
Term Information

Effective Term Autumn 2024

General Information

Course Bulletin Listing/Subject Area Sociology
Fiscal Unit/Academic Org Sociology - D0777
College/Academic Group Arts and Sciences
Level/Career Undergraduate
Course Number/Catalog 4791S
Course Title Understanding Modern Genocide
Transcript Abbreviation Modern Genocide
Course Description This course is geared toward addressing six major questions about this grave crime, including 1) What is genocide? 2) Why and how does genocide happen? 3) Why do people perpetrate genocide? 4) Why and how do people resist genocide? 5) How do citizens, communities, and countries rebuild after genocide? And 6) How can we prevent genocide?
Semester Credit Hours/Units Fixed: 4

Offering Information

Length Of Course 14 Week
Flexibly Scheduled Course Never
Does any section of this course have a distance education component? No
Grading Basis Letter Grade
Repeatable No
Course Components Lecture
Grade Roster Component Lecture
Credit Available by Exam No
Admission Condition Course No
Off Campus Never
Campus of Offering Columbus, Lima, Mansfield, Marion, Newark, Wooster

Prerequisites and Exclusions

Prerequisites/Corequisites none
Exclusions none
Electronically Enforced No

Cross-Listings

Cross-Listings none

Subject/CIP Code

Subject/CIP Code 45.1101
Subsidy Level Baccalaureate Course
Intended Rank Junior, Senior

Requirement/Elective Designation

Citizenship for a Diverse and Just World

Course Details

Course goals or learning objectives/outcomes

- Evaluate prominent theories about why genocide happens, as well as theories regarding actors and actions during genocide.
- Identify major 20th century genocides and analyze their impacts on citizens (and non-citizens) and communities through engagement with survivor memoirs, testimonies, and artistic works.
- Understand how peoples and communities rebuild after genocide.
- Connect with a relevant genocide advocacy organization and apply knowledge learned in class to create a service-learning project.
- Develop analytical skills that help you process and respond to current events in pursuit of being an informed, active, and engaged global citizen.

Content Topic List

- What is genocide?
- Case studies of genocide
- Genocide prevention
- Ideologies of citizenship
- Genocide resistance
- Moral decision-making during genocide
- Transitional justice
- Restorative justice
- Collective memory

Sought Concurrence

No

Attachments

- Understanding Modern Genocide_4.22.24_updated (1).docx: syllabus
(Syllabus. Owner: Downey, Douglas B)
- Sociology and Criminology curriculum map 2024 (1).docx: curriculum map
(Other Supporting Documentation. Owner: Downey, Douglas B)
- Service-Learning Expectation Questions (1) (1).docx: Service learning
(Other Supporting Documentation. Owner: Downey, Douglas B)
- GE Tables (1).docx: GE questions
(GEC Model Curriculum Compliance Stmt. Owner: Downey, Douglas B)
- 4791S cover letter.pdf: cover letter
(Cover Letter. Owner: Downey, Douglas B)

Comments

COURSE REQUEST
4791S - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
05/06/2024

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Downey, Douglas B	05/06/2024 10:22 AM	Submitted for Approval
Approved	Downey, Douglas B	05/06/2024 10:22 AM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	05/06/2024 01:38 PM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Neff, Jennifer Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	05/06/2024 01:38 PM	ASCCAO Approval



Department of Sociology

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April 22, 2024

ASC Curriculum Committee

Dear Committee,

Thank you for your feedback regarding our submission (SOCIOLOGY 4791S). Below we detail our responses.

- Comment: The Subcommittee offers the friendly reminder to the department to add in the course number at the top of the first page of the syllabus.

Done

- Comment: The Subcommittee would like to bring to the attention of the department that the calendar in the syllabus allows for 15 weeks of instructional time when there are only 14 instructional weeks in a semester.

Done

- **Contingency:** As the syllabus does not indicate course meeting times and the credit hour statement does not break down in- versus out-of-classroom time, the Subcommittee cannot assess if the course is satisfying the 4 required hours of instructional time each week. The Subcommittee asks that the syllabus indicate the weekly time the course will spend on in-person classroom instruction by either adjusting the credit hour statement to specify that students should expect around 4 hours per week of in-classroom time or by stating the length and frequency of the course meetings (e.g., 110 minutes twice weekly). [Syllabus pp. 1-2]

Done. The syllabus now reads “The workload in this course is consistent with 4 credit hours as defined in the OSU bylaws and rules, Chapter #335-8-24 Credit hours. The course will require four hours per week of in-classroom time plus an additional three hours of work per week toward the capstone project.”

- **Contingency:** The Arts and Sciences Curriculum Committee recently (03-01-2024) updated the list of required syllabus statements for all syllabi to include a new statement on religious accommodations. The new version of this required statement is a result of a directive by the Executive Vice President and Provost and can be found in an easy to copy/paste format on the [Arts and Sciences Curriculum and Assessment Services website](#). Please note that the link to religious holidays, holy days and observances at the end of the statement is also required to be

included in the syllabus. The Subcommittee thanks you for adding this statement to your course syllabus.

Done

- **Contingency:** The Subcommittee requests that the department use the most recent version of the Student Life Disability Services Statement in the syllabus, which was updated to reflect the university's new COVID-19 policies in August 2023. The updated statement can be found in an easy to copy/paste format on the [Arts and Sciences Curriculum and Assessment Services website](#). [Syllabus p. 7]

Done

- **Contingency:** The Subcommittee requests that the department add the required academic misconduct statement into the syllabus, which can be found in an easy to copy/paste format on the [Arts and Sciences Curriculum and Assessment Services website](#).

Done

- *Recommendation:* The Subcommittee recommends that the department include the letter grade "E" to the grading scale in the syllabus to account for final grades of 65% and lower. [Syllabus p. 6]

Done

- *Recommendation:* The Subcommittee recommends that the department include in the syllabus a table of assignments along with their percentages so that the weights of each assignment are listed in one place and are more reader friendly.

Done

- *Recommendation:* Given the heavy content of the course, the Subcommittee recommends that the department include the university approved mental health statement in the syllabus, which can be found in an easy to copy/paste format on the [Arts and Sciences Curriculum and Assessment Services website](#).

Done

Sincerely,

A handwritten signature in black ink, appearing to read "Douglas B. Downey". The signature is written in a cursive style with a long, sweeping horizontal line extending to the right.

