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University of San Francisco

A Critical-Inclusive Approach to
Instructing on Genocide Education in the United States:
Delivering an Equally Critical and Inclusive Approach to Professional Development

Cassidy Sierra Ernst

IME 649: IME M.A. Thesis/Field Project

Dr. Melissa Ann Canlas

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ABSTRACT

This paper presents a new approach to teaching the preconditions for genocide. Bringing together a number of theoretical insights from recent research, it focuses on the pedagogical value of a critical inclusive approach to genocide education. Such an approach incorporates persecuted groups commonly excluded from educational narratives, such as the experiences of homosexuals during the Holocaust. It also places genocide education within a wider framework focused on prevention and advocacy. Through utilizing a critical-inclusive approach to genocide education in the classroom, youth will be equipped with a stronger conception of genocide, genocidal ideologies, and measures that can be taken to contribute to genocide prevention. The paper provides practical guidance on adopting critical and inclusive approaches to genocide education. It highlights the need for professional development for high school educators, including a more process-based approach to understanding the development of risk of genocide. It also moves away from the study of a low number of paradigmatic cases of genocide to an approach that recognises the recurrent nature of genocide in the modern world. A critical inclusive approach to genocide education offers a powerful new strategy to bring the latest research developments into the classroom.

CHAPTER I

INTRODUCTION

Prior to the unfolding of the Holocaust, a Polish jurist, Raphael Lemkin, attempted to name the historical and tragic phenomena now known as the Armenian Genocide (Gilkerson, 1989). Born to Jewish farmers in early 1900s Poland, Lemkin received his doctorate in law and

shortly after became a public prosecutor in Poland's capital city of Warsaw. As his career in law progressed, Lemkin obtained a position as secretary of the Committee on Codification of the Laws of the Polish Republic, where he became widely known to Polish citizens for his representation of Poland at various international conferences from 1926 until 1935. Lemkin's presence at international conferences was of certain importance in 1933, coincidentally the same year in which Adolf Hitler was elected as Chancellor of Germany. This year is of particular interest to the development of the term genocide because it was the year of the Fifth International Conference for the Unification of Penal Law which was in cooperation with the Fifth Committee of the League of Nations where Raphael Lemkin proposed a draft of articles, "...to the effect that actions aiming at the destruction and oppression of a population should be penalized" (Lemkin, 1944, p. 91). Lemkin's draft of articles was disregarded and the internationalization of the crime of genocide was not to be revisited again until the drafting of the Genocide Convention began in 1946.

Prior to 1948, the crimes perpetrated by the Nazis in World War Two were litigated in the International Military Tribunal (IMT)—this is better known as the Nuremberg Trials—which was a tribunal created by the Allied Powers (*France, Britain, the United States and the Soviet Union*) in the wake of Liberation Day: May 8, 1945. Despite the establishment of the IMT, many international delegates at the United Nations in 1946 criticized the tribunal for reducing the crime of genocide to a crime that could only occur after the outbreak of war: The delegates worried that this reduction would limit the ability of future tribunals to adjudicate the crime of genocide and argued that genocide needed to be recognized as a crime that could occur in time of peace and in time of war (Schabas, 2008). This concern was heard by the UN General Assembly when they convened at the first ever General Assembly session that same year in conjunction

with the concern of universal jurisdiction for the crime of genocide. These concerns came in the form of a drafted UN resolution and was officially adopted by the General Assembly (GA) under the title of UN Resolution 96 (1): This resolution simultaneously mandated UN members to begin the drafting of a more substantial and legally binding documentation—a convention on genocide—of member states obligations when it came to genocide and to codify an internationally agreed upon definition of genocide.

As required of signatory states by Article I of the Convention on the Prevention and Punishment of the Crime of Genocide, “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,” (CPPCG, 1948): Where the crime of genocide is characterized by a dominant group within a given society that has begun targeting another group with the specific intent to destroy, in whole or in part, a national, ethnic, racial, or religious group by means of mass violence (Mayersen, 2014). As a result, this unilaterally requires that each individual signatory state achieve these commitments by not only integrating them into their given constitution—and/or current legislation— but also by using such commitments as guidelines to drafting relevant foreign policy (Schabas, 2008). In most instances, governments have manifested these commitments by federally addressing the punishment of the crime of genocide, but many countries continue to struggle with the task of implementing prevention mechanisms, roughly seven decades after the convention’s ratification (Kaufman, 2020). This shared struggle is widely attributed to the nature of genocide prevention as a non-linear and complex task, and the obfuscating narratives pedaled by perpetrators of genocidal violence, such as by the US government’s participation in the genocide of Native Americans and African-Americans (Sarkissian, 2014).

In the United States, History and Social Science (HSS) frameworks are the responsibility of the individual states (Harris, Reid, Benkert, and Brun, 2019, p.497). Among those states that provide for genocide education, the focus tends to avoid mention of US-based and US-backed genocides (Kaufman, 2020), and often lacks diversity in spotlighting global perspectives (Rosenburg and Barkan, 2016, p.192). In most genocide curricula, marginalized groups and/or vulnerable populations that are persecuted during genocides are rarely represented in their own words. Instead, their histories are filtered through a Western imperialist and colonialist lens, in order to serve a US narrative and agenda (Flanzbaum,1999). It is important for secondary teachers to know this historical context. Teachers of genocide education must understand how the term *genocide* came to be and how it has been understood and applied over time. Educators tasked with teaching genocide must also understand the preconditions and characteristics of genocide in order to facilitate critical dialogue and a comparative study of genocide in their classrooms. In the absence of this understanding, genocide will continue to be taught in a one-dimensional, ahistorical way that ultimately contributes to the colonization of teaching and learning in the history and social studies content areas.

Statement of Problem

Genocide Education was introduced to United States (US) classrooms in the 1970s and the primary goal was educating youth about the Holocaust (Stephen, 2013). Many models of genocide education curricula in secondary schools still reflect this original goal, with outcomes, realia (such as the well-known Diary of Anne Frank), and lessons directly related to the Holocaust. While teaching the history of the Holocaust in World War II Germany is important for many reasons, scholars in the field of genocide studies argue that the overreliance on one example of genocide limits the teaching and understanding of genocide education as a whole.

The potential danger of this singular focus include: (a) associating genocide with events of the past, and failing to recognize modern examples (Totten, 2001); (Johnson and Pennington, 2018); (b) relegating genocide to the geographical region within Western Europe rather than recognizing its presence across the globe (Stevick and Michaels, 2013, p. 8); (c) teaching a racialized version of genocide education that only assigns value to the life and death of white bodies impacted by the crime of genocide, rather than assigning value to all human life; (d) when learning outcomes of genocide education solely revolve around the development of an individual student's moral character and their civil awareness (Jones, 2005, p. 8), rather than focusing on encouraging an en masse and mobilized response by the public—something scholars refer to as the *bystander opposition* (Mayersen, 2014, p.8)—the effectiveness of a non-targeted groups' response in restraining genocidal intent and/or genocidal violence is significantly diminished (Mayersen, 2014, pp.7-8). Genocide scholar, Geoffrey Short, described this phenomena best in relation to Holocaust-specific education when he stated, “However, it should not be thought that an awareness of the Holocaust's continuing relevance is a sufficient condition of effective Holocaust education, for unless students are prepared to act in accordance with their knowledge, the lessons they learn will ultimately count for nothing” (2005, p. 378).

Differently, and if it were to reach its full potential, genocide education should include a wide range of examples - both historical and modern-day - from across the globe and including the genocide of specific demographic groups within the US including indigenous peoples, people of African descent, those within the LGBTQ+ community and people with disabilities (Stevick and Michaels, 2013, p.3). In addition, genocide education should cultivate students' ability to recognize the preconditions to genocide (Mayersen, 2014), and provide teachers with more time and guidance to develop curriculum that may be utilized as a tool to prevent or respond to

genocide; for example by introducing Deborah Mayersen's Temporal Model of Genocide (2014) as an approach to teaching comparative genocide studies. In the absence of national curricular models, and due to the decentralized nature of the U.S. education system, implementing a more comprehensive form of genocide education has proven difficult.

Since its conception, several bills have passed through Congress regarding requirements of genocide education, but there is no system for ensuring the quantity or quality of this instruction. Individual states are charged with creating their own mandates in regards to genocide education and there is no standardized tool for measuring the effect of instruction on the topic. As a result, scholars in the field of genocide studies, such as Jones (2005) and Fallace (2008), note that the effect of genocide education is difficult to measure and widely criticized in political arguments. However other scholars in the field, such as Stevick and Michaels (2013), claim that it is critical not to conflate the *effectiveness* of genocide education with the *importance* of genocide education (p.7). The shocking results of several recent studies underscore the importance of genocide education. For example, the results of a nationwide study in 2015 demonstrated that only 34% of adults in the US were aware that there was an Armenian Genocide. In 2020, the Pew Research Center discovered that less than half of those surveyed (45%) knew that 6 million Jewish people were systematically murdered during the Holocaust (this is excluding the other 5 million people who were targeted and killed due to disability, their being queer, ethnically Roma or apart of other religious minority groups); even less (43%) knew that Adolf Hitler was elected through a democratic process (Mitchell, 2020). The inability of the average citizen to identify and understand the history of different genocides is troublesome both because it points to a gap in public education and because it increases the likelihood of genocide in the United States (Mayersen, 2018).

Research from the field suggests that several changes may improve genocide education in the US. These include; (a) allotting more time to the subject; (b) ensuring that teachers are knowledgeable and prepared to teach genocide through a critical Postcolonial lens; (c) incorporating comparative models of genocide education; (d) unravelling the impact of cultural imperialism on the instruction of genocide. While the development of a national model of genocide education, or the study of the effect of current genocide education programming is outside the scope of this field project, it is possible to develop a set of recommendations and tools by synthesizing the research in the field of genocide education through a critical and postcolonial lens. The hope is that this field project can be used by teachers and students who wish to both better understand genocide as a global phenomenon, and to work to prevent genocide through activism and grassroots organizing.

Purpose of Project

The purpose of this project is to conduct a document analysis on how to create and deliver a successful, teacher-oriented professional development. In order to apply what was learned from this analysis and develop a PD with a content focus on genocide education in the United States, it was necessary to also inquire a foundational understanding of what genocide education already looked like at the secondary level in comparison to what it could look like at the secondary level if the subject was approached more critically. When referring to genocide education being approached more critically, it is of equal importance that this is being done at the macro and micro levels. The macro being the decisions made by policy makers who are tasked with allocating time and money to *what* students learn and *how* long they have to learn it to the micro of curriculum planning and classroom instruction by educators in the classroom. As a result of integrating knowledge on how to instruct on genocide more critically and why we

should with how to develop a professional development has enabled hybrid design of a critical PD created to help teachers develop a deeper and more critical understanding of genocide.

In order to explore the role of cultural imperialism in genocide education and explore the benefits of a shift in content as well as in the approach taken by those instructing it this PD will incorporate comparative, inclusive and temporal models of genocide. It will also empower teachers by improving access to the nuances within genocide studies scholarship by making theories/concepts more digestible and encouraging them to engage more critically with genocide in the classroom. Ultimately allowing teachers to cultivate students' critical consciousness— as informed by Paulo Freire's pedagogical concept of *conscientização*— and encouraging student-led advocacy related to the prevention of genocide by using Postcolonial Theory (Said, 1978) to expose and help remedy harmful aspects engrained in modern-day approaches to genocide education in the United States.

Theoretical Framework

This field project will be informed by a theoretical framework that includes aspects of Said's (1978) Postcolonial Theory and the Freirean concept of critical consciousness. Postcolonial Theory, as applied in the context of this field project, recognizes the ongoing influence of settler colonialism in education and the practice of *Othering*, particularly in the writing of history and history curricula. Postcolonial Theory allows for a critical discussion on the impact of the *Americanization* (Rosenfeld, 1995) of genocide education and the overall effectiveness of genocide education in the US, as well as the influence on the learning materials used in genocide education. While Postcolonial Theory provides the tools necessary to expose colonial constructs in education, the concept of critical consciousness provides the tools to respond to and shift from, the *Americanization* of genocide education.

