrate an individual experience.

8. **What historical factor made classification in Darfur more dangerous?**
   a) Sudanese governments reinforced ethnic divisions through land and resource policies.

b) Classification was not a factor in the Darfur conflict.

c) The region's geography created natural unity between ethnic groups.

d) The international community quickly intervened to prevent violence.

9. **Which classification example best demonstrates the shift from neutral to harmful?**

a) Students being placed in different academic tracks based on performance.

b) Japanese Americans identified based on their Japanese identity and later classified as "enemy aliens" after the attacks on Pearl Harbor in 1941.

c) Job titles distinguishing different professional roles.

d) The "Baby Boomer" generation gradually being referred to as "Boomers" by younger generations.

Part 3: Historical & Social Implications of Classification

10. **Which of the following is an example of a formal classification system?**

a) Social media labels for different interest groups

b) A community's informal distinction between "locals" and "outsiders"

c) Legally enforced racial classifications under apartheid South Africa

d) The way students separate into friend groups based on shared interests

11. **How does geography contribute to classification in Sudan?**

a) Sudan's deserts and rivers support a forced unity between different ethnic groups.

b) Geography plays little to no role in shaping classification in Sudan.

c) Sudan's urbanization eliminated ethnic and regional divisions.

d) Geographic isolation reinforced ethnic identities, as groups settled in different regions and took on roles of "nomadic herders" or "sedentary farmers."

12. **Why does the phrase "it's no longer us and them, it's us or them" matter?**

a) It highlights the shift in unity between different ethnic groups.

b) It suggests that classification always leads to war.

c) It demonstrates how language can escalate conflict by portraying others as threats.

d) It provides a neutral perspective on Sudanese identity.

13. **How can language in media reporting escalate classification that is more harmful than neutral?**

a) By reinforcing stereotypes that dehumanize certain groups.

b) By promoting fair and balanced discussions about ethnic identities.

c) By preventing conflict through accurate historical reporting.

d) By reducing tensions between groups.

14. **What role did colonial policies play in shaping classification in Darfur?**
    a) Colonial rulers reinforced divisions by favoring some ethnic groups over others.
    b) Colonial policies had no effect on ethnic classifications in Darfur.
    c) Colonial rule promoted equality and eliminated classification-based discrimination.
    d) Sudan was never under colonial rule.

15. **Which counterargument best challenges the idea that classification always leads to genocide?**
    a) All historical examples of classification have resulted in genocide.
    b) Many societies use classification in neutral ways, such as for census data or cultural identity.
    c) Genocide occurs randomly and is not connected to classification.
    d) The concept of classification does not exist in modern society.

Short Answer Section (5 Questions)

Short Answer Rubric Example (3 Points Each)
• **3 Points: Fully addresses the prompt with strong textual evidence and clear reasoning.**
• **2 Points: Addresses the prompt but lacks depth or supporting evidence.**
• **1 Point: Partially answers the question but lacks clarity or evidence.**
• **0 Points: No response or off-topic answer.**

Part 4: Short Answer Section (5 Questions, Aligned to TEKS & CCSS)

16. Justifying Classifications

Question: Using evidence from the anchor text, explain how classification in Darfur changed from a neutral or informal system into a problematic or harmful system. Provide at least two examples.

_____
_____
_____

17. Connections to Modern Society

Question: Provide a real-world example of how classification is used in society today. Explain whether it is neutral, problematic, harmful, or dangerous, and justify your answer.

_____
_____
_____
_____

18. Evaluating Media Narratives

Question: Analyze a news article about a current global conflict where classification plays a role. Identify the language used to describe the groups involved and explain whether the wording reinforces bias

_____
_____
_____
_____

19. Critical Thinking on Classification

Question: In your opinion, is classification always harmful? Support your answer with evidence from the anchor text and real-world examples.

_____
_____
_____
_____

20. Proposing Solutions

Question: Imagine you are a journalist covering the Darfur conflict. How would you write a counter-narrative to challenge harmful classifications? Provide a brief sample paragraph.

_____
_____
_____
_____

Summative Assessment: Answer Key + Rubric

Grade Level: 9-12

Aligned Standards:

1. **ELAR TEKS: 1(D), 2(B), 5(E), 5(G), 8(D), 11(F)**
2. **World History TEKS: 21(D), 28(B), 28(C), 28(E)**
3. **World Geography TEKS: 17(A), 17(C), 18(B)**
4. **Common Core (CCSS): RH.11-12.1, RH.11-12.5, RH.11-12.7, RL/RI.11-12.1, RL/RI.11-12.4**

Answer Key

1. **B – A combination of factors led to conflict in Darfur which classified beyond race alone.**
2. **D – Logical appeal (logos).**
3. **D – To inform readers about the historical context that led to violence in Darfur.**
4. **A – By providing multiple perspectives on classification, including survivor testimonies and historical context.**
5. **B – To emphasize how state policies reinforced classification and fueled ethnic divisions.**
6. **C – It provides emotional and personal context that helps readers connect to the issue.**
7. **A – Logical appeal (logos) to highlight inconsistencies in classification.**
8. **A – Sudanese governments reinforced ethnic divisions through land and resource policies.**
9. **B – Japanese Americans identified based on their Japanese identity and later classified as "enemy aliens" after the attacks on Pearl Harbor in 1941.**
10. **C – Legal racial classifications under apartheid South Africa.**
11. **D – Geographic isolation reinforced ethnic identities, as groups settled in different regions and took on roles of "nomadic herders" or "sedentary farmers."**
12. **C – It demonstrates how language can escalate conflict by portraying others as threats.**
13. **A – By reinforcing stereotypes that dehumanize certain groups.**
14. **A – Colonial rulers reinforced divisions by favoring some ethnic groups over others.**
15. **B – Many societies use classification in neutral ways, such as for census data or cultural identity.**

Standards Alignment

Part I. Multiple-Choice Section (15 Questions)

A. Reading Comprehension and Analysis (Anchor Text-Based Questions)

1. **What is the author's main argument in this passage?**
   a. Aligned Standard: TEKS 8(D) (analyzing author's language & structure), CCSS RL/RI.11-12.1 (citing textual evidence)

2. **Which rhetorical strategy does the author use when stating, "the groups lived side by side for centuries"?**
   a. Aligned Standard: TEKS 8(G) (analyzing rhetorical devices), CCSS RH.11-12.6 (determine author's point of view in relation to rhetoric)

3. **What is the author's purpose in this text?**
   a. Aligned Standard: TEKS 8(A) (author's purpose), CCSS RH.11-12.6 (evaluating point of view and purpose)

4. **Which of the following best explains how the text builds a historical argument?**
   a. Aligned Standard: TEKS 11(F) (synthesizing multiple sources), CCSS RH.11-12.7 (integrating sources)

5. **Why does the author include references to government policies that favored Arab groups?**
   a. Aligned Standard: TEKS 28(B) (historical sources), CCSS RH.11-12.8 (evaluating claims & evidence)

6. **What is the effect of using firsthand accounts like Mariam's story?**
   a. Aligned Standard: TEKS 5(G) (explicit/implicit meaning), CCSS RH.11-12.6 (evaluating narrative choices)

7. **What rhetorical strategy does the author use in the phrase "the classification of 'Arab' and 'African' was not based on clear racial distinctions"?**
   a. Aligned Standard: TEKS 8(D) (rhetorical techniques), CCSS RL/RI.11-12.4 (word meaning & tone)

8. **What historical factor made classification in Darfur more dangerous?**
   a. Aligned Standard: TEKS 18(B) (causes & effects of conflict), CCSS RH.11-12.1 (textual evidence)

9. **Which classification example best demonstrates the shift from neutral to harmful?**
   a. Aligned Standard: TEKS 28(E) (analyzing cause-effect), CCSS RH.11-12.7 (evaluating multiple sources)

10. **Which of the following is an example of a formal classification system?**
    a. Aligned Standard: TEKS 21(D) (examples of genocide), CCSS RH.11-12.6 (historical point of view and structure)

11. **How does geography contribute to classification in Sudan?**
    a. Aligned Standard: TEKS 17(A) (cultural patterns), CCSS RH.11-12.7 (evaluating multiple sources)

12. **Why does the phrase "it's no longer us and them, it's us or them" matter?**
    a. Aligned Standard: TEKS 8(D) (word choices shaping meaning), CCSS RL/RI.11-12.4 (word meaning & tone)

13. **How does propaganda escalate classification?**
    a. Aligned Standard: TEKS 28(C) (historical context), CCSS RH.11-12.8 (evaluating claims)

14. **What role did colonial policies play in shaping classification in Darfur?**
    a. Aligned Standard: TEKS 21(D) (historical genocide analysis), CCSS RH.11-12.1 (textual evidence)

15. **Which counterargument best challenges the idea that classification always leads to genocide?**
    a. Aligned Standard: TEKS 5(H) (challenging author's claims), CCSS RH.11-12.6 (evaluating perspectives)

Short Answer Section Rubric (5 Questions, Aligned to TEKS & CCSS)

Short Answer Rubric Example (3 Points Each)
ï **3 Points: Fully addresses the prompt with strong textual evidence and clear reasoning.**
ï **2 Points: Addresses the prompt but lacks depth or supporting evidence.**
ï **1 Point: Partially answers the question but lacks clarity or evidence.**
ï **0 Points: No response or off-topic answer.**

16. **Justifying Classifications**

   a. *TEKS: 5(G), 28(E) | CCSS: RH.11-12.1*
   b. **Question: Using evidence from the anchor text, explain how classification in Darfur changed from a neutral to harmful system.**
   c. **Possible Response:** *Classification in Darfur was originally a social distinction but became harmful due to colonial policies and political manipulation. For example, the British reinforced ethnic divisions by favoring Arab elites, which created resentment. Later, propaganda fueled the idea that "Africans" were rebels, leading to violence.*

17. **Connections to Modern Society**

   a. *TEKS: 17(C), 18(B) | CCSS: RH.11-12.7*
   b. **Question: Provide a real-world example of classification today. Explain if it is neutral, problematic, or harmful, and justify your answer.**
   c. **Possible Response:** *One example of classification today is in immigration policies. Governments classify individuals as citizens, legal residents, or undocumented immigrants. This classification can be neutral when used for legal purposes like taxation and voting rights, but it becomes problematic when it leads to discrimination, such as denying undocumented immigrants access to healthcare or education. In some cases, it can be harmful, like when rhetoric around immigration creates stereotypes that certain groups are dangerous, leading to policies that marginalize them. This mirrors how classification in Darfur was used to justify unequal treatment and conflict.*

18. **Evaluating Media Narratives**

   a. *TEKS: 5(E), 11(F) | CCSS: RH.11-12.8*
   b. **Question: Find a news article about a modern conflict. How does it describe different groups? Does it reinforce bias?**
   c. **Possible Response:** *A news article covering the Israeli Palestinian conflict often classifies groups in ways that shape public perception. Some sources describe one side as "Freedom fighters" while other calls them "terrorists," depending on the political stance of the media outlet. This language can reinforce bias by framing one group as just and the other as violent, rather than acknowledging the complexity of the conflict. Similarly, in Darfur, classification was manipulated to justify violence against certain groups. A more objective approach would present multiple perspectives and avoid language that dehumanizes any group.*

19. **Critical Thinking on Classification**

   a. *TEKS: 8(D), 21(D) | CCSS: RH.11-12.5*
   b. **Question: Is classification always harmful? Use examples from the text and real-world cases to justify your response.**
   c. **Possible Response:** *Classification is not always harmful, but it can become dangerous when used to create hierarchies and divisions. In the text, classification in Darfur initially seemed neutral but was later weaponized to justify genocide. However, classification can also be neutral or beneficial, like how medical professionals classify diseases to provide effective treatment. Another example is how schools classify students into grade levels based on age and ability, which helps structure education rather than cause harm. The key factor is intent—if classification is used to marginalize or discriminate, it becomes dangerous.*

20. **Proposing Solutions**

   a. *TEKS: 1(D), 11(F) | CCSS: RH.11-12.7*
   b. **Question: Imagine you're a journalist covering Darfur. How would you write a counter- narrative to challenge harmful classifications?**
   c. **Possible Response:** *As a journalist, I would challenge harmful classifications by humanizing the people affected rather than reinforcing ethnic divisions. Instead of writing that "Africans and Arabs are at war," I would highlight shared histories, show that individuals are more than their assigned labels. Additionally, I would interview experts to explain how colonial policies and political interests shaped these classifications, shifting the focus from ethnic identity to systemic causes. This approach would counter stereotypes and prevent readers from seeing the conflict as an inevitable clash between separate races.*

Appendix B: Student-Facing Texts

I. Primary Source: "Convention for the Prevention and Punishment of the Crime of Genocide
II. Transcript: "The Call"
III. Anchor Text: 'Us or Them': Classification in Darfur
IV. "Defining Genocide": Four Definitions
V. Primary Sources: Articles 2003-2005
VI: Social Media Analysis

I. Primary Source: "Convention for the Prevention and Punishment of the Crime of Genocide"

No. 1021

——

AUSTRALIA, BULGARIA, CAMBODIA, CEYLON, CZECHOSLOVAKIA, etc.

Convention on the Prevention and Punishment of the Crime of Genocide. Adopted by the General Assembly of the United Nations on 9 December 1948

Official texts: Chinese, English, French, Russian and Spanish.
Registered ex officio *on 12 January 1951.*

———

AUSTRALIE, BULGARIE, CAMBODGE, CEYLAN, TCHÉCOSLOVAQUIE, etc.

Convention pour la prévention et la répression du crime de génocide. Adoptée par l'Assemblée générale des Nations Unies le 9 décembre 1948

Textes officiels anglais, chinois, espagnol, français et russe.
Enregistrée d'office le 12 janvier 1951.

No. 1021. CONVENTION[1] ON THE PREVENTION AND PUNISHMENT OF THE CRIME OF GENOCIDE. ADOPTED BY THE GENERAL ASSEMBLY OF THE UNITED NATIONS ON 9 DECEMBER 1948

THE CONTRACTING PARTIES,

HAVING CONSIDERED the declaration made by the General Assembly of the United Nations in its resolution 96 (I) dated 11 December 1946[2] that genocide is a crime under international law, contrary to the spirit and aims of the United Nations and condemned by the civilized world;

RECOGNIZING that at all periods of history genocide has inflicted great losses on humanity; and

BEING CONVINCED that, in order to liberate mankind from such an odious scourge, international co-operation is required,

HEREBY AGREE AS HEREINAFTER PROVIDED:

---

[1] Came into force on 12 January 1951, the ninetieth day following the date of deposit of the twentieth instrument of ratification or accession, in accordance with article XIII.

The following States deposited with the Secretary-General of the United Nations their instruments of ratification or accession on the dates indicated:

Ratifications		*Accessions*	
AUSTRALIA	8 July 1949	*BULGARIA	21 July 1950
By a notification received on 8 July 1949 the Government of Australia extended the application of the Convention to all territories for the conduct of whose foreign relations Australia is responsible.		CAMBODIA	14 October 1950
		CEYLON	12 October 1950
		COSTA RICA	14 October 1950
		JORDAN	3 April 1950
		KOREA	14 October 1950
*Czechoslovakia	21 December 1950	LAOS	8 December 1950
ECUADOR	21 December 1949	MONACO	30 March 1950
EL SALVADOR	28 September 1950	*POLAND	14 November 1950
ETHIOPIA	1 July 1949	*ROMANIA	2 November 1950
FRANCE	14 October 1950	SAUDI ARABIA	13 July 1950
GUATEMALA	13 January 1950	TURKEY	31 July 1950
HAITI	14 October 1950	VIET-NAM	11 August 1950
ICELAND	29 August 1949		
ISRAEL	9 March 1950		
LIBERIA	9 June 1950		
NORWAY	22 July 1949		
PANAMA	11 January 1950		
*PHILIPPINES	7 July 1950		
YUGOSLAVIA	29 August 1950		

* With reservations. For text of reservations, see pp. 314-322 of this volume.

[2] United Nations, document A/64/Add. 1. 31 January 1947.

Article I

The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish.

Article II

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:

(*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.

Article III

The following acts shall be punishable:

(*a*) Genocide;

(*b*) Conspiracy to commit genocide;

(*c*) Direct and public incitement to commit genocide;

(*d*) Attempt to commit genocide;

(*e*) Complicity in genocide.

Article IV

Persons committing genocide or any of the other acts enumerated in article III shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals.