Douglas B. Downey
Professor of Sociology

Understanding Modern Genocide

Sociology 4791S; Term 202X

Class time and location

Instructor: Prof. Hollie Nyseth Nzitatira, she/her/hers, nzitatira.1@osu.edu

Office Hours: Tuesday/Thursday, TBD, or by appointment, 162 Townshend Hall

Course Description

Genocide killed more people during the 20th century than all of the wars or homicide combined, and genocides have also impacted hundreds of millions of others who have been victimized by sexualized violence, displacement, and deliberate efforts to change a culture. This course is geared toward addressing six major questions about this grave crime, including 1) What is genocide? 2) Why and how does genocide happen? 3) Why do people perpetrate genocide? 4) Why and how do people resist genocide? 5) How do citizens, communities, and countries rebuild after genocide? And 6) How can we prevent genocide? We will address these questions via five major case studies, including the Holocaust, Cambodia, Guatemala, Bosnia-Herzegovina, and Rwanda, though we will consider colonial genocides and current genocides as well. The first half of the class will focus on understanding genocide through these cases, and the second half of the class will emphasize responses to genocide. Importantly, while we study genocide, we will also study genocide awareness and activism, and everyone will participate in a service-learning project tied to genocide awareness, activism, and prevention. Indeed, preventing such atrocities requires courage and action amongst policymakers, scholars, activists, and engaged global citizens, including each of you.

Course Objectives

This course will introduce you to genocide studies. We will also connect readings and class discussions to current events, as genocide unfortunately continues to occur today. Specifically, I have designed the course with the following goals in mind for each of you:

- Evaluate prominent theories about why genocide happens, as well as theories regarding actors and actions during genocide.
- Identify major 20th century genocides and analyze their impacts on citizens (and non-citizens) and communities through engagement with survivor memoirs, testimonies, and artistic works.
- Understand how peoples and communities rebuild after genocide.
- Connect with a relevant genocide advocacy organization and apply knowledge learned in class to create a service-learning project.
- Develop analytical skills that help you process and respond to current events in pursuit of being an informed, active, and engaged global citizen.

Course Credit

The workload in this course is consistent with 4 credit hours as defined in the OSU bylaws and rules, Chapter #335-8-24 *Credit hours*. The course will require four hours

per week of in-classroom time plus an additional three hours of work per week toward the capstone project. Significant outside work will be required in order to: construct the capstone goals; read original research related to the capstone; create community contacts related to the capstone; engage local actors impacted by the capstone for feedback; execute the capstone project.

General Education

This 4-credit course fulfills the citizenship for a just and diverse world general education (GE) requirement through integrative practices via our education abroad and away experience. Below, please find the goals, expected learning outcomes, and course activities.

Citizenship for a Just and Diverse World

Goals:

1. Successful students will analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component. [Note: In this context, "advanced" refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.]
2. Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.
3. Successful students will explore and analyze a range of perspectives on local, national, or global citizenship and apply the knowledge, skills, and dispositions that constitute citizenship.
4. Successful students will examine notions of justice amid difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within society, both within the United States and around the world.

Expected Learning Outcomes

Successful students are able to:

- 1.1. Engage in critical and logical thinking about the topic or idea of the theme.
- 1.2 Engage in advanced, in-depth, scholarly exploration of the topic or idea of the theme.
- 2.1. Identify, describe, and synthesize approaches or experiences as they apply to the theme.

2.2. Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.

3.1. Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.

3.2. Identify, reflect on, and apply the knowledge, skills, and dispositions required for intercultural competence as a global citizen.

4.1. Examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, and explore a variety of lived experiences.

4.2. Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power, and/or advocacy for social change.

This course meets the goals and Expected Learning Outcomes for the Citizenship for a Just and Diverse World theme through the use of citizenship-related readings, topics, assignments, discussions, and a capstone project. Students will thoroughly examine the notion of citizenship, including how citizenship has been exclusionary during genocides as well as how citizenship is used as a tool during reconciliation. Students will also examine what justice means after genocide.

This course demands higher-level critical thinking abilities. Students will receive frequent feedback on their work, and they will have structured opportunities to reflect and integrate this feedback. Finally, they will complete a capstone presentation that integrates the course content and applies it to an engaged project.

Required Texts

All readings will be posted on Carmen and should be completed prior to the class under which they are listed. I chose not to use a textbook to keep costs low, but **please read**.

Course Requirements

In-Class Writing, Group Work, and Attendance (20% of grade; 40 points)

What: Participation points will stem from mini in-class writing assignments based on the readings or group work that you will complete in class.

Why: This will serve as an attendance taking mechanism, as well as provide some accountability for reading.

Due: I will randomly select when we will have in-class writing assignments based on the readings, survivor testimony reflections, and/or group work that will count for participation points. I will choose more days than points to ensure there is wiggle room, and you are welcome to speak with me if you cannot attend class.

Motivations and Positionality Statement (5% of grade; 10 points)

What: After we spend time in class reflecting on motivations for engaging in service-learning and/or activism, everyone will write one-page statement reflecting on their motivations and positionality as they undertake service.

Why: When it comes to preventing atrocities, no single person or project can stop a genocide. However, we can all make some kind of difference in our communities that helps to further tolerance, peacebuilding, intergroup dialogue, commemorations, or other efforts that support genocide prevention. In order to better discern how you can make a difference, this exercise is designed to help you think through the specific relationships, opportunities, skills, or resources that you have that can be oriented toward the broader goal of service/activism. It is also designed to help you think about the privilege and identities that you carry. Far too often people engage in service without fully considering their power, privilege, and motivations. As such, we will explicitly consider our own positions throughout the semester.

Due: The rubric is on Carmen, this is due on {DATE}.

Testimony Engagement Journal (15% of grade; 30 points)

What: Each of you will write a series of short responses—tied to specific prompts—regarding the testimonies, stories, and artistic works that you engage with throughout the semester.

Why: Throughout this course, you will engage with heavy material, and it is important to have an outlet to interact with and think about this material. Beyond this, however, a goal of this course involves engaging with primary source materials from survivors, and this assignment provides you with a structured way to do so.

Due: The rubric with more information about the testimonies and the journal is on Carmen, and your journal is due (DUE DATE). Note I will not be reading all reflections but rather ensuring they are complete, as the goal is not to do this for a grade but rather for personal reflection.

Grant (25%, proposal for 2.5%/5 points and a final product for 22.5%/45 points)

What: You will write a short (e.g., 3 single-spaced pages) grant narrative for a proposed project broadly related to class. I suggest you gear it toward one of the small internal

grants that are available to undergraduate students, either for research or engaged experiences. You may also wish to pair the grant assignment with your service-learning project.

Why: Grant writing is a vital tool for future graduate students, nonprofit employees, think tank employees, and many other professionals. This concise, clear, goal-oriented writing is important, but you often do not get to practice it as a student!

When: You will submit brief two-paragraph proposal that identifies the grant you will be gearing your application toward and what you plan to write about. The proposal is due on DATE, and the grant itself is due on DATE. However, if you want to apply for a fall competition for spring funding, you can certainly turn it in early, and I will provide feedback!

Capstone Service-Learning Project (35% of grade; 70 points)

What: In small groups (3-4), we will be undertaking community engagement projects with organizations dedicated to preventing or responding to genocide or groups of local communities who have survived genocide (e.g., Rwandans in Ohio). For instance, you could work with a local survivor community to plan a genocide commemoration event. Or you could plan a genocide awareness event on campus in collaboration with a local nonprofit. Note that I have pre-selected several organizations that have set projects in mind (e.g., a museum that wants help with a testimony project), though others are more open to creating the project together. We will spend the first few weeks creating groups for the project and assigning you to an organization that you will collaborate with to undertake this project throughout the semester. You will be spending significant time on a weekly basis on this project.