When discussing critical consciousness, Friere (1970) refers to the ability of the oppressed to recognize their circumstances of oppression and their oppressor: Freire theorized that this type of critical self-reflection could only be achieved after an individual had deepened their knowledge of the world around them by studying socio-political ills and contradictions in society. The Freirean concept of critical consciousness provides both a framework for understanding the *Americanization* of genocide education, and a rationale for constructing a critical response. Critical Consciousness will ultimately manifest in this genocide education curriculum project through recommendations for a more representative and comparative-inclusive (Basso, 2017) form of genocide education. This type of humanizing education will highlight the importance of comparing genocides, of detecting the preconditions that make genocide possible and plausible, and help to minimize the dangers of generalizations and racialization in the field of genocide studies. The intricacies and layering of these theories into a theoretical framework will be further expanded on in Chapter 2.

Taken together, the foundational works of Said (1978) and Freire (1970) provide a framework for understanding why it is important to approach genocide education in the US from a more critical perspective. Said's Postcolonial Theory will be used as a tool to deconstruct the current field of genocide curricula, taught from a Western/European lens. It will also be used to demonstrate how a narrow interpretation of history – specifically events of genocidal violence – limits the positive outcomes of genocide education and the use of genocide education as a preventative mechanism. The Freirean concept of *conscientization* will be used to inform which materials are chosen from use in the unit of study, as well as the way in which those materials are used and understood. By centering critical consciousness and education as a tool of liberation, this field project will encourage students to become more aware of their socio-political

surroundings, more inclined to get involved in advocacy aimed to curtail genocide, and more willing to stand up for themselves—as well as for others—should a time arise where they encounter genocide within their own society, in their own lifetime.

Methodology

This field project will be informed by a brief document analysis in order to understand best-practices in the development and implementation of successful professional development for teachers. According to the The SAGE Encyclopedia of Qualitative Research Methods, “documents are viewed as conduits of communication between, say, a writer and a reader—conduits that contain meaningful messages.” The meaningful message in the documents reviewed for this field project are related to how and why professional development is constructed. The rationale for using a document analysis is that the results will be used to make sense of common themes and elements of successful professional development so that they can be applied to the specific content of this field project.

The documents included in the analysis for this field project are drawn from authors and organizations in the field of education that focus on professional development for teachers. The include:

- “Guidelines for Designing PD” by Elena Aguilar
- “10 Tips for Delivering Awesome Professional Development” from the Edutopia blog
- “Creating a Teacher-Driven Professional Development Program” from the Edutopia blog
- “How to Create Meaningful PD” from the Edutopia blog
- “Designing Professional Development That Works” from the Association for Supervision and Curriculum Development blog

Once the data is collected and analyzed, it will be used to inform the development of the curricular unit presented in Chapter Three.

Significance of the Project

This field project may be of interest to teachers, curriculum developers, and administrators in secondary public school settings. For example, this field project may be of particular interest to secondary social science teachers as it offers a model of how to adjust existing curricula in order to emphasize genocide education that better resembles a preemptive tool. In addition, this field project may be of interest to any administrators and curriculum developers within secondary school systems who wish to prioritize the use of postcolonial theory as a tool for investigating the impact of Western exceptionalism on genocide education and curriculum development. Finally, this field project may be of interest to other researchers in the field of genocide education studies because it offers an additional layer of understanding to preexisting models and approaches to instructing on genocide in the classroom. The content of this project pulls from many different scholars in the field in order to analyze commonly excluded targeted groups of genocide and seeks to maximize genocide education as a tool for genocide prevention by increasing access to intentionally confusing or isolated narratives of genocide. By making concepts and theories of genocide education more digestible, it encourages teachers to expand their curricula to include diverse experiences of genocide and equally expand their student's overall understanding of genocide as a process that has occurred in many different places, for varying lengths of time, but each under similar conditions.

Researcher Positionality

As a preschool teacher at a synagogue, I am constantly immersed in Jewish culture, Jewish traditions, Jewish rituals and Jewish history. This experience, along with my graduate

studies program, contributes to my understanding of the importance of genocide studies. By partaking in weekly rituals such as Havdalah and Shabbat, I have been able to better understand the sacred nature of culture and ritual in the Jewish community, and to more deeply acknowledge the devastating long-term impact of the Holocaust. While I am appreciative of being welcomed into this Jewish community, I also recognize that being immersed in a culture is very different from identifying as a part of that culture; regardless of my proximity to the Jewish community, I will always be an outsider, and reliant on critical self-reflection to grow my understanding of the Jewish faith and community across time and place.

In a similar way, I am reliant on critical self-reflection to grow my understanding of genocide. As a young, white and US-based researcher engaging with genocide studies, I have no first-hand or personal connection to the crime of genocide. As an outsider to genocide, I acknowledge that there are aspects of the crime I will never fully comprehend and that I may make false assumptions about genocide education. I recognize the lack of accountability the United States has taken for genocides carried out on US soil and those funded abroad, and I recognize that what I have learned about genocide in educational settings has been deeply informed by U.S. exceptionalism. For these reasons, my critical self-reflection on the topic of genocide studies is informed by Postcolonial Theory, Critical Pedagogy—more specifically the concept of *conscientização*—and Critical Race Theory. I understand the role my political biases play in the process of identifying and interpreting the research included in this field project, and acknowledge that my biases may limit both my understanding of the topic of genocide education, as well as the audience my field project may reach.

Definition of Terms

- **Americanization** – The dictionary definition of the term Americanization is “the action of making a person or thing American in character or nationality” (The Oxford English Dictionary, n.p.). This paper’s application of the term as used in the context of genocide studies, is better defined by scholar, Alvin Rosenfeld when he stated, “The Americanization of the Holocaust [makes one] wonder how any story of the crimes of the Nazi era can remain faithful to the specific features of those events and at the same time, address contemporary American social and political agendas” (1995, p.35). An example of such an American need to address their own socio-political agenda(s) is best illustrated by a critical analysis of the most widely used Holocaust education resource in the United States; “*The Diary of Anne Frank*,” and how, “whether in past editions of the text or in those versions produced for stage and screen, soft-pedaled the devastation of the Holocaust ...thus attributing the *Diary*’s popularity in America to its sugarcoating of gruesome subject matter” (Flanzbaum, 1999, p. 92). In other words, the infamous content of *Anne Frank’s Diary* has ultimately been diminished by the U.S. attempt to reduce media and/or literature representations of the Holocaust, in order to elicit possible resonance for the far-removed majority of the U.S. population. It should be noted that the term American, when used to refer to the US, rather than to the continent, is a misnomer which is also reflective of Americanization and US Exceptionalism (see below).
- **Colonialism** – The dictionary definition of the term Colonialism is, “the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically” (The Oxford English Dictionary, n.p.). In this essay, the term will be used most frequently in relation to the ramifications it has had on the United States’ education system. Such ramifications are best explained when

looking at a scholarly example where the term is used in the context of settler colonialism, but can equally be applied to the similar impacts of colonialism on education and how they have, “shaped schooling and educational research in the United States and other settler colonial nation-states. These are two distinct but overlapping tasks, the first concerned with how the invisibilized dynamics of settler colonialism mark the organization, governance, curricula, and assessment of compulsory learning, the other concerned with how settler perspectives and worldviews get to count as knowledge and research and how these perspectives - repackaged as data and findings - are activated in order to rationalize and maintain unfair social structures” (Tuck and Yang, 2012, p.2). Settler Colonialism is best characterized in the context of the Indigenous people of North America and the goal of European settlers upon their arrival to Indigenous lands: This goal being to erase, eliminate and replace the culture that has historically cultivated the land they wish to occupy. Another aspect important to acknowledge in relation to Settler Colonialism is that it is not something of the past, it is not something that ended when the infamous Gold Rush did, but rather settler colonialism, “...exists as long as settlers are living on appropriated land and thus exists today,” (Borques and Hurwitz, 2014).

- **Cultural Imperialism** – The dictionary definition of Cultural Imperialism is, “the culture of a large and powerful country, organization, etc. having a great influence on another less powerful country (The Cambridge Dictionary, n.p.). For this paper, Cultural Imperialism is, “...characterized by an imposition [on a global scale] of a cultural package against the informed will of the recipients. Historically, this has been done by the force of arms, additionally or alternatively, through less obvious, subtler means” (Hamm and Smandych, 2005, p. 31), and includes harmful components such as the, “...belief in a

hierarchy of culture, the emancipatory role of Western powers as carriers of the Enlightenment vision [and] theories of progress and stages of history that defined Asian and African cultures as a throw-back to Europe's past" (p.32).

- **Dehumanization** – The dictionary definition of dehumanization is, “the process of depriving a person or group of positive human qualities” (The Oxford English Dictionary, n.p.). For the purpose of this research the term dehumanization is better understood in the political context provided by Jewish scholar, Hannah Arendt, where she explains the process of dehumanization which she claims is carried out in three stages during times of genocidal violence. These three stages are as follows: **(a)** “The first step in this process of dehumanization was to destroy what Arendt called the “juridical person in man” (Lang, YR, p.179), where such destruction of the judicial person would come from depriving a particular group of their citizenship and the rights that came with it. “As Arendt put it, the victims were deprived of the very “right to have rights.” Citizens were transformed into what...has more recently been called “bare life,” fully exposed and extremely vulnerable to the will of the sovereign” (p.179). **(b)** The next step encompassed dehumanization through destroying what Arendt called the “moral person”. This is where, “she believed that human action becomes meaningful only when it is witnessed, recounted and remembered by others,” (Lang, 2014, p. 180) and that by purposefully cultivating societal spaces where, “...people who entered the camps were meant to disappear; their actions were supposed to leave no mark, to be wholly irrelevant, erased from memory, as if they had never existed at all” (p.180), Arendt realized that it was an aggressors way of depriving the oppressed of the moral integrity needed to maintain pride, dignity, and overall the will to survive. **(c)** Lastly, is the aggressor's dissatisfaction with the human

remaining human in the wake of the first two phases, therefore what the final step in the process of dehumanization is to ensure that a group of people undergo the, “...transformation of unique human beings into interchangeable members of the mass” (p. 181). This stage ultimately makes the human subhuman and allows for the, “human personality” [to transform] into “something that even animals are not” (1951c, 438). Animals live in accordance with their needs: they eat when they are hungry and sleep when they are tired. Concentration camp prisoners, by contrast, were denied the right to respond to their most elemental needs” (p.181).

- **Etiology/Aetiology of Genocide** – The term Etiology was first defined by the medical field as the study of the causes and origins of a given disease, though a more expansive definition has since derived and can also be found in the dictionary as, “the investigation or attribution of the cause or reason for something, often expressed in terms of historical or mythical explanation” (The Oxford English Dictionary, n.p.). For the purpose of this project, the use of Etiology specifically refers to the Etiology of Genocide and is best described as the study of the preconditions/warning signs which cultivate an environment for genocide to flourish (Mayersen, 2014, p.5).
- **U.S. Exceptionalism** (*sometimes referred to as ‘American Exceptionalism’*) – At its origins, *U.S.* exceptionalism is the notion that the United States is inherently unique in comparison to other countries and for that reason, other nations could benefit from following in America’s footsteps which emphasizes the following, “...build[ing] global institutions, good both for the expansion of America’s missions and ideas,” and informed by the, “...desire to protect and to project what made the United States, in American eyes, unique—its values and institutions” (Hoffmann, 2005, p.226). Though for the purpose of

this paper, *U.S.* exceptionalism is better described by its critical opponents who point out how this particular ‘-ism’ has become more sinister as it has enabled the United States to rationalize many of its structural injustices at home as well as rationalize the many unjustified interventions it has waged abroad. Better characterized in the context of this research as, “The myth of American exceptionalism,” (Ceaser, 2012, p.4) a mythology that has been sustained over time due to the contributions and/or concessions made by other nations and international institutions in order to appease the United States politically or economically. Consequently, this mythicization has made it, “...harder for Americans to understand why others...often alarmed by U.S. policies and frequently irritated by what they see as U.S. hypocrisy,” that could easily be remedied, “... if Americans were less convinced of their own unique virtues, less eager to proclaim them,” (p.4) and less obsessed with pushing them onto others. Therefore in this context, *U.S.* exceptionalism refers to the arrogance of the United States and how such exceptionalism may be used to measure and account for the many societal ills cultivated within the country to those infected by *U.S.* exceptionalism on a global scale.