Article V

The Contracting Parties undertake to enact, in accordance with their respective Constitutions, the necessary legislation to give effect to the provisions of the present Convention and, in particular, to provide effective penalties for persons guilty of genocide or of any of the other acts enumerated in article III.

Article VI

Persons charged with genocide or any of the other acts enumerated in article III shall be tried by a competent tribunal of the State in the territory

of which the act was committed, or by such international penal tribunal as may have jurisdiction with respect to those Contracting Parties which shall have accepted its jurisdiction.

Article VII

Genocide and the other acts enumerated in article III shall not be considered as political crimes for the purpose of extradition.

The Contracting Parties pledge themselves in such cases to grant extradition in accordance with their laws and treaties in force.

Article VIII

Any Contracting Party may call upon the competent organs of the United Nations to take such action under the Charter of the United Nations as they consider appropriate for the prevention and suppression of acts of genocide or any of the other acts enumerated in article III.

Article IX

Disputes between the Contracting Parties relating to the interpretation, application or fulfilment of the present Convention, including those relating to the responsibility of a State for genocide or for any of the other acts enumerated in article III, shall be submitted to the International Court of Justice at the request of any of the parties to the dispute.

Article X

The present Convention, of which the Chinese, English, French, Russian and Spanish texts are equally authentic, shall bear the date of 9 December 1948.

Article XI

The present Convention shall be open until 31 December 1949 for signature on behalf of any Member of the United Nations and of any non-member State to which an invitation[1] to sign has been addressed by the General Assembly.

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[1] In accordance with resolution 368 (IV) (United Nations, document A/1251, 28 December 1949), adopted by the General Assembly at its 266th meeting on 3 December 1949, the Secretary-General was requested to despatch invitations to sign and ratify or to accede to the Convention..."to each non-member State which is or hereafter becomes an active member of one or more of the specialized agencies of the United Nations, or which is or hereafter becomes a party to the Statute of the International Court of Justice".

Accordingly, invitations were addressed to the following States on the dates indicated below:

6 December 1949	Portugal	31 May 1950
Albania	Romania	Cambodia
Austria	Switzerland	Laos
Bulgaria	Hashimite Kingdom	Viet-Nam
Ceylon	of the Jordan	
Finland		20 December 1950
Hungary	27 March 1950	Germany
Ireland	Indonesia	
Italy		28 May 1951
Korea	10 April 1950	Japan
Monaco	Liechtenstein	

The present Convention shall be ratified, and the instruments of ratification shall be deposited with the Secretary-General of the United Nations.

After 1 January 1950 the present Convention may be acceded to on behalf of any Member of the United Nations and of any non-member State which has received an invitation[1] as aforesaid.

Instruments of accession shall be deposited with the Secretary-General of the United Nations.

Article XII

Any Contracting Party may at any time, by notification addressed to the Secretary-General of the United Nations, extend the application of the present Convention to all or any of the territories for the conduct of whose foreign relations that Contracting Party is responsible.

Article XIII

On the day when the first twenty instruments of ratification or accession have been deposited, the Secretary-General shall draw up a *procès-verbal*[2] and transmit a copy thereof to each Member of the United Nations and to each of the non-member States contemplated in article XI.

The present Convention shall come into force on the ninetieth day following the date of deposit of the twentieth instrument of ratification or accession.

Any ratification or accession effected subsequent to the latter date shall become effective on the ninetieth day following the deposit of the instrument of ratification or accession.

Article XIV

The present Convention shall remain in effect for a period of ten years as from the date of its coming into force.

It shall thereafter remain in force for successive periods of five years for such Contracting Parties as have not denounced it at least six months before the expiration of the current period.

Denunciation shall be effected by a written notification addressed to the Secretary-General of the United Nations.

Article XV

If, as a result of denunciations, the number of Parties to the present Convention should become less than sixteen, the Convention shall cease to be in force as from the date on which the last of these denunciations shall become effective.

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[1] See note page 282.
[2] See p. 312 of this volume.

Article XVI

A request for the revision of the present Convention may be made at any time by any Contracting Party by means of a notification in writing addressed to the Secretary-General.

The General Assembly shall decide upon the steps, if any, to be taken in respect of such request.

Article XVII

The Secretary-General of the United Nations shall notify all Members of the United Nations and the non-member States contemplated in article XI of the following:

(a) Signatures, ratifications and accessions received in accordance with article XI;

(b) Notifications received in accordance with article XII;

(c) The date upon which the present Convention comes into force in accordance with article XIII;

(d) Denunciations received in accordance with article XIV;

(e) The abrogation of the Convention in accordance with article XV;

(f) Notifications received in accordance with article XVI.

Article XVIII

The original of the present Convention shall be deposited in the archives of the United Nations.

A certified copy of the Convention shall be transmitted to each Member of the United Nations and to each of the non-member States contemplated in article XI.

Article XIX

The present Convention shall be registered by the Secretary-General of the United Nations on the date of its coming into force.

II. Transcript: "The Call" Ted Talk by Greg Stanton
(Shortened, Slightly Abridged)

_____

I want to speak to you today about a subject that is difficult for many people to hear about, but I want to help you understand it. The subject is genocide.

Genocide in the 20th century killed 200 million people—more than all international and civil wars combined.

The first genocide I saw was in Cambodia in 1980. Church World Service and CARE asked me and my wife to go to Cambodia to establish a relief program. I hadn't applied for the job, and at first, I didn't want to go. We had planned to start a family and didn't think going to Cambodia was a good idea in 1980. Little did we know.

The Khmer Rouge, who had been in power from 1975 to 1979, killed 2 million Cambodians out of a population of 8 million—a quarter of the population. They were a Maoist communist movement.

So, I made a faithful promise. I promised Church World Service I'd pray about it. I've prayed about every important decision of my life. This time, the message was clear and consistent. As my labor law professor, Jack Gettman, who is Jewish, put it: "Greg, you don't have any choice. You've been called."

I thought I'd been called to hand out rice, seeds, vaccines, and school supplies. What I didn't know was that I had been called to witness the aftermath of the Cambodian genocide. It was a call that changed my life.

Genocide is the worst of all crimes against humanity. It is defined as the intentional destruction, in whole or in part, of a national, ethnic, racial, or religious group. It would also include political and social groups if Stalin hadn't had them removed from the Genocide Convention.

The reason genocide is the worst crime is because it directly attacks the diversity of the human race. All human beings are hurt by genocide. The elimination of any culture harms us all.

The Khmer Rouge had committed genocide. I was among the first Westerners to see the opening of the mass graves at Choeung Ek, where over 7,000 people had been buried—victims of the Tuol Sleng extermination prison in Phnom Penh.

There were so many bodies that the process of decomposition hadn't even been completed. There was still flesh on human bones. I saw one tiny skeleton with a Mickey Mouse T-shirt. And I wept.

How could anybody commit such a crime?

I talked to survivors. Every person had lost members of their family.

A woman named Soas, a Cham Muslim, told me how, on one terrible evening in 1977, the Khmer Rouge clubbed to death 5,000 people in her village and dumped their bodies over a cliff— including her entire family. They soaked her husband in gasoline before setting him on fire. They took her grandchild and beat her head against a tree.

Guy Maran told me how she had helped her sister-in-law nurse a newborn baby. When the orders came to move the commune, they set out together, but her sister-in-law, having given birth just eight weeks earlier, fell behind. She gave Guy Maran her baby to carry. A Khmer Rouge soldier came up, took the sister-in-law's baby, and threw him into the jungle to die.

"You have no need for two small babies," he explained.

Perhaps it was the orphans who were the hardest to drive out of my mind.

Chanala survived only by hiding under the body of her dead sister in a mass grave. The Phnom Penh station master's son told me how he had been forced to watch his parents disemboweled before his eyes.

The Khmer Rouge had left a hole in his heart that couldn't be filled by all his tears.

The Chams and the Vietnamese were especially targeted. The Khmer Rouge decided to eliminate them. They took Cham children away, forced them into Khmer-speaking communes, forbade them from speaking their own language, and then killed over half of the Cham population in Cambodia.

That was a clear case of the intentional destruction of part of an ethnic and religious group. It was genocide.

When I came back from Cambodia in 1981, I should have been elated—a bright future lay ahead. And yet, I fell into a deep depression.

At my wife's wise advice, I went to see a psychiatrist for the first time in my life. She told me:

"Greg, if you weren't depressed after what you've seen, there would be something wrong with you. Depression is repressed anger. What are you angry about?"

I said, "I'm mad as hell that the Khmer Rouge have gotten away with mass murder."

She looked me straight in the eye and said, "So what are you going to do about it?"

That was another call.

Instead of turning my anger inward, I needed to find a way to channel it into justice for Cambodians—to bring the Khmer Rouge to account.

At the time, there was no court to try them. There were no individual trials possible under the Genocide Convention. So, I went to my law professor to explore how we might bring this case forward, at least so the world would know what had happened.

We found a way. The International Court of Justice could hear a case—state versus state—not against individuals, but where the evidence could be presented and heard.

Genocide is not a thing of the past. It happens today, and it will happen tomorrow unless we stop it. The fight against genocide requires action—not just words.

And so, I ask you: What are you going to do about it?

[Applause]

III. Teacher Sample, Identity Wheel (Lesson 1)

Caucasian/White

☆ Theater Kid

Extroverted & talkative

"Class clown"

☆ Comic book nerd

"Baby" brother

☆ Catholic

Emotional
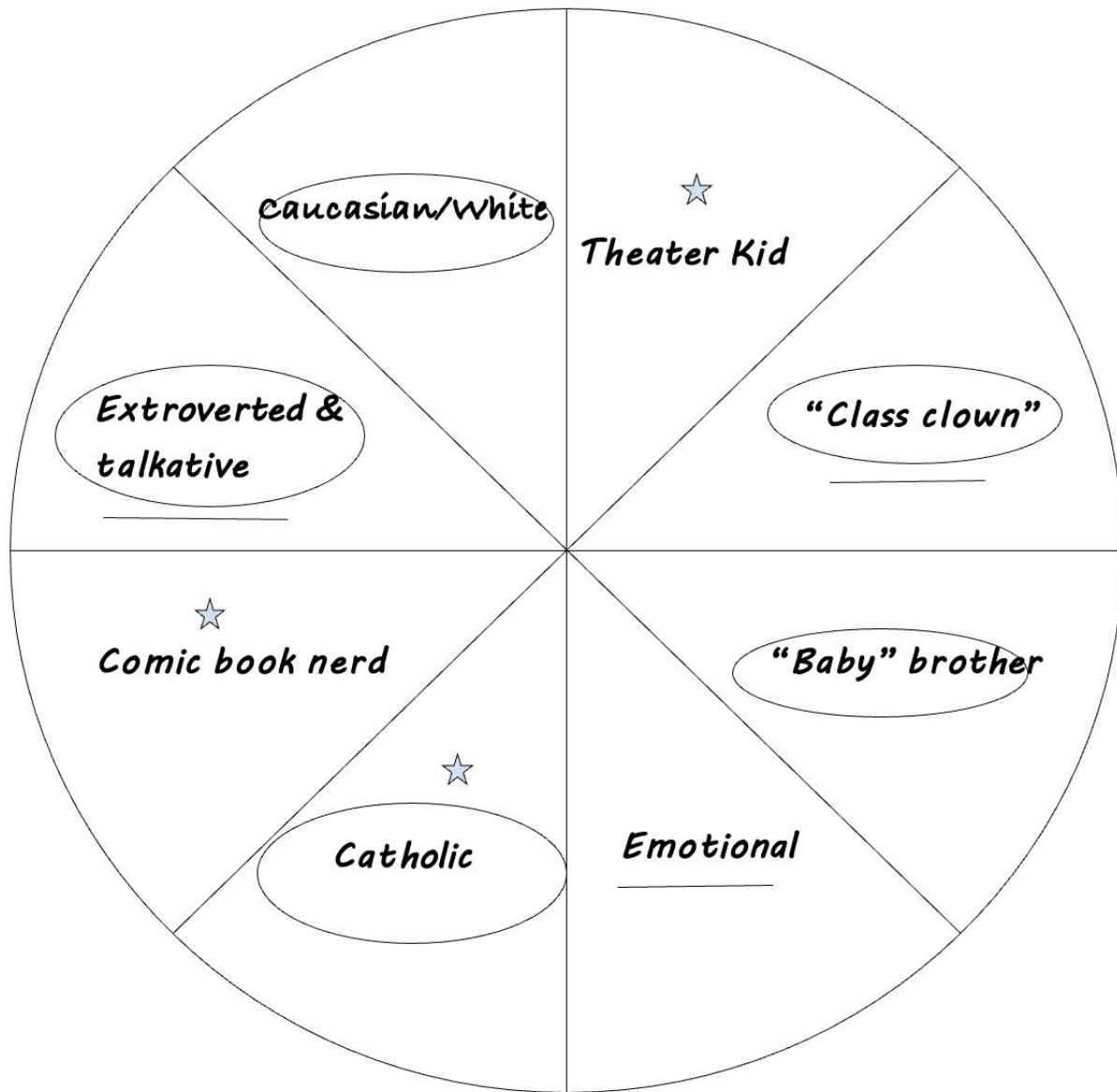
IV. Anchor Text: 'Us or Them': Classification in Darfur (V1)

Stage 1: Classification | Case Study: Darfur, Sudan.

*Flesch-Kincaid Grade Level: 8.5

'Us or Them': Classification in the Darfur Genocide(s)

by Joshua Bicknell
Originally Published December 1, 2023, for 'Ten Stages of Change: A Project for Genocide Education

Please Note: This article contains descriptions of violence and genocide, and analyzes human behavior related to sensitive topics like racism, intolerance, sexual violence, physical violence, death, and genocidal acts. Some images and descriptions may be upsetting. Please be mindful of the content and let a teacher know if you need a break, or if the content is triggering.

Consider speaking to a parent, counselor, or teacher for additional emotional support throughout the lesson.

Think: How does geography and location play a role in classification? How does the physical space we inhabit both create community and divisions? What inference can you make about how geography influences the genocide?
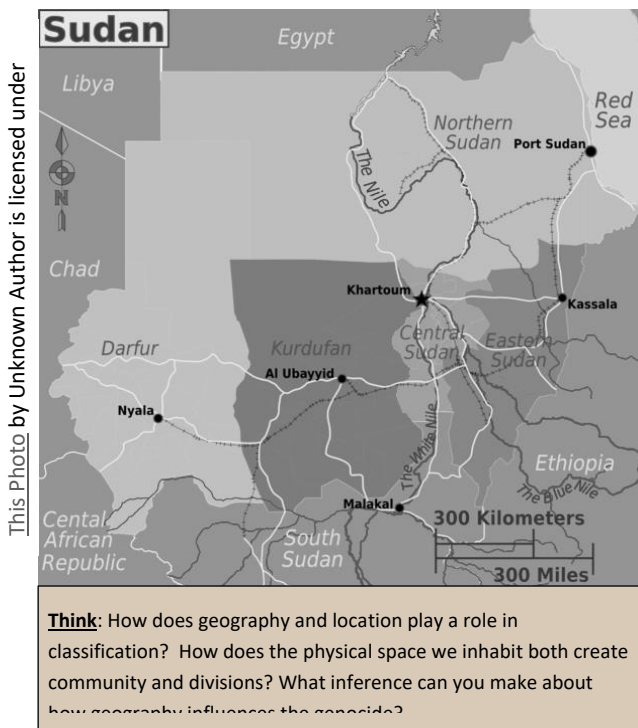
Introduction

Genocide is a process that occurs in ten stages. The process is not always linear, and the stages often occur simultaneously. However, Dr. Gregory H. Stanton's framework offers a way of recognizing the patterns that lead to genocide so that early intervention can occur.

This series of articles on genocide and its ten stages aims to raise awareness of past and present genocides and provide immediate actions to promote change, prevention, and tolerance. Each week, the articles focus on a different genocide stage, with a specific country or region in focus. They analyze how each stage manifested and offer targeted actions against it.

Stage 1, classification, is the first stage of genocide. The case study is Darfur, Sudan, with genocide occurring from 2003 to the present.

I. Mariam I. Ausher. Jebel Marra; Darfur, Sudan. Early 2020.

Mariam Ibrahim Ausher stands on the harsh terrain of the Jebel Marra mountains, her colorful *toub* (traditional dress) contrasting sharply with the barren landscape. She carries an assault rifle now, fighting with the Sudanese Liberation Army (SLA) in Darfur's last rebel stronghold in a civil war that never truly ended, dating back to 2003 when hundreds of thousands of men, women, and children in Darfur were murdered in an "ethnic cleansing" campaign that ultimately came to be understood as genocide according to the United States, and today is still under investigation in the international courts.[1]

Despite a peace treaty signed 13 years earlier, for Mariam, the violence never stopped. She has witnessed unimaginable horrors.