Why: Active learning is one of the best methods for *actually* learning. So, what better way to learn than to undertake a relevant and timely project where you can learn deeply while simultaneously collaborating with a nonprofit or community organization on important work?

Due: You will have time to work on this in class, and you will also have a chance to tell me about other's input to the project, as well as your own. Note, however, that a good deal of the work will need to be done outside of class. The final project will be due on (DATE), and you will receive much more information regarding what you will be expected to turn in. Note you will also give brief group presentations during the last week of class to reflect on your projects with the class. Please note that your community partners will be invited to the presentation portions of class as well.

Recap of Course Deadlines (Each Due at the Start of Class)

DATE: Testimony Journal Entries Due (throughout)

DATE: Mini Grant Proposal Due on Carmen
 DATE: Service-Learning Project Due
 DATE: Grant Due in Person and on Carmen

Late Assignments and Incompletes

- Assignments are due at the start of class.
- Please **talk with me** if you would like additional time (*before* the assignment is due).
- If you do not speak with me and turn an assignment in late, points may be deducted.
- Incompletes are rare, but if you are unable to finish this class, please speak with me!

Writing, Citation Style, and Academic Misconduct

- Use 12-point font (any font style is ok).
- Double-space everything.
- You can use any citation style.
- Plagiarism (which includes using other’s words as your own without citation but also recycling assignments) is not acceptable and must be reported to the Committee on Academic Misconduct. It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term “academic misconduct” includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct <http://studentlife.osu.edu/csc/>.

Grading

In my perfect world, I would not need to assign grades, and we could just focus on learning. However, that is not allowed. I will thus emphasize feedback over grades though will also provide clear grading rubrics and instructions for each assignment. The total number of points possible in this course is 200.

Assignment	Points
In-Class Writing, Group Work, and Attendance	40
Motivations and Positionality Statement	10
Testimony Engagement Journal	30
Grant proposal	5
Grant Final	45
Capstone	70
Total	200

A 93-100 % B+ 87-89 % C+ 77-79 % D+ 67-69 %

A-	90-92 %	B	83-86 %	C	73-76 %	D	60-66 %
		B-	80-82 %	C-	70-72 %	E	0-59%

Important Information

- We will cover emotional content in this course. In light of this, please aim to disagree without becoming disagreeable, and **with respect and civility** for everyone in our course.
- Please tell me how I can **accommodate for any access needs and disabilities** if you feel they can be helpful to you; also contact the Office for Disability Services at 614-292-3307 or slds@osu.edu.
- The **Office for Military and Veterans Services** assists military members and veterans: contact milvets@osu.edu or 614-247-8387.
- The **Collegiate Recovery Community** assists people who are in or are seeking recovery from alcohol or drug addictions: contact recover@osu.edu or 614-292-4527.
- Title IX and OSU policy **prohibit sexual misconduct of any kind**, including harassment, domestic and dating violence, sexual assault, and stalking. Please see <https://titleix.osu.edu/global-navigation/file-a-complaint/report/>

Our Classroom

Our classroom—and any online or physical spaces we inhabit during our semester together—is anti-racist, anti-sexist, anti-homophobic, and anti-transphobic. As your instructor, I will not tolerate bigotry or discrimination of any kind, including but not limited to that tied race, ethnicity, gender, sexuality, physical limitations or disability, class, age, religion, nationality, and/or culture.

Ohio State also requires that each syllabus includes the following statement: The Ohio State University affirms the importance and value of diversity in the student body. Our programs and curricula reflect our multicultural society and global economy and seek to provide opportunities for students to learn more about persons who are different from them. We are committed to maintaining a community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among each member of our community; and encourages each individual to strive to reach his or her own potential. Discrimination against any individual based upon protected status, which is defined as age, color, disability, gender identity or expression, national origin, race, religion, sex, sexual orientation, or veteran status, is prohibited.

Accessibility and Disability Services

I strive to ensure that this class experience is equally accessible to everyone. Please contact me regarding accommodations. You certainly do not need to disclose health or other issues with me, but I also hope you know that you can contact me to confidentially discuss anything that impacts your abilities in this course. Please register with the Office for Disability Services at slds@osu.edu or 614-292-3307 if you feel they can be of assistance to you as well.

The university strives to maintain a healthy and accessible environment to support student learning in and out of the classroom. If you anticipate or experience academic barriers based on your disability (including mental health, chronic, or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion.

If you are isolating while waiting for a COVID-19 test result, please let me know immediately. Those testing positive for COVID-19 should refer to the Safe and Healthy Buckeyes site for resources. Beyond five days of the required COVID-19 isolation period, I may rely on Student Life Disability Services to establish further reasonable accommodations.

Mental Health

As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing. If you or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the Office of Student Life's Counseling and Consultation Service (CCS) by visiting ccs.osu.edu or calling 614-292-5766. CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on call counselor when CCS is closed at 614-292-5766 and 24 hour emergency help is also available 24/7 by dialing 988 to reach the Suicide and Crisis Lifeline.

Expectations of Me

- This syllabus may change, but we will always discuss changes as a class.
- I will reply to emails within three days (and usually sooner).
- If you read this syllabus, email me before class on {DATE}, and you'll get extra credit!
- Visit office hours, otherwise known as student hours. This is time that I have set aside for you! I'm happy to discuss the class, career options, current events, or anything else.
- Finally, please see the end of the syllabus for the new Ohio State policy on religious accommodations.

PART 1: SETTING THE STAGE

Week 1: Introductions, Informed Citizenship, and Why Care About Genocide

Tuesday: Introductions and Motivations

Introductions, Class Contract, and Reflecting on Motivations

Verdeja, Ernesto. 2022. "Threading the Needle: Ethical Dilemmas in Preventing Mass Atrocities." In *Wicked Problems: The Ethics of Action for Peace, Rights, and Justice*. Edited by Austin Choi-Frizpatrick, Douglas Irving-Erickson, and Ernesto Verdeja.

Thursday: Defining Genocide

Fein, Helen. 1990. "Introduction" In *Genocide, A Sociological Perspective*. Abebooks.

Straus, Scott. 2015. "The Concept and Logic of Genocide." In *Making and Unmaking Nations: The Origins and Dynamics of Genocide in Contemporary Africa*. Cornell University Press. Pages 17-33.

De Waal, Alex. 2016. "Writing Human Rights and Getting It Wrong." *Boston Review*.

Week 2: Historical Genocides, Near and Far

Tuesday: Colonial and Indigenous Genocides

Alvarez, Alex. 2014. *Native America and the Question of Genocide*. Rowman & Littlefield. Chapters 1 and 2.

