

NEBRASKA STORIES OF HUMANITY INQUIRY #5

HEALING AFTER GENOCIDE

HOW DO SURVIVORS— BOTH AS INDIVIDUALS AND AS A COMMUNITY— HEAL AFTER GENOCIDE AND MASS ATROCITY?

Social Studies Standards	<p>SS HS.4.5.c (WLD) Select, organize, and corroborate relevant historical information about selected topics in world history</p> <p>SS HS.4.5.d (WLD) Synthesize historical information to create new understandings</p> <p>SS HS.4.5.e (WLD) Communicate inquiry results within a historical context.</p>	
ELA Standards (grades 11-12)	<p>LA.12.RP.6 Evaluate themes within and across literary texts to draw conclusions, deepen understanding of self and others, and generate questions for further inquiry.</p> <p>LA.12.RP.7 Analyze and evaluate multiple perspectives within and across a wide range of literary texts.</p> <p>LA.12.SL.1.b. Demonstrate interpretation of verbal and non-verbal messages in a conversation.</p>	
Supporting Question 1	Supporting Question 2	Supporting Question 3
<p>What is genocide? What do perpetrators of genocide intend?</p>	<p>How does survivor testimony contribute to our understanding of historical facts about genocide? Why is it important to recognize it as part of a larger, complex narrative?</p>	<p>How do items that survivors keep or transport with them embody their memories, identity—both individual and collective—and culture?</p>
Formative Performance Task 1	Formative Performance Task 2	Formative Performance Task 3
<p>Students will learn about the history of genocide as a term, annotate and analyze the United Nations Convention on the Prevention and Punishment of the Crime of Genocide of 1948 (“The Genocide Convention” or “UNCG”) and learn about the 2014 Yazidi Genocide.</p>	<p>Students will explore the far-reaching impacts of genocide on individuals through the testimony of a local Yazidi survivor.</p>	<p>Students will analyze an artifact from the “What We Carried” exhibit. Additionally, they may compare it with an item from a local Holocaust survivor.</p>

C3 TEACHERS

Featured Sources	Featured Sources	Featured Sources
<ul style="list-style-type: none"> ● Handout 1: UNCG Preamble - Article 2 ● Handout 2: 2014 Yazidi Genocide Background Information ● History of Genocide as a Term slides <ul style="list-style-type: none"> ○ Lined paper notes Handout 	<ul style="list-style-type: none"> ● Handout 2: 2014 Yazidi Genocide Background Information ● Handout 3: Analyzing Testimony and Artifacts Graphic Organizer ● Yazidi testimony video ● Handout 4: Feelings Wheel 	<ul style="list-style-type: none"> ● Handout 3: Analyzing Testimony and Artifacts Graphic Organizer ● “What We Carried” exhibit website

Summative Performance Task	<p>Students will create a Hexagonal Thinking poster with pertinent ideas and information from this unit as well as explanations as to how these ideas connect. This will demonstrate your understanding of how survivors—both as individuals and as a community—heal after genocide and mass atrocity.</p> <p><i>Additional project information, including rubric, is attached on Handout 5</i></p>
Taking Informed Action	<p>UNDERSTAND that survivors of genocide and mass atrocity utilize and create a number of community-based resources to assist in healing.</p> <p>ACT Students will learn about centers or organizations that exist in their community to help groups fleeing conflict and resettling in a new place by:</p> <ol style="list-style-type: none"> 1. Visiting an organization as a class or group 2. Students going in pairs to visit a community site whose culture is different from their own 3. Students volunteering to teach English lessons at a community-based organization.

Context and Trauma-Informed Practices

The materials in this lesson do not require extensive background knowledge on the Holocaust or the 2014 Yazidi genocide. This lesson can be a helpful introduction for educators seeking to teach other modern genocides and testimony of local survivors. Further reading on the 2014 Yazidi genocide is linked at the end of this lesson. This lesson is best suited for secondary classrooms that have already completed a unit of study on the Holocaust. It is most appropriate for high school classrooms, though there are appropriate adjustments that can be made for a middle school classroom.

The discussion of the Holocaust, genocide, and other mass atrocities is a heavy subject that requires consideration and preparation from educators. [Trauma-informed practices](#) suggest safe and predictable classrooms and procedures. **Note: Due to the nature of the 2014 Yazidi genocide, sexual violence will likely be referenced in direct teaching or testimony resources. While graphic materials related to sexual violence are not included in this lesson, it is vital to inform students what kind of topics they will be encountering and pre-teaching healthy coping mechanisms.** [These slides](#) (slides 45 and 46 especially) from a conference presentation on the Yazidi Genocide offer educator resources about trauma-informed teaching with units of study involving sexual assault. Using the [safely in, safely out strategy](#) as well as referencing the [United States Holocaust Memorial Museum’s Guidelines for Teaching the Holocaust](#) is a helpful framework for studying other genocides. Some especially pertinent guidelines when teaching the Yazidi genocide include avoid simple answers to complex questions, strive for precision of language, avoid comparisons of pain, translate statistics into people, and make responsible methodological decisions. [This video, presented by USHMM](#), offers further explanation into each guideline as well as a helpful section about comparative genocides.