"The rape, the killing, and the burning made my heart strong," she tells the first journalist allowed into the mountains in five years since 2015. Her story reveals why she fights: government forces attacked her village, killed hundreds of men within minutes, burned children alive in a hut, and assaulted the women. Mariam lost her children and witnessed her entire village's destruction.[2]

The mountains where she now fights are surrounded by the remains of destroyed villages - a sight all too familiar in Darfur since 2003. While the world's attention has moved on, the promise of peace remains unfulfilled, and the land remains scarred by ongoing violence. After recounting the murder of her family and the destruction of her village, the camera held by the interviewer shows only her backside for a moment, as she quietly wipes tears away from her eyes with the back of her hand.

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[1] "Designation of War Crimes and Crimes against Humanity Committed in Sudan | Statement by Administrator Samantha Power | U.S. Agency for International Development," U.S. Agency for International Development, 2023, https://www.usaid.gov/news-information/press-releases/dec-06-2023-designation-war-crimes-and-crimes-against-humanity-committed-sudan.

[2] Julia Steers, "Inside the Forgotten War in Darfur, Where the Killing Never Stopped," VICE, July 13, 2020, https://www.vice.com/en/article/inside-the-forgotten-war-in-darfur-where-the-killing-never-stopped/.

II. Emtithal "Emi" Mahmoud. TedMed. 2016.

Four years earlier, in 2016, Emtithal "Emi" Mahmoud stands in front of an audience at TedMed, recalling how, at ten years old, in 2003, she first "learned what the word genocide meant."[3]

It was in 2003 when non-Arab rebels first armed themselves in response to unresolved neglect and discrimination, which resulted in government counterattacks led by Arab militias which were, to put it lightly, brutally effective.

Emi's voice begins to tremble as she recalls asking her mother why so many of her people were being buried that year.

"I don't remember the words that she chose to describe genocide to her 10-year-old daughter," she says. "But I remember the feeling. It felt completely alone as if no one could hear us. As if we were essentially invisible."[4]
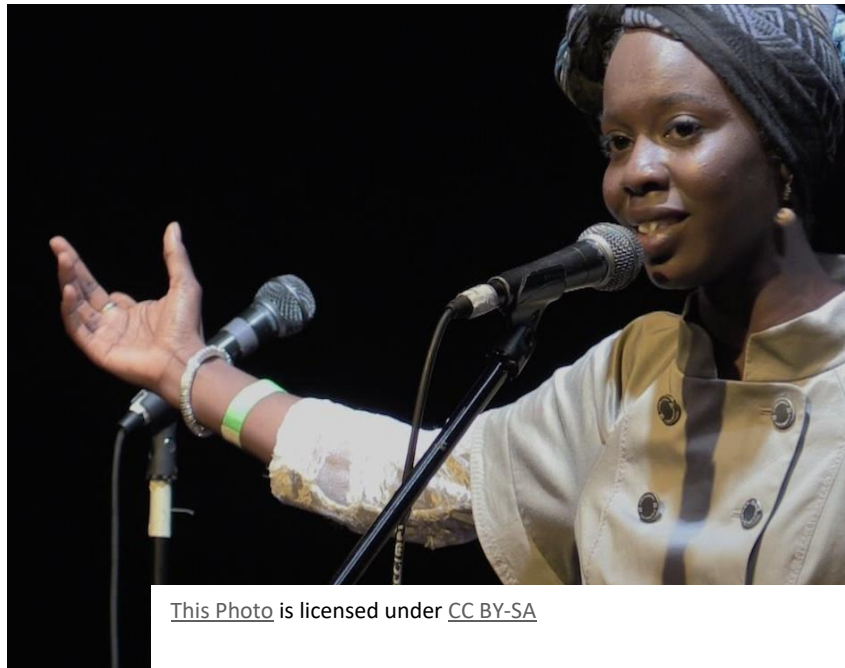
This Photo is licensed under CC BY-SA

Her story, which she recalls presenting to her high school classmates' years earlier, prompted one student in her class to protest, "Why do you have to talk about this? Can't you think about us and how it'll make us feel?"

Who is us? And where does that position Emi?

"I'm a young African woman," she says, "with a scarf around my head, an American accent on my tongue, and a story that makes even the most brutal of Monday mornings seem inviting."

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[3] Emtithal Mahmoud, "A Young Poet Tells the Story of Darfur," Ted.com (TED Talks, 2016), https://www.ted.com/talks/emtithal_mahmoud_a_young_poet_tells_the_story_of_darfur.
[4] Ibid.

"Will you see me?"[5]

III. Ahmat Mohamed Abubakar Mussa. Chad Refugee Camp. Late 2023.

By late 2023, Sudan's political war created the perfect opportunity for the Rapid Support Forces (RSF) - evolved from the earlier Janjaweed militias - to continue their campaign against African ethnic groups. Their target: the non-Arab Masalit people of West Darfur.[6]

This Photo is licensed under CC BY-NC-ND

In just two months, between April and June 2023, the RSF and allied Arab militias killed between 3,000 and 10,000 Masalit civilians in Geneina, West Darfur's capital. Mass graves continue to be discovered, and bodies fill the streets.[7]

Ahmat Mohamed Abubakar Mussa survived. From a hospital in Chad, where millions of Darfuris have fled, he describes the systematic killing: the RSF shoots "anyone black" on sight, targeting men first, then boys, while subjecting women to rape and torture.

Ahmat survived by playing dead among corpses for days after being shot. "The aim is to replace the Masalit ethnic group with Arab groups," he explains. "They want to eliminate Black Africans."[8]

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[5] Ibid.

[6] Special Reports, "How Arab Fighters Carried out a Rolling Ethnic Massacre in Sudan," Reuters, September 22, 2023, https://www.reuters.com/investigates/special-report/sudan-politics-darfur/.

[7] Amgad, "Darfur Lawyers: 'Bodies Scattered across El Geneina' - Dabanga Radio TV Online," Dabanga Radio TV Online (Radio Dabanga, June 22, 2023), https://www.dabangasudan.org/en/all-news/article/darfur-lawyers-bodies-scattered-across-el-geneina.

[8] "Stories of Horror: Investigating a Massacre in Sudan's Darfur Region • FRANCE 24 English," YouTube, December 2023, https://www.youtube.com/watch?v=yv23oVWYQew.

His words are confirmed by the RSF's own videos, which they film proudly. In one recording, a militia member calmly narrates while showing bodies lining the streets: "If you haven't seen what's happening here, I'll show you the work we've done."[9]

IV. Us and Them

The words seem simple enough: "us" and "them." In many situations, these categories are natural and harmless. But as one Sudanese civilian told me directly, "In Sudan, it's no longer us and them, or even us versus them. It's us or them."

The Ten Stages of Genocide

The "Ten Stages of Genocide" is a document developed by Gregory H. Stanton, a professor at Mary Washington University and the Vice President of the International Association of Genocide Scholars. He now leads Genocide Watch, a non-profit organization dedicated to preventing genocide and prosecuting perpetrators of mass murder.[10]

In some ways, it can be thought of as "a formula for how a society can engage in genocide," one that requires a large group (or usually, a state) to truly carry it out. This "formula" can be messy, though, as they do not necessarily occur in sequential order. Even more so, they often occur simultaneously rather than in isolation. It starts with certain prejudices, growing increasingly more insidious over periods — even short periods — of time.

The ten stages of genocide are classification, symbolization, discrimination, dehumanization, organization, polarization, preparation, persecution, extermination, and denial.[11]

In the stories above, almost all these stages are present. It is undeniable that Darfur and much of war-torn Sudan has devolved once again into full-scale genocide — and the deaths of up to 10,000 Masalit civilians in less than 60 days has led multiple experts to compare the brutality to the genocide in Rwanda against the Tutsi in 1994. As accurately predicted by Mariam, the killing in Sudan has been ceaseless up until today, lasting decades now despite Omar al Bashir, the former head of state and military officer of Sudan responsible for the 2003 genocide, being overthrown and finally issued an arrest warrant by the International Criminal Court for war crimes.[12]

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[9] "Stories of Horror: Investigating a Massacre in Sudan's Darfur Region • FRANCE 24 English," YouTube, December 2023, https://www.youtube.com/watch?v=yv23oVWYQew.

[10] "Genocide Watch- Ten Stages of Genocide," Genocide Watch, 2023, https://www.genocidewatch.com/tenstages.

[11] Ibid.

[12] "Al Bashir," International Criminal Court, 2019, https://www.icc-cpi.int/darfur/albashir.

But to look at Darfur through the lens of classification, and as a case study for understanding how the stages of genocide play out in a context relevant to contemporary crisis, it is critical to understand what went wrong from the start, the role of classification historically and currently, and how an understanding (and misunderstanding) of classification has aided in paving the way for decades of persecution.

Starting at Stage One: Classification
From Stanton's original document, "The Ten Stages of Genocide":

"Classification: 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."[13]

Historical Context
Darfur, a region in western Sudan, is home to about 7 million people. Sudan's population includes two main groups: Arab Sudanese tribes in the north and Black African tribal groups in the west and south. While most Sudanese practice Islam, some African tribes follow Christianity or traditional beliefs.[14]

The pie chart shows how the government spent money on different regions between 1996 and 2001:

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[13] "Genocide Watch- Ten Stages of Genocide," Genocide Watch, 2023, https://www.genocidewatch.com/tenstages.
[14] Gérard Prunier, *Darfur: The Ambiguous Genocide*. Ithaca: Cornell University Press, 2005.

Figure 2. Breakdown of expenditure on regional development in Sudan (1996–2001)
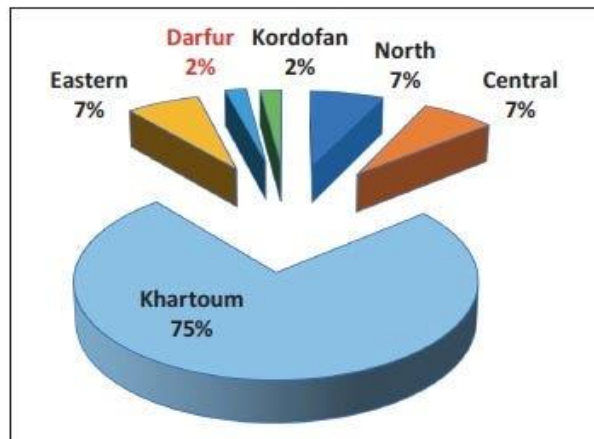
Eastern 7%
Darfur 2%
Kordofan 2%
North 7%
Central 7%
Khartoum 75%

Source: The Ministry of Finance and National Economy, Directorate-General. National Accounts, United Nations Population Fund, Sudan 2003.

This unequal distribution tells a clear story: while Khartoum, the capital region, received 75% of development funds, Darfur got just 2%. This economic discrimination laid the groundwork for conflict.

By 2003, tensions exploded. The Sudanese Liberation Army formed to fight against discrimination, but the government's response was brutal. They armed militia groups called the Janjaweed (now known as the RSF) to target Darfur's African populations. Between 2003 and 2004 alone, an estimated 300,000 to 400,000 people were killed. [15]

Classification, Complicated

In 2023, the situation in Sudan has reached a critical point. While violence now threatens civilians across the country, certain groups - particularly Black African tribes like the Masalit - face targeted elimination.

Dr. Stanton warns that societies sharply divided into

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[15] Fabio Andres Diaz, "'Ethnic Conflict'? Armed Conflict from an Ethnic Perspective," *SSRN Electronic Journal*, 2013, https://doi.org/10.2139/ssrn.2763388.

two groups ("bipolar societies") face the highest risk of genocide. In Darfur, this division appears as Arab versus African. But it's more complex than that. According to Gerard Prunier, author of "Darfur: The Ambiguous Genocide," many Arab Sudanese struggle with their own identity, seeking recognition from other Arab societies that often look down on them.[16]

In Darfur, the classification of 'Arab' and 'African' was not based solely on clear racial distinctions but also on social and economical constructs. The groups lived side by side for centuries, yet colonial policies reinforced a divide that later became lethal.

This creates a tragic irony: both sides desperately want to be seen and recognized. The African tribes want their rights and identity acknowledged, while some Arab groups seek validation of their "Arab status." When either group feels invisible or unheard, they may cling more tightly to their identity, sometimes with violent results.[17]

This Photo by Unknown Author is licensed under CC BY-NC

V. Shifting to Unity

Is it too late for Darfur? For Sudan? What about other ongoing genocides? These questions can feel overwhelming.

Here are some actions you can take:

- Follow @GenocideWatch on social media
- Save genocidewatch.org to your bookmarks
- Share verified news about Sudan using #EyesOnSudan
- Learn about a new country through The New York Times' "Country of the Week"

- Sign up for news alerts about Sudan
- Share stories from reliable sources about the crisis
- Write to your representatives about Sudan
- Start learning basic Arabic or another language from the region
- Research organizations supporting Darfuri refugees
- Join or start a human rights club at your school
- Volunteer with local refugee support organizations

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[16] Gérard Prunier, *Darfur: The Ambiguous Genocide*. Ithaca: Cornell University Press, 2005.
[17] Ibid

- Organize an awareness event at your school

Action for Sudan

The most powerful message from Sudanese civilians is simple: "Talk about it." Sudan has been forgotten before, and it's being forgotten again. Now that you know what's happening, speak up. Share reliable information. Use these hashtags recommended by Sudanese civilians:

- #EyesOnSudan
- #KeepEyesOnSudan
- #LiberateSudan

Ways to Help:

- Share verified news on social media
- Write personal letters to your representatives
- Support organizations like Doctors Without Borders and Sudan Relief Fund
- Join or create a school club focused on human rights

VI. "Emi" (2016)

Before leaving the TED stage, Emi shares a final poem dedicated to her cousin Zeinab. Her words capture both the pain and resilience of her people:

"400,000 Ways to Cry"

War makes a broken marriage bed out of sorrow
You want nothing more than to disappear,
but your heart can't salvage enough remnants to leave.
But joy — joy is the armor we carried
across the border of our broken homelands.
So, allow me to express that if I make you laugh,
it's usually on purpose.
And if I make you cry,
I'll still think you're beautiful.
This is for my cousin Zeinab.
I read her everything that I could.
And we laughed, and we loved,
surrounded by family,
by remnants of a people who were given as a dowry
to a relentless war
but still managed to make pearls of this life –

by the ones who taught me not only to laugh
but to live in the face of death.[18]

To learn more:
- Visit operationbrokensilence.org
- Follow @GenocideWatch
- Check amnesty.org for current actions

The next lesson will examine Stage Two: Symbolization, looking at Cambodia (1975-1979).

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[18] Emtithal Mahmoud, "A Young Poet Tells the Story of Darfur," Ted.com (TED Talks, 2016), https://www.ted.com/talks/emtithal_mahmoud_a_young_poet_tells_the_story_of_darfur.

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International Development," 2023. https://www.usaid.gov/news-information/press-releases/dec-06-2023-designation-war-crimes-and-crimes-against-humanity-committed-sudan.

*Flesch-Kincaid Grade Level: 11.6

'Us or Them': Classification in the Darfur Genocide(s)

by Joshua Bicknell
Originally Published December 1, 2023, for 'Ten Stages of Change: A Project for Genocide Education

Please Note: The following case study contains descriptions of violence and genocide, as well as an analysis of human behavior relating to sensitive topics including racism, intolerance, sexual violence, physical violence, death, and genocidal acts. Some images and descriptions may be disturbing to readers. Please be mindful of the content before continuing.

Visit Mental Health America's website for information on mental health, getting help, and taking action.