Dunbar-Ortiz, Roxanne. 2014. "This Land." An Indigenous People's History of the United States. New York: Beacon Press. Pages 1-12.

Thursday: Armenia

Akcam, Taner. 2022. "Short History of the Armenian Genocide." *The Cambridge World History of Genocide*, Volume 3.

Derderian, Katharine. 2005. "Common Fate, Different Experience: Gender-Specific Aspects of the Armenian Genocide, 1915–1917." *Holocaust and Genocide Studies* 19(1):1-25. Skim.

PART 2: CASE STUDIES

Week 3: The Holocaust

Tuesday: Understanding the Holocaust

Bergen, Doris. 2016. *War & Genocide. A Concise History of the Holocaust*. Lanham: Rowman & Littlefield. Chapters 1 and 7.

Listen to this 7-minute interview with Timothy Snyder, author of *Black Earth*.
<https://www.npr.org/2015/09/09/438943243/black-earth-explores-dangers-of-misunderstanding-the-holocaust>

Watch this testimony: <https://www.ushmm.org/remember/holocaust-reflections-testimonies/one-survivor-remembers>

Thursday: Resistance During the Holocaust

Einwohner, Rachel L. 2022. *Hope and Honor: Jewish Resistance During the Holocaust*. Oxford University Press. Chapter 1.

Choose to read either: “My Name is Selma” by Selma Van de Perre or “A Partisan’s Memoir” by Faye Schulman

Community Project Time and Reflection

Week 4: Upstream Genocide Prevention

Tuesday: Risk Factors of Genocide

Nyseth Nzitatira, Hollie. “Predicting Genocide.” Pages 45-74 in *Genocide: Key Themes*. Edited by Dirk Moses and Donald Bloxham. Oxford University Press.

Skim:

https://www.americanbar.org/content/dam/aba/administrative/human_rights/atrocity-crimes-initiative/van-schaack-atrocities-prevention-blueprint-white-paper-2021.pdf

Thursday: Leadership Models

Valentino, Benjamin. 2004. “Chapter 1. Mass Killing and Genocide,” In *Final Solutions: Mass Killing and Genocide in the 20th Century*. Cornell University Press. pp. 9-15.

Choose one from several TEDx talks posted on the Carmen page about citizenship, privilege, and activism.

Community Project Time and Reflection

Week 5: Cambodia

Tuesday: Overview

Hinton, Alexander Laban. 2005. *Why Did they Kill?: Cambodia in the Shadow of Genocide*. University of California Press. Chapter 1.

Read “First They Killed My Father” by Luong Ung and this critical analysis of survivor testimony: <https://daily.jstor.org/should-readers-trust-inaccuracy-in-memoirs-about-genocide/>

Spend time on the Cambodian Genocide Project Website. <https://gsp.yale.edu/case-studies/cambodian-genocide-program>

Thursday: Ideologies of Citizenship

Read this brief interview with Keith Chee: <https://contexts.org/articles/contextualizing-cambodia/>

Weitz, Eric. 2003. "Radical Communism: Cambodia Under the Khmer Rouge." In *A Century of Genocide: Utopias of Race and Nation*. Princeton University Press.

Listen to Monica Sok read *The Weaver from A Nail the Evening Hangs On*:
<https://www.coppercanyonpress.org/books/a-nail-the-evening-hangs-on-by-monica-sok/>

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Week 6: Guatemala

Tuesday: Overview of Indigeneity, Citizenship, and the Genocide

Choose one of the USC Shoah foundation testimonies on the Carmen website to listen to before class.

Read pages TBD from *I, Rigoberta Menchu: An Indian Woman in Guatemala*.

Thursday: Archival Work in Guatemala

Weld, Kirsten. 2014. *Paper Cadavers: The Archives of Dictatorship in Guatemala*. Duke University Press. Chapter 1.

Skim: Sanford, Victoria. 2008. "From Genocide to Femicide: Impunity and Human Rights in Twenty-First Century Guatemala." *Journal of Human Rights* 7(2): 104-122.

Community Project Time and Reflection

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Week 7: Bosnia-Herzegovina

Tuesday: Citizenship, Nationalism, and Identity during Genocide

Sekulic, Dusko, Garth Massey, and Randy Hodson. 1994. "Who Were the Yugoslavs? Failed Sources of a Common Identity in the Former Yugoslavia." *American Sociological Review*: 83-97.

Listen to testimony by Smajil Klempić: <https://sfi.usc.edu/collections/bosnia-herzegovina#>

Thursday: Gender-Based Violence During Genocide

Hansen, Lene. 2000. "Gender, Nation, Rape: Bosnia and the Construction of Security." *International Feminist Journal of Politics* 3(1): 55-75.

Community Project Time and Reflection

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Week 8: Rwanda

Tuesday: Overview

Mironoko, Charles. 2004. "Igitero: Means and Motive in the Rwandan Genocide." *Journal of Genocide Research* 6(1): 47-60.

Listen to Immaculee Ilibagiza: <https://www.youtube.com/watch?v=wcWRfxttOIk>

Thursday: International Response

Barnett, Michael N. 1997. "The UN Security Council, Indifference, and Genocide in Rwanda." *Cultural Anthropology* 12(4): 551-578.

For more: See *Shake Hands with the Devil* by Romeo Dallaire.

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PART 3: RESPONDING TO AND PREVENTING GENOCIDE

Week 9: Moral Decision-Making During Genocide

Tuesday: Participation in Violence

Williams, Timothy. 2020. "The Complexity of Evil: Introducing the Model." *The Complexity of Evil: Perpetration and Genocide*. Chapter 1.

Fujii, Lee Ann. 2008. "The Power of Local Ties: Popular Participation in the Rwandan Genocide." *Security Studies* 17(3):568-597.

Thursday: Rescue Efforts and Resistance

Nechama Tec. 2008. *Defiance: The Bielski Partisans*. Oxford University Press. Pages TBD.

Read one of the rescue testimonies on the Aegis Trust website regarding Rwanda: <https://www.aegistrust.org/what-we-do/activities/genocide-archive-rwanda/>

Community Project Time and Reflection

Week 10: Mid-Stream Genocide Prevention and the Aftermath

Tuesday: Intervention in Genocide

Waller, James. 2016. Chapter 5: "Midstream Prevention Strategies." In *Confronting Evil: Engaging Our Responsibility to Prevent Genocide*. Oxford University Press.

Spend time on the USHMM Toolkit (Click "Tools for Atrocity Prevention") here:
<https://www.ushmm.org/genocide-prevention/simon-skjodt-center/work/lessons-learned>

Thursday: Victimology of Genocide

McEvoy, Kieran, and Kirsten McConnachie. 2012. "Victimology in Transitional Justice: Victimhood, Innocence and Hierarchy." *European Journal of Criminology* 9(5):527-538.