Staging the Essential Question

As a warm-up or “Do Now” at the start of class, teachers may pose the question, “What are things that can hurt others? What are the corresponding things, people, places, or experiences that can help to heal them?” This warm-up or “Do Now” can be conducted as a whole class brainstorm with answers written up on the whiteboard or an interactive slide for students to reference during their individual free write.

After the whole class discussion, students will participate in a 5-7 minute free-write to stage the essential question.

Prompt: *Choose one item of hurt and one corresponding healing action to write about.*

- How do you heal from these hurts individually?
- When/why do you need to depend on others to help you?
- What inhibits people from reaching out when they need to?”

NOTE: *Younger students or more concrete thinkers may benefit from a verbal example from the teacher.*

Introduce the essential question:

HOW DO SURVIVORS—BOTH AS INDIVIDUALS AND AS A COMMUNITY—HEAL AFTER GENOCIDE AND MASS ATROCITY?

- Allow students to free-write their initial ideas to the question, reminding them they will add onto their perspective and understanding from survivor testimony and artifacts throughout the lesson.

Supporting Question and Formative Task #1 (50 minutes)

Objective: Students will be able to form an answer to the first supporting questions:

WHAT IS GENOCIDE? WHAT DO PERPETRATORS OF GENOCIDE INTEND?

by annotating and analyzing the United Nations Convention on the Prevention and Punishment of the Crime of Genocide of 1948 (“The Genocide Convention” or “UNCG”).

Lesson Materials:

- [Handout 1: UNCG Preamble - Article 2](#)
- [Handout 2: 2014 Yazidi Genocide Background Information](#)
- [History of Genocide as a Term Slides](#)
 - [UN Genocide Convention Handout](#)
- Pens, highlighters, or markers to annotate

Professional, Pre-Teaching, Re-Teaching, or Extension Materials:

- [Video: Genocide Prevention Explained: Is it International Law?](#)
 - This video explains the historical background of the Genocide Convention
- [Video: How Genocide Became Part of International Law](#)
 - This video explains what the Genocide Convention is and what its role continues to be with modern genocides following the Holocaust. This video contains graphic material.
- [Facing History Article: What is Genocide? Explainer](#)
- Professional resource: [The United Nations Genocide Convention: An Introduction by Samuel Totten and Henry C. Theriault](#)
- [Trauma-informed teaching about genocide and sexual assault](#) (slides 45 and 46)

Lesson Sequence:

1. (5 min) **Begin class with a warmup.** You may ask about prior knowledge or background information on genocide if you have taught your students the 10 stages of genocide. Alternatively, you may ask students to respond to the quote by Raphael Lemkin asking, “Why was killing a million people a less serious crime than killing a single individual?”
2. (15 min) Guide students through the **notes on the history of genocide as a term.** If you have taught the 10 stages of genocide or another framework it can be useful for students to add their notes here. This guides students through the origins of the term “genocide,” as coined by Raphael Lemkin, and asks students to reflect on a quick write on the purpose and limitations of international laws in preventing genocide.
 - a. [History of Genocide Slides](#)
 - i. Slide #3
This quote can be used to frame Lemkin’s reason for coining the term genocide and pushing for it to be recognized as an international crime. Alternatively, you could facilitate a quick write for students to respond to Lemkin’s quote.
 - ii. Slide #7
Teacher can print this out on a half sheet of paper and distribute to students to tape or glue onto their notes in lieu of taking class time to copy it all down.
 - b. [Lined paper notes Handout](#)
3. (10 min) Give students [Handout 2: 2014 Yazidi Genocide Background Information](#). Students should annotate to find connections, changes, and questions. To find connections, students should refer back to article 2 of the U.N. Genocide Convention on their notes and annotate any example that they notice in the background information article. To find changes, students should annotate in another color or way to indicate new information or information that changes their thinking. As students have questions of clarification, probing, etc. they should write or comment their questions on the handout.
4. (3-5 min) Students partner or small group share their annotations of connections, changes, and questions from the background information handout. Assign or have students choose a spokesperson in each group who will share the group’s discussion. Example sentence frames to display to aid students in their thinking:
 - a. *I connected _____ with article 2 of the UNGC because _____.*
 - b. *This changed what I thought about _____ because _____.*
 - c. *I wonder ...?*
 - d. *Why would ...?*
5. (5-7 min) Each group or partner “spokesperson” will share a point or question from their group.
6. (3-5 min) Closure: Students will answer the questions:
What is genocide? What do the perpetrators of genocide intend?” on an exit ticket to submit to the teacher as a formative check for understanding.