Think: How does geography and location play a role in classification? How does the physical space we inhabit both create community and divisions? What inference can you make about how geography influences the genocide?
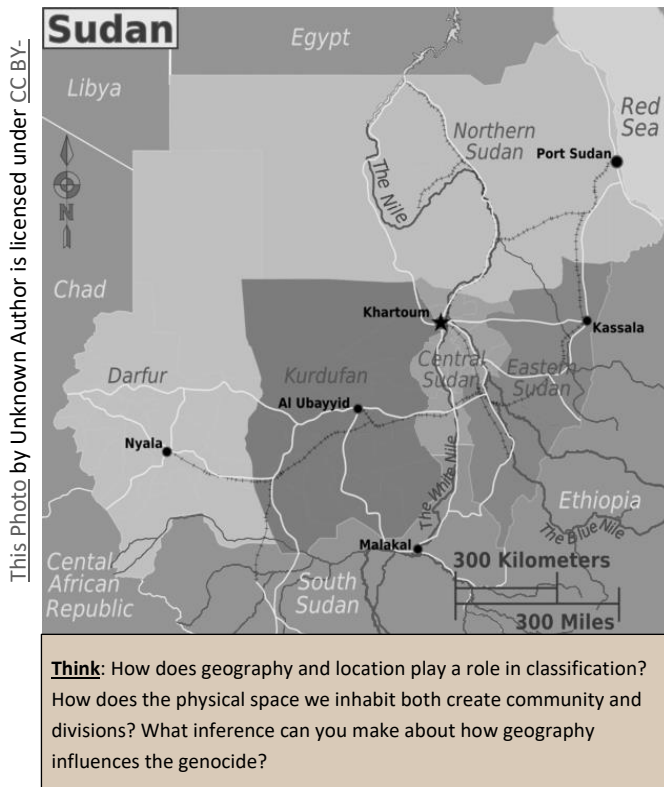
Introduction

The following is part of a series of case studies concerning genocide and the ten stages of genocide outlined by Gregory H. Stanton. The purpose is not only to raise awareness of the multiple genocides from the past and the present but to provide a set of actions within realistic time constraints that you can take immediately to promote change, prevention, and tolerance. Each week covers a different stage of genocide, with a specific country or region in focus that has or is currently experiencing genocide, concluding with an analysis of how that stage is or was evident in the featured genocide, and what actions can be taken specifically to work against it.

Stage 1, classification, is the first stage of genocide. The case study is Darfur, Sudan, with genocide occurring from 2003 to the present.

I. Mariam (2020)

Her name is Mariam Ibrahim Ausher.

On the outside, she embodies the traits of a true woman warrior—her face: stoic and still; her hands: rough and calloused. Her arms are strong and her shoulders square and wide, protruding through the ornate *toub* that cascades down her back, encircles her chest, and drapes past her knees as morning winds push

through the jagged, unforgiving Jebel Marra mountain range where she stands; her toub's composition of deep purple, royal blue, and bright orange represents an act of defiance against the monochromatic haze of the land in front of Mariam—land already lost, lives already gone.

It's been 13 years since the first historic treaty was signed between the Sudanese government and rebel groups in Darfur, also known as the Darfur Peace Agreement of 2006[19]. However, according to Mariam and the ever-shrinking number of individuals like her, the treaty was performative at best. The killing never stopped.[20]

Now, Mariam is a soldier for the Sudanese Liberation Army (SLA), carrying an assault rifle as she travels on foot through caves and cliffs, while on the horizon, smoldering is still visible from recent burnings.

"The rape, the killing, and the burning made my heart strong, and brave enough to be a good fighter," she says, speaking to a journalist, the first to be allowed into the harsh terrain of the Jebel Marra mountains in the western Sudan region of Darfur in over five years. It is the final rebel stronghold left in Darfur at the time of the 2020 interview, held together only by a group

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[19] "Designation of War Crimes and Crimes against Humanity Committed in Sudan | Statement by Administrator Samantha Power | U.S. Agency for International Development," U.S. Agency for International Development, 2023, https://www.usaid.gov/news-information/press-releases/dec-06-2023-designation-war-crimes-and-crimes-against-humanity-committed-sudan.

[20] Julia Steers, "Inside the Forgotten War in Darfur, Where the Killing Never Stopped," VICE, July 13, 2020, https://www.vice.com/en/article/inside-the-forgotten-war-in-darfur-where-the-killing-never-stopped/.

of rebel fighters—the SLA—in a fight for existence, with many the sole remaining survivors of entire families after years of relentless persecution.

Surrounding the mountains are scattered remnants of villages, an all-too-familiar sight for the people of Darfur, dating back to 2003.

When asked to take up arms, Mariam never hesitated.

By 2020, years after the campaign to Save Darfur long since exited mainstream media and everyday consciousness, the promise of a return to peace in Darfur has proven as empty as the land itself.

Toward the end of her interview, once away from others and alone with the interviewer, Mariam pushes aside her assault rifle for a moment and describes the horrors of what led her to take up arms for the SLA:

Government forces attacked her village, gathered all the men, and slaughtered them all, killing hundreds within minutes.

Mariam lost two children as the same government forces rounded up every child in the village, shoved them into a hut, and burned them alive.

After witnessing her husband's father slaughtered and her children burned, she watched as the entire village was set ablaze. Then, the women were raped brutally and repeatedly.

Mariam is the type of woman who you can sense does not shed many tears. After recounting the murder of her family and the destruction of her village, the camera shows only her backside for a moment, as she wipes tears from her eyes with the back of her hand.

II. "Emi" (2016)

Four years earlier, in 2016, [Emtithal "Emi" Mahmoud stands in front of an audience at TedMed](#), recalling how, at ten years old, in 2003, she first "learned what the word genocide meant."

It was in 2003 when non-Arab rebels first armed themselves in response to unresolved neglect and discrimination, which resulted in government counterattacks

led by Arab militias which were, to put it lightly, brutally effective.
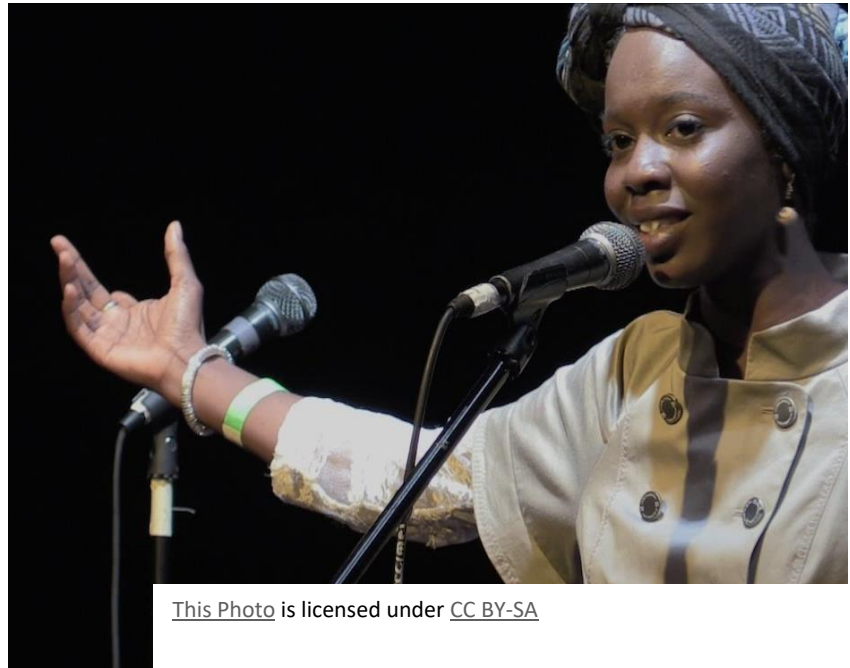
Emi's voice begins to tremble as she recalls asking her mother why so many of her people were being buried that year.

"I don't remember the words that she chose to describe genocide to her 10-year-old daughter," she says. "But I remember the feeling. It felt completely alone as if no one could hear us. As if we were essentially invisible."[21]

Her story, which she recalls presenting to her high school classmates years earlier, prompted one student in her class to protest, "Why do you have to talk about this? Can't you think about *us* and how it'll make *us* feel?"

What defines 'us'? And where does that position Emi?

"I'm a young African woman," she says, "with a scarf around my head, an American accent on my tongue, and a story that makes even the most brutal of Monday mornings seem inviting."

"Will you see me?"[22]

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[21] Emtithal Mahmoud, "A Young Poet Tells the Story of Darfur," Ted.com (TED Talks, 2016), https://www.ted.com/talks/emtithal_mahmoud_a_young_poet_tells_the_story_of_darfur.
[22] Ibid.

III. Ahmat Mohamed Abubakar Mussa (2023)

It's late 2023, and Sudan is knee-deep in a war between political rivalries. It is a prime opportunity for the Rapid Support Forces, who evolved from Janjaweed of the early 2000s (who carried out the murder of between 300,000 to 400,000 in the 2003–2005 genocide), to finish what was started: elimination of certain African ethnic groups, including the non-Arab Masalit of West Darfur.[23]

The location is Geneina, the capital of West Darfur, effectively captured within less than two months by the RSF and allied Arab militias between April and June 2023.

Since mid-June, at least 3,000 and up to 10,000 Masalit civilians were killed. At the time of this publication, dozens of mass graves continue to be uncovered in the capital, despite RSF efforts to hide the bodies. But room is running out, and the streets — once a path resembling some form of independence and self-reliance, are overflowing with bodies.[24]

The governor of West Darfur denounced publicly that the RSF had committed blatant acts of genocide. When he refused to recant this statement, the RSF and Arab militias tortured him

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[23] Special Reports, "How Arab Fighters Carried out a Rolling Ethnic Massacre in Sudan," Reuters, September 22, 2023, https://www.reuters.com/investigates/special-report/sudan-politics-darfur/.

[24] Amgad, "Darfur Lawyers: 'Bodies Scattered across El Geneina' - Dabanga Radio TV Online," Dabanga Radio TV Online (Radio Dabanga, June 22, 2023), https://www.dabangasudan.org/en/all-news/article/darfur-lawyers-bodies-scattered-across-el-geneina.

mercilessly before executing him, along with humanitarian aid workers. The SLA (recall Mariam in the Jebel Marra), has diminished, and there are virtually no Masalit left in El-Geneina,

Ahmat Mohamed Abubakar Mussa is one of them.

He's in a nearby hospital in Chad, where he and millions of Darfuri have fled on foot, many carrying wounded babies, and on the path to camps in deplorable condition, witnessing hundreds and hundreds of bodies scattered throughout. If, at any point, RSF encounter what has been reported as "anyone black," they are shot and killed. Women with children are raped, their possessions and money stolen, and children (especially boys) shot and left on the streets.

To make it to any place of refuge — much less as a male — is extremely rare for Masalit and other Black Africans. The genocidal pattern against them targets males first and foremost, particularly lawyers and other professionals. Children are prioritized next (especially boys) for killing, and women, if not killed, are then subjected to rape, dehumanization, and torture.

As Ahmat's gunshot wounds are being treated with little resources available, he shares these same details, recalling how after all the men in his village were murdered, he managed to stay alive despite being shot and left for dead and hid among the bodies for days.

"The aim is to replace the Masalit ethnic group with Arab groups. They want to eliminate Black Africans. It's terrible. It's a crime against humanity. Not even animals can be treated the way we are being treated."[25]

The evidence in a video he watches makes this all too clear.

The RSF often documents their crimes with great pride. In the footage Ahmat is viewing, one militia member is filming, while another proudly points to the bodies lining the streets.

"If you haven't seen what's happening here," says the voice behind the camera in complete calm, "I'll show you the work we've done. God is great."

The camera is shaky, but so are Ahmat's hands.

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[25] "Stories of Horror: Investigating a Massacre in Sudan's Darfur Region • FRANCE 24 English," YouTube, December 2023, https://www.youtube.com/watch?v=yv23oVWYQew.

"We're on the street leading to the Bank of Khartoum," the voice continues, panning past the street with bodies lined against the sides and their belongings scattered nearby, "Look." The soldier being filmed is smiling with his rifle lowered, before posing in front of a building they've taken over.

"Look at the *dogs*."

Ahmat remains still, staring through the camera, through the doctor tending to his wounds: "Not even animals…the way they treat…*us*."

IV. Us and Them.
The words alone seem harmless enough, and in many contexts, they are inescapable and neutral.

They are echoed by Mariam, Emi, and Ahmat.

And in the words of a Sudanese civilian through social media, "In Sudan, it's no longer us and them, or even us versus them. It's us *or* them."

This shows the evolutionary power that seemingly innocuous words can carry.
It makes sense then that it is the first stage in the ten stages of genocide outlined by Gregory Stanton.

The Ten Stages of Genocide
The "Ten Stages of Genocide" is a document developed by Gregory H. Stanton, a professor at Mary Washington University and the Vice President of the International Association of Genocide Scholars. He now leads Genocide Watch, a non-profit organization dedicated to preventing genocide and prosecuting perpetrators of mass murder.[26]

In some ways, it can be thought of as "a formula for how a society can engage in genocide," one that requires a large group (or usually, a state) to truly carry it out. This "formula" can be messy, though, as they do not necessarily occur in sequential order. Even more so, they often occur simultaneously rather than in isolation. It starts with certain prejudices, growing increasingly more insidious over periods — even short periods — of time.

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[26] "Genocide Watch- Ten Stages of Genocide," Genocide Watch, 2023, https://www.genocidewatch.com/tenstages.

The ten stages of genocide are classification, symbolization, discrimination, dehumanization, organization, polarization, preparation, persecution, extermination, and denial.[27]

In the stories above, almost all these stages are present. It is undeniable that Darfur and much of war-torn Sudan has devolved once again into full-scale genocide — and the deaths of up to 10,000 Masalit civilians in less than 60 days has led multiple experts to compare the brutality to the genocide in Rwanda against the Tutsi in 1994.

It's difficult to discuss any region in the throes of genocide in terms of isolated stages. Still, while there is much to discuss about these other stages in Darfur (and should be), it's also important to note, as mentioned in my previous introductory post, that it is in the earlier stages of genocide that the potential for prevention of escalation is at its highest. This in no way means it is too late for Sudan. This is especially true when, as accurately predicted by Mariam, the killing in Sudan is ceaseless, lasting decades now despite Omar al Bashir, the former head of state and military officer of Sudan responsible for the 2003 genocide, being overthrown and finally issued an arrest warrant by the International Criminal Court for war crimes.

Awareness, de-escalation, calls for a ceasefire, and immediate UN action in punishing and prosecuting war criminals is critical.

But to look at Darfur through the lens of classification, and as a case study for understanding how the stages of genocide play out in a context relevant to contemporary crisis (The situation in Sudan has been labeled the current worst humanitarian crisis in the world, with multiple warnings of worsening and further escalation), it is critical to understand what went wrong from the start, the role of classification historically and currently, and how an understanding (and misunderstanding) of classification has aided in paving the way for decades of persecution and mass murder.

Starting at Stage One: Classification
From Stanton's original document, "The Ten Stages of Genocide":
"Classification: 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."

Historical Context
First, a summary for historical context:

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[27] "Genocide Watch- Ten Stages of Genocide," Genocide Watch, 2023, https://www.genocidewatch.com/tenstages.

Darfur is a region in western Sudan with a population of approximately 7 million.

Sudan has a diverse population and is divided into two main tribal groups: Arab Sudanese tribes in the north and Black African tribal groups in the west and south. While most of the population practices Islam, native African tribes also practice Christianity or traditional animist practices.

The Fur tribe, from whom Darfur gets its name, was incorporated into an Islamic-ruled Sudanese nation. After gaining independence in 1956, Sudan experienced civil wars, with Darfur being neglected and used as a military pawn in conflicts with neighboring countries. In the following table, a breakdown of economic development expenditure highlights the regional bias that heightened tensions between 1996 and 2001.

Figure 2. Breakdown of expenditure on regional development in Sudan (1996–2001)
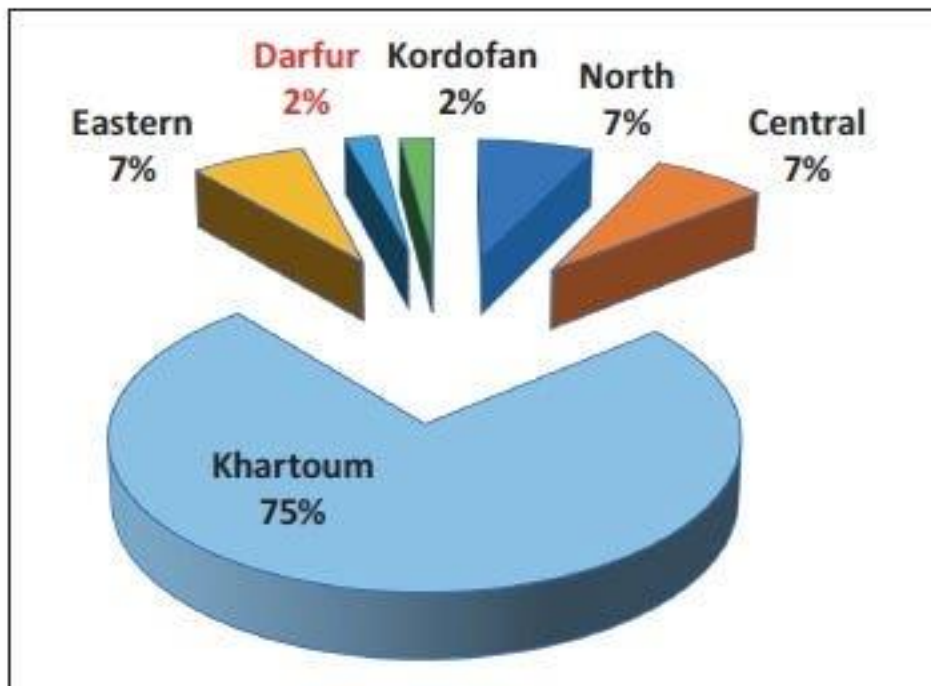
Darfur 2%   Kordofan 2%   North 7%   Central 7%   Eastern 7%   Khartoum 75%

Source: The Ministry of Finance and National Economy, Directorate-General. National Accounts, United Nations Population Fund, Sudan 2003.