Community Project Time and Reflection

Week 11: Depicting Genocide

Tuesday: Representing Violence

Bringedal Houge, Anette. 2022. "Violent Re-Presentations: Reflections on the Ethics of Re-Presentation in Violence Research." *Qualitative Research*. Early view 1-17. (Skim)

Read this review regarding dark tourism:
<https://wheretheroadforks.com/dark-tourism-ethics-and-criticisms/>

Thursday: Working with Testimony

How to Use Testimony: <https://www.ushmm.org/m/pdfs/USHMM-Guidelines-Teaching-with-Survivor-Testimony.pdf>

Skim re: secondary trauma: <https://psychcentral.com/health/secondary-trauma#causes>

Week 12: Transitional Justice Courts

Tuesday: Transitional Justice

Mamdani, Mahmood. 2010. "Responsibility to Protect or Right to Punish." *Journal of International Statebuilding* 4(1):53-67.

Hinton, Alexander. 2018. *The Justice Facade: Trials of Transition in Cambodia*. Oxford University Press. Chapter 1.

Engage with Nuremberg Prosecutor Ferencz (in a new interactive website where you can ask him questions): <https://iwitness.usc.edu/dit/benferencz>

Thursday: Restorative Justice

Minow, Martha. 1999. *Between Vengeance and Forgiveness: Facing History after Genocide and Mass Violence*. Beacon Press. Pages TBD.

Daly, Erin. 2008. "Truth Skepticism: An Inquiry into the Value of Truth in Times of Transition." *International Journal of Transitional Justice* 2: 23-41.

Watch this brief video of Desmond Tutu:

<https://www.youtube.com/watch?app=desktop&v=YY-ee1hhghQ>

Week 13: Localized Justice and Collective Memory

Tuesday: Localizing Restorative Justice

Shaw, Rosalind, Lars Waldorf, and Pierre Hazan, eds. 2010. *Localizing Transitional Justice: Interventions and Priorities after Mass Violence*. Stanford University Press. Choose one chapter to skim from the eBook linked on Carmen.

Murithi, Tim. 2022. "The Ethics of Transitional Justice." *Wicked Problems: The Ethics of Action for Peace, Rights, and Justice*. Edited by Austin Choi-Frizpatrick, Douglas Irving-Erickson, and Ernesto Verdeja.

Community Project Time and Reflection

Thursday: Collective Memory

Jacobs, Janet. 2017. "The Memorial at Srebrenica: Gender and the Social Meanings of Collective Memory in Bosnia-Herzegovina." *Memory Studies* 10(4):423–39.

Fox, Nicole. 2021. "Trauma and the Stratification of Collective Memory." *After Genocide: Memory and Reconciliation in Rwanda*. University of Wisconsin Press. Pages 71-93. (Skim)

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Week 14: Current Genocides and Wrapping Up

Tuesday: Rohingya and Uyghur Genocide

Azeem, Ibrahim. 2018. *The Rohingyas: Inside Myanmar's Genocide* London: Hurst & Co. Pages TBD.

Group presentations reflecting on capstone projects.

Thursday: Wrapping Up—Group presentations of capstone projects

Religious Accommodations

Ohio State has had a longstanding practice of making reasonable academic accommodations for students' religious beliefs and practices in accordance with applicable law. In 2023, Ohio State updated its practice to align with new state legislation. Under this new provision, students must be in early communication with their instructors regarding any known accommodation requests for religious beliefs and practices, providing notice of specific dates for which they request alternative accommodations within 14 days after the first instructional day of the course. Instructors in turn shall not question the sincerity of a student's religious or spiritual belief system in reviewing such requests and shall keep requests for accommodations confidential.

With sufficient notice, instructors will provide students with reasonable alternative accommodations with regard to examinations and other academic requirements with respect to students' sincerely held religious beliefs and practices by allowing up to three absences each semester for the student to attend or participate in religious activities. Examples of religious accommodations can include, but are not limited to, rescheduling an exam, altering the time of a student's presentation, allowing make-up assignments to substitute for missed class work, or flexibility in due dates or research responsibilities. If concerns arise about a requested accommodation, instructors are to consult their tenure initiating unit head for assistance.

A student's request for time off shall be provided if the student's sincerely held religious belief or practice severely affects the student's ability to take an exam or meet an academic requirement and the student has notified their instructor, in writing during the first 14 days after the course begins, of the date of each absence. Although students are required to provide notice within the first 14 days after a course begins, instructors are strongly encouraged to work with the student to provide a reasonable accommodation if a request is made outside the notice period. A student may not be penalized for an absence approved under this policy.

If students have questions or disputes related to academic accommodations, they should contact their course instructor, and then their department or college office. For questions or to report discrimination or harassment based on religion, individuals should contact the Office of Institutional Equity.

Policy: Religious Holidays, Holy Days and Observances

Ohio State has had a longstanding practice of making reasonable academic accommodations for students' religious beliefs and practices in accordance with applicable law. In 2023, Ohio State updated its practice to align with new state legislation. Under this new provision, students must be in early communication with their instructors regarding any known accommodation requests for religious beliefs and practices, providing notice of specific dates for which they request alternative accommodations within 14 days after the first instructional day of the course. Instructors in turn shall not question the sincerity of a student's religious or spiritual belief system in reviewing such requests and shall keep requests for accommodations confidential.

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If students have questions or disputes related to academic accommodations, they should contact their course instructor, and then their department or college office. For questions or to report discrimination or harassment based on religion, individuals should contact the Office of Institutional Equity.

Pursuant to Ohio Revised Code 3345.026, the Ohio Department of Higher Education (ODHE) developed the following non-exhaustive list of major religious holidays or festivals. The list of major religious holidays and festivals included below is non-exhaustive and is not intended to purposefully exclude any religious holidays or festivals.

Service-Learning Expectations

Expectations

Courses identified as GE Integrative Practice: Service-Learning will include

Each should be 50-500 words

Performance expectations set at appropriately high levels -- e.g., students engage in appropriately linked academic and experiential exploration of the community setting in which they study.

Students in this class will be held to high academic standards. The reading level is manageable yet high, and students are notably reading academic articles and books such that they are receiving the state-of-the-art information regarding modern genocide in addition to exploring real-life testimonies. The course will be framed around answering six core questions, including: 1) What is genocide? 2) Why and how does genocide happen? 3) Why do people perpetrate genocide? 4) How and why do people resist genocide? 5) How do peoples, communities, and countries rebuild after genocide? And 6) How can we prevent genocide? The course will address these questions via five major case studies: the Holocaust, Rwanda, Bosnia-Herzegovina, Cambodia, and Guatemala. These cases provide geographic variation yet also have important differences that will illustrate distinctions across cases of modern genocide as well. Notably, course content will also address colonial genocides, including genocide against native peoples in the United States, as well as current genocides, such as the genocide against the Rohingya in Myanmar.

