

UPSTANDER

from bystander to

*The Power of One during
& after the Holocaust*



THE CENTER FOR
HOLOCAUST
HUMANITY
EDUCATION



From Bystander to Upstander: The Power of One During and After the Holocaust

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INTRODUCTION

About the Exhibit

“From Bystander to Upstander: The Power of One During and After the Holocaust” is a traveling exhibit created by The Center for Holocaust and Humanity Education (CHHE) as a permanent offering for students, educators, and community groups. It explores the potential each of us has to make a positive difference in our communities. By studying the complexity of choices people faced during the Holocaust, one can also explore the impact these choices had on other individuals. A community of bystanders during the Holocaust allowed the Nazis to continue their persecution and ultimately genocide of Jews and other targeted groups, but within this inhumanity was also the goodness of upstanders who saved the lives of many. This traveling exhibit explores examples of bystanders who remained silent in the face of Nazi persecution, while also examining the stories and motivation of upstanders, those who chose not to stand by, but instead stood up and spoke out against the Nazi regime. The exhibit also highlights modern upstanders from the Cincinnati area who have made differences in the lives of many community members.

CHHE is grateful for the generosity of the Bureau of Jewish Education Endowment Fund, administered by the Jewish Community Education Council (JCEC) and the Mayerson JCC, for their support of the creation of this exhibit. This exhibit, from the research, to writing, to gathering photographs, was made possible through a collaboration of CHHE staff and interns. The panels were designed by graphic artist Lauren Yusko.

Using the Exhibit

This exhibit sheds light on critical, yet often overlooked perspectives of the Holocaust, while encouraging viewers to think about their own action or inaction today. It can be used as a display on its own, or if in a school, as part of a classroom’s comprehensive unit on the Holocaust. By examining bystanders during the Holocaust, one can explore the dangers of not speaking out against injustice and the responsibility to help one another.

It is recommended that visitors are given approximately 30-45 minutes to view the exhibit. The exhibit panels do not necessarily need to be viewed in any particular order, allowing for various starting points; however, we do recommend the exhibit be setup according to the instructions found on page 30 of this guide.

Using this Guide

This guide provides setup instructions, additional resources for learning about the Holocaust, pre and post viewing activities, as well as extension activities to enhance the content provided in the exhibit. If used in a classroom/school setting, teachers are encouraged to use activities depending on the time allotted, and to adapt the activities to better reach their students.

Alignment to standards

The activities in this guide are aligned with Ohio and Common Core State Standards (CCSS) across levels and subjects. Each activity connects with specific standards that are outlined with the lessons.

Intended Audience

The exhibit is available for teachers and community groups of any grade level or age, but is recommended for students grades six and above. If you would like more information on teaching the history and lessons of the Holocaust to students in grades five and below, please contact CHHE at 513-487-3055.

About The Center for Holocaust and Humanity Education

In the years following the Holocaust, hundreds of survivors began new lives in Cincinnati, Ohio. They formed the *Jewish New American Society*, which served to help the survivors integrate into the local Jewish community and foster community with those who had been through similar experiences. Later, it was reorganized under the name *Jewish Survivors of Nazism*.

In 1994, the leaders of the *Jewish Survivors of Nazism* approached the children of local survivors to take over and re-envision the organization. Thus was born a new group called *The Combined Generations of the Holocaust*, which expanded to a wider mission of developing and providing education, outreach, and social programs promoting Holocaust remembrance and understanding. After much consideration, the committee of *The Combined Generations of the Holocaust* approached Hebrew Union College-Jewish Institute of Religion about locating a Holocaust education center on its campus and in 2000, CHHE opened. CHHE expanded the annual Yom HaShoah commemoration to include a series of Holocaust awareness programs across the tri-state.

In 2007, CHHE became an independent non-profit organization and in 2009, relocated to the campus of Rockwern Academy. CHHE continues to educate about the Holocaust, remember its victims and act on its lessons. Through innovative programs and partnerships, CHHE challenges injustice, inhumanity, and prejudice, and fosters understanding, inclusion and engaged citizenship. Resources include traveling and permanent exhibits, teacher trainings, a speakers' bureau, and a permanent exhibit open to the public, *Mapping Our Tears*. *Mapping Our Tears* also houses the Cincinnati Judaica Fund containing over 5,000 documents and pieces of Judaica. CHHE continues to expand and develop new partnerships and programs throughout the Ohio, Indiana, and Kentucky region.



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HISTORICAL CONTEXT: THE HOLOCAUST

Why Study the Holocaust

There are many different reasons to study the Holocaust. This exhibit allows for an opportunity to examine basic human behavior. Through the study of the Holocaust, students will come to realize many important lessons including the roots and ramifications of prejudice and stereotyping, the importance of acceptance, the dangers of remaining silent in the face of oppression, issues regarding the use and abuse of power, and what it means to be a responsible citizen.