Tensions escalated as Arab forces gained power and marginalized Darfur's African groups. The Sudanese Liberation Army was formed and launched attacks in 2003, leading to a brutal response from the government. The government utilized militia groups, known as the

Janjaweed, to terrorize and murder populations of Darfur in an ethnic cleansing campaign. Many people were forced to flee or died in refugee camps.

Between 2003 and 2004, an estimated 300,000 to 400,000 people were killed. Sudan's head of state, Omar al Bashir, who came to power in 1989, obstructed peacekeeping forces and faced arrest warrants for crimes against humanity and genocide.[28]

In 2019, he was overthrown and imprisoned, but military leaders associated with the genocide took control. The war in Darfur continues, with over 12,000 deaths and 6.5 million displaced.

On December 6, 2023, US Secretary of State Antony Blinken publicly stated that Sudanese government forces were engaged in crimes against humanity and ethnic cleansing.

On January 7, 2025, Blinken released the following official statement:

"On April 15, 2023, the Sudanese Armed Forces (SAF) and the Rapid Support Forces (RSF) launched a conflict of unmitigated brutality that has resulted in the world's largest humanitarian catastrophe, leaving 638,000 Sudanese experiencing the worst famine in Sudan's recent history, over 30 million people in need of humanitarian assistance, and tens of thousands dead. In December 2023, I concluded that members of the SAF and the RSF had committed war crimes. I also determined that members of the RSF and allied Arab militias had committed crimes against humanity and ethnic cleansing.

The RSF and RSF-aligned militias have continued to direct attacks against civilians. The RSF and allied militias have systematically murdered men and boys—even infants—on an ethnic basis and deliberately targeted women and girls from certain ethnic groups for rape and other forms of brutal sexual violence. Those same militias have targeted fleeing civilians, murdering innocent people escaping conflict, and preventing remaining civilians from accessing lifesaving supplies. Based on this information, I have now concluded that members of the RSF and allied militias have committed genocide in Sudan."

Classification, Complicated
So, this is where things stand in 2023. Notably, civilians all over Sudan have begun to realize the consequences of earlier complacency and inaction as indiscriminate killing becomes more widespread, threatening the entire country.

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[28] "Al Bashir," International Criminal Court, 2019, https://www.icc-cpi.int/darfur/albashir.

Still, the targeting of tribes including the Masalit, from where Ahmat fled, and where the Arab militias proudly filmed the atrocities, including rape and torture, remain the victims of relentless genocidal targeting.

In many ways, we can see in some sense the "bipolar society" that Dr. Stanton warns of in his "Ten Stages" document as being the most at risk for genocide, boiled down to simply African vs. Arab. According to Gerard Prunier, author of *Darfur: The Ambiguous Genocide*, "Arabs and Black Africans are not at each other's throats because they are like cats and dogs but rather because, for the Arabs at least, they are not completely sure of what and who they are…. They desperately strive for recognition of their Arab status by other Arabs, who tend to look down upon them."

Prunier goes on to describe a "false consciousness" in which Sudanese Arabs have surrounded themselves with an illusion: the belief that native Africans have somehow accepted their place in society and that their "sacrifices" are part of a "brotherhood" despite the brewing resentments.

Ironically, there seems to be a commonality between the "us" and "them" of Darfur, which is the desire to be seen, recognized, and given space, both physical and non-physical. Perhaps what distinguishes classification in terms of genocidal consequences in the ten stages versus classification that is harmless and necessary, is when classification creates division by silencing, ignoring, or neglecting.

In this sense, an innate need for attention and recognition surfaces, particularly if we step back from the violence, the inhumanity, and the personal connection. If we look at society and groups of people, especially those who are marginalized but also those who may only perceive a marginalization, and we accept fully that it is an inevitability that all groups will eventually make themselves seen, no matter what, we can attend to resolving tensions and unresolved conflict earlier. I would conclude then that it is not classification itself that leads to disaster but forced classification that leaves someone out—whether it be the "us" or "them" or, in most cases, both.

In Darfur, the Arabs themselves possessed a need to be seen as worthy of the attention of other Arab "elites," and continued to fail in doing so, while African tribes in Darfur harbored resentment for decades before launching an attack against the Arab government that had neglected them and deprived them of their once-cherished identity.

It can be uncomfortable and even unpopular to look at a situation such as that in Sudan and not immediately jump to a view that consists of one side being just inherently evil. Evil exists, certainly, but it is bred from the sting of feeling unseen, unheard, or unappreciated in one's skin; as humans, we cling to identity more fiercely than anything, and to find preventative strategies that work, we must acknowledge all identities. Nothing can or will change without a change in mindset and attitude. No policy, law, or government action will make any lasting difference until serious attempts at resolving this first critical piece take place.

V. Shifting to Unity

This Photo by Unknown Author is licensed under CC BY-NC

V. Shifting to Unity

Is it too late for Darfur? For Sudan? What about other ongoing genocides? These questions can feel overwhelming.

Here are some actions you can take:

- Follow @GenocideWatch on social media
- Save genocidewatch.org to your bookmarks
- Share verified news about Sudan using #EyesOnSudan
- Learn about a new country through The New York Times' "Country of the Week"

- Sign up for news alerts about Sudan
- Share stories from reliable sources about the crisis
- Write to your representatives about Sudan
- Start learning basic Arabic or another language from the region
- Research organizations supporting Darfuri refugees
- Join or start a human rights club at your school
- Volunteer with local refugee support organizations
- Organize an awareness event at your school

Action for Sudan

The most powerful message from Sudanese civilians is simple: "Talk about it." Sudan has been forgotten before, and it's being forgotten again. Now that you know what's happening, speak up. Share reliable information. Use these hashtags recommended by Sudanese civilians:

- #EyesOnSudan
- #KeepEyesOnSudan

- #LiberateSudan

Ways to Help:
- Share verified news on social media
- Write personal letters to your representatives
- Support organizations like Doctors Without Borders and Sudan Relief Fund
- Join or create a school club focused on human rights

VI. "Emi" (2016)

Toward the end of Emi's presentation at TedMed in 2016, where earlier she implored audiences to see her and her people, she tells the audience that she dedicates one final poem to her cousin, Zeinab, and I think her parting words are the most fitting for the parting words of this post as well

400,000 Ways to Cry

> *War makes a broken marriage bed out of sorrow*
> *You want nothing more than to disappear,*
> *but your heart can't salvage*
> *enough remnants to leave.*
>
> *But joy—joy is the armor we carried*
> *across the border of our broken homelands.*
>
> *So, allow me to express that if I make you laugh,*
> *it's usually on purpose.*
> *And if I make you cry,*
> *I'll still think you're beautiful.*
>
> *This is for my cousin Zeinab.*
> *I read her everything that I could.*
>
> *And we laughed,*
> *and we loved,*
> *surrounded by family,*
> *by remnants of a people who were given as a dowry*
> *to a relentless war*
> *but still managed to make pearls of this life –*

> *by the ones who taught me not only to laugh*
> *but to live in the face of death.*

To learn more about the ongoing genocide in Sudan, visit operationbrokensilence.org.

For more information on how to act, visit amnesty.org.

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VI. Defining Genocide

Definition 1

(United Nations – Legal Definition)

From Convention on the Prevention and Punishment of the Crime of Genocide

Article II

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.

Definition 2

(Raphael Lemkin – Jewish scholar and Holocaust survivor who originally coined the term 'genocide')

From Oxford English Dictionary "Genocide" citing Raphael Lemkin *Axis Rule in Occupied Europe* ix. 79

By "genocide" we mean the destruction of a nation or of an ethnic group. This new word…is made from the ancient Greek word *genos* (race, tribe) and the Latin *cide* (killing). It is intended…to signify 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. The objectives of such a plan would be the disintegration of the political and social

institutions, of culture, language, national feelings, religion, and the economic existence of national groups, and the destruction of the personal security, liberty, health, dignity, and even the lives of the individuals belonging to such groups. Genocide is directed against the national group as an entity, and the actions involved are directed against individuals, not in their individual capacity, but as members of the national group.

Definition 3

(Vahakn Dadrian, Armenian sociologist)

From *A Typology of Genocide*, 1975

Genocide is the successful attempt by a dominant group, vested with formal authority and/or with preponderant access to the overall resources of power, to reduce by coercion or lethal violence the number of a minority group whose ultimate extermination is held desirable and useful and whose respective vulnerability is a major factor contributing to the decision for genocide.

Definition 4

(Martin Shaw, Sociologist, 2007)

From *What is Genocide?*. Blackwell Publishing. p. 154.

Genocide is a form of violent social conflict or war, between armed power organizations that aim to destroy civilian social groups and those groups and other actors who resist this destruction. Genocidal action is action in which armed power organizations treat civilian social groups as enemies and aim to destroy their real or putative social power, by means of

killing, violence and coercion against individuals whom they regard as members of the groups.

Nat Hentoff

New era, old problem

In an op-ed piece in the *Washington Times* on Sept. 28, Ambassador Khidir Haroun Ahmed, chief of mission for Sudan in Washington, wrote: "Every reliable report coming out of Darfur indicates that the situation has stabilized and the mortality rate has returned to pre-war levels. ... It is the beginning of a new era in Sudan."

Hentoff

The grisly facts on the ground, however, refute the ambassador's public-relations ploy.

On the same day, The Associated Press, reporting on the increasing violence in Darfur, also directed at humanitarian operations, quoted Jan Egeland, under-secretary-general for Humanitarian Affairs and Emergency Relief Coordinator: "If it continues to be so dangerous on humanitarian work, we may not be able to sustain our operation for 2.5 million people requiring lifesaving assistance. ... It could all end tomorrow. It's as serious as that."

There are currently no plans for the United Nations to leave, but there is much concern that Darfur is sliding into chaos.

Opponents of the Khartoum government perpetrate some of the violence, but the chief perpetrators are the savage Arab militia, the Janjaweed, supported by and often in company with the armed forces of the Khartoum government.

The African Union, with 7,000 troops in Darfur, has been courageously trying to stabilize the continuing genocide, as President Bush once accurately called it. But on Oct. 1, there was a denunciation of the Sudan government by Baba Gana Kingibe the African Union's special representative to Sudan.

Kingibe told The Associated Press that government forces have resorted to violent destructive and overwhelming use of force not only against rebel forces, but also on innocent civilian villages.

The Khartoum government has, of course, denied his charges, as they continually deny that they have any operational connection with the Janjaweed, who destroy villages, and, after they murder the men, they gang rape the women.

Buried in the Oct. 2 edition of *The New York Times* — which, aside from its invaluable columnist, Nicholas Kristof, has not paid much continuing attention to Darfur — there was this Reuters report, datelined Khartoum: "The African Union accused the Sudanese government on Saturday of coordinating with Arab militias (the dread Janjaweed) in attacks on civilians in the Darfur region, and it said all sides in the conflict were violating cease-fire agreements."

Also, with regard to what Khartoum calls the new era in Sudan, on Oct. 3, the *Sudan Tribune* Web site, with Khartoum as the dateline, disclosed: "Laurens Jolles, head of the mission for the U.N. refugee agency in Darfur, said 34 men have been killed in raids carried out by 250 to 300 Arabs against the Aro Sharow camp for displaced people in West Darfur."

Again, the murderous Janjaweed.

Meanwhile, an Oct. 3 Reuters dispatch from Khartoum emphasized, from a source in the African Union, that a summit of the 53-nation African Union scheduled to be hosted by the government of Sudan in January could be changed to another venue as a form of protest to the continuing violence in Darfur from around the continent.

The African Union is so troubled that it has sent its deputy chairman, Patrick Mazimhaka to Khartoum. Said African Union spokesman Adam Thiam to Reuters, "He is going to express the concern of the pan-African organization in the light of the recent development in Darfur and demand explanations over recent attacks on villages and refugee camps in Darfur in which 32 people were killed."

The United States supported the African Union's decision to investigate the attacks.

Furthermore, as attacks on humanitarian organizations in Darfur continue, Eric Reeves, an expert on Darfur, said: "If humanitarian personnel are forced to withdraw on an emergency basis, there will be immediate and devastating consequences for the provision of food, medicine, water, shelter and the security that has derived simply from the presence of humanitarian workers. Any restarting of humanitarian operations would be extraordinarily difficult and slow-moving."

Once more the uselessness of the United Nations in dealing with genocide has been exposed, and without the help of democratic nations, the African Union cannot stop the killing.

■ Nat Hentoff is a syndicated columnist for Newspaper Enterprise Association.

Article 2

U.N.: Khartoum to blame for crisis

Report blasts Sudanese regime

BY ALEXANDER G. HIGGINS
ASSOCIATED PRESS WRITER

GENEVA—A top U.N. human-rights investigator blamed the Sudanese government for atrocities against its civilians in the Darfur region, warning yesterday that "millions of civilians" could die.

Moving to safeguard the endangered population, a new U.N.-Sudan agreement finalized yesterday requires Sudan's government to create safe areas in Darfur within 30 days so civilians can live without fear of attack.

The "Plan of Action for Darfur" would halt all military operations by government forces, militias and rebel groups in the safe areas, likely to be set up in camps where thousands of Sudanese have taken refuge and around villages that still have large populations.

In the human-rights report, Asma Jahangir, the U.N. investigator on executions, said there was "overwhelming evidence" killings in Darfur were carried out "in a coordinated manner by the armed forces of the government and government-backed militias."

"The current humanitarian disaster unfolding in Darfur, for which the government is largely responsible, has put millions of civilians at risk, and it is very likely that many will die in the months to come as a result of starvation and disease," the Pakistani lawyer said in a report based on a 13-day visit to the region in June.

The "scale of violations means they "could constitute crimes against humanity for which the government of the Sudan must bear responsibility," she said in the 26-page report to the U.N. Human Rights Commission.

A leading U.S. lawmaker toured camps in eastern Chad holding

> **'The current humanitarian disaster unfolding in Darfur, for which the government is largely responsible, has put. millions of civilians at risk.'**
>
> Asma Jahangir
> U.N. human-rights investigator

refugee and around villages that still have large populations.

hundreds of thousands of refugees and said he would investigate the relationship between the Sudanese government and the militias. Senate Majority Leader Bill Frist also said the threat of U.N. sanctions against Sudan was not enough to end the violence.

"The Tennessee Republican said he planned to talk with other U.S. lawmakers about remedying that, but he did not elaborate.

The U.S. Congress has labeled the atrocities genocide, and the United Nations has described the conflict in Darfur, which began with a rebellion early last year, as the world's worst humanitarian crisis.

Last week the UN Security Council passed a resolution giving Sudan 30 days to curb the pro-government Arab militias blamed for the violence in Darfur or face diplomatic and economic penalties.

The militias, called the janjaweed, have been blamed for violence that has killed 30,000 people, forced 1.2 million from their homes and left an estimated 2.2 million in urgent need of relief aid.

The agreement finalized yesterday was reached Wednesday night by Sudanese Foreign Minister Mustafa Osman Ismail and U.N. special representative Jan Pronk.

U.N. Secretary-General Kofi Annan welcomed the agreement and appear to indicate either complete disrespect for the right to life of the population of Darfur, or, at the worst, complicity in the events," she wrote.

She said all attacks against civilians must stop, that the government must disarm all militias, and that aid workers have complete access to people in need.

"Signing agreements and more promises won't do much for the people on the ground," said Richard Grenell, spokesman for U.S. Ambassador John Danforth.

"What we need is action, and that's what the council will be evaluating in roughly 20 days."

Jahangir wrote that she had met many people who "had a strong perception" that the government "was pursuing a policy of 'Arabization'" of the country, especially the Darfur region.