Students will also engage in high-level interaction and engagement with community organizations. Specifically, students will have the option to engage in one of several capstone projects geared toward public awareness of genocide. These will involve hosting public events on genocide, conducting research on public knowledge about genocide, creating educational content for high school teachers and engaging with high school classrooms, and working with local communities to undertake testimony, art, or other projects as desired by the communities, among other possible capstone service-learning projects. Working with communities of survivors of genocide and/or with nonprofits who work with genocide, the students will engage in a semester-long project geared toward a capstone event.

- Significant investment of time and effort by students over an extended period of time -- e.g., students develop an increasing appreciation of the issues, resources, assets, and cultures of the community in which they are working.

Service-learning is an important form of active learning that encourages critical thinking and deep engagement with content. In line with this, students will undertake group capstone projects that will benefit them but also the broader community in Columbus and throughout Ohio. Working together with a local survivor community (e.g., Rwandans of Ohio) or with a nonprofit that works on genocide awareness. Ohio's Holocaust and Genocide Memorial and Education Commission has also already agreed to help with this, and to have some students placed with them as well.

This will involve meetings with community members numerous times as they collectively plan an event. These meetings will occur in both virtual and in-person spaces. To be clear, I realize that many service-learning opportunities are in person. However, many students do not have access to cars or to reliable transportation. Moreover, many communities of genocide survivors do not have a dedicated space. And, limiting the service-learning setting to only in-person precludes the possibility for students to work with international organizations. As such, this service-learning experience will involve virtual and, as possible, in-person experiences.

Note that the format does not make the experience any less rigorous. Students will be working in groups of 3-4, and each group will be expected to work with their partner to produce a high-level outcome. While some class time will involve project work, they will also put in significant time outside of class.

Notably, many commemorations fall near the end of the spring semester (e.g., Rwanda, Armenia, Yom HaShoah) such that students taking the course during this semester will be encouraged to host commemorations with local communities as a possible project as well. Other events—including universal Human Rights Day and the anniversary of the day the Genocide Convention was adopted—fall near the end of the fall semester and will similarly allow for themed events as part of the students' projects. Additionally, students will have the opportunity to work with a local survivor community to curate an on-campus exhibit or program tied to genocide awareness. For each of these examples, students will meet with members of these communities outside of class to plan their event.

Students can also have the chance to work with a genocide advocacy organization. Specifically, I will use my connections to set up projects with international organizations, including but not limited to the Auschwitz Institute for the Prevention of Genocide and Mass Atrocities and Aegis Trust, as well as prominent global museums like the Kigali Genocide Memorial, Auschwitz-Birkenau, and the Armenian Genocide Museum in Yerevan. Finally, the Ohio Holocaust and Genocide Memorial and Education Commission has agreed to serve as a core resource for this class, as well as to have students work with them.

- Interactions with faculty, peers and community partners about substantive matters including regular, meaningful faculty mentoring, peer support and community partner interaction.

Alongside learning about genocide, the students will study best practices with respect to outreach and advocacy. In doing so, students will acquire critical skillsets that will enable them to work toward genocide prevention as informed, empowered individuals. Indeed, the curriculum will also ensure learners understand genocide as a series of processes that can be prevented, not as an inevitable event, and will accordingly promote informed activism and engagement. We will spend critical reflection time during most weeks focusing on the service-learning component.

In addition, students will be expected to meet with their community/nonprofit partners many times throughout the semester to plan their final project. While a specific number of meetings will not be mandatory given that some meetings may be longer (e.g., 2 hours) than others, the students will be expected to have several meetings a month with their organization. Again, it is likely that many of these meetings will be virtual over zoom.

- Frequent, timely and constructive feedback to students on their work from all appropriate sources, especially on their community awareness and engagement, and their experience with difficult differences.

As seen on the syllabus, students will be engaging in guided reflection during class time on numerous occasions. During this time, I will provide structured activities for the students to use as they reflect upon their engagement. I will provide feedback during these times as well, and we will spend time discussing difficulties tied both to genocide awareness and prevention but also to intercultural exchange.

Community partners will also be providing the students with feedback on their collaborative work. Specifically, I will meet with the community partners prior to the start of class to speak about the projects as well as to speak about ways to provide feedback, and they will be asked to provide structured feedback two times during the semester. Of course, I will also ask them to provide more informal feedback throughout as well.

Community partners will also join us in class for final presentations on the last few classes. During this time, community partners and I will also provide feedback to the students on their final projects.

- Periodic, structured opportunities to reflect and integrate learning -- e.g., students reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of personal values and civic responsibility.

With respect to enhanced sense of personal values and civic responsibility, students will complete a self-assessment of their own positionality, power, and privilege early-on during the course. This will allow them to understand what they bring to the course, and how their backgrounds impact their own motivations and understandings throughout the semester.

Second, students will read several pieces directly about engaging with the course content. For instance, they will read about issues using images of genocide, as well as about issues with storytelling. At the same time, they will consider how to engage responsibly with genocide prevention and awareness.

Third, as you see on the syllabus, there is a good amount of time set aside for their service-learning projects in class as well. During this time, I will engage the students in reflective exercises such that they continually reflect on the experience in addition to the summative reflection that will occur as part of their final presentations.

- Opportunities to discover relevance of learning through real-world applications -- e.g., students identify intentional connection between academic content and the community work in which they engage.

Students are explicitly working on projects that are tied to real-world applications. They are studying genocide, and their service-learning projects are directly tied to understanding course content. Indeed, students will learn about the history of genocides, but they will also learn about how communities prevent genocide through memory and awareness efforts. As they learn, they will be able to connect their engagement with the community partners to course content on these themes.

Additionally, I start every class period with a brief examination of news that is relevant to the topic of the day. As such, students will be connected the course content to the world weekly.

Moreover, testimonies of genocide survivors are included throughout the course. Often, students read an empirical piece coupled with a testimony such that they see the real-life connection. While this is not the precise community setting, it is highly related (and

important given that I would not ask the partners to share stories unless they feel comfortable).

Finally, the project that students plan with their partners will provide the best link between what the students learn and what they do. They will have a real-life experience implementing genocide prevention and awareness. Again, they will do this in groups of 3-4 such that each will undertake significant work, and they will do much of this work outside of class.

- **Public demonstration of competence in academic settings and, if possible, in the community engagement site.**

Students will undertake two public demonstrations of competence. First, in class, they will give a presentation about their final projects. This will constitute the public demonstration of competence in an academic setting. Community partners will be invited to this presentation, but it will mainly be a demonstration in front of peers. (Note, however, that I will invite the Ohio Holocaust and Genocide Commission members as well as staff to be part of these presentations, and they have already told me they would happily come.) Second, students will work with their partners toward a final product that will often culminate in an event. This event will, in most cases, be public.

Experiences with diversity wherein students demonstrate intercultural competence and empathy with people and worldview frameworks that may differ from their own.

This class focuses on understanding genocide and its aftermath. As such, students will be studying five major genocides, which will involve learning about the histories and lived experiences of people in five countries.

Survivor (and other) testimonies are also included as reading assignments to help build empathy. Much research has shown that learning someone's specific experience helps people understand the impacts of genocide (and many other aspects of it) much better than many other learning tools, and students will also be engaged in a structured journal assignment when they engage with the testimonies so as to responsibly guide them through difficult content.