CHAPTER TWO

LITERATURE REVIEW

The claim of this literature review is that genocide education in the United States would benefit from the inclusion of professional development for teachers, a willingness to teach a more inclusive history of genocide, more effective and engaging curricula, and an awareness of

U.S. exceptionalism's impact on genocide education. The bodies of scholarship that justify this claim are organized in four sections that: (a) define genocide; (b) review the history of genocide education in the United States; (c) review how genocide education is taught in the United States; (d) examine critical and comparative approaches to genocide education. The theories that will be used to frame this body of scholarship includes that of Edward Said's Postcolonial Theory (1968) and Paulo Freire's critical pedagogy, more specifically his concept of *conscientização*. In order to connect these pieces of literary evidence and their various authors, theorists, experts, studies, and/or statistics, side-by-side reasoning has been chosen to do so effectively. A visual representation of the logic equation is as follows: $R_1, R_2, R_3 \cdot C$ (Machi & McEvoy, 2012, p. 97).

Theoretical Framework

This project will be interpreted and informed by the seminal works of Edward Said's development of Postcolonial Theory (1978) and Paulo Freire's concept of *conscientização* (1968). The role of colonialism in defining the term *genocide* in the United States has yet to be fully explored. Said's scholarship will be used to demonstrate that colonialism is not something of the past, but something that has evolved and taken various forms over time. It will also be used to establish a rationale for a revised form of genocide education, informed and defined by postcolonial theory. Related to this, Freire prompts educators and students to challenge structures of oppression and power by committing to a praxis of transformation called *conscientização* (p. 54). The concept of *conscientização* provides a rationale for teaching and learning about genocide by developing a critical awareness of genocide, or a genocide *conscientização*, in order to understand and take action to prevent future genocides. In the remainder of this section, the scholarship of both Said and Freire is discussed in further detail.

First to be explored in this section will be Said's (1978) *Orientalism*; the book responsible for the coinage of Postcolonial Theory. Said was a Palestinian-American born in Jerusalem, Palestine in 1935. His academic work, along with his political advocacy, was heavily influenced by his Palestinian identity and his childhood experiences under the United Nations partition of the Palestinian territories. *Orientalism* explores the subjugation of the *subaltern* perpetuated by the representation(s) of colonized peoples as the 'Other' in literature, art, history, and society. According to Said, the existence of the subaltern enables the maintenance of a racialized hierarchy of oppressive power dynamics that privileges the West and the Global North. Said's work established the contemporary school of thought known as Postcolonial Theory. The theory engages in the critique of colonial legacies as a form of resistance to the "power structures and social hierarchies of imperialism" that have been in existence since the era of colonialism began (Burney, p.46). Said's Postcolonial Theory is most often used by academics and scholars who wish to expose and critique not only the false image of the subaltern, also known as the *Other*, but also the impact of socio-colonial constructs on the *subaltern subject* (Burney, p. 44). For the purposes of this literature review, and the field project which follows, Postcolonial Theory will be used to frame the discussion of the *Americanization* of genocide education, which positions genocide as a crime experienced and perpetrated by the *Other*, and fails to examine the active or complicit role of the US has played in both national and international genocides.

The second theory that will be used to frame this literature review, as well as the field project presented in Chapter Three, is the Freirean concept of *Conscientização*, or *critical consciousness* when translated into English. The idea of critical consciousness was developed by Freire in his book, *The Pedagogy of the Oppressed* (1970). Born in the northeastern state of Pernambuco in 1921, Paulo Freire's most formative years were heavily influenced by the

economic turmoil of the Great Depression and the poverty it unleashed globally. Freire observed the negative impact of poverty on teaching and learning in his native Brazil and developed a theory of critical educational praxis that focused on the liberation of the oppressed. According to Freire (1970):

the dominant elites utilize the banking concept to encourage passivity in the oppressed, corresponding with the latter's 'submerged' state of consciousness, and take advantage of that passivity to 'fill' that consciousness with slogans which create even more fear of freedom" (p. 95).

In this model, the oppressor's objective is to maintain their subjugation over the oppressed by using structures of education to not only dehumanize, but to subdue self determination and agency, ultimately depriving the oppressed of the ability to transform their conditions of oppression.

In order for the oppressed to achieve liberation from this "submerged state of consciousness" they must first "perceive reality as a process, as transformation, rather than a static entity," (Freire, p. 92). Freire argues that when the oppressed recognize their condition as fluid and in need of self-intervention, they engage in critical consciousness. Critical consciousness empowers the oppressed to take disruptive action in order to transform their reality and to make liberatory changes to the social conditions that dictate and maintain their oppression. The Freirean concept of critical consciousness requires educators to grow their students' capacity to understand and to change the world by approaching reality from a critical perspective that centers the oppressed and opposes the oppressor. For the purposes of this literature review, and the field project which follows the concept of *Conscientização*, or critical consciousness, will be used to understand how genocide education in the US might be

reimagined in a way that promotes critical dialogue, comparative analysis across time and place, and the prevention of genocide through direct action.

The works of Said (1978) and Freire (1970) both address the need to understand and act against practices of dehumanization. For this reason, and because dehumanization plays a key role in the premeditation of genocide, both Postcolonial Theory and the concept of *conscientização* will be used to frame the scholarship in this literature as a whole, as well as the field project presented in Chapter Three. In the next section, the term *genocide* is defined, including a discussion of the development and negotiation of the term over time. Next, genocide education in the US is discussed, including a description of the *Americanization* of genocide education, a critique of current genocide education models, and a review of more critical approach to genocide education. Taken together these two bodies of scholarship, understood through the lens of Postcolonial Theory and the concept of *conscientização*, justify the claim that genocide education in the United States would benefit from a critical reimagining.

Defining Genocide

The crime of genocide is much older than its first legal application and it is important to analyze the origin of the term as well as the codification of the crime of genocide, under the United Nations Convention on the Prevention and Punishment on the Crime of Genocide (CPPCG) ratified in January 1951. Overtime the adopted definition of genocide has been widely debated and a wide range of scholarship addresses the multi-faceted nature of the term Genocide. This section explores the origin of the term, how the term was negotiated and later codified into international law by UN member states, and the different legal and psychological interpretations of the crime of genocide. This discussion provides an important background to late sections that discuss the implementation and impact of genocide education in the US.

The first reference to the crime later known as *genocide* can be found in a League of Nations document authored by secretary of the Committee on Codification of the Laws of the Polish Republic, Raphael Lemkin (1933). Lemkin (1933) suggested that the crime of “barbarity,” as well as “oppressive and destructive actions directed against individuals as members of a national, religious, or a racial group, and the crime of vandalism conceived as malicious destruction of works of art and culture” (p. 91), be integrated into the penal legislation of the League of Nations. The intent behind this proposal was to urge the international community to recognize crimes committed against whole groups of people, as defined by a culture, and to prosecute perpetrators of such crimes accordingly. Largely ignored by the international community, Lemkin continued to think and write about these types of crimes, and eventually coined the term *genocide* in 1944 with the release of his book *Axis Rule in Occupied Europe: Laws of Occupation, Analysis of Government, Proposals for Redress*.

Lemkin created the word Genocide by combining the ancient Greek word *genos*, meaning race or tribe, with the Latin suffix *-cide*, meaning the “act of killing” (Lemkin, p. 79). In *Axis Rule in Occupied Europe (1944)*, Lemkin defines genocide as follows:

Generally speaking, genocide does not necessarily mean the immediate destruction of a nation, except when accomplished by mass killings of all members of a nation. It is intended rather 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 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 (p.79).

Within a year of publishing this book, in November of 1945, the Nuremberg Trials began. Because the crime of genocide did not yet exist, members of the Nazi party were ultimately charged with *Crimes Against Humanity*. Lemkin argued that the charge of *Crimes Against Humanity* justice did not encompass the magnitude of the crimes perpetrated by the Nazis and chastised the Allies when they “decided a case in Nuremberg against a past Hitler—but refused to envisage future Hitlers,” (Lemkin, p.118).

The definition of genocide continues to be debated, with Lemkin’s original definition considered an “expansive definition” (Mullen, 2020, p.1489) that includes

- Political Destruction: The destruction of local institutions of self-government and national character
- Social Destruction: The abolition of local law and courts, and efforts to weaken national spiritual resources
- Cultural Destruction: The destruction of culture through prohibiting the use of local languages, and by preventing the expression of the national spirit through artistic media
- Economic Destruction: The lowering of the standard of living for specific groups, which aids in cultural and social destruction, and threatens physical survival
- Biological Destruction: The destruction of biology through measures calculated to decrease the birthrate of specific national groups, while encouraging the birthrate of other groups

- Physical Destruction: The physical debilitation and even annihilation of national groups:
(a) through the rationing of food; (b) by depriving group members of necessities for preserving health and life (such as warm clothing and blankets in the winter, and medicine); (c) through mass killings
- Religious Destruction: The disruption of national and religious influences
- Moral Destruction: The weakening of the spiritual resistance of a national group, or its moral debasement (pp. 82-90)

With this expansive definition, Lemkin recognized the complexity of genocide and the overarching intent to destroy, in whole or in part, a national, ethnical, racial or religious group. In contrast, the definitions adopted under the Genocide Convention lack the detail of Lemkin's definition, granting extensive power to courts in interpreting what constitutes genocide (O'Brien, 2018). In the genocide convention, the definition of genocide can be found in Article 2 and reads as follows:

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 (United Nations Convention on the Punishment and Prevention of the Crime of Genocide, 1948).

According to Lemkin, this later definition undermined the ability of the international community to understand the severity and prevalence of genocide.

The difference between Lemkin's definition and the definition listed in the Genocide Convention can be better understood through the lens of the Cold War between the Soviet Union and the United States (Weiss-Wendt, 2017). Both global super powers wanted to avoid being held accountable for past human rights violations while simultaneously highlighting the human rights abuses found in the other country. For example, the United States advocated for the definition of genocide to include the, "prohibit[ion] of killing members of a property or social class," (Weiss-Wendt, p.85), which would reflect poorly on the Soviet Union. The Soviet Union retorted with the idea "that any crime committed against certain groups, even if unpremeditated, must be defined as genocide," citing lynching in the United States as an example, charges of which were routinely dismissed on the grounds that premeditation could not be established," (Weiss-Wendt, p.89). In addition to this in-fighting among superpowers in the Global North, delegates from the Global South identified their own concerns related to the definition of the term genocide. For example, the Chinese delegate expressed concern that references to the International Military Tribunal, created by the Allied Powers in the aftermath of World War Two to prosecute Nazi Party members, would confine the crime of genocide within the parameters of Europe and use the Holocaust as a representative of all experiences of genocide.