"Allegedly, those 'of Arab descent seek to portray themselves as 'pure' Muslims as opposed to Muslims of African ethnicity," she said.

Sudanese refugee women bide their time in a camp in eastern Chad.

She said she remained "seriously concerned at the very slow and negligent reaction of the government toward the situation."

"Such a reaction despite the huge international outcry would appear to indicate either complete disrespect for the right to life of the population of Darfur, or, at the worst, complicity in the events," she wrote.

Ismail said Thursday in Khartoum that foreign military intervention to end the Darfur crisis was unlikely. He said the government "will do our best" to meet Security Council demands to end the region's violence, although he called the resolution "unfair."

Jahangir said she had "credible information" that members of the armed forces, the volunteer Popular Defense Force and government-sponsored militias "had in recent months attacked villages and summarily executed civilians, looted homes and forcibly displaced the inhabitants."

"The most often heard report was of villages being surrounded by military vehicles accompanied by Arab militia riding horses. The local population was plundered, looted, tortured, raped and often shot at in a random manner. . . . In some cases, helicopters or Antonov airplanes were used to bomb or attack the villages or to provide cover for ground operations, including operations carried out by Arab militia."

She said the government "appeared oblivious to the dramatic and disastrous proportions" of the crisis.

"The persistent denial of the current humanitarian disaster in Darfur by most government officials was shocking," Jahangir said.

Associated Press Writer Edith M. Lederer contributed to this report from the United Nations in New York.

Article 3

Breaking ranks in Darfur

Tribal leader's actions offer hope amid violence

By SUDARSAN RAGHAVAN
KNIGHT RIDDER NEWSPAPERS

ED DAEN, Sudan—For more than a century, Saeed Madibo's family has led the Rizeigat tribe in this rugged, remote land. He is linked maternally to the Shaigiya, one of Sudan's ruling tribes, making him a natural ally of the Arab-led government.

But Madibo, 74, is unlike most Arab chieftains in the Darfur region. When Sudan's leaders called on his tribesmen to join its janjaweed militias to fight against black African rebels, he turned them down. Then, he placed thousands of African villagers—the targets of the janjaweed—under his protection.

"No government or anyone can order us to send our people to war," said the snowy-haired patriarch in a rare interview. "We come from different tribes, but we are all Sudanese."

As the international community searches for a solution to end the crisis here, it is tribal leaders like Madibo who could play a crucial role in bringing peace and reconciliation to fractured Darfur. By not joining the conflict, they have both the credibility and the authority to defuse tensions between Arab and African tribes.

"Saeed Madibo is a good man who is trying to solve Darfur's problems," said Yahya Hassan, a rebel commander in the south Darfur town of Labodo. "He's the only Arab that respects peace."

In this part of the world, the tribe is held accountable for an individual's crimes, and that makes tribal leaders vital to repairing Darfur's torn social fabric.

But men like Madibo also find themselves caught under competing pressures—from the government, from the rebels, from their tribe—that threaten their quest for peace, perhaps their very survival. How they deal with these pressures will likely shape the destiny of Darfur, analysts said.

Saeed Madibo, leader of the Rizeigat tribe, has refused the government's call to join the janjaweed militias.

"This is a political conflict, and all the tribes, Arab and African, are the victims of it," said Ghazi Suleiman, a well-known human-rights lawyer. "The way to resolve this conflict is to call for a tribal conference. Tribal leaders in Darfur are competent to resolve their problems, if they will sit together without any political interference."

Madibo's choice underscores the complexity of the war in this region the size of France, where the United Nations says more than 70,000 have been killed and 1.8 million chased from their villages. It is not entirely Arab against black African.

There are some Arabs, including Rizeigat members, who are fighting with the rebels, who seek a share of political power and economic development for Darfur. There are two African tribes in the north who are fighting alongside the janjaweed.

And while the Rizeigat tribe here has refused to answer the government's call to war, its northern Rizeigat cousins have bred brutal janjaweed leaders.

In Ed Daen, the ethnic patchwork is tangled. Unified by Islam, the Rizeigat have intermarried with black African tribes such as the Birgit and the Zaghawa, crisscrossing their bloodlines for generations.

They have trading and agricultural agreements that allow Rizeigat herders to travel through African tribal lands. They speak the same dialects. Disputes were solved over cups of tea.

"From the time of our grandfathers, our tribes have mixed," said Saeed Abubakr Ahmed, 58, a Birgit tribal leader in Ed Daen. "Had I sent my people to war, it would have created problems with all the tribes in my area," said Madibo.

Madibo himself is a product of this tangled ethnicity. His grandfather married into a Zaghawa clan, and the local leader of the Massalit, another African tribe, married his sister. Now, Madibo's mixed-ethnicity nephews often visit him.

Born in the village of Abjara 18 miles north of Ed Daen, Madibo stopped his studies before high school because "at that time, education was not important in our tribe." A father of six children, he traded crops and cattle, often with Africans. In 1990, at age of 60, he inherited the leadership of the Rizeigat when his elder brother died. Today, Madibo heads a 16-member, Arab-African tribal commission that runs Ed Daen.

"From the beginning Madibo has been good to us," said Mohammed Abakr, another Birgit leader. "He has met us. He has visited us in our camps. He has promised us he would work hard to stop the war."

Madibo is not anti-state. He's a pragmatist who supports Khartoum's policies if it fits the interests of his tribe. In the 1990s his tribesmen formed the core of the Murahaleen militias who fought against southern rebels, killing thousands and enslaving Christian children from the Dinka tribe.

In the current conflict, the government is fearful he has stood firm, and his advisers. So now, the government is promoting another Rizeigat, a cabinet minister named Abdelhamid Musa Kasha, in an effort to split the tribe. Musa Kasha is on a U.S. congressional list of senior Sudanese officials allegedly controlling the janjaweed.

After months of avoiding war, Rizeigats under Kasha's command have attacked nearby Birgit villages in recent weeks, sending thousands fleeing to Ed Daen to seek Madibo's protection. The rebels, too, have stepped up attacks, adding more pressure on Madibo.

Madibo voices optimism that he will prevail.

"I am able to control him," said Madibo.

Still, in recent weeks, a blanket of fear has enveloped Ed Daen. On the dust-swept streets, menacing men clutch firearms as casually as cigarettes. Refugees fear being attacked if they step outside their camps to gather firewood. Some are losing faith in Madibo's powers.

"The janjaweed are all around the city, and Madibo has no army," said Fatih Usman, 29, an unemployed agriculturalist who never

CRIS BOURONCLE / AFP / GETTY IMAGES

Sudanese women head back to a camp for displaced persons carrying bundles of firewood. At least 1.8 million people have been driven from their homes in the Darfur region of Sudan.

tribe, Musa Kasha is on a U.S. vously looked over his shoulder to see if anyone was listening. "Who can protect us? Only God."

But Madibo shows no signs of buckling. He is meeting tribal leaders throughout Darfur, trying to persuade them to restore peace.

"We can convince Darfur not to fight," he said with confidence.

For now, Madibo has convinced some. Ask Shwathi Terab Kamis. She was gang raped by the janjaweed when they raided her village of Yassin, and abducted.

When they reached Ed Daen, an Arab elder saw her and ordered the janjaweed to hand her over. They obeyed, thinking he wanted her for himself, said Kamis.

But then, the elder took an unusual step: He brought her to a Birgit leader, and the Birgit tribe helped her reunite with her family in Kalma refugee camp, near the town of Nyala.

"I was surprised," said Kamis, 21, shaking her head. "They were all Arabs.

"If never thought they would release me."

Article 4

World

Survey examines Darfur killings

Thousands said to have perished in attacks on villages

By ELLEN KNICKMEYER
ASSOCIATED PRESS WRITER.

DAKAR, Senegal—Although the commonly cited estimates of the death toll in Sudan's Darfur region refer to fatalities from disease and hunger, analysis of a recent U.S.-commissioned survey strongly suggests that many thousands—at a minimum—have been killed in violence as well.

The conclusion is based on a survey conducted for U.S. Secretary of State Colin Powell in July and August, a month before he declared that Darfur's killing represented genocide. Analysis of that survey continues, officials say, even as the U.N. Security Council awaits results of its separate investigation into the conflict this month.

The U.S.-commissioned study interviewed 1,136 refugees who had fled Darfur for U.N. tent cities and camps along Chad's eastern border, selecting them through a random method meant to yield a sample representative at least of the 200,000 Darfur refugees in Chad.

The key finding: 61 percent said they had seen a family member killed before their eyes in violence blamed on Sudanese forces and government-backed Arab militias accused of a scorched-earth campaign against African villagers.

Fritz Scheuren, president of the American Statistical Associations, said the survey's methods were correct, and Juan Mendez, the U.N.

envoy for the prevention of genocide, called it comprehensive. Smith College professor Eric Reeves, a researcher into the conflict, said if the figure held for all of Darfur's 2 million displaced the implication would be 200,000 killed.

However, there is no certainty that the experiences of the displaced in Chad—the group the sample came from—are the same as those of other refugees who did not reach Chad, or of all of the 6 million people of Darfur.

Furthermore, projecting a precise death toll estimate from the survey is problematic because there is no certainty about the size of the group each refugee would consider to be "family"—a key element in the calculation. Refugees included cousins—in their answers, said Stefanie Frease of the Washington-based nonprofit Coalition for International Justice, which conducted the survey with the U.S. State Department.

There is, however, widespread consensus that the findings indicate the death toll from violence to be in the many thousand's.

Until now, the most widely circulated Darfur-related toll has been a World Health Organization estimate that 70,000 had died from its indirect effects—chiefly disease and hunger—in an eight-month stretch in 2004. .

The survey also shows a consis-

tent pattern of coordinated killings by Sudanese forces and allied Arab militia targeting non-Arab villagers, said Frease, whose group has aided war-crimes trials in the former Yugoslavia.

Refugees spoke of attacks timed to maximize civilian casualties, of attackers pledging to purge Darfur of its non-Arab black majority, and

Displaced Darfur residents wait to receive food supplies from the World Food Program in a camp earlier this month. Tens of thousands of non-Arab Darfurians have died as a result of a government-backed ethnic-cleansing campaign since February 2003.

of mass burials of victims.

"We will kill all the men and rape the women. We want to change the color" of the people, a male refugee questioned for the survey quoted an attacker saying about a December 2003 government and tribal raid on his village of Refeda.

Sudan's Arab-dominated central government has denied tar-

geting Darfur civilians or allying with Arab militias, and officials did not respond to requests about the survey. Sudan had also blocked most outside access to the countryside until last summer.

The United States has been a lead proponent of action against Sudan for the near 2-year-old unrest in

Darfur, which has emptied more than 400 villages. Some have urged U.N. sanctions or war-crimes trials for Sudanese leaders.

The Security Council-commissioned probe—whose release is expected soon—will deliver more authoritative evidence on whether Darfur's killing constitutes genocide. .

Article 5

Darfur conflict isn't entirely Arab vs. African

By Alfred de Montesquiou
Associated Press

WADI ANKA, Sudan — Ahmad Salaheddin is an Arab who has crossed the ethnic divide in Darfur's bloody war to fight alongside ethnic African rebels. His fellow rebels jokingly call him a "janjaweed" — one of the Arab militiamen who are their fiercest enemy.

His presence, along with several other Arabs in a unit of the Sudan Liberation Army, is a main rebel group in Darfur, the sign of the complexity of the ethnic bloodshed in the western Sudanese region.

The fight in Darfur is usually defined as between Arabs and ethnic Africans: the ethnic Africans launched a rebellion in 2003 and the Arab-led Sudanese government is accused of arming Arab tribesmen in Darfur to help put it down.

The Arab janjaweed militias have since carried out a campaign of violence against ethnic African civilians, killing and raping and driving hundreds of thousands from their homes, the United Nations says.

In general, the definition of Arabs vs. ethnic Africans holds true. It is not known how many Arabs have joined the ethnic African rebels, but their numbers are likely minimal. However, the rebels insist instances like Salaheddin are on the rise.

There are also several major Arab tribes that from the start have refused Khartoum's enticements to join the janjaweed. So the government has armed smaller, more impoverished clans for the militias — disrupting the traditional power structures among the Arab tribes.

In a reflection of the turmoil, Darfur Arabs has surged in recent months, killing hundreds.

Another complication is that the regular government troops in Darfur fighting the rebellion are mainly ethnic African draftees from other parts of Sudan. The rebels say they do not fear those government troops as much, because they are not enthusiastic fighters and are easier to combat than the janjaweed.

Salaheddin said he joined the mostly African rebels because he was angered at Darfur's underdevelopment and believes the Khartoum government is manipulating Arabs in Darfur.

"They don't care about us any more than they care about the Africans," he told The Associated Press. "In fact, our conditions here are just as bad."

Arab and ethnic African tribes have long competed for scarce resources in Darfur, a vast, semiarid region of western Sudan nearly the size of Texas. There were troubles even before ethnic Africans launched their rebellion, complaining of discrimination at the hands of Khartoum.

But there were also neighborly relations, tightened sometimes by intermarriage.

Saleh Ibrahim — an SLA fighter from the African Zaghawa tribe, which spearheaded the rebellion — pointed to his relatively lighter skin and noted that his grandmother was an Arab. But he said all ties had been cut with his Arab cousins since the rebellion began.

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Thursday, March 22 at 7 pm

Let in the unexpected

Leader stresses complexity of Sudanese conflict

By SUDARSAN RAGHAVAN
Knight Ridder Newspapers

ED DAEN, Sudan — For more than a century, Saeed Madibo's family has led the Rizeigat tribe in this rugged, remote land. He is linked maternally to the Shaigiya, one of Sudan's ruling tribes, making him a natural ally of the Arab-led government.

But Madibo, 74, is unlike most Arab chieftains in the Darfur region. When Sudan's leaders called on his tribesmen to join its Janjaweed militias to fight against black African rebels, he turned them down. Then, he placed thousands of African villagers — the targets of the Janjaweed — under his protection.

"No government or anyone can order us to send our people to war," said the snow-haired patriarch in a rare interview. "We come from different tribes, but we are all Sudanese."

As the international community searches for a solution to end the crisis here, it is tribal leaders like Madibo who could play a crucial role in bringing peace and reconciliation to fractured Darfur. By not joining the conflict, they have both the credibility and the authority to defuse tensions between Arab and African tribes.

In this part of the world, the tribe is held accountable for an individual's crimes, and that makes tribal leaders vital to repairing Darfur's torn social fabric.

But men like Madibo also find themselves caught under competing pressures — from the government, from the rebels, from their tribe — that threaten their very quest for peace, perhaps their very survival. How they deal

KRT photo
Saeed Madibo is the leader of the Rizeigat tribe. He refused the government's call to join the Janjaweed militias.

with these pressures will likely shape the destiny of Darfur, said analysts.

Madibo's choice underscores the complexity of the war in this region the size of France, where the United Nations says more than 70,000 have been killed and 1.6 million chased from their villages. It is not entirely Arab against black African.

There are some Arabs, including Rizeigat members, who are fighting with the rebels, who seek a share of political power and economic development for Darfur. There are two African tribes in the north who are fighting alongside the Janjaweed.

And while the Rizeigat tribe here has refused to answer the government's call to war, its northern Rizeigat cousins have bred brutal Janjaweed leaders.

In Ed Daen, the ethnic patchwork is tangled. Unified by Islam, the Rizeigat have intermarried with black African tribes such as the Birgit and the Zaghawa, crisscrossing their bloodlines for generations.
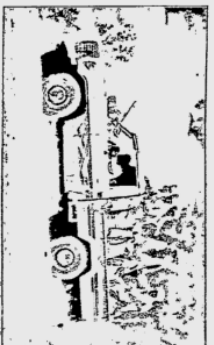
A **Darfur** rebel unit patrols in Anka, Sudan. Although the government claims rebels are cornered in a small patch of desert, the insurgents give the impression they have vast expanses of the western Sudanese region under their control.

Some cross ethnic divide in bloody **Darfur** conflict

Although the fight is usually seen as Arabs versus ethnic Africans, rebels insist that more Arabs are joining their cause.

The Associated Press

WADI ANKA, Sudan — Ahmad Salaheddin is an Arab who has crossed the ethnic divide in Darfur's bloody war to fight alongside ethnic African rebels. His fellow rebels jokingly call him a "janjaweed" — one of the Arab militiamen who are their fiercest enemy.

His presence, along with several other Arabs in a unit of the main rebel group in **Darfur**, the Sudan Liberation Army, is a sign of the complexity of the ethnic bloodshed in the western Sudanese region.