They will also directly interact with survivor communities. Such interactions will inevitably involve strengthening intercultural competence.

Finally, as already noted, students will complete a self-assessment of their own positionality, power, and privilege early-on during the course. This will allow them to

understand what they bring to the course, and how their backgrounds impact their own motivations and understandings throughout the semester.

- **Explicit and intentional efforts to promote inclusivity and a sense of belonging and safety for students -- e.g., use of universal design principles, culturally responsible pedagogy.**

First, students in my classroom read on the syllabus that discrimination of any kind is not permitted in my class. This is not simply a statement, however, but rather just the beginning of a concerted attempt to ensure that my classroom is a safe space. On the first day, I share my commitment to making the classroom space safe and accessible to all students. I share my pronouns and invite students to do the same, and I do not gender students unless I know their pronouns. On the first day, I provide a survey in which I ask them to tell me the name they want me to use throughout the semester, as the official process to change one's name may be an impediment for some who no longer use their official name.

Class readings are purposefully representative of multiple perspectives, with authors of diverse genders and racial and ethnic backgrounds, as well as authors from the Global South. Survivor testimony is also a primary part of this course, illustrating that lived experiences are a vital form of knowledge.

I also use universal design principles to create the course. Students have an array of materials to engage with, including audio materials, reading, and visual materials with accessibility enhancements. I ensure that student activities do not necessitate certain levels of mobility, and my syllabus indicates that students should speak with me to discuss accommodations. (To be clear, I realize we are required to include this, but it also includes a note that I am here to discuss whatever may help their success in the course.)

- **Clear plan to market this course to get a wider enrollment of typically underserved populations.**

I will do several things to market the course to a wider population of underserved students. First, I will speak to the Morrill Scholars about the course during one of their meetings. This will be important because the course is new, though I will continue to do so even when the course has garnered a reputation.

I will also post the syllabus ahead of time, which will help students learn about the course and demystify it. Additionally, I often speak at the freshman orientations and will mention the course when I speak as well.

Finally, please note that the more hybrid form of service learning will, in itself, make the course more accessible. Many students want to do service learning but do not have reliable transportation. In this sense, students will be able to undertake a project that does not require them to be in an in-person setting every week. It is my hope that this will make the entire service-learning experience more accessible, including to students who have lower incomes and to first-generation students.

Citizenship for a Just and Diverse World

Explain How the Class Fits with the Focal Theme

Understanding Modern Genocide focuses on a pressing global social problem: genocide. Specifically, genocide involves the intent to destroy a national, ethnic, racial, or religious group and, as such, directly involves targeting citizenship. Moreover, genocide is also a crime against humanity, meaning that it can be seen as a crime against all citizens of the earth. There have been more than 40 genocides since the Holocaust, and this course involves learning about why genocide happens, how it happens, and how countries rebuild and seek justice in the aftermath—vital topics for individuals concerned about peace and justice at a global level. Finally, students taking this course are going to be engaging in a service-learning project and will simultaneously be studying how to assess their privilege and power as they participate in activism as global citizens pursuing a more just world.

Expected Learning Outcomes

1.1. Engage in Critical and Logical Thinking

Students in this course will be engaging in critical and logical thinking throughout the semester. With respect to the **course goals**, multiple goals engage higher levels of critical thinking per Bloom's taxonomy. Specifically, students will *evaluate* theories regarding why genocide occurs as well as theories of actors and actions during genocide. Another goal involves *analyzing* the impacts of genocide, while yet another goal is to *apply* what they learn as they connect with an organization to understand their service-learning project. Finally, a key course goal is to “develop analytical skills that help students process and respond to current events in pursuit of being an informed, active, and engaged global citizen.”

During most class sessions, students will engage in **individual and/or group reflection activities** that will prompt them to evaluate what we have discussed or learned, and active-learning activities will often involve applying content in a new setting. Applying and analyzing content taps into higher-level critical thinking skillsets. Almost all **class lectures** are likewise set up to help students apply what they learn via interactive discussions. Additionally, I start each class session by examining current events, and in doing so, we likewise will address how various genocides are not reported on as frequently, and why this is the case.

In terms of **assignments**, students will learn how to write grants, which involves applying what they have learned to an engaged task. The service-learning portion of the class will entail creating a group project with a community organization and, as such, will also involve in-depth creative thinking.

1.2. Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.

Students in this course will be learning about cutting edge research about genocide, which again directly invokes theories of citizenship and theories of justice. As seen in the **course goals**, students will be analyzing and evaluating theories regarding why genocide happens, as well as actors and actions during genocide (e.g., why people commit violence, why people bystand, why people rescue, etc.). They will likewise analyze the impacts of genocide, how genocides end, and responses to genocide, including genocide prevention and justice in its aftermath.

Several readings also directly engage citizenship. For instance, the genocide in Cambodia involved creating “new citizens,” so the readings for that week all engage notions of citizenship. Furthermore, the genocide in Guatemala was against people who weren’t seen as citizens, so those readings are likewise directly relevant, while readings about the genocide in Bosnia also take a look at the move to create Yugoslav citizenship in the region. Additionally, course units directly focus on justice, including punitive justice and restorative justice, meaning that students will be exploring and analyzing high-level theories of justice. At the same time, they will engage in informed analysis of genocide advocacy, including but not limited to considering the ethics of presenting images of genocides, the ethics of interviewing people who bore the brunt of genocide, the ethics and best practices of working with testimony, and the ethics of working with community organizations—all of which are directly relevant to being engaged citizens.

With respect to **structured class time**, each class session will involve multiple ways of learning. Specifically, I will often lecture to provide an overview of the content and more in-depth knowledge than what students gained in the reading. We will also directly engage the readings, which are almost all journal articles published in peer-reviewed journals or academic book chapters from books published by university presses. As such, students are truly reading the top research and scholarship by genocide scholars. At the same time, however, we will spend time listening to testimonies from survivors of genocide, as they are experts in the content in a non-academic, yet just as meaningful, way. I also incorporate **active-learning exercises** in most class sessions. For instance, students will write a letter to the international criminal court, and they will engage in structured debate as if they are members of the United Nations.

With respect to **assignments**, students will write a grant, which is a high-level task. I choose this assignment because granting skillsets are incredibly valuable but often are not taught, so I will teach the students about grantwriting as well, as I have previously worked as a grantwriter. The service-learning portion will also involve an application of the scholarly aspects of what students learn in class, further cementing and expanding their knowledge, and they will reflect on their own positions and motivations as they engage in service-learning as well.

2.1 Identify, describe, and synthesize approaches or experiences as they apply to the theme.

To further engage student learning about genocide, **each of the course goals will be examined via an application toward five major case studies of genocide. In doing so, students will**

study the following questions: Why does genocide happen? How does genocide happen? What causes regional variation in genocide? Why do people commit genocide? Why and how do people choose to resist genocide? How do people and communities recover after genocide? And how can we prevent genocide?