Researchers and scholars in the field of genocide studies continue to debate the colonial influence of the Genocide Convention's final wording, and to call for a more inclusive definition of genocide in the international community (Totten, 2001). The process of defining, interpreting and punishing the crime of genocide, and the systematic exclusion of counter narratives of genocide, is directly related to the task of genocide education. This literature review advocates

for genocide education from a postcolonial perspective that includes the history and negotiation of the definition of the term *genocide*. The literature reviewed in this section demonstrates that the limited presence and impact of genocide education in the United States can be attributed, in part, to the lack of understanding among teachers and students about the complex nature and history of genocide. This supports the larger claim of this literature review that genocide education in the United States would benefit from the inclusion of professional development for teachers. In order to remedy this, genocide education in the United States must include an investigation of the Genocide Convention's drafting, as well as an acknowledgment of 'Western cultural constructs' described by Said as the, "...projections of what Westerners do not want to acknowledge about themselves," (Said, 1978). An examination of genocide education in the United States is included in the next section.

Genocide Education in the United States

In the decade following World War Two, the need for genocide education laid dormant in the United States. Then, in 1955, the Broadway debut of the *Diary of Anne Frank* sparked a national conversation on the role of survivor accounts in educational spaces. *The Diary of Anne Frank* quickly became the lone curricular resource used by educators who decided to teach the complex history of genocide in Nazi Germany (Flanzbaum, 1999). By the 1960s, the need for Holocaust education became more widespread as the capture, trial and execution of Adolf Eichmann dominated global news outlets, and the twentieth anniversary of the Warsaw Ghetto Uprising was celebrated in 1963. The National Council for Jewish Education convened in 1963 and the first Holocaust curricula was integrated into a United States public school district a decade later, in 1973. By the late 1970s and the early 1980s, various school boards across the country either endorsed or were mandated by their individual state to instruct on the Holocaust.

States without legislative mandates for Holocaust education often established a Holocaust Committee or Council that was dedicated to developing educational resources and teacher training programs. By 2005, 22 different states had mandated the instruction of Holocaust education but many felt the need for a more inclusive genocide curricular models (Totten, 2010, p.359).

The tendency to, “...downplay or deny the dark and brutal sides of life and to place a preponderant emphasis on the saving of individual moral conduct” (Rosenfeld, 1995) lies at the heart of the argument for genocide, versus Holocaust, education. In the years following World War Two, as much of Europe was engaged in post-war restoration, the history of the Holocaust and the way it entered educational spaces was predominately interpreted and curated to suit the political needs of the United States. There is a term used across disciplines in genocide studies that aims to name and describe this phenomenon as the *Americanization* of the Holocaust. For example,

...scholars in the 1990s routinely observed that The Diary of Anne Frank, whether in past editions of the text or in those versions produced for stage and screen, soft-pedaled the devastation of the Holocaust. They thus attribute the Diary's popularity in America to its sugarcoating of gruesome subject matter—and use the term Americanization to describe exactly that process... There's little horror in the stage version; there is very little in the Diary itself... They permit the imagination to cope with the idea of the Holocaust without forcing a confrontation with its grim details. Such comments typify much of the criticism of American representations of the Holocaust (Flanzbaum, 1999, pp 92-93).

This is best exemplified by the nearly universal and sole use of the *Diary of Anne Frank*, and the changes made in the Broadway adaptation. Although Frank's diary continues to play a salient role in memorializing the Holocaust, Anne's account of the Holocaust ends before her

arrival to Bergen-Belsen concentration camp. This ultimately shields readers from the brutal realities faced by Jewish people, and people of other social groups targeted by the Third Reich, who were taken to concentration camps. In addition, the intentional removal of Jewish rituals from the play adaptation of the diary, and from some of the published versions of the book, dangerously undermines the potential of genocide education by trivializing the role of group identity in genocide. In order to effectively teach about and ultimately prevent genocide, students must be taught that the crime is perpetrated by groups with a shared identity similar to the way targeted groups of genocide are identity-alike. In addition to this, other suggestions for the teaching of critical genocide studies surface repeatedly in the literature. These suggestions are summarized in the section that follows. Both the literature reviewed in this section, as well as in the section that follows, helps to justify the claim for this chapter as a whole that genocide education in the United States would benefit from a willingness to teach a more inclusive history of genocide, more effective and engaging curricula, and an awareness of U.S. exceptionalism's impact on genocide education.

Critical Approaches to Genocide Education

Among scholars in the field of critical genocide education, several ideas are frequently cited as important, in order to improve the development and effectiveness of genocide curricula. Four of these ideas are discussed in this section, which first includes a discussion of the importance of empowering teachers to develop the content knowledge necessary to teach genocide education well. Following that, the empowerment of students is discussed. The importance of incorporating comparative genocide studies into existing genocide studies curricula is discussed after that. Finally, the section ends with a discussion of the importance of allotting more instructional minutes to historical and comparative contexts of genocide, including

its preconditions. These recurring suggestions provide examples of critical approaches to genocide education, and provide a rationale for the field project presented in Chapter Three.

Empowering Teachers

It has been observed, that even teachers who possess what Elie Wiesel called a “Holocaust Profile” (Fallace, 2010, p.155)—which can be described as an educator with an inclination to teach on the Holocaust and other genocides coinciding with their prior passion to combat mass killings of innocent civilians—fail to teach a form of genocide education that can be deemed effective by standards of prevention. Many scholars in the field of genocide education note that teachers are in desperate need of more preparation and training when it comes to the instruction of heavy, dense and complex themes such as genocide. Stevick and Micahels claim that:

...we are still a considerable distance from providing teachers with adequate training and support to teach the Holocaust. There cannot be many teachers around the world who have both the expertise and the opportunity to address the particulars of Bosnia, Cambodia, Congo, Rwanda, Sri Lanka, and Sudan, and to teach comparative genocide effectively (Stevick and Michaels, 2013, p.8).

In response to this critique, scholars such as Fallace (2010), suggest that the only way to fill this gap is by mandating teacher preparedness and ongoing professional development for those who are asked to cover the etiology of genocides in their secondary classrooms (p.155).

For Fallace (2010) designing these opportunities demands an understanding of how the views and opinions of teachers, as well as their ability to reflect upon and mediate their positionality, impacts genocide education. In order to improve the quality of genocide education, and to make the teaching of genocide more cohesive across the country, Fallace suggests that it is

crucial for all teachers to strengthen their own understandings of genocide(s) throughout history, as well as their knowledge of how to teach this content. This includes spaces to reflect on their positionality and how it contributes to implicit and explicit biases that influence the teaching and learning of genocide. According to Mayersen (2016), it is critical for everyone to gain a more comprehensive understanding of why and when genocides occur. If teachers were given the time and resources to do this, it would then allow them to teach genocide education in a way that empowers students.

Empowering Students

By investigating the timeline of genocides and their case-specific preconditions, Mayersen suggests that genocide education can be used by students to actively promote prevention efforts, rather than to simply summarize the events of historical genocides. In order to do this, genocide curricula must empower students to understand genocide as a process, rather than a product of a morally corrupt individual. However, most current genocide curricular models focus on creating sympathetic and morally oriented students, rather than empowering youth to actively prevent genocide (Jones, 2005). Though scholars recognize the importance of promoting these characteristics in students, they conclude that this alone will not be effective in preventing genocide, and is more likely to contribute to the popular bystander effect than it is to promote meaningful prevention (Stevick and Michaels, 2013, p.14). Other scholars in the field of genocide studies have come to the same conclusion, and offer models of genocide education that prioritize prevention efforts.

Perhaps the most socially significant of these is *The Eight Stages of Genocide* model produced by Stanton (1996). Stanton's precondition stages include: (a) classification, the setting apart a specific social group; (b) symbolization, the branding a social group with derogatory

names and/or symbols promoted through vilifying propaganda; (c) dehumanization, the process of equating a social group with things that are inferior; (d) organization, the training of militias or groups to carry out genocidal violence; (e) polarization, the destroying of political moderates; (f) preparation, the planning of mass execution; (g) extermination, targeted mass murders carried out in great frequency; (h) denial, the denial of the crimes committed by perpetrators and the experiences of those persecuted. Like Mayerson (2016) Stanton's model explains genocide as a process, rather than a failing of individual moral conduct. It neither downplays nor denies the brutal nature of group-based hate crimes.

Therefore, scholars like Debroah Mayersen have questioned how society expects education to function as prevention if current curriculum does not build a student's political will by giving them the proper tools to acknowledge the processes that may amount to genocide over time. If students were better equipped with the comparative tools necessary to recognize preconditions, it would be more likely that youth would be proactive and speak out against any warning signs that may present within their own society.

Ultimately making future resistance more feasible by encouraging youth to become involved in anti-genocide activism where they can use their pre-existing knowledge on preconditions to call out perpetrators of genocidal violence. Implementing critical genocide prevention models that empower youth represents one important aspect of critical genocide studies. Another important aspect is known as comparative genocide studies.

Comparative Genocide Studies in Curricula

Johnson and Pennington (2018) argue that for students to gain a more concrete understanding of genocide and the historical contexts that have allowed genocide to unfold in the past, educators should follow a comparative genocide model. Comparative genocide studies

enables students to recognize trends across various historic contexts and to prevent the assumption that genocides such as the Rwandan Genocide, the Cambodian Genocide, and the Armenian Genocide are not as important or deadly as the Holocaust; it allows students to build an understanding that genocide has occurred multiple times prior to and since 1945 (Johnson and Pennington, 2018, p. 227). According to an article authored by Kofi Annan, the former Secretary General of the of United Nations

“If our goal in teaching students about the Holocaust is to make them think harder about civic responsibility, human rights and the dangers of racism, then presumably we need to connect the Holocaust with other instances of genocide, and with ethnic conflicts or tensions in our own time and place. That would enable students not only to learn *about* the Holocaust, but also to learn important lessons *from* it. The time has surely come to ask some hard questions about “traditional” Holocaust education, and perhaps to rethink some of the assumptions on which it has been based. Are programs focusing on the Nazi system and ideology, and particularly on the horrendous experience of their millions of victims, an effective response to, or prophylactic against, the challenges we face today?” (2010).

However, in order to incorporate models of comparative genocide studies into the existing curricula, many schools will need to restructure their pacing guides so that social studies, history, and/or ethnic studies are afforded more instructional minutes.

Allocating Additional Instructional Minutes

Allocating additional instructional minutes to the subjects in which genocide studies is taught may help to remedy important gaps in student understanding. In a 2002 study by Fallace

noted that an average eight hours of classtime were dedicated to genocide studies per classroom, per school year (p.139). This is problematic because according to Stevick and Michaels (2013),

Many teachers are instructing children who may not know where Poland is, or that Lithuania was and is a country; for them, the Soviet Union is ancient history while Hungary has been a member of the European Union and NATO for their entire lives...students often lack the most basic information, asking questions such as, in Poland, ‘who are these Jews? Where did they come from?’ (p.10).

In order to craft a more critical and comparative approach to genocide education curricula, and to teach the historical context that enables students to situate genocides within the longer arc of world history, teachers must have more time dedicated to these topics: This is not simply a request for more time to be allotted in order for genocide to be taught on as an extensive single unit. Rather it is a demand advocating for more time so that processes of genocide that have occurred throughout history can be integrated into preexisting curricula in correspondence with the timelines already being instructed on in the classroom. Although taking into consideration the scope of this project and its limitations due to time restraints, a more extensive exploration of what an inclusive and critical approach to genocide education could look like can be found in Chapter Four under the section dedicated to the further development of this field project.

Conclusion

This literature review claims that genocide education in the United States would benefit from the inclusion of professional development for teachers, a willingness to teach a more inclusive history of genocide, more effective and engaging curricula, and an awareness of U.S. exceptionalism’s impact on genocide education. The evidence used to support this claim first

exposes the damage inflicted upon genocide curricula by the absence of a critical approach combined with the omnipotent presence of U.S. exceptionalism. The chapter then discussed research-based remedies to the gaps in U.S. genocide education, though these solutions have yet to appear in genocide education curricula in any cohesive way. In the project presented in the next chapter a more critical form of genocide education is offered. The project includes a critical analysis of a genocide education unit designed to support secondary history and social studies teachers to develop a deeper and more critical understanding of genocide. The unit incorporates comparative models of genocide, explores the role of cultural imperialism in genocide education, and provides opportunities for students to cultivate the critical consciousness that undergirds advocacy and action related to the prevention of genocide.