The fight in **Darfur** is usually defined as being between Arabs and ethnic Africans: the ethnic Africans launched a rebellion in 2003 and the Arab-led Sudanese government is accused of arming Arab tribesmen in **Darfur** to help put it down.

The Arab janjaweed militias have since carried out a campaign of violence against ethnic African civilians, killing and raping and driving hundreds of thousands from their homes, the United Nations says.

In general, the definition of Arabs versus ethnic Africans holds true. It is not known how many Arabs have joined the ethnic African rebels, but their numbers are likely minimal. However, the rebels insist, instances such as Salaheddin are on the rise.

There are also several major Arab tribes that from the start have refused Khartoum's enticements to join the janjaweed. So the government has armed smaller, more impoverished clans for the militias — disrupting the traditional power structures among the Arab tribes.

In a reflection of the turmoil inflicting and violence among **Darfur** Arabs has surged in recent months, killing hundreds.

Another complication is that the regular government troops in **Darfur** fighting the rebellion are mainly ethnic African draftees from other parts of Sudan. The rebels say they do not fear those government troops as much, because they are not enthusiastic fighters and are easier to combat than the janjaweed.

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cause he was angered at Darfur's underdevelopment and believes the Khartoum government is manipulating Arabs in **Darfur**.

"They don't care about us any more than they care about the Africans," he said.

Arab and ethnic African tribes have long competed for scarce resources in Darfur, a vast, semiarid region of western Sudan nearly the size of Texas. There were troubles even before ethnic Africans launched their rebellion, complaining of discrimination at the hands of Khartoum.

But there were also neighborly relations, tightened sometimes by intermarriage.

Saleh Ibrahim — an SLA fighter from the African Zaghawa tribe, which spearheaded the rebellion — pointed to his relatively lighter skin and noted that his grandmother was an Arab. But he said all ties had been cut with his Arab cousins since the rebellion began, and that he didn't know their whereabouts.

"It's sad, because we used to get along quite well," he said. "I don't think it would be possible anymore ... Too much blood has been spilled."

The Arab-dominated Sudanese central government in Khartoum denies controlling the janjaweed, whom it describes as bandits. But the international Criminal Court last month accused a senior government official and a janjaweed leader of crimes against humanity and said their campaign was coordinated.

"They want to try Sudanese citizens, which is absolutely nonsensical," Justice Minister Mohammed Ali al-Mardi told the AP on the telephone from Geneva, where he was attending a U.N. Human Rights Council meeting.

Overall, more than 200,000 people in **Darfur** have been killed since 2003, and more than 2.5 million people, largely African villagers, now live in massive refugee camps scattered across **Darfur** and spilling over into neighboring Chad.

Darfur itself is being carved up. The ethnic African rebels of SLA now control a vast section of northern **Darfur** that is now practically empty of any Arab nomads and only inhabited by ethnic Africans from the Zaghawa tribe.

But other sections of Darfur are now largely in the hands of Arab nomads brought in by the government from southern **Darfur**.

VIII. Social Meida Analysis

Social Media 1
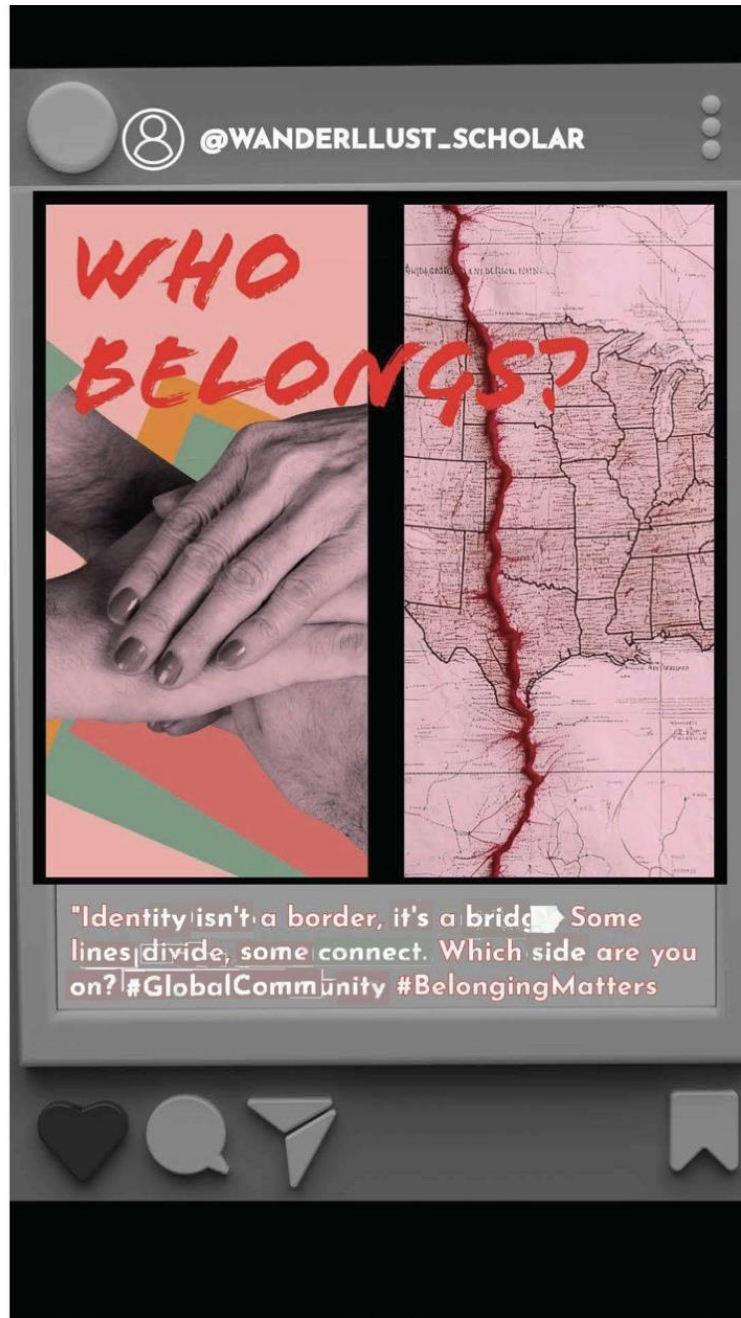
Social Media 2

@trying2_the_voice_of_reason

VICTORIA CROSS-GALLERY. CAPTAIN A.R. WILSON, ROYAL NAVY ENGAGING IN SINGLE COMBAT WITH SEVERAL ARABS WITH ONLY THE HILT OF HIS SWORD, THE BLADE HAVING BEEN BROKEN OFF. BATTLE OF THE 23rd FEBRUARY 1884.

I went to a lecture recently called "Who Will Tell Our Stories?" and it had me thinking. The lecture was about the Holocaust. Here we are in 2023 now and there's no excuse for this anymore. Sorry but both Arabs & Blacks in Africa are the same and should be treated the same, and that means ending discirimination when there are no differences in the first plae. SMH. I do not get it.

Social Media 3

@youthwithoutborders0

If you've been paying any attention to what's happened in Sudan for the last 20 or more years, it shoulbe be obvious that when it comes to accountability and proection, the world doesn't care about Black and brown people. My heart hurts today. #SudanYouth #DarfurYouthIsAmericanYouth #KeepEyesOnSudan
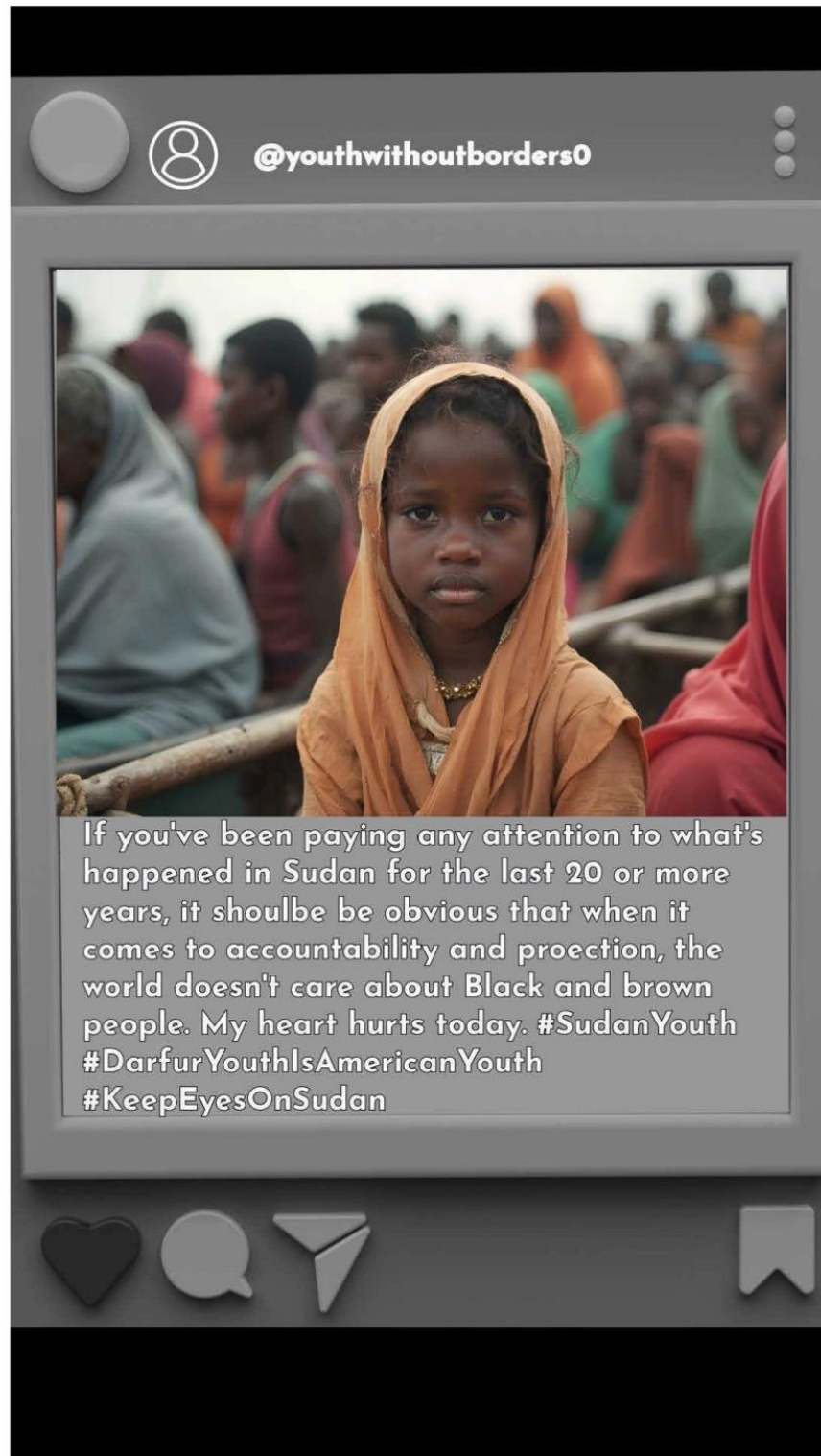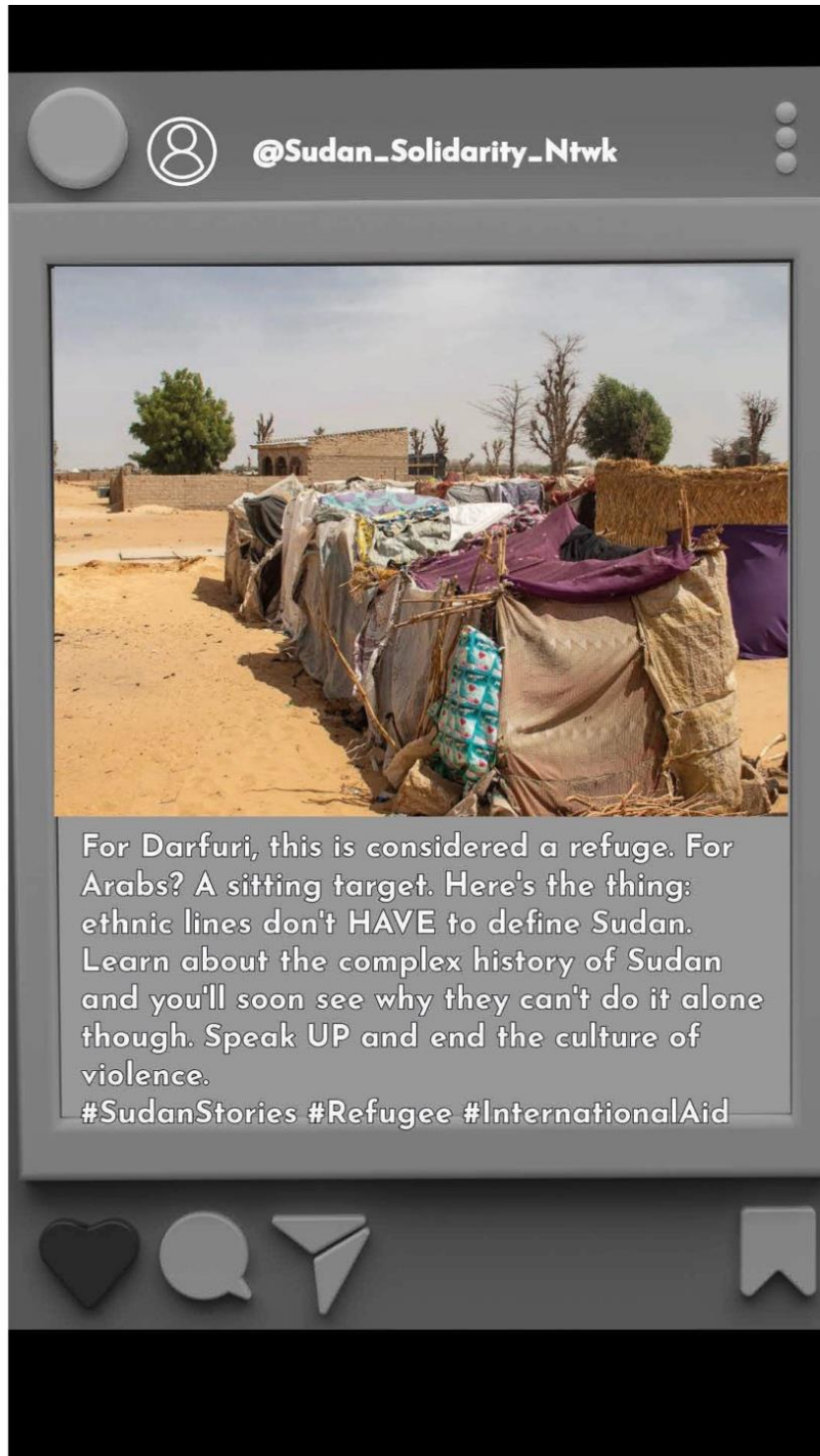
Social Media 4

@Sudan_Solidarity_Ntwk

For Darfuri, this is considered a refuge. For Arabs? A sitting target. Here's the thing: ethnic lines don't HAVE to define Sudan. Learn about the complex history of Sudan and you'll soon see why they can't do it alone though. Speak UP and end the culture of violence.
#SudanStories #Refugee #InternationalAid