These questions motivated the content that populates our **in-class time**, and as we address this content, students will be identifying, describing, and synthesizing answers to these questions through guided discussions. Given that citizenship is core to understanding genocide, students will consider how citizens were defined both before, during, and after genocides in the five cases. Additionally, we will consider the approaches toward justice in each of the five cases. Students will be able to describe these approaches, but they will also evaluate and critique the approaches, and in doing so, they will synthesize what they have learned.

With respect to the **assignments**, one major assignment is to keep a journal related to the testimony we engage with, and in it, students will be asked to synthesize the content. Additionally, the service-learning experience will involve direct application of learning about how to be an engaged citizen, as well as about justice given that most (if not all) of the organizations and survivor groups retain a focus on justice in the aftermath of atrocity.

2.2. Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.

Two of the **course goals** explicitly address this learning outcome, including connecting with a genocide advocacy organization to implement an engaged project and developing analytical skills that help students process and respond to current events in pursuit of being an informed, active, and engaged global citizen. Much of what we engage with—tied to in-depth information about five genocides—will be new and challenging contexts for students, and I expect that working with the genocide-related organizations and communities will likely be new and challenging.

With respect to **class time**, much of our time will be dedicated to reflection and self-assessment. Specifically, on a weekly basis, students will engage in guided reflections about the course content as well as about the service-learning project. Readings also involve in-depth ethical assessments with respect to engaged citizenship, as students will read about the ethics of using images tied to genocide, of working with testimonies, or even of working in spaces tied to genocide prevention. As such, students will be reflecting and assessing their own ethics and the ethics of others.

With respect to **assignments**, students will journal in response to testimonies from genocide survivors and others (e.g., people who rescued), which will provide a place for written reflection. What is more, they will engage directly with arts and creative works tied to genocide recovery and the resilience of survivor communities. They also will complete a positionality statement that

examines the power and privilege they bring to the engaged work they are undertaking throughout the semester. Finally, the actual service-learning project will involve creative outlets as they will work with communities to implement a community-engaged project.

3.1. Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.

Citizenship is part of the **course goals** in that genocide involves the intent to destroy a group of people based on nationality, race, religion, or ethnicity. As such, genocide directly invokes questions of citizenship, including who belongs and who does not, as well as notions of diversity given that genocide is an explicit attempt to lessen diversity. Consequently, each of the course goals that involve genocide *also* involve citizenship and notions of belonging. In much the same way, the process of rebuilding a country (transitional justice) involves defining who is part of that country, once again intimately invoking notions of citizenship but also notions of justice. Another goal explicitly addresses examining the impact of genocide on citizens and on non-citizens.

With respect to **in-class time**, many of the readings and associated lectures and activities directly engage citizenship. For instance, the genocide in Cambodia involved creating “new citizens,” while the genocide in Guatemala was against people who weren’t seen as citizens, so those readings are likewise directly relevant, while readings about the genocide in Bosnia also take a look at the move to create Yugoslav citizenship in the region. The Holocaust also involved notions of who belonged and did not belong, as did the genocide in Rwanda. They will also examine the genocide in Myanmar, where citizenship was revoked several decades before the genocide began. What is more, students will read about the case of Rwanda, where ethnic identities were dissolved after the genocide in favor of a national identity based in citizenship. They will also study the United Nations, which is the closest body to a global government and will consider the implications for (global) citizenship tied to this global governmental organization. Students will also watch TED talks on being engaged citizens.

In terms of **assignments**, students will reflect on citizenship and on justice in their journal prompts. Moreover, they will also learn directly from the community partners as they engage in projects, which will touch on themes of both citizenship and justice.

3.2. Identify, reflect on, and apply the knowledge, skills, and dispositions required for intercultural competence as a global citizen.

Two of the **course goals** explicitly address this learning outcome. This involves connecting with a genocide advocacy organization to implement an engaged project and developing analytical skills that help students process and respond to current events in pursuit of being an informed, active, and engaged global citizen. However, learning about genocide and about its aftermath involves learning about the world, so as such, all course goals broadly involve becoming a more informed global citizen.

With respect to **class time**, students will benefit from interacting with survivor communities, which will provide them with knowledge and skills to interact with diverse communities. Readings directly engage global events that the students should be aware of, as well as global institutions like the International Criminal Court. Such knowledge is critical. What is more, we examine the news every day and talk about various sources of news, which directly contributes to being an informed global citizen. They will also engage with content that asks them to reflect on the ethics of activism and engaged global citizenship.

With respect to **assignments**, writing a statement about themselves and their motivations directly involves critical reflection of the knowledge, skills, and dispositions required for intercultural competence as a global citizen. The entire process of the service-learning assignment will also provide students valuable information and practice directly engaging as interculturally competent global citizens.

4.1. Examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, and explore a variety of lived experiences.

Genocide involves the intent to destroy a group of people simply because of who they are. It is an explicit attempt to target, and in many ways diminish, diversity. As such, **course goals** explicitly speak to implications of diversity, equity, and inclusion, as five of the goals directly address learning about genocide and its aftermath.

With respect to the **class time**, lived experiences through the five cases and the five different responses will directly teach the students about various lived experiences, as well as views of diversity and inclusion worldwide. Moreover, third portion of the class focuses on justice and rebuilding in the aftermath of genocide. Such efforts directly involve attempts to improve equity and inclusion within societies, and students will thus be introduced to varying conceptions of justice as well as how societies around the globe have sought equity, inclusion, and resilience in the face of mass atrocities. As such, each of the readings in the third portion of the semester touch on aspects of diversity and inclusion given that they all focus on genocide and transitional justice.

With respect to **assignments**, listening to testimonies from people from around the world directly introduces students to various lived experiences and expressions of diversity and resilience. Additionally, service learning experiences will likewise involve engagement with expressions and implications of diversity in particular.

4.2. Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power, and/or advocacy for social change.

Course goals involve examining theories regarding why genocide occurs, including how

genocide involves structures of power that political elites use to directly try to eradicate diversity. Additionally, the course goal involving how communities rebuild after genocide engages with concepts of justice because students consider the many forms of justice that can be implemented after genocide (e.g., punitive justice, restorative justice, transformative justice, healing justice).

In **class time** will consider the forms governments that exist, as certain types of governments are more associated with genocides than others. In doing so, students will learn about scales measuring how democratic or autocratic governments are, as well as how power concentrated in the hands of certain elites can result in higher risk of violence. We also examine how local contexts impact how genocides unfold and how countries rebuild, hence examining how people in different settings understand difference and citizenship and how such understandings have changed over time. Students also will critique certain aspects of advocacy for social change (e.g., white saviorism) and will learn about responsible local and global engagement.

With respect to **assignments**, students are directly engaging in a project that advocates for social change. The grantwriting project does so indirectly as well, as we will also engage with structures of power with respect to funding.