Teaching the Holocaust

Teaching the Holocaust requires a special sensitivity and awareness of the complexity of the subject matter. The following guidelines have been adapted from the United States Holocaust Memorial Museum (USHMM). The guidelines are specific to the exhibit's content. Additional information and guidelines can be found on the USHMM website.

- **Define the term "Holocaust" and determine a rationale for teaching it to students.** The Holocaust was the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims—six million were murdered. Millions more including Roma and Sinti (Gypsies), people with disabilities, Poles, homosexuals, Jehovah's Witnesses, Soviet prisoners of war and political dissidents were also targeted for destruction or decimation for racial, ethnic, or national reasons and suffered grievous oppression and death under Nazi tyranny.
- **Do not teach or imply that the Holocaust was inevitable.** The Holocaust took place because individuals, groups, and nations made choices to act or not to act. Focusing on those choices leads to insights into history and human nature and can better help your students to become critical thinkers.
- **Distinguish between the history of the Holocaust and its lessons.** The history of the Holocaust raises difficult questions about human behavior. Avoid oversimplifications, and allow students to consider the many factors and events that contributed to the Holocaust and often made decision making difficult and uncertain.
- **Contextualize the history of the Holocaust and the Jewish people.** The occurrence of the Holocaust must be studied in the context of European history as a whole in order to give students a perspective on the circumstances which may have contributed to it. Similarly, the Holocaust should be studied within its contemporaneous context so students can begin to comprehend the circumstances that encouraged or discouraged particular actions or events.
- **Do not romanticize history.** People who risked their lives to rescue victims of Nazi oppression provide useful, important, and compelling role models for students. But given that only a small fraction of non-Jews under Nazi occupation helped rescue Jews, an overemphasis on heroic actions can result in an inaccurate and unbalanced account of

the history. Accuracy of fact, together with a balanced perspective on the history must be a priority.

- **Strive for balance in establishing whose perspective informs your study of the Holocaust.** Examine the actions, motives, and decisions of victims, perpetrators, rescuers and bystanders. Portray all individuals, including victims and perpetrators, as human beings who are capable of moral judgment and independent decision making.
- **Translate statistics into people.** In any study of the Holocaust, the number of victims can often be overwhelming for students, show that individual people are behind the statistics. First-person accounts and memoir literature provide students with a way to make meaning out of collective numbers and add an individual's voice.

WHAT IS AN “UPSTANDER”?

An upstander is the opposite of a bystander; he or she recognizes an injustice and makes a choice to act against it. Upstanders are individuals or groups of individuals who stand up against prejudice, intolerance, and injustice by taking positive action to help members of their local or global communities.

A bystander is someone who witnesses or knows of a wrongdoing, particularly the mistreatment of others, but does not speak out or act against it. The International Committee of the Red Cross (ICRC) defines a bystander as a person aware of an incident, without being involved, but has a potential to act and change a situation. Anyone can be a bystander by not helping when they have the ability to do so. It can be as simple as a student who watches a classmate being bullied or hears a harmful rumor but does nothing to dispel it; or someone who does not take action against a known human rights violation. Bystanders allow mistreatment to continue by not doing anything to prevent or stop it.

Upstanders During the Holocaust

Upstanders took many different forms during the Holocaust; often they were those who resisted the actions of the Nazis or rescued targeted victims. Upstanders performed a variety of different deeds and acts of resistance including helping individual Jews [Anne Willem Meijer], speaking out against Nazi policies [The White Rose Movement], providing hiding places [Le Chambon-sur-Lignon], and even publicly protesting [the Rosenstrasse Protest]. You will learn more about these acts of resistance through the *From Bystander to Upstander* exhibit. Many of these acts were extremely dangerous and being caught by the Nazis could result in unknown consequences.

Upstanders and Rescuers

There is a difference between “upstanders” and “rescuers”. Yad Vashem, the Holocaust Museum in Jerusalem, Israel, honors non-Jews who saved Jews during the Holocaust as “The Righteous Among the Nations,” commonly known as “Righteous Gentiles.” According to Yad Vashem, the criteria that must be met for a rescuer to be considered a Righteous Gentile are:

1. Active involvement of the rescuer in saving one or several Jews from the threat of death or deportation to death camps.
2. Risk to the rescuer’s life, liberty or position.
3. The initial motivation being the intention to help persecuted Jews: i.e. not for payment or any other reward such as religious conversion of the saved person, adoption of a child, etc.
4. The existence of testimony of those who were helped or at least unequivocal documentation establishing the nature of the rescue and its circumstances.