CHAPTER III

PROJECT DEVELOPMENT

According to a survey conducted in 2020, less than 43% of U.S. citizens surveyed knew that Adolf Hitler had been elected the chancellor of Germany through a democratic process (Mitchell, 2020). There are many contributing factors as to what has caused this lack of genocide awareness among the population in the United States. One of the more impactful factors has been the inconsistency in content, time allotted, and approaches taken in genocide education in secondary classrooms across the nation. Many curricular units feature sanitized versions of

history that are narrated from a limited and Western perspective (Said, 1978). For example, the teaching of genocide –predominately curriculum related to the the Holocaust in the context of the United States– often focuses on a particular learning outcome, one that genocide scholars refer to as “developing the moral person” (Jones, 2005, p.6). As a result, schools support the production of a society that is unable to recognize preconditions to genocide.

Results and Discussion

While the content of the professional development series featured in this field project is based largely on the literature reviewed in Chapter Two, the development of the session goals and learning activities was informed by an analysis of documents from authors and organizations that focus on professional development for teachers. These included:

- “Guidelines for Designing PD” by Elena Aguilar
- “10 Tips for Delivering Awesome Professional Development” from the Edutopia blog
- “Creating a Teacher-Driven Professional Development Program” from the Edutopia blog
- “How to Create Meaningful PD” from the Edutopia blog
- “Designing Professional Development That Works” from the Association for Supervision

The following sections present the results of this document analysis. The themes include (a) developing goals; (b) setting expectations for time and duration of sessions; (c) setting an agenda; (d) developing collective participation.

Results: Developing Goals

When developing goals for a PD it is important to gain an understanding of the teacher's pre-existing content knowledge and how they, as individuals, learn and process new information. Through this process, PD can be tailored to, and made accessible to, the unique genetic makeup of those in attendance (McCullough, 2020). The ultimate goal/outcome of a teacher-oriented

professional development should be overall attendee understanding of the content being presented in order to increase the likelihood of future implementation (McCullough, 2020). Presenters are able to develop strategic learning outcomes for a PD when the goals are based on data from incoming attendees. Another influential factor to think about when developing goals for a professional development, is how to encourage the overall engagement of those in attendance with the content being presented. When presenting it One option to facilitate greater understanding of content is to provide ample amounts of time for collective learning experiences that promote participation and encourage a shared understanding of the content of professional development (Porter, 2000).

Results: Setting Expectation for Time and Duration of Sessions

In addition to setting goals for PD, it is also important to set expectations for the time and duration of the PD sessions; this includes setting expectations for the PDs overall length and how time is spent during individual sessions (Porter, 2000). When building out a PD experience it is also important to define ‘effectiveness’ in terms of time. This is especially true if the prospective topic is one that is particularly dense. In that case, it may benefit those in attendance to stretch out sessions over a longer period of time. For example, if sessions were to happen once a week for a month this would grant time for teachers to discover what shared challenges may be present and allow for these challenges to be discussed in greater depth. Therefore when PD is intentionally designed with designated gaps of time between sessions, the structure of the PD itself becomes a resource for teachers, allowing them to work together in a variety of different ways in order to come up with more sustainable and long-term solutions that are rooted in lived experience, shared struggle and collective participation (Porter, 2000).

Results: Setting an Agenda

In addition to setting goals and expectations for the time and duration of PD, it is also important to set an agenda. When developing a PD's agenda for individual sessions there are three characteristics to incorporate and refine; (a) content focus; (b) active learning; (c) coherence (Porter, 2000). While structuring an agenda for PD sessions it is helpful to predict a baseline of the audience's content knowledge by estimating what facts, concepts and theories – in relation to the PD's topic of discussion– are more well known on average. For example, with a topic such as the Holocaust at the center of a professional development, it would be possible to gauge the average content knowledge of the intended audience based on data collected from polls or surveys taken to measure the United States' adult population overall comprehension of the Holocaust. After creating a reference point such as the one above, maintaining a content focus throughout a given session, and throughout the entirety of a PD, becomes a much more manageable task. When a content focus is prioritized throughout an agenda it increases the likelihood that individual sessions will build on educator's pre-existing knowledge and increase their capacity and skill in the classroom.

Another important aspect to consider when setting an agenda for a PD is to reserve ample amounts of time in individual sessions for teachers to engage in active learning. Prioritizing active learning enables a deeper level of engagement in a given activity and makes space for educators to plan and practice integrating their newly acquired knowledge. Embedding time for active engagement during a PD can improve the PD's effectiveness by bridging the gap between acquiring new content knowledge and putting that knowledge into practice in the classroom. It is also true that an effective agenda is more likely to transcend the confines of PD sessions and reach stages of implementation if it is intentionally related/connected to a wider and more applicable context such as classroom implementation (Porter, 2000).

Results: Developing Collective Participation and Promoting Change in Practice

Finally, it is important to note that a PD's effectiveness is often contingent on the collaborative capacity of participants and that collaboration is more likely to occur amongst participants if they have one or more of these shared professional experiences: they are teachers from the same school, the same department or who teach the same grade (Porter, 2000).

Participants can learn from others from the same school, or who teach the same subject by sharing what they do differently than one another. Collective participation is an important aspect of PD experiences because it facilitates shared knowledge building and accountability. Collective participation fosters a growth mindset among those in attendance as they are encouraged to use their combined knowledge to learn from peers and to troubleshoot areas for improvement (McCullough, 2020). Therefore when planning PD it is beneficial to consider the common ground teachers might share in order to encourage collective participation. In relation to this consideration, when showing up to present, it is important to come as a facilitator of the space and content (Aguilar, 2014): This further reinforces participants to engage in collective participation.

In conclusion, the results from this document analysis highlighted the importance of designing PD that is teacher/participant oriented and focused on promoting change in classroom practice. This includes a focus on organizing PD according to learning outcomes, contextualizing and sequencing the PD content, and engaging participants through collaboration and opportunities to plan for change in classroom practice. PD that is designed with these factors in mind can act as a bridge that develops a throughline from teacher learning to student learning. This can also be achieved by providing ongoing or additional PD opportunities later in the school year, or by making a community out of the teachers in attendance so that they may hold each

other accountable/make gradual change by integrating what they learned together into their existing classroom practice.

Description of the Project

This field project is to be delivered in the form of a slide deck presentation. The presentation is divided into different sections based on the amount of days, in correspondence with the total number of sessions that are to be held throughout the whole duration of the professional development, which consists of five sessions overall. The session's content and main themes for each individual section can be briefly described as follows;

1. Session One acts as an introduction to the state and conditions of genocide education in the United States including why genocide education is important and why it is important to revise the current model of genocide education in the US. This session will conclude with a discussion of the impact of genocide education in its current incarnation, including the dangers and risks associated with the limitations of the current model.
2. Session Two explores the scholarly discipline known as *critical genocide studies* by providing participants with the key tenets of the discipline. This session will close with a discussion of practical considerations for critical genocide education in the classroom
3. The third session acts as a continuation of the critical genocide studies exploration, with an in-depth discussion of various models, as well as the criteria by which a curriculum may be identified as part of critical genocide studies. Session three will accomplish this by introducing the current model predominantly used in US classrooms, and then comparing this model to other more critical models.
4. The fourth session consists of an example application of a critical instructional model and the benefits/additions that it contributes to an individual's understanding of the

genocidal process. The learning outcome for the model is centered on pattern recognition of the preconditions of genocide, as opposed to the outbreak and duration of genocide.

Session four will also include a discussion of perspectives and information that are commonly neglected when genocide education is taught from a nationalist perspective rather than a global/critical perspective. This will allow the participants to explore how the focus on the 'moral person' has caused the conflation of genocide with the idea of an event, rather than a process that is designed to dehumanize the 'moral person.'

5. The final session is designed to digest the content of the professional development as a collective. Questions posed to participants will include:
 - a. What are we thinking?
 - b. What do we want to change/implement and how do we propose to make those changes?
 - c. How can we work together towards a more critical understanding/instruction of genocide?
 - d. What small steps can we take while a bigger shift lies in wait?
 - e. How can we share this as a communal responsibility?
 - f. What do we do with what we learned? Is there anything feasible? What is? What isn't? Why?

The timeframe of the professional development as a whole will take place throughout the Summer during the month of July. Since the subject being explored is extremely dense and complex it is purposeful that the PD is stretched over longer periods of time in order to maximize the accessibility to the content and encourage participants to engage not only critically, but in greater depth. The PD will consist of four consecutive weeks where sessions will be held on the

weekends. In order to avoid potential scheduling conflicts with Summer school sessions that some secondary school educators in attendance may have prior commitments to, facilitation of sessions will take place on Saturdays and Sundays to reflect the realities of this target audience. If this professional development were to be taking place in the upcoming month of July, 2023 the session breakdown would look as follows, where each day consists of an 8 hour work day, including an hour break for lunch, and the overall time dedicated to professional development throughout the month will be 35 hours:

- Saturday July 1st, 2023: **Session One**, 8am-4pm
 - 1 hour lunch break
- Sunday July 2nd, 2023: **Session Two**, 8am-4pm
 - 1 hour lunch break
- Saturday July 15th, 2023: **Session Three**, 8am-4pm
 - 1 hour lunch break
- Saturday July 22nd, 2023: **Session Four**, 8am-4pm
 - 1 hour lunch break
- Saturday July 29th, 2023: **Session Five**, 8am-4pm
 - 1 hour lunch break

Taking into consideration the 50 hour rule, which states that teachers need at least 50 hours of professional development in order for what they have learned to be reflected in changes made to classroom practice, the remaining 15 hours will consist of external reading and watching films/speakers. As a means to maintain coherence and to sustain community after the sessions of this professional development come to a close, there will be a monthly, hour-long meeting to discuss our thoughts on the content we read/watched and brainstorm possible applications to future teaching practices.

Project Development

This project began by considering the results from the professional development document analysis. This resulted in an outline that included a draft of the agenda for each session that listed: (a) the outcome; (b) the day, time, and duration of the session; (c) a description of the learning activities and opportunities for collective participation, with a focus on creating change in classroom practice. Following this, the daily sessions were outlined in more detail and a draft slide deck was created. This provided a visual representation for the project's overall organization and sequential structure. The outline for each session was then transferred to the slidedeck. As a final step, Session 4 was expanded to include the entirety of its hypothetical presentation as it would be delivered in real time. This session includes a self-designed example of what a critical comparative-inclusive approach to genocide education could look like on a small scale as it zooms up on the importance of a particular experience that has frequently been excluded from the memorialization of the Holocaust; the queer experience.