Supporting Question and Formative Task #2 (50-75 minutes)

Objective: Students will be able to form an answer to the second supporting question:

HOW DOES SURVIVOR TESTIMONY CONTRIBUTE TO OUR UNDERSTANDING OF HISTORICAL FACTS ABOUT GENOCIDE?
WHY IS IT IMPORTANT TO RECOGNIZE IT AS PART OF A LARGER, COMPLEX NARRATIVE?

and explore the far-reaching impacts of genocide on individuals through the testimony of a local Yazidi survivor.

Lesson Materials:

- [Handout 2: 2014 Yazidi Genocide Background Information](#)
- [Handout 3: Analyzing Testimony and Artifacts Graphic Organizer](#)
- [Salema Testimony](#)
- [Handout 4: Feelings Wheel](#)

Professional, Pre-Teaching, Re-Teaching, or Extension Materials:

- Trauma-informed teaching about genocide and sexual assault
- Additional resources and best practices while using testimony in the classroom:
 - [Teaching with Testimony - USC Shoah Foundation](#)
 - [Teaching with Testimony - Facing History and Ourselves](#)
 - [Lesson: Teaching with Holocaust Survivor Testimony - United States Holocaust Memorial Museum](#)
- [Why use a feelings wheel?](#)
- [United States Holocaust Memorial Museum’s Guidelines for Teaching the Holocaust](#)
 - *Note: The guidelines “avoid comparisons of pain” and “translate statistics into people” are particularly important for this formative task. The goal for this lesson is for students to understand the far-reaching impacts of genocide on individuals. Translating statistics into people comes through interacting with survivor testimony in a person-centered and empathetic manner; avoiding comparisons of pain comes when teachers set a precedent that, while survivors of various genocides throughout history may share both similar and unique features in their testimony, no genocide is more horrific or more painful than another.*

Lesson Sequence:

1. (5 min) **Begin class with a warm-up.** You may ask a question such as, “Who is someone that you’re close with that you often share your thoughts and experiences with? Do you share different things with different people in your life?” to get students thinking about when, where, and why survivors may or may not share their testimony.
2. (2 min) To equip students with an understanding about what details are shared in a survivor testimony and why, **teachers should start class with an important note.** You may choose to use the script below or set the stage for the topic as you see fit for your students.
 - a. *“For many survivors, recounting moments during or immediately after a genocide means recounting some of the most painful moments of their lives. These painful moments may include events such as witnessing the death of a very close family member or friend, witnessing or experiencing bodily harm, or having to flee one’s home and most beloved items without knowledge of when or whether they will return. For this reason, some survivors might choose not to share every detail of what happened in a testimony. Sometimes, survivors, at any time in their lives, choose to tell their testimony or not to select people. The details that survivors share in their testimony and who they choose to share it with does not*

C3 TEACHERS

diminish what is shared. Choosing to not share the most violent and horrific events in a genocide does not mean that we can't still gain an understanding of what the genocide was and how it affected one survivor specifically."

3. (7-25 min) **Listen to [Salema Merza's testimony](#)** together as a class.
Salema is a math teacher at Lincoln High School in Lincoln, NE and a survivor of the Yazidi genocide. In the testimony she describes her life before the genocide and what resettling in Lincoln and maintaining her culture has been like.
 - a. As students watch the testimony, they will fill out the Testimony: Interviewee #1 section of [Handout 3: Analyzing Testimony and Artifacts Graphic Organizer](#)
 - i. Options for engaging with the testimony. Choose according to what works best for your students:
 1. Watch the entire testimony and then have students fill out the graphic organizer.
 2. Pause intermittently throughout the testimony and cue students to write.
 3. Have students do the partner share below before writing on the graphic organizer.

Note: Shorter portions of this video may be used depending on time limitations.
4. (3-5 min) **Partner share:** based on information from Salema's testimony, what do we learn about the Yazidi community?
 - a. *If students need or benefit from additional processing time, you may have them write the answer at the bottom of [Handout 3: Analyzing Testimony and Artifacts Graphic Organizer](#) or any other scratch paper before sharing with partners.*
5. Students should get out [Handout 2: 2014 Yazidi Genocide Background Information](#) from yesterday. Instruct students to use a specific annotation marking (such as underlining, bracketing, circling, etc.) or a different highlighter color from yesterday. Then, students should re-read and annotate the text with the purpose of finding or noting how these atrocities affect victims, survivors, and communities.
6. (3-5 min) **Closure:** Have students reflect in writing on the following questions. The purpose of these questions is to help students understand that healing is not a linear process. The following questions are phrased in a flexible manner that allows students to be vulnerable in their reflection or use it as a low-stakes reflection. Having [Handout 4: Feelings Wheel](#) available at students' desks equips them with more specific vocabulary.
 - a. Describe a time where you lost someone or something important to you. This loss could be a cherished item, a disconnect, an end of a relationship, or a death.
 - *HOW DID YOU FEEL IN THE MOMENT WHEN THE LOSS HAPPENED?*
 - *HOW DO YOU FEEL ABOUT THE LOSS NOW?*
 - *WHAT HELPED THE TRANSITION FROM THE INITIAL FEELING TO THE WAY YOU FEEL NOW?*