Yad Vashem recognizes 26,120 rescuers according to these criteria, as of January 1, 2016. This number by no means includes the actual numbers of all the rescuers, but those who were honored by Yad Vashem. Many more people helped save the lives of Jews or non-Jews or stood up to Nazis but are not included in this number for various reasons. These individuals, who still saved lives or performed small acts that helped make victims’ experiences more bearable, such as providing food or a place to sleep for a night, are considered important upstanders. Therefore all rescuers are upstanders, but not all upstanders are rescuers.

BEFORE VIEWING THE EXHIBIT

Prior to viewing the exhibit, it is helpful to prepare students for what they will experience. Provide students with a background in the history of the Holocaust and Nazi persecution, so that students can better understand the importance of upstanders. In particular, they should view the exhibit armed with the definition of “bystander” and “upstander”. In addition to the general guidelines about the Holocaust found on pages 5-6, teachers and students should be aware of the additional guidelines specific to upstanders and bystanders:

- **Do not judge the bystanders.** Anyone has the potential to be an upstander or a bystander, therefore we must refrain from assuming how we would have acted in the situation, or pass judgment. Rather, consider the implications of the choices made.
- **We should not categorize individuals as “good” or “evil,” but rather their choices.** People are not inherently good or evil, but rather make specific choices at specific moments.
- **Most people in German occupied territories knew what was happening.** It is commonly believed that many Germans simply did not know what was happening in the concentration camps. Research has demonstrated that this cannot be true. The organization and labor that went into transporting victims from all over Europe and creating and running concentration and extermination camps was enormous and often involved many civilians throughout Nazi occupied Europe. Undoubtedly, many people chose not to act out of fear, disbelief, or antisemitism, but not necessarily out of ignorance.
- **Anyone has the potential to be a bystander... or an upstander.** Historians and sociologists have not found any similarities among those who rescued Jews, except the feeling of responsibility or caring for others. No trends have been found among upstanders’ religion, nationality, schooling, class, or ethnic heritage. As long as one believes in a shared sense of humanity and responsibility to help others, anyone can be an upstander.

“We are not all called upon to be perfect, but we can make a little, real difference in a mainly cold and indifferent world.”
- Phillip Hallie, author of *The Courage to Care*

“How is it possible that the extermination of millions of human beings could have been carried out in the heart of Europe without anyone’s knowledge?”
-Primo Levi

AN INTRODUCTION TO UPSTANDERS

Time: 1 class period

Overview: This activity introduces students to the definition of bystanders and upstanders, and how they connect to the Holocaust. It provides students with necessary information and prepares them to view the traveling exhibit, "From Bystander to Upstander: The Power of One During and After the Holocaust."

Grade Level: Grades 6 and above

Standards:

Ohio High School Social Studies Content Standards:

World History: 1, 4, 16

Contemporary World Issues: 5, 6, 10

Common Core Standards:

RH. (6-12).2, RH. (6-12).4, RH. (6-12).7, RH. (6-12).8

Objectives:

- Students will view the video *Pigeon* as an introduction to the actions of upstanders.
- Students will define a variety of words relevant to the study of upstanders during the Holocaust.
- Students will analyze dilemmas and obstacles faced by upstanders, and determine their reasons for acting and the consequences of their actions.
- Students will complete a Dilemma Organizer to analyze the consequences of their own decisions as a way to practice applying these skills when viewing the exhibit.

Materials:

- 6 posters or large sheets of paper with vocabulary terms to be hung around the room
- 6 blank posters
- Pen or marker for each student
- Copy of Dilemma Worksheet for each student

Opening:

1. Show the ten-minute video *Pigeon*. The video is based on a true story of a Jewish woman who was escaping from Nazi-occupied France and was saved by a man when she realized her forged papers had been stolen. (In the video, the roles of the man and the woman are reversed.) You can find the video on Youtube at:
<http://www.youtube.com/watch?v=3o8jL1BXMdk>.

2. Instruct students to reflect on the following questions while viewing the video:

- a) What motivated the individuals in the video to act the way they did?
- b) What do you think the symbol of the pigeon represents?

3. After viewing the video, have students briefly discuss the message(s) of the video in partners or small groups.

Core Instruction:

4. Students will define the following terms by participating in a "silent discussion":

- Bystander
- Upstander
- Rescuer
- Victim/Survivor
- Perpetrator
- Collaborator

Hang posters around the room with one term on each poster. Tell students they will be participating in a “silent discussion” to define each of the terms. Post the guidelines below in the classroom for students to see, and explain all of the rules of the silent discussion so that there is no need to ask questions during the activity. Give each student a marker and enough time to “discuss.”