Presentation of the Project

The field project described above can be found in its entirety at: ([URL here](#)). Screenshots representing the various stages in the development of the project are included below in the figures below:

- Figure 1: Excerpt from the Document Analysis
- Figure 2: Excerpt from the Draft Agenda
- Figure 3: Excerpt from the Draft Presentation Slides
- Figure 4: Draft of an Expanded Session
- Figure 5: Excerpt from the Final Draft of the Slidedeck

Figure 1

Excerpt from the Document Analysis

Designing Professional Development That Works (use the space below to summarize what the author writes about each of the topics below)				
Agenda	<p>A. Research from this source explained the processes which occur most commonly throughout a PD consist of 3 main core features. It was stated that these 3 key characteristics <u>need to be given proper attention and allocated enough time in order to create an effective PD</u> where the outcome is teacher understanding that will lead to teacher implementation/change in the classroom that will ultimately impact student learning outcomes/understanding/engagement.</p>	<p>*Content Focus. To what degree did the activity focus on improving and deepening teachers' content knowledge," in regards to a given subject of focus.</p> <ul style="list-style-type: none"> • "...the degree to which professional development focuses on content knowledge is directly related to teachers' reported increases in knowledge and skills. Teachers do not find generic professional development on teaching techniques without also emphasizing content to be effective." 	<p>"Active Learning. What opportunities did teachers have to become actively engaged in a meaningful analysis of teaching and learning? For example, did they review student work or obtain feedback on their teaching?"</p> <ul style="list-style-type: none"> • Creating active learning opportunities for teachers during PD activities has proven to increase knowledge/skills AND to have changed classroom practice. • "AL encourages teachers to become engaged in meaningful discussion, planning, and practice as part of the PD activity." 	<p>*Coherence. Did the PD activity encourage continued professional communication among teachers and incorporate experiences that are consistent with teachers' goals and aligned with state standards and assessments?"</p> <ul style="list-style-type: none"> • The coherence of PD with policies and other professional experiences helps improve classroom practice. • An activity is more likely to be effective in improving a teachers' knowledge and skills if it forms a coherent part of a wider set of opportunities for teacher learning and development. (Oftentimes PDs are criticized for their included activities being disconnected from one another).

Figure 2

Excerpt from the Draft Agenda

<i>Day of Professional Development</i>	<i>Goals for Delivery/Me:</i>	<i>Goals for Participant Outcomes</i>
Day One: Introduction		
Day Two: Case Study #1		
Day Three: Case Study #2		
Day Four: Case Study #3		
Day Five: Closing Conclusions		

Figure 3

Excerpt from the Draft Presentation Slides

<p><u>Participant Survey to be sent out prior to session one will have questions/inquiries revolving around these "Participants will be able to"s</u> understand how, if, and/or when the Holocaust and/or genocide is taught <u>by</u> participating in small groups and whole groups conversations about</p> <ul style="list-style-type: none"> ● Previous professional development experiences ● Wishlist/requests for professional development ● Feelings/evidence of personal preparedness ● The time allotted to this subject ● The topics of units/lesson on genocide including but not exclusive to the Holocaust ● The importance of genocide education <p><u>in order to</u> understand the larger context for teaching and learning about genocides in California schools</p>
<ul style="list-style-type: none"> ● <u>Topic (brief)...</u> ● <u>Welcome (5 minutes)</u> ● <u>Connector (10 minutes)</u> <ul style="list-style-type: none"> ○ <u>Compass Points Activity</u> ● <u>Presentation (20 minutes)</u> <ul style="list-style-type: none"> ○ <u>What will be the main ideas of this presentation?</u> ● <u>Learning Activity (roughly 40 minutes)</u> <ul style="list-style-type: none"> ○ <u>Zones of Comfort, Risk and Danger: Constructing Your Zone Map</u> ● <u>Whole Group Debrief/Discussion (20 minutes)</u> <ul style="list-style-type: none"> ○ <u>What do you notice? What do you wonder? What might you do with what you have learned?</u> ● <u>Feedback (5 minutes)</u>

Figure 4

Draft of an Expanded Session

- i. ***Focus on the (temporal) exclusion of [the Hamidian Massacres \(1894-1896\)](#) in US textbooks.*** Those in attendance will be able to identify this as a major precondition and explain why it is harmful to exclude this when teaching on genocide in the classroom; the overall impact of leaving out temporal stages of genocidal processes on a society's future potential at recognizing/calling out warning signs
- ii. ***Why would it be in the best interest of the United States to excuse this historical event from textbooks?*** Those in attendance will understand that mass violence which happens outside of the context of war as a trigger to genocide. How does leaving this out of historical dialogue in the classroom lead to complicity in covering up past US genocidal processes?
 1. "What interests are served by denying something that was openly said in the past? And, what is at stake by remembering this hidden genocide?" ([Hinton, 2014](#)).
- iii. ***The importance of critical reflection and critical action so that youth may begin to see the power of resistance which leads to radical hope and radical joy.*** Are there ways for your school's community to engage with awareness/activism/etc. In your area?

Figure 5:

Excerpt from the Final Draft of the Slidedeck

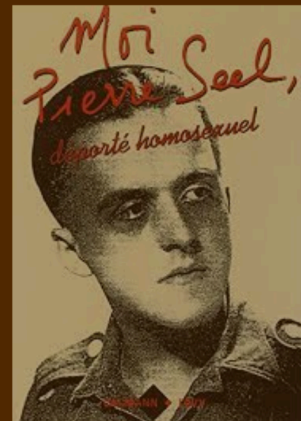
SESSION 4



Recommended Readings: Session Four

(1) Seel, Pierre. "Chapter 2: Schirmeck-Vorbrüch." I, Pierre Seel, *Deported Homosexual: A Memoir of Nazi Terror*, Basic Books, New York, 2011.

(2) Hancock, Eleanor (1998). "Only the Real, the True, the Masculine Held Its Value": Ernst Röhm, Masculinity, and Male Homosexuality. *Journal of the History of Sexuality*, Apr., 1998, Vol. 8, No. 4 (Apr., 1998), pp. 616-641.



By the end of Session Four...

PARTICIPANTS WILL...

Engage with a presentation on Queer Temporality of the Holocaust and identify how/why this example of an approach to genocide education in the classroom can be classified as a critical approach.

...IN ORDER TO...

- Gain a more nuanced understanding of genocide as a process
- Identify how a critical inclusive approach to the temporality of genocide adds another layer to our knowledge regarding the planning and preparation of genocide.

OVERVIEW OF SESSION FOUR

A BRIEF BREAK DOWN OF THE DAY'S MAIN TOPICS OF DISCUSSION

- What is my example?
 - A 'how to' on applying critical models/approaches to processes of genocide; specifically to content like the Holocaust since we know that this is the most instructed on in the US (though it is still not instructed on enough)
 - How does this application work?
 - Where did my example/idea come from?
 - What are the key learning outcomes?
 - Why are we learning about this application and example?
-

OVERVIEW OF SESSION FOUR CONTINUED...

A BRIEF BREAK DOWN OF THE DAY'S AGENDA

- Introduction to S4 Topic
- Welcome (5 minutes)
- Connector (10 minutes)
 - After watching the TedTalk, attendees will be prompted to discuss in pairs what resonated with them, what connections they made, and have a share out of “what came up for you” as part of a wider discussion
 - https://www.ted.com/talks/emtithal_mahmoud_a_young_poet_tells_the_story_of_darfur
- Presentation (35 minutes)
- Whole Group Debrief/Discussion (25 minutes)
- What do you notice? What do you wonder? What might you do with what you have learned?
- Feedback (5 minutes)

Thoughts and Questions that shaped my critical analysis and approach...

Genocide happens in stages as different models of genocide education have demonstrated for us. Then why is it that when we try to identify stage 1, these observations are met with backlash and criticism?

Genocide is a PROCESS not an EVENT and it has to START somewhere. The temporality of genocide is much more nuanced and difficult to analyze comparatively, but the preconditions necessary for the process of genocide to develop are very similar across genocides in history.

So why aren't we teaching genocide education with more of a focus on PRECONDITIONS/WARNING SIGNS?



Important Notes from (verbal) Presentation

“

- Timelines provided in secondary educational settings often exclude important dates of persecution towards trans and homosexual individuals. The main timeline used in lesson plans provided by the U.S. Holocaust Memorial Museum exclude the 1920s entirely.
- Many of the learning outcomes specified in Holocaust curricula do not explicitly require or direct educators to incorporate LGBTQ+ experiences of genocide. As a matter of fact, one of the main lesson plans provided by the US Holocaust Memorial Museum lists every other targeted group by the Third Reich in its desired learning outcomes section, EXCEPT homosexual and trans individuals.

”




Important Notes from (verbal) Presentation

“

- What does this teach our youth? How has this exclusion shaped society's treatment of the LGBTQ+ community today?
- It's simple; this purposeful exclusion teaches youth that LGBTQ+ lives did not matter before or during the Holocaust, nor did they matter enough to research and memorialize in the decades following the Holocaust and that they still don't matter now! This is arguably why we have a society in the U.S. today — one among many others around the world — that is comfortable tolerating structural violence, hate and intolerance against our community. Hence, the lack of response and concern by many in this country to the 500+ pieces of U.S. legislation targeting the LGBTQIA+ community in 2023.


”

ADOLF HITLER APPOINTED CHANCELLOR OF GERMANY




JANUARY

DACHAU CONCENTRATION CAMP OPERATIONAL




MARCH 23

BOYCOTT OF JEWISH BUSINESSES



APRIL 1

BURNING OF "UN-GERMAN" BOOKS



MAY 10

Prior to the nation-wide outbreak of book burnings; On May 6th, the first building to be raided for its "un-german content" was the Hirschfeld Institute for Sexual Research in Berlin.

US HOLOCAUST MEMORIAL MUSEUM

TIMELINE OF HISTORICAL EVENTS

EDUCATIONAL OUTCOMES

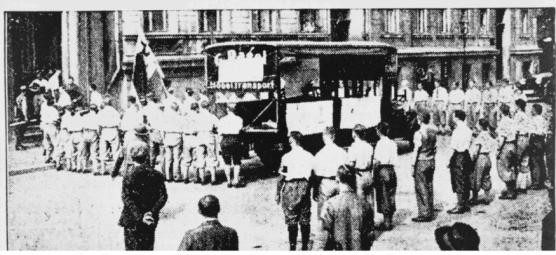
At the conclusion of this activity students will:

- Define the Holocaust
- Understand that Nazi ideology targeted Jews as the priority "enemy"
- Recognize that the Nazi concept of race targeted other groups for persecution and annihilation, including Roma, people with disabilities, Poles, Soviet prisoners of war, and Afro-Germans
- Learn that political opponents and others were targeted as enemies because either they opposed the Nazi regime or their behavior defied social norms under the Nazi regime
- Identify that Nazi persecution of Jews and others gradually increased over time
- Examine how the events of World War II and the Holocaust are intertwined
- Make inferences about the interrelatedness of time and geographic location to events and how that affected individuals and groups

Beginning in February of 1933, Adolf Hitler cracked down on homosexuals by closing and raiding LGBTQ+ spaces/clubs and prohibiting the sale of anything that minutely referenced homosexuality.

On May 10th, thousands of the 25,000 books and documents burned that day were from the Institute of Sexology. Among the research/progress lost were groundbreaking medical records in the process of advancing gender affirming care and other foundational research on sexuality (sexual orientation) and gender.


Wider den undeutschen Geist



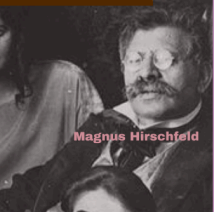
Plundering of the Institute for Sexual Science

A newspaper clipping with the headline "Against the Un-German Spirit" announces the plundering of the Institute for Sexual Science. The photo shows students marching to the institute's entrance before the looting began on May 6, 1933. The institute's books and documents were among those targeted during the Nazi book burnings.


QUEER TEMPORALITY



Karl Giese



Magnus Hirschfeld



Ludwig L. Lenz, a gynecologist who worked at the Institute that managed to escape arrest/persecution the night of the Nazi raid, stated later in his memoir:

“...Our Institute was used by all classes of the population and members of every political party... We thus had a great many Nazis under treatment at the Institute... Why was it then, since we were completely non-party, that our purely scientific Institute was the first victim which fell to the new regime? ‘Fell’ is, perhaps, an understatement for it was totally destroyed; the books from the big library, my irreplaceable documents, all the pictures and files, everything, in fact, that was not nailed down or a permanent fixture was dragged outside and burned.”

QUEER TEMPORALITY

WHAT ARE CONSTRAINTS ON GENOCIDE?