Social Media 5

@darfur_voices_project

Who are the #Masalit? The Masalit aren't just a statistic. They're a people with history, culture, and resilience. And every day, they are being erased. #MasalitIdentity #DarfurTruth
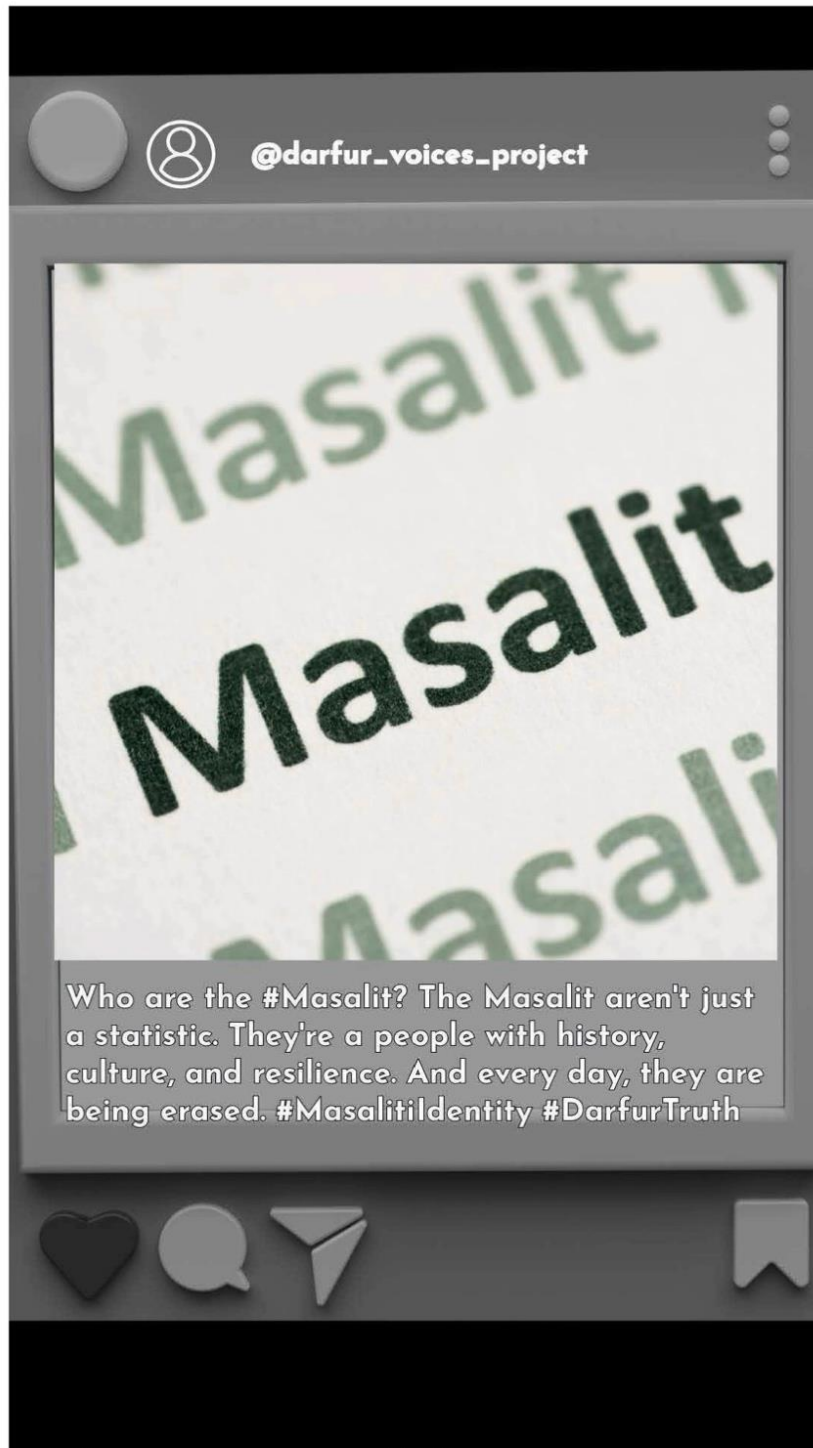
Appendix C: Student Deliverables

I. Early Warning Signs Tracker
II. Viewing Analysis Guide: "The Call"
III. "Defining Genocide": Four Definitions
IV. Spectrum Template
V. Media Analysis Tool

Unit Launch: Introducing Ten Stages of Change

Activity: Early Warning Signs Tracker

Directions: The Ten Stages of Genocide is a process, not a linear timeline. With that in mind, consider the stages as overlapping, repeating, and out of sequence as you complete the following activity and as we analyze the stages and how they are represented throughout the next few units. Using the chart below, track the early warning signs associated with each stage of genocide while reviewing the "Ten Stages of Genocide" Prezi published by Gregory Stanton's Genocide Watch organization. You will track key characteristics, examples cited from the presentation, and ideas for prevention suggested either in the presentation or that you think of yourself.

Stage 1:
- Key Characteristics:
- Example(s):
- Prevention Idea:

Stage 2:
- Key Characteristics:
- Example(s):
- Prevention Idea:

Stage 3:
- Key Characteristics:
- Example(s):
- Prevention Idea:

Stage 4:
- Key Characteristics:
- Example(s):
- Prevention Idea:

Stage 5:
- Key Characteristics:
- Example(s):
- Prevention Idea:

Stage 7:

• Key Characteristics:

• Example(s):

• Prevention Idea:

Stage 8:

• Key Characteristics:

• Example(s):

• Prevention Idea:

Stage 9:

• Key Characteristics:

• Example(s):

• Prevention Idea:

Stage 10:

• Key Characteristics:

• Example(s):

• Prevention Idea:

Unit Launch: Introducing Ten Stages of Change
Viewing Analysis Guide: "The Call" by Greg Stanton

Background: Gregory Stanton is a genocide scholar, lawyer, professor, and founder of Genocide Watch. His interest in genocide prevention and punishment of perpetrators began after witnessing the aftermath of the Cambodian genocide and he went on to develop a framework as he noticed the process involved with all the genocides he studied. This framework is called the "Ten Stages of Genocide" (originally "8 Stages of Genocide.") Today, it is used as a preventative toolkit for predicting, preventing, and de-escalating ethnic cleansing, mass murder, and genocide – ideally *before* the final stages unfold. Although Stanton focuses on international actions for prevention, the "Ten Stages of Change" initiative and curriculum works to use the same framework but encourage citizens, students, and everyday people around the world to use their agency and voice to take practical, realistic, and actionable steps to continue awareness, influence community and other policies, and recognize the signs of a country or people in severe crisis so that appropriate action on an international is more likely with the attention of a global audience of engaged, informed students with a critical eye and the character and bravery to resist.

Task: Gregory Stanton presented his story, the founding of Genocide Watch, its mission, and an introduction to the "Ten Stages of Genocide" framework in a Ted Talk called, "The Call." While watching the lecture, take note of the following and be prepared for extension and further discussion:

"Turning Points" (Key moments that changed Stanton's path)	

"Evidence & Impact" (Specific examples Stanton uses of genocide)	
"Personal Response" (Your [student] response and reactions/connections)	
"Questions Generated" (for later class discussions)	

Stage 1: Classification

Lesson 1 Activity: Spectrum Template

Part I. Annotate the article "'Us or Them': Classification in the Darfur Genocide(s)" for any language, references, quotes, symbols, or ideas about classification. Choose two examples from the article about classification, including historical or current examples. With your group, find two more examples of classification in the school environment and two from society in general. Use the graphic organizer below to list your findings, including direct quotes and sources.

Classification from Darfur Article	Classification from School Environment	Classification from Society in General
Example 1 (with quote):	Example 1	Example 1
Example 2 (with quote):	Example 2	Example 2

Part II. following your examples thoughts in boxes.

Discuss the questions using group's and write your the provided

Who creates these classifications?

Who benefits or loses from them?

Are they informal or formal classifications?

Part III. Think carefully about the six examples you've chosen and consider how various types of classification can range from harmless and neutral to dangerous, depending on context and intention. Then, sort your examples according to the spectrum below, from NEUTRAL to DANGEROUS. Write a justification for each. Consider the social, political, and cultural reasons for each classification and its effect on all groups when justifying your answer.

NEUTRAL	PROBLEMATIC	HARMFUL	DANGEROUS
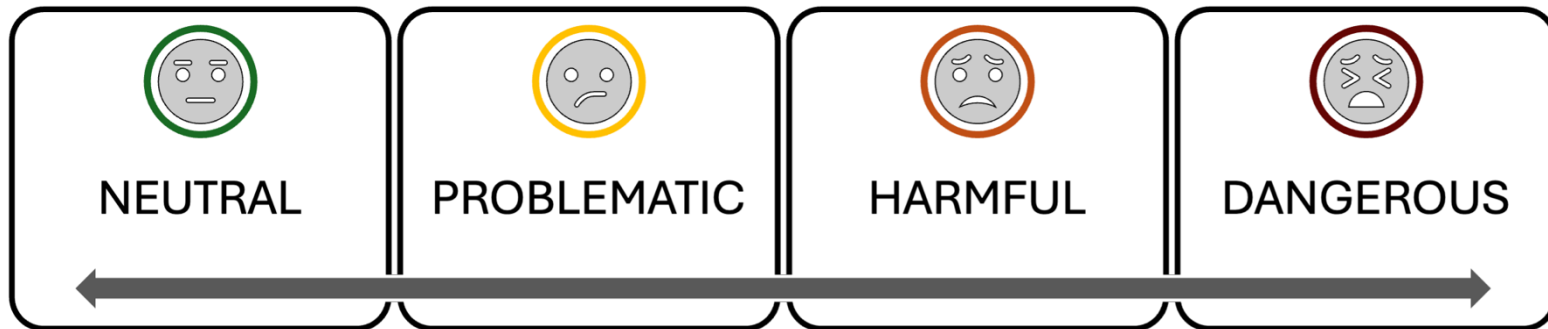
Justifications:

_____
_____
_____
_____
_____
_____
_____

Stage 1: Classification

Lesson 2 Activity: Media Analysis Tool

Part I.

1. Read and annotate the article(s) and the social media sample provided to you. Use three different highlighters to annotate:
    -   <mark>**Yellow: divisive language**</mark> (language that promotes **division/disagreement** without resolution or out of the context of an end goal of unity)
    -   <mark>**Green: unifying language**</mark> (language that supports the **unification of classified groups**, including ethnicities, regions, religions, beliefs, class, etc. even if in the context of classifying language)
    -   <mark>**Pink: loaded terms/emotional triggers**</mark> (language intentionally used to generate **strong emotions** in the reader, whether positive or negative)
2. Circle any references to **classification types** (**ethnicity, geography, gender, religion, language, etc.**) and **write the type**.
3. Identify each classification as **formal or informal** (formal=legalized, mandated; informal=socially constructed, not strictly enforced) by writing **"F" or "I"** next to the classification type.
4. Repeat the process for the social media sample.

Part 2.

1. Complete the following chart using your assigned article and social media post (the first row is an example for you). Note that this includes creating a counter-narrative to any divisive or harmful classifications (or further improving unifying ones). Your goal is to communicate the intended message but using neutral or unifying (instead of divisive and harmful) language.

Articles/Social Media	Types of Language	Language Impact (Who is classified? How are they separated?)	Counter-Narrative and Justification (or if none needed, explain why)
Example Article 'Arab Militias target Black African villages'	-Divisive: "Sudanese Arabs and Black Africans have been at each other's throats for decades." -Unifying: "The goal is for tribal groups in West Darfur to come to mutual agreement for a peace treaty." -Loaded: "The brutality, for now, continues, with little end in sight."	Who: Black Africans from West Darfur region of Sudan and both militia and non-militia Arabs from Khartoum How: Strict, bipolar separation of either Black African or Arab	"The Rapid Support Forces and Sudanese Armed Forces have been engaged in a civil war for decades, leaving non-fighting civilians in danger. The goal is to unify all Sudanese civilians including in Darfur for a treaty." -Justification: Instead of portraying all involved in the conflict as either Black Africans or Arabs, this counter-narrative more accurately places the actual militias at the center of the fighting, creating less division among ethnicity while upholding the unifying language from the same article as well.

Article 1:		
Social media 1:		
Article 2:		
Social media 2:		

Part 3. Exit Ticket:

- <u>What</u> are some of the most common types of classification you noticed? <u>How</u> might someone from each group feel reading these headlines?

Appendix D: Teacher Tracking Tool

Example: Ten Stages Teacher Tracker Tool

Teacher name:	J. Doe	Week of:	April 21-26
Subject / Class:	English III - Period 2	Time:	9:00 am - 9:45 am

Student name	TEK: ELAR 2(A)	Column1	Column2	Column3	TEK: ELAR 11(F)	Column4	Column5	Column6	TEK: ELAR 5(E)	Column7	Column8	Column9	TEK: ELAR 8(B)	Column10	Column11	Column12	Notes
	CFU 1.1	CFU 1.2	CFU 1.3	TEST	CFU 1.1	-	CFU 2.1	TEST		CFU 2.1	CFU 2.2	TEST		CFU 3.`		TEST	Column18
A. Smith	✔	✔	✖	✔	✖		✔	✔		✔	✔	✔		✖		✖	Needs re-teach - Author's Purpose
B. Cooper	✖	✖	✔	✔	✔		✔	✔		✖	✖	✖		✔		✔	Needs re-teach - Source Interaction
C. Dodley	✔	✔	✔	✔	✔		✔	✔		✖	✔	✔		✔		✔	Partner with A. Smith for paired tutor
E. Foster	✖	✖	✔	✖	✔		✔	✖		✔	✔	✖		✔		✖	Test Anxiety - Follow up w/ parent
F. Graham	✔	✔	✖	✔	✖		✔	✔		✔	✔	✔		✖		✖	Needs re-teach - Author's Purpose
H. Johnson	✖	✔	✔	✔	✔		✔	✔		✖	✔	✔		✔		✔	Pair with E. Foster for 2(A) tutor
K. Li	✖	✔	✔	✖	✔		✔	✔		✖	✖	✖		✔		✔	Needs re-teach - Source Interaction
L. Miller	✔	✔	✔	✔	✔		✔	✔		✔	✔	✔		✔		✔	Pair with K. Li for 5(E) tutor
N. O'Reily	✖	✖	✔	✖	✖		✖	✖		✔	✖	✖		✖		✖	Target for Intervention
P. Quinn	✔	✔	✔	✔	✔		✔	✔		✔	✔	✔		✔		✔	Needs enrichment - Assign media analysis project
R. Sneider	✖	✔	✔	✔	✔		✖	✔		✖	✔	✖		✔		✔	Needs re-teach - Source Interaction

PLC Notes & Trends:

ELAR 2(A) = Highest mastery among all students

ELAR 8(B) = Lowest mastery among all students

Ten Stages Teacher Tracker Tool

Teacher name: [Enter Name]   **Week of:** [Enter Week]

Subject / Class: [Enter Subject]   **Time:** [Enter Time]

Student name																					Notes

Ten Stages Teacher Tracker Tool

Teacher name: [Enter Name]   **Week of:**   [Enter Week]

Subject / Class: [Enter Subject]   **Time:**   [Enter Time]

Student name																					Notes

Ten Stages Teacher Tracker Tool

Teacher name: [Enter Name]   Week of: [Enter Week]

Subject / Class: [Enter Subject]   Time: [Enter Time]

Student name																					Notes

Ten Stages Teacher Tracker Tool

Teacher name: [Enter Name]   **Week of:** [Enter Week]

Subject / Class: [Enter Subject]   **Time:** [Enter Time]

Student name																					Notes

Ten Stages Teacher Tracker Tool

Teacher name: [Enter Name] **Week of:** [Enter Week]

Subject / Class: [Enter Subject] **Time:** [Enter Time]

Student name																					Notes

Ten Stages Teacher Tracker Tool

Teacher name: [Enter Name]   **Week of:**   [Enter Week]

Subject / Class: [Enter Subject]   **Time:**   [Enter Time]

Student name																					Notes

Ten Stages Teacher Tracker Tool

Teacher name: [Enter Name]   Week of: [Enter Week]

Subject / Class: [Enter Subject]   Time: [Enter Time]

Student name																					Notes

Glossary of Key Terms

Term	Definition
Genocide	The deliberate and systematic destruction of a group based on ethnicity, nationality, religion, or race, as defined by the 1948 UN Genocide Convention.
Classification	The process of identifying and labeling groups as "us" versus "them," often the first stage in the progression toward genocide.
Symbolization	The assignment of names, clothing, colors, or symbols to groups to distinguish and separate them.
Dehumanization	The process of denying the humanity of a group, often through language, propaganda, or stereotypes, to justify mistreatment or violence.
Colonialism	A system where a country establishes control over foreign lands and peoples, often leading to exploitation and long-term divisions.
Ethnic Group	A community of people who share a common cultural background, language, ancestry, or history.
Social Construct	An idea or category created and accepted by society, rather than based on biological or objective reality (e.g., race or class).
Propaganda	Biased or misleading information used to influence public opinion, often to promote a political agenda.
Classification System	A formal or informal way of organizing people into categories, which may become harmful when used to justify discrimination or violence.
Counter-narrative	A story or perspective that challenges dominant or harmful narratives, often used to humanize marginalized voices.
Identity Mapping	A reflective activity where individuals analyze the components of their own identity and how society perceives them.
Implicit Bias	Unconscious attitudes or stereotypes that influence understanding, actions, and decisions.

Term	Definition
Us vs. Them	A divisive mindset that categorizes people into in-groups and out-groups, often fueling prejudice or conflict.
Firsthand Account	A narrative or testimony from someone who directly experienced an event, used to add emotional and factual depth to historical understanding.
Intent	In genocide studies, refers to the purposeful desire or plan to destroy, in whole or in part, a particular group.