Supporting Question and Formative Task #3 (50 minutes)

Objective: Students will be able to form an answer to the third supporting question:

HOW DO ITEMS THAT SURVIVORS KEEP OR TRANSPORT WITH THEM EMBODY THEIR MEMORIES, IDENTITY—BOTH INDIVIDUAL AND COLLECTIVE—AND CULTURE?

by analyzing an artifact from the “What We Carried” exhibit and comparing it with an item from a local Holocaust survivor.

Lesson Materials:

- [Handout 3: Analyzing Testimony and Artifacts Graphic Organizer](#)
- [“What We Carried” exhibit website](#)

Professional, Pre-Teaching, Re-Teaching, or Extension Materials:

- Article: [Additional information about the “What We Carried” exhibit](#)

Lesson Sequence:

1. (5 min) **Begin class with a warmup.** The purpose of today’s warm-up is to connect yesterday’s reflection about loss and today’s analysis of artifact analysis. You may consider asking a question such as, “what is an item that holds a lot of memories for you?” Refer to previous Formative Task’s closure for connection.
2. (10 min) Have students get out [Handout 3: Analyzing Testimony and Artifacts Graphic Organizer](#) again and review the items that Salema discussed in her testimony. You may choose to have students interact with the following questions through written reflection, partner discussion, or class-wide discussion: “What impact do these items have on Salema? What do these items demonstrate about healing?”
 - a. You may also display photos of the items by clicking [this link](#) and [this link](#).



- b. Together, fill out “Artifact(s): Interviewee” to model analysis of an artifact.

C3 TEACHERS

3. (20 min) Students will flip [Handout 3: Analyzing Testimony and Artifacts Graphic Organizer](#) to the back. They should go to the [“What We Carried” exhibit’s website](#).
 - a. Students can work individually or with a partner.
 - b. Students should choose 1-2 artifact(s) to analyze from the exhibit and write their findings under “Artifacts: ‘What We Carried’ Exhibit”

NOTE: this lesson may be extended to analyze artifacts of local Holocaust survivors. This extension is most appropriate with students who have background information in the Holocaust, likely at the end of a Holocaust unit of study or at the end of a course on the Holocaust.

4. (5 min) **Non-extension closure:** Have students reflect in writing or share with a partner:
 - What similarities and differences did you notice between Salema’s items and the item(s) you analyzed from the ‘What We Carried’ exhibit?
 - How do items help someone remember important times in their lives?”
5. **Extension:** Use [Handout 3: Analyzing Testimony and Artifacts Graphic Organizer](#) under the “Artifacts: Local Holocaust Survivor” to analyze a local Holocaust Survivor’s items. Some examples from local Nebraska survivors include [Bea Karp’s war bundle](#) and [Hanna Rosenberg’s coat](#). You may also choose to further extend the assignment by viewing [Hanna’s testimony about her coat](#) (33:34 - 34:51) to further connect with the information seen in Salema’s testimony.
6. (5 min) **Extension closure:** Have students reflect in writing or share with a partner:
 - What similarities and differences did you notice between Salema’s items and the item(s) you analyzed from local Holocaust survivors?
 - How do items help someone remember important times in their lives?”

Summative Performative Task (100-150 minutes)

Objective: Students will create a Hexagonal Thinking poster with pertinent names and descriptions of artifacts analyzed in this unit, names of individuals or families we studied, laws, and more as well as explanations as to how these ideas connect. This will demonstrate students' understanding of how survivors—both as individuals and as a community—heal after genocide and mass atrocity.