Guidelines for silent discussion:

You will be “discussing” the following items for each term on the posters:

1. Define the term.
2. How does this term relate to the Holocaust?
3. How does this term relate to the film?
4. How can this term relate to you?

Process:

1. There is no talking.
2. Read what other people wrote.
3. Write on every poster.
4. Draw a plus sign (+) next to a comment if you agree with what someone wrote.
5. Draw an arrow (→) if you disagree with what someone wrote and explain why.
6. Be sure to go back to posters you have already visited to see if someone responded to what you wrote.

5. After the students have finished “discussing,” break them into six groups and give each group one of the posters as well as a blank poster. Have each group read and discuss among themselves the comments and create one definition and answers to the questions. Have them write their definition and answers on the extra sheet and then each group will present to the class. Display each group’s poster in the classroom for the duration of the unit.

The following are sample definitions of the terms. Please note that these definitions are specific to the Holocaust.

- Bystander: A person aware of an incident, without being involved, that has a potential to act and change a situation. Neither directly cooperates with, nor speaks or acts against perpetrators.
- Upstander: Individuals or groups of individuals who stand up against prejudice, intolerance, and injustice by taking positive action to help members of their local or global communities.
- Rescuer: One who risks his or her life to take an active role in helping victims. Non-Jewish rescuers of Jews during the Holocaust are defined as “Righteous Among the Nations” by Yad Vashem.

- Victim/Survivor: A targeted individual or group of individuals subjected to oppression, hardship, or mistreatment, most likely with no choice or options to avoid discrimination.
- Perpetrator: One who makes a choice to deliberately carry out an injurious act against an individual or a group.
- Collaborator: An individual who is indirectly involved in carrying out atrocities and cooperates with perpetrators (such as giving information to Nazis or rounding up Jews in local communities).

6. Students will begin to explore the reasoning behind these individuals' actions, particularly the choice to act as either a bystander or upstander. Have students complete the Dilemma Organizer to write about and analyze a personal, real-life situation in which they were either a bystander or an upstander. This allows them to consider all of the possible actions they could have taken, the reasoning behind what they did, and the possible consequences of their actions.

Closing:

7. In pairs or small groups, have students share what they explored about their experiences.

DILEMMA ORGANIZER

Directions: Consider a real life situation when you had to make a choice to act or not act. Complete the organizer below referring to this situation.

Situation:		
Possible Action #1:	Reason(s) for choosing it: Consequence(s):	Reason(s) for not choosing it: Consequence(s):
Possible Action #2:	Reason(s) for choosing it: Consequence(s):	Reason(s) for not choosing it: Consequence(s):
Action that was chosen to take:	Reason(s): Consequence(s):	

Adapted from the International Committee of the Red Cross Exploring Humanitarian Law resource pack.

WHILE VIEWING THE EXHIBIT

Exhibit Scavenger Hunt

Overview: This activity is a simple way for students to interact with the exhibit while viewing it. It ensures that students read the text and are provided with basic comprehension of content.

Grade Level: Grades 6 and above

Standards:

Ohio High School Social Studies Content Standards:

World History: 16

Contemporary World Issues: 7, 8, 9, 10, 18

Common Core Standards:

RH. (6-12).1, RH. (6-12).2, RH. (6-12).10

Objectives:

- Students will glean important information from the exhibit in the form of a scavenger hunt.
- Students will learn from each other by discussing and exploring their various answers after the scavenger hunt.

Materials:

- “Bystander to Upstander” exhibit
- Class set of scavenger hunt

Procedure:

1. Have students view the exhibit and complete the scavenger hunt.
2. In small groups, have students debrief and discuss their thoughts on the exhibit and exchange any information they did not have time to find.

EXHIBIT SCAVENGER HUNT

Directions: Find the following information throughout the exhibit. Some items may have multiple answers.

1. The top motivation cited by rescuers as to why they acted.
2. The percentage of the European population that became rescuers during the Holocaust.
3. Initially, who was exempt from Nazi deportations in Germany?
4. The camp that the International Red Cross visited with Hitler's permission.
5. Anne-Willem Meijer's age when he began smuggling ration cards to families hiding Jews.
6. The percentage of German population that was Jewish when Hitler came to power.
7. A headline from the front page of the *Cincinnati Enquirer* in November 1938.
8. The largest branch of Christianity in Germany.
9. What did Rabbi Prinz describe as the biggest problem that motivated him to participate in the Civil Rights Movement?
10. What was the Evian Conference?
11. The International Committee of the Red Cross' admittedly "greatest failure."
12. Initially, Germans occupied the _____ of France, and the French retained control of _____ France.
13. The year that Allied forces confirmed the "Final Solution."
14. What the villagers of *