This application of Mayersen’s Temporal Model to a queer timeline of the Nazi rise to power, “...will consider constraints as they have most commonly been conceptualized within current models, that is, as nonfulfilment or partial fulfillment of preconditions. Utilizing the temporal model, it will then analyze how a direct focus on the role of constraints can offer an improved understanding of the timing of the [Holocaust]..., and a more compelling explanation as to why the pregenocidal massacres in [this] case did not escalate into genocide” (Mayersen, pp. 206-207, 2014).

QUEER TEMPORALITY

WHY ANALYZE CONSTRAINTS?

The Night of Long Knives as a Constraint of Genocide

“Only by actively considering the role of constraints can a model of the preconditions of genocide offer a comprehensive analysis of when and if genocide is likely to occur in an at-risk nation” (Mayerson, pp.208-209, 2014).



Important
Notes from
(verbal)
Presentation

“

How does this example (the night of long knives as a constraint of genocide) meet the criteria brought forth by Deborah Mayersen, the other characteristics of her Temporal Model on the timing of genocide and how coming away with this new/more expansive understanding/added layer of understanding contributes to a more comprehensive/ improved and inclusive timeline of the Holocaust that allows for preconditions to be traced back even further in the process of the Holocaust by including the experiences of those outside of the targeted Jewish majority.

”

Queer Temporality

Of the Nazi Party's
Rise to Power

Following Ernst Röhm (1920-1934)



1920

The Deutsche Arbeiterpartei — DAP was formed. In April of 1920 the group changed their name to the National Socialist German Workers Party (NSDAP). Now known as the Nazi Party.



1921

On 24th February, 1921 the NSDAP held a mass rally where it announced its new programme. The rally was attended by over 2,000 people...Hitler later that year, formed his own private army called Sturm Abteilung(Storm Section). The SA (also known as stormtroopers or brownshirts) were instructed to disrupt the meetings of political opponents and to protect Hitler from revenge attacks. Röhm played an important role in recruiting these men, who were often former members of the Freikorps and had considerable experience in using violence against their rivals.



1922

"Röhm played a vital role in arming the SA: After the war a large arsenal was left by the German Army, and Röhm was one of several officers who conspired to divert and cache the arms. The German government had promised the Allies that the guns, ammunition, and vehicles would be dutifully destroyed, and according to the peace treaty, this should have been done. However, in some instances (with the connivance of some Allied officers attached to control commissions), these arms were stored for future use and would later be issued to members of the Freikorps and the SA."



1923


The Beer Hall Putsch—the Nazi party's failed attempt at overthrowing the Bavarian government. This was led by Adolf Hitler and Ernst Röhm, both were subsequently arrested for treason.



1924


After being released from prison for treason; a result of the Beer Hall Putsch. Röhm is briefly elected into a position within the Bundestag. Ernst Röhm and Hitler reconvened and refounded the Nazi party together.

“Röhm's veiled comments were probably a response to Nazi Party statements calling for stricter measures against homosexuality in 1927 and 1928, and to antihomosexual articles by Nazi Ideologue Alfred Rosenberg.”




By 1925

Röhm resigns from the Nazi Party after disagreements with other leading figures within the party organization. This includes a disagreement between Röhm and Hitler himself.




1926

“On 14th February 1926, Röhm attended the Bamberg Party Congress where Adolf Hitler attempted to settle Nazi Party program. There had been a clash of opinion between northern and southern leaders about future policy. Röhm, Gregor Strasser and Joseph Goebbels represented the urban, socialist, revolutionary trend, whereas Gottfried Feder reflected rural, racialist and populist ideas. At the conference Hitler made a two-hour speech where he opposed the socialism of Röhm, Goebbels and Strasser.”




1927

Goebbels and Strasser finally accepted these arguments and in return they received promotion. Strasser was appointed as Propaganda Leader of the NSDAP and Goebbels became Gauleiter of Berlin. However, Röhm made it clear that he still retained his faith in socialism. As a result Hitler removed him as leader of the Sturm Abteilung (SA) and replaced him.



1928

Röhm's correspondence with Dr. Heimsoth about homosexuality begins and Röhm publishes his memoirs; both either implicitly or explicitly naming his homosexuality and/or position on Nazi politics surrounding Paragraph 175. Leaves for Bolivia.



1929

Röhm remains in Bolivia as a part of the Bolivian Army. Recently promoted from advisor to a lieutenant colonel.

STAGE 05

1930
Hitler called Röhm while he was serving in the Bolivian Army and requested that he come back to Germany immediately and work under him as a part of the SA. Hitler heavily relied on Ernst Röhm because he was an impeccable military strategist.

1931
The Röhm Scandal Begins—In June 1931, the Münchener Post, a Social Democratic newspaper, began attacking Röhm and the SA regarding homosexuality in its ranks.

1932
March 1932, the paper obtained and published some private letters of his in which Röhm described himself as "same-sex oriented" (gleichgeschlechtlich). These letters had been confiscated by the Berlin police back in 1931 and subsequently passed along to the journalist Helmuth Klotz.

1933
Adolf Hitler is elected the Chancellor of Germany under a 'New Order' of traditional values and the Nazi party becomes exceedingly more involved in the private lives of its citizens; something Röhm was publicly against.

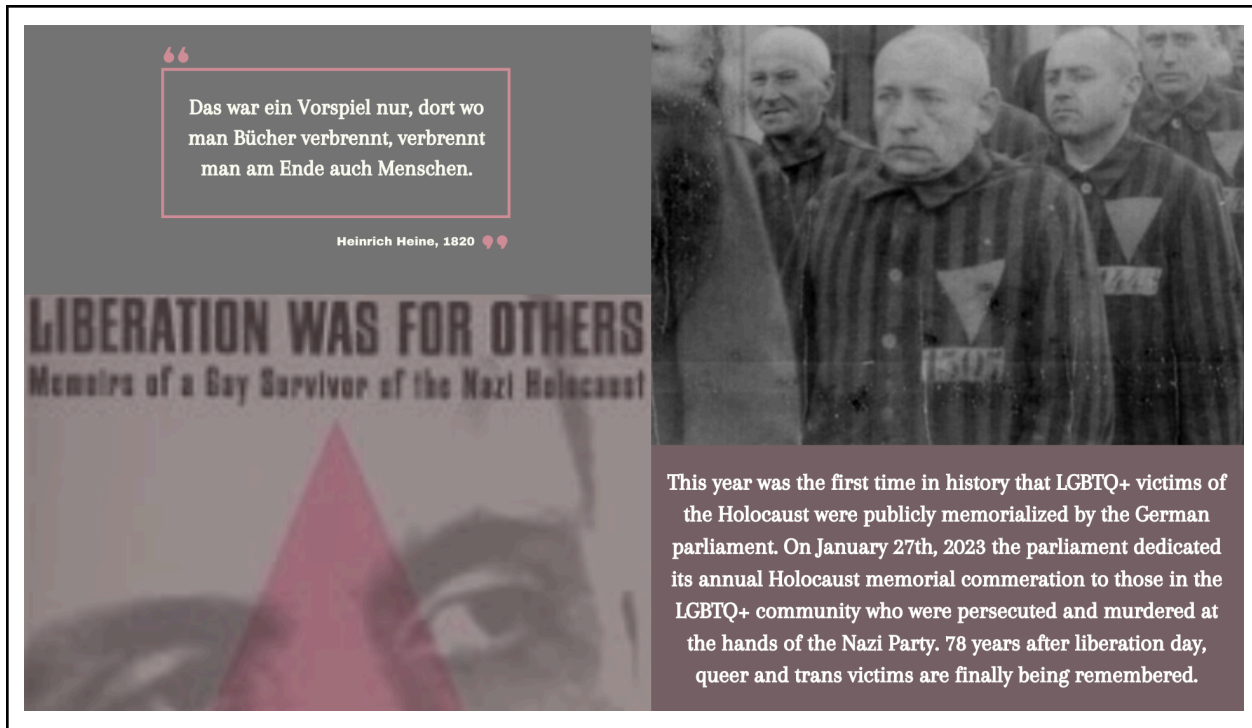
1934
The Night of Long Knives; The execution of more than 200+ Nazi party members by the order of Hitler. The majority were considered homosexual or were there on suspicion of being homosexual. There was also record of others that had said something against the party. Ernst Röhm and his lover at the time were among the 200+ executed on June 30th, 1934.

Why a comparative inclusive approach to the temporality of Queer experiences during the Holocaust?

"...inclusivity in historical studies may aid in preventing the formation of a collective memory that is intentionally confusing, and used for political ends. Innocent or intended structural denial or exclusive constructions of memory can lead to the establishment of political institutions that reinforce these problems. These exclusive institutions may lead to individualized and isolated histories, and possibly to discrimination and structural violence against omitted victims"
(Basso, 2017).

To this day international conventions and documents conflate the identity of LGBTQ+ peoples with an ideology; ultimately limiting the community's access to legal protections.

QUEER TEMPORALITY



“
Das war ein Vorspiel nur, dort wo
man Bücher verbrennt, verbrennt
man am Ende auch Menschen.
”

Heinrich Heine, 1820

LIBERATION WAS FOR OTHERS
Memoirs of a Gay Survivor of the Nazi Holocaust

This year was the first time in history that LGBTQ+ victims of the Holocaust were publicly memorialized by the German parliament. On January 27th, 2023 the parliament dedicated its annual Holocaust memorial commemoration to those in the LGBTQ+ community who were persecuted and murdered at the hands of the Nazi Party. 78 years after liberation day, queer and trans victims are finally being remembered.

Entire presentation can be found at this link:

https://www.canva.com/design/DAFdbRm13Dg/s3ja1DAiTsnpuKzCoxO-w/edit?utm_content=DAFdbRm13Dg&utm_campaign=designshare&utm_medium=link2&utm_source=sharebutton

CHAPTER IV

CONCLUSIONS AND RECOMMENDATIONS

Following the introduction, this chapter includes sections titled (a) conclusions (b) recommendations (c) summary. The conclusion section summarizes the purpose statement from Chapter One and discusses how this field project met that purpose. The recommendations section of this chapter includes evidence-based recommendations related to the use and/or implementation, the evaluation, and the further development of this field project. The chapter ends with a section that briefly summarizes the purpose and importance of the field project as a whole.

Introduction

As I wrote this paper and conducted research for my field project, I asked myself many times, “As a white person, very far removed from any direct relationship with the experience of genocide, why am I doing this work?” I wanted to quit many times, usually because every time I arrived at the same conclusion: I am hypocritical. Here I was telling white history teachers in the United States that they need to be more critical and skeptical in the ways colonialism still remains prevalent in our classrooms and by way of our own mouths as we recite narratives sanitized by colonialism whilst I was attempting to instruct them on histories and narratives that were not my own. Then I noticed that this project is not trying to tell history, it’s encouraging educators to exercise their own critical consciousness and analyze history through a globalized lens before they turn around to teach it. This project is the acknowledgement that our education system is not broken, it is doing exactly what it is supposed to be doing: streamlining the hegemonic production of the good vs. bad citizen dichotomy while perpetuating white supremacy. This project is acknowledging that 72% of secondary school social study educators

who reside in the United States are white and that if we do not change this reality, our society will only continue to increase its risk of experiencing genocide. I continued with this project, not only because it is a topic that I have long been passionate about, but also out of fear that if people continue to see the crime of genocide as distant either in time or distance, they will continue to glaze over the obvious warning signs (preconditions) to genocide that have been on the rise in the United States since the 2016 election. There's a reason the United States perpetuates a sanitized version of genocide education and of history in general; without teaching on the country's past complicity and culpability in relation to genocide, there is no urgency being instilled into those being taught and in consequence, there is no warranted vigilance and in its absence blind nationalism has flourished.

Conclusions

This section summarizes the purpose statement from Chapter One, and the literature from which it was devised, as reviewed in Chapter Two. This section also discusses how this field project met that purpose.