Lesson Materials:

- [Handout 5: Hexagonal Thinking Summative Project Information](#)
- [Hexagons](#)
- Poster paper or blank printer paper
- Glue sticks or tape

Professional, Pre-Teaching, Re-Teaching, or Extension Materials:

- [Edutopia's explanation of hexagonal thinking](#)
 - I often show a clip of this video to my students when introducing the project
- [Cult of Pedagogy's explanation of hexagonal thinking](#)
- [United States Holocaust Memorial Museum's Guidelines for Teaching the Holocaust](#)
 - "Avoid comparisons of pain" and "translate statistics into people" are particularly important for this summative task. The goal for this lesson is for students to understand the far-reaching impacts of genocide on individuals and how that may be similar between various communities. Translating statistics into people comes through interacting with survivor testimony in a person-centered and empathetic manner; avoiding comparisons of pain comes when teachers set a precedent that while survivors of various genocides throughout history may share both similar and unique features in their testimony, no genocide is more horrific or more painful than another.

Project Requirements:

- 1-2 hexagons with the names of artifacts they analyzed in formative performance task #3
- 1-2 hexagons with the names of the individuals or families who brought the item in their travels from their home countries to Nebraska
- 2-4 hexagons with words or phrases to describe the artifacts
- 2-4 events or laws from each genocide that connect with the artifacts (see [USHMM's timeline activity](#) for more information)
- 2-4 hexagons that demonstrate the importance of the artifacts brought and how they contribute to memory preservation, cultural preservation, and/or healing from their respective communities or individuals
- 2-4 written connections that explain how certain hexagons, and therefore ideas, are connected
- One paragraph written reflection where students demonstrate how each of these communities have worked toward collective and individual healing as well as cultural preservation in their new homes.

Lesson Sequence:

1. (5 min) **Begin class with a warmup.** It's beneficial to have students brainstorm ideas for their hexagons in the warmup. You might ask:
 - What was one item you analyzed yesterday?
 - What is one word or phrase you would use to describe this artifact or the story associated with it?"
2. (5 min) **Introduce the [Handout 5: Hexagonal Thinking Summative Project Information](#) and rubric to the students.**
3. (35 min) Students will get the necessary materials and begin the project.

NOTE: It often takes 15-30 minutes for students to initially gather and decide what will be on their hexagons. Then, most start an initial layout of their hexagonal thinking map.

- a. *For struggling students, have them identify a "cornerstone" hexagon that they feel encompasses the learning from the lessons as a whole, then place that first.*
4. (30-90 min) Students will continue to work on their projects.
 - a. Once students know the layout of their hexagons, they can glue down their hexagon to the poster paper or to 3-4 pieces of printer paper taped together and then write their connections directly on the poster paper surrounding the hexagons.
5. (5 min) **Closure:** Bring it back to the essential question by asking students:

***BASED ON WHAT YOU HAVE LEARNED FROM SURVIVOR TESTIMONY AND ARTIFACTS,
HOW DO SURVIVORS—BOTH AS INDIVIDUALS AND AS A COMMUNITY—
HEAL AFTER GENOCIDE AND MASS ATROCITY?***

Handout 1

Convention on the Prevention and Punishment of the Crime of Genocide

Approved and proposed for signature and ratification or accession by General Assembly resolution 260 A (III) of 9
December 1948

Entry into force 12 January 1951, in accordance with article XIII

The Contracting Parties,

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

Recognizing that at all periods of history genocide has inflicted great losses on humanity, and

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

Hereby agree as hereinafter provided:

Article 1

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

Article 2

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.

[...]

Handout 2

Content warning: this document contains mention of sexual assault as a weapon of genocide.

Yazidi and Yazidism Background Information

The Yazidi (yuh-ZEE-dee) people, who follow an ancient belief in one God, have a rich history and special religious practices. The term "Yazidi" (which can also be spelled "Yezidi," "Izîdî," "Ezdayi," or "Êzîdî") comes from the Kurmanji language and means, "the one who created me." This name reflects Yazidis' belief in a single Creator and God. Even though there are various spellings, "Yazidi" has been commonly used and is recognized by many people.

Yazidism is mostly centered on the belief in one supreme being known as "Xweda" (or Khuda) (hoh-dAY), which means, "the one who created himself."⁴ The religion has strong ties to ancient Mesopotamian beliefs, including worship and rituals that have lasted for centuries.⁶ The hierarchical structure of Yazidism includes seven archangels, with Tawûsê Melek (Tuh-WOO-see Mah-LEHK), known as the Peacock Angel, being the most significant figure. Tawûsê Melek is believed to be entrusted by God with taking care of the world and the protecting the Yazidi people.¹

Historically, Yazidis have mostly lived in northern Iraq, particularly the Sinjar region. They also have communities in the Shekhan area, the Nineveh Plains, and other parts of Iraqi Kurdistan.² Yazidi communities are also found in Syria, Turkey, Armenia, and Georgia. Throughout their history, they have faced many instances of persecution and misunderstanding, primarily because of their unique religious practices and beliefs. Over time, Yazidis have lost

much of their indigenous lands to Islamized groups, which has led to them being surrounded in the Nineveh Plain. This region of the world is an unstable and disputed, with ongoing tensions between the Iraqi Central Government and the Kurdistan Regional Government, making it harder for the Yazidis to remain secure and make their own governing decisions.²

The 2014 Genocide

In August 2014, the Yazidi community experienced a brutal genocide at the hands of the so-called Islamic State of Iraq and Syria (ISIS). This genocide aimed to destroy Yazidis and rid them from their ancestral lands in Sinjar. On August 3, 2014, ISIS militants attacked Sinjar, leading to mass killings, abductions, and slavery.⁴

ISIS militants systematically separated men from women and children. Men and older boys were often killed immediately, while women and girls were abducted. These women and girls were subjected to sexual slavery, forced conversions to Islam, and other cruel treatment. It is estimated that over 5,000 Yazidis were killed, and around 7,000 women and girls were captured and sold into slavery.⁵

The genocide forced over 200,000 Yazidis to flee their homes. Many sought refuge in the Sinjar Mountains, where they faced severe shortages of food, water, and medical supplies. The international community responded with humanitarian aid and a coalition of forces and international airstrikes that eventually broke the siege of Mount Sinjar in mid-August 2014.

The United Nations and other human rights organizations have called these acts genocide. They recognize that the violence was deliberate and meant to destroy the Yazidi community. The Independent International Commission of Inquiry on the Syrian Arab Republic

concluded that ISIS's actions against Yazidis constituted genocide, crimes against humanity, and war crimes.⁶

Adapted from:

Paharik, James, ed. 2025. *Telling the Stories: Narrative in Holocaust and Genocide Education*. Greensburg, PA: Seton Hill University.

References

Allison, Christine. 2016. *The Yazidi Oral Tradition in Iraqi Kurdistan*. New York: Routledge.

Asatrian, Garnik, and Victoria Arakelova. 2014. *The Religion of the Peacock Angel: The Yazidis and Their Spirit World*. Durham: Acumen.

Cetorelli, V., Sasson, I., Shabila, N., & Burnham, G. (2017). Mortality and kidnapping estimates for the Yazidi population in the area of Mount Sinjar, Iraq, in August 2014: A retrospective household survey. *PLOS Medicine*, 14(5), e1002297. doi:10.1371/journal.pmed.1002297

Grant, Asahel. 1915. *The Nestorians; or, The Lost Tribes: Containing Evidence of Their Identity; an Account of Their Manners, Customs, and Ceremonies; Together with Sketches of Travel in Ancient Assyria, Armenia, Media, and Mesopotamia; and Illustrations of Scripture Prophecy*. London: John Murray.

Human Rights Watch. (2015). "We are still here": Yazidi women after Islamic State captivity. Retrieved from <https://www.hrw.org/report/2015/12/23/we-are-still-here/yezidi-women-after-islamic-state-captivity>

Kreyenbroek, Philip G., and Khalil J. Rashow. 2005. *God and Sheikh Adi Are Perfect: Sacred Poems and Religious Narratives from the Yazidi Tradition*. Wiesbaden: Harrassowitz.

United Nations. (2016). *They came to destroy: ISIS crimes against the Yazidis*. Report of the Independent International Commission of Inquiry on the Syrian Arab Republic.

Handout 3

Analyzing Testimony and Artifacts Graphic Organizer

Testimony: Interviewee	
<p>Biography</p> <p><i>Name, age, country born, religion, ethnicity, etc.</i></p>	
<p>Testimony Facts</p> <p><i>What are the events described in the testimony? Where did the events happen?</i></p>	
<p>Testimony Affect</p> <p><i>What is the interviewee's body language, tone of voice, word choice, etc.? Does it change throughout the testimony or stay the same?</i></p>	

Artifact(s): Interviewee	
<p>Observe</p> <p><i>Describe the artifact. Think about: material, shape, color, texture, size, weight, age, condition, movable parts, or anything written on it.</i></p>	

C3 TEACHERS

<p style="text-align: center;">Analyze</p> <p><i>Answer the following prompts as best as you can. Think about what you heard in the interviewee's testimony.</i></p>	<p>The artifact is from...</p> <p>It is/was used for...</p> <p>It seems to be important because...</p> <p>This artifact helps me to understand the _____ community by...</p> <p>This artifact reminds me of what was said in the survivor testimony when...</p>
---	---

Adapted from the [National Archives and Records Administration](#).

Artifact(s): "What We Carried" Exhibit	
<p style="text-align: center;">Observe</p> <p><i>Describe the artifact. Think about: material, shape, color, texture, size, weight, age, condition, movable parts, or anything written on it.</i></p>	
<p style="text-align: center;">Analyze</p> <p><i>Answer the following prompts as best as you can. Think about what you heard in the interviewee's testimony.</i></p>	<p>The artifact is from...</p> <p>It is/was used for...</p> <p>It seems to be important because...</p> <p>This artifact helps me to understand the _____ community by...</p> <p>This artifact reminds me of what was said in the survivor testimony when...</p>

Artifact(s): Local Holocaust Survivor	
<p style="text-align: center;">Observe</p> <p><i>Describe the artifact. Think about: material, shape, color,</i></p>	

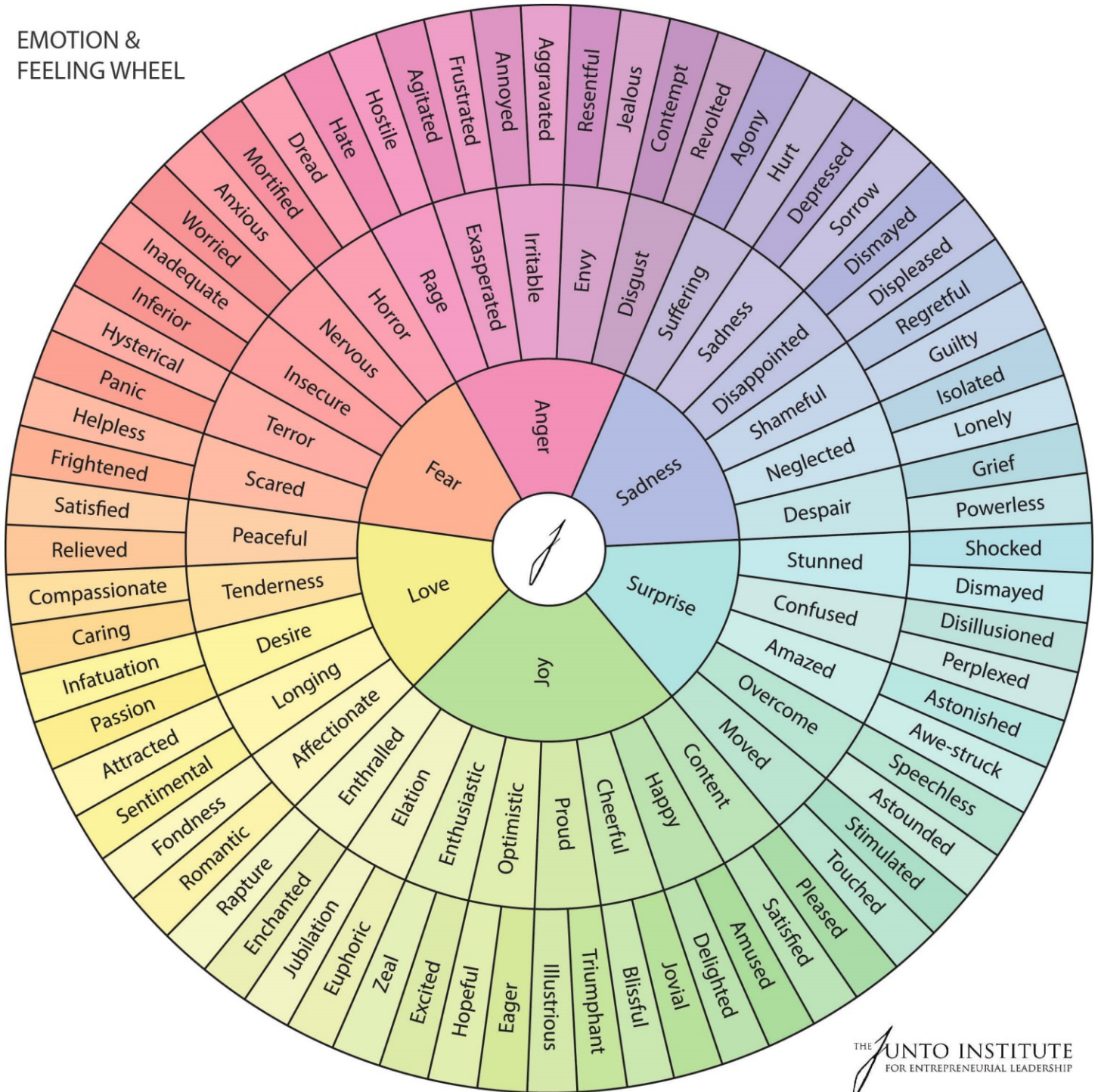
C3 TEACHERS

<p><i>texture, size, weight, age, condition, movable parts, or anything written on it.</i></p>	
<p>Analyze</p> <p><i>Answer the following prompts as best as you can. Think about what you heard in the interviewee's testimony.</i></p>	<p>The artifact is from...</p> <p>It is/was used for...</p> <p>It seems to be important because...</p> <p>This artifact helps me to understand the _____ community by...</p> <p>This artifact reminds me of what was said in the survivor testimony when...</p>

Adapted from the [National Archives and Records Administration](#).

Handout 4

EMOTION &
FEELING WHEEL



Handout 5

Hexagonal Thinking Summative Project Information

Essential Question: How do survivors—both as individuals and as a community—heal after genocide and mass atrocity?

Goal: you will create a Hexagonal Thinking poster with pertinent ideas and information from this unit as well as explanations as to how these ideas connect. This will demonstrate your understanding of how survivors—both as individuals and as a community—heal after genocide and mass atrocity.

Expectations: Your hexagonal thinking should include:

- **16-18 hexagons**
 - 1-2 hexagons with the names of artifacts they analyzed in formative performance task #3
 - 1-2 hexagons with the names of the individuals or families who brought the item in their travels from their home countries to Nebraska
 - 2-4 hexagons with words or phrases to describe the artifacts
 - 2-4 events or laws from the/each genocide that connect with the artifacts
 - 2-4 hexagons that demonstrate the importance of the artifacts brought and how they contribute to memory preservation, cultural preservation, and/or healing from their respective communities or individuals
- **3-4 written connections**
 - Next to the hexagons that connect, explain the way in which they are connected. Why did you choose to put those hexagons near each other?
 - **Written connections should be 2-4 sentences each**
- **A reflection paragraph** demonstrating how each of these communities have worked toward collective and individual healing as well as cultural preservation in their new homes.

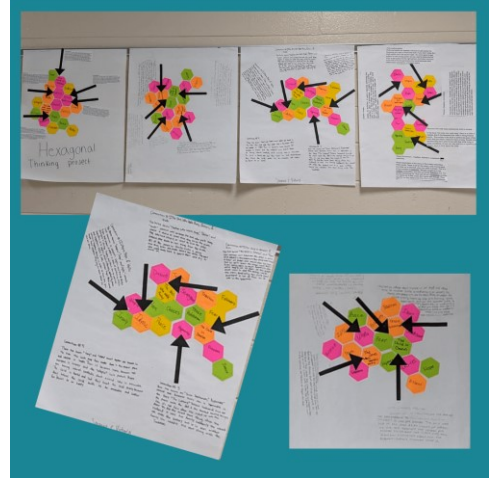
Optional: Above and beyond:

- Visual connections in/around the hexagons
- Including more hexagons or written connections
- Correlate the meaning of a hexagon's colors with the information written on it

C3 TEACHERS

- *Ex: violence = red; peace = purple*

Here is an example image of what your project may look like:



C3 TEACHERS

Rubric	4 - Exemplary	3 - Proficient	2 - Developing	1 - Emerging
Number of Hexagons	22 or more hexagons have been included.	18-21 hexagons have been included.	8-18 hexagons have been included.	7 or fewer hexagons have been included.
Inclusion of Content	Includes a variety of pertinent content, including: quotes, topics, laws, historical events, historical figures, and other material from the unit of study.	Includes a variety of pertinent content from the unit.	Includes some pertinent content from the unit but lacks a range of information.	Includes few or no pertinent examples. Content demonstrates minimal understanding of the topic or seems disconnected.
Written Connections	Five or more written connections between hexagons with detailed and insightful explanations. Shows a sophisticated understanding of relationships among ideas.	Four written connections between hexagons with clear explanations. Show a proficient understanding of relationships among ideas.	2-3 written connections between hexagons. Explanations are brief or lack detail. Shows a developing understanding of relationships among ideas but misses opportunities for deeper connections.	1 or fewer written connections. Explanations are minimal or unclear, showing gaps in understanding of relationships among ideas.
Healing and Cultural Preservation	Hexagons and written connections explain how survivor communities (Holocaust and Yazidi survivors) have worked toward healing and cultural preservations with specific examples (cultural traditions, community practices, testimonies, etc.). Ideas demonstrate strong connections to the survivor artifacts that were studied.	Hexagons and written connections explain how survivor communities (Holocaust and Yazidi survivors) have worked toward healing and cultural preservations with relevant examples. Ideas have some connection to the survivor artifacts that were studied.	Hexagons and written connections mention healing and cultural preservation but focus on only one community or use general examples. Ideas have weak or unclear connections to the survivor artifacts that were studied.	Hexagons and written connection vaguely mention healing and cultural preservation or do not mention them at all. There are no connections to the survivor artifacts that were studied.
Capitalization, Punctuation, and Use of Standard English	Spelling and grammar errors are rare or intentional for stylistic effect; they do not impact meaning.	Spelling and grammar errors are present but do not significantly impact meaning.	Spelling and grammar errors slightly impact meaning or clarity.	Spelling and grammar errors significantly impact meaning, or no writing is present.

C3 TEACHERS