Summary of Purpose Statement

The purpose of this field project was to integrate knowledge from critical genocide studies and genocide education in order to design a professional development focused on supporting teachers in feeling more comfortable and competent when instructing on genocide in the classroom. This purpose statement was based on the findings of the existing literature, reviewed in Chapter Two. The claim made in Chapter Two was that genocide education in the United States would benefit from the inclusion of professional development for teachers, a

willingness to teach a more inclusive history of genocide, more effective and engaging curricula, and an awareness of U.S. exceptionalism's impact on genocide education. The bodies of scholarship that were used to justify this claim were organized in four sections that: (a) defined genocide; (b) reviewed the history of genocide education in the United States; (c) reviewed how genocide education is taught in the United States; (d) examined critical and comparative approaches to genocide education. The theories used to frame this body of scholarship included Said's Postcolonial Theory (1968) and Freire's concept of conscientização (1970). In the sections that follow, I reflect on the process of organizing this literature into a form that makes the scholarship presented in the literature review accessible to teachers.

Defining Genocide

The development of this field project makes the history of the definition of the term *genocide* accessible to a wider audience. The professional development series I created highlights the critical aspects of this history and the nuances of how the definition of genocide has been negotiated over time. Most importantly, the PD I developed will help to ensure that genocide is understood as a process and not an event. When genocide is understood as an event, it is very difficult to prevent as it is not recognized as genocide until the end stages, when mass-murder and mass violence are inevitable. Emphasizing that outbreaks of genocide are premeditated, and teaching the importance of warning signs may allow students to recognize the preparatory stages of genocide within a society. For students and teachers in a nation at-risk of genocide, understanding that genocide is a process may foster early action that can lead to the prevention of mass-murder/mass violence.

History of Genocide Education in the United States

The development of this field project may help teachers to understand the important history of teaching genocide education in the US. Learning the history of genocide education in the US can help teachers to understand the Western bias implicit in most genocide education models. This includes the common and singular focus on the Holocaust, and the exclusion of other occurrences of genocide, such as in Cambodia and in Rwanda. It also includes as the exclusion of US-perpetrated genocide, such as the mass-murder of the peoples indigenous to the Americas, and the ongoing genocide of African Americans through the prison industrial complex. Understand the biases that inform the way genocide has been traditionally conceptualized and taught, may also help teachers to understand the importance of critical and comparative approaches to genocide education,

Genocide Education in the US/Critical and Comparative Approaches to Genocide Education

The development of this field project may also help teachers to take a more inclusive and critical approach when they develop and implement genocide education curricula. For example genocide education does not need to be taught as a stand-alone unit. It can be embedded within the existing social studies or history curricula. By teaching genocide critically (in various different ways, not limited to my example) teachers encourage students to value all life by emphasizing counter narratives. They invite student to listen to and value the narratives of those who have experienced the world's genocides, and to understand genocide as one of many systemic issues rooted in settler colonialism, anti-semitism, homophobia, white supremacy, misogyny, systemic racism, xenophobia, Islamophobia, the patriarchy, transphobia, and all other sociopolitical movements that seeks to exclude and destroy those who fall outside of the cis,

heteronormative, white male narrative. In order to support teachers to take a more critical approach to genocide education, this field project suggests that it is important to:

- Empowering Teachers: In order to empower teachers, it is important to mandate teacher preparedness and to develop various forms of ongoing professional development as resources to strengthen teachers' content knowledge and pedagogical content knowledge. It will also be important to provide secondary educators with ample amounts of time to reflect on their positionality and how it contributes to potential implicit and explicit biases that influence the teaching and learning of genocide in the classroom. Finally, teachers will need access to resources such as models of critical and comparative approaches to genocide education
- Empowering Students: Providing students with access to curricula that takes a critical and comparative approach to genocide education may empower students will actively participate in genocide prevention efforts. In order to do this, it will be important to address genocide as a process, and to debunk the myth of the 'sympathetic and morally oriented student.' Finally, by utilizing a comparative approach to genocide education, it may be possible to empower students to recognize trends across different historical contexts of genocide so that they can understand the imminent threat that genocide poses. This may help to decreased the belief that genocide is a thing of the past (for example, Claims Conferecne only 56% of US adults believe something like the Holocaust could ever happen again).

Meeting the Purpose

This field project meets the expectations of the purpose statement by combining knowledge from the field of critical genocide studies and genocide education in order to create a professional development intent on providing secondary educators with a more comprehensive understanding of genocide before instructing on the subject in the classroom. By breaking down dense and nuanced content knowledge related to genocide that may otherwise be inaccessible to someone outside of the discipline. This was achieved by intentionally spacing out the PD's sessions and granting ample time to digest the information presented, giving context to otherwise abstract definitions and concepts, as well as providing a curricular example that applied the newly introduced knowledge on genocide in order to offer another layer of understanding to what we know is being taught on in the classroom; the Holocaust.

Recommendations

In this section, I make evidence-based recommendations related to the use and/or implementation, the evaluation, and the further development of this field project.

Recommendations for the use and/or implementation of this field project include (a) recommendation one (b) recommendation two (c) recommendation three. Recommendations for the evaluation of this field project include (a) recommendation one (b) recommendation two (c) recommendation three. Recommendations for the further development of this field project include (a) recommendation one (b) recommendation two (c) recommendation three. Following this, the chapter ends with a brief summary of this field project as a whole.

Recommendations for the Use and/or Implementation of This Field Project

Recommendations for the use and/or implementation of this field project are as follows: First, when implementing this professional development it is recommended to first deepen your

understanding of incoming participants before asking them to critically engage with a topic of this particular magnitude. It is encouraged to send out a survey to attendees prior to the first session of the PD: One that not only inquires about an individual's pre-existing knowledge/comfortability instructing on the subject of genocide but also one that asks questions about each individual's relationship with genocide. For example, there could be a participant that is Armenian and has generational ties to the experience of genocide as well as other complex emotions/opinions on how this subject should be taught in a classroom setting. As a result, you will have a more comprehensive understanding of how you should deliver what you have planned to present as well as how you should engage with the audience. This demonstrates a degree of cultural humility as it acknowledges that you do not regard yourself as the only educational resource on genocide simply because you have dedicated a career or X amount of time researching the topic; whilst emphasizing lived experience and generational ties to genocide as the ultimate educational resource. By requesting this type of information from attendees, the upcoming PD sessions will better frame that their purpose is to add to pre-existing knowledge, research and experience in order to gain a more comprehensive understanding of genocide as a process and ultimately increase the effectiveness of genocide education as a preventive measure. Second, if planning to implement this PD it is recommended to make the necessary changes to session 4 required to fit your case-specific example and its unique demands/expectations.

Recommendations for the Evaluation of This Field Project

Recommendations for the evaluation of this field project are as follows: First, the implementation of this field project may benefit from the inclusion of a narrative survey upon completion of the professional development. It may also benefit from a schedule of follow-up classroom observations to document any changes in curriculum and/or an analysis of possible

impacts that student action projects related to the PDs topic may have had on a particular local community. These types of evaluation may supply important feedback that could be utilized to critique, extend and improve the design of the field project as well as its implementation. For example, they may providing specific examples of what teachers considered feasible changes, as well as those ideas that felt unrealistic to implement, given the time constraints of the PD and other limiting factors outside the control of the researcher and the teachers (such as school schedules and administrative support) With data like this collected, it could then be used to tailor the field project to better serve those in attendance, rather than relying on scholarly empirical research. In addition to these recommendations, the next section describes recommendations for the further development of this field project.

Recommendations for the Further Development of This Field Project

Recommendations for the further development of this field project include creating a framework where genocide is discussed throughout history lessons opposed to as a stand alone unit. Another recommendation is to expand the PD to include genocide education outside the classroom, in a broader context, as a form of advocacy. By creating public educational spaces that are more widely accessible to various facets of society, and that make nuanced and complex topics such as genocide and the many subthemes within it, more digestable, it may be possible to popularize genocide education. This might include museum exhibits, monuments, and murals. Another, more idealistic recommendation is to dismantle systemic issues within the educational system and higher education as a whole, by reframing the academic/legal jargon that surrounds many human rights issues in order to make urgent and crucial political topics easier to understand. For example, public scholarship of genocide education may lead to an increase in advocacy and awareness, and possibly even the prevention of genocide. A final recommendation

is to link this field project to specific public displays/protests so that genocide education can be explicitly linked to genocide prevention.

Summary

In summary, if genocide education in the United States does not undergo a critical shift, it will continue producing a society unequipped to recognize genocidal warning signs and potentially citizens that are unprepared to counteract genocidal ideology in the future. Without offering access to diverse experiences of genocide in the classroom, educational spaces will continue to perpetuate a one-dimensional understanding of genocide by not supplying their students with another reference point for the process outside of the Holocaust. This limits the conversation on prevention methods because it creates a population with not only limited knowledge to use in order to compare their societal experiences, but also by augmenting the argument that the Holocaust is unique and ultimately discouraging students to speak up when they do witness similarities; out of fear that it may be disrespectful or that it could potentially come off as downplaying the Holocaust's severity. Though this argument is outside of the scope of this field project, it has been brought into the literature in order to demonstrate how our current models of genocide education have established a particularly dangerous catch 22: Where students are provided with one example of genocide and then they are told that it is wrong to compare anything to it.

The literature review of this field project explored the many functionalities of genocide education in the United States as well as the multi-faceted nature of critical genocide studies as an academic discipline. The theoretical framework of this project merged together the concept of Paulo Freire's critical consciousness with that of Edward Said's Post Colonial Theory in order to gain a more comprehensive understanding of what was at stake with current instructional models

of genocide and how they could be better reimagined through a critical and globalized lens. More specifically, the research and analyses conducted for Chapter Two's literature review was informed by Said's theory—from dissecting the definition of the term to the final subheading in the literature review—while the response to the current state of genocide education in the U.S. was addressed through the actual development of a critically informed PD, heavily reliant on the Freirean concept of *Conscientização*; where teachers are empowered by deepening and strengthening their understanding of educational content in order to instruct on it from a more critical perspective that encourages their students to question society, its power structures and its overall constructed morals.

Considering that the works of Said (1978) and Freire (1968) both address the need to understand and act against practices of dehumanization, this field project quickly morphed into an advocacy project. One attempting to bridge research with education by suggesting this gap be filled with a professional development that aims to cultivate a higher level of accessibility for teachers and their students when it comes to the instruction on genocide as well as the learning outcomes related to the topic of genocide and its complex, nuanced history. Overall, the concept of critical consciousness and the theory of post colonialism not only allowed for this project to critique current educational models on genocide in the United States, but also to critique the education system in its entirety, including its overarching and flawed goal of massification which Paulo Freire explored and defined as a;

...means of manipulation, [where] the dominant elites try to conform the masses to their objectives....For if the people join their presence in the historical process, *critical thinking* about that process, the threat of their emergence materializes in revolution. Whether one calls this correct thinking "revolutionary consciousness" or "class

consciousness," it is an indispensable *precondition* of revolution. The dominant elites are so well aware of this fact that they instinctively use all means, including physical violence, to keep the people from thinking. They have a shrewd intuition of the ability of dialogue to develop a capacity for criticism (Freire, pp.148-149, 1968).

Therefore if we continue with current genocide curricula that is not critically focused on recognizing preconditions to genocide or with current models of genocide education that fail to offer comparative examples of genocide in order to teach students the patterns of stages within the genocidal process: Then how can we expect the prevention of genocide to ever exist within educational settings or even at all for that matter? How can we expect youth or our society as a whole to disrupt genocide when our education system has never provided the tools for us to do so? In conclusion, it is important that when genocide is brought into educational spaces, that teachers and students alike are encouraged to, "... develop their power to perceive critically the way they exist in the world with which and in which they find themselves; [for that is how] they come to see the world not as a static reality, but as a reality in process, in transformation.," (Freire, 1970, p. 83). Only then can genocide education fulfil its potential as an effective method for genocide prevention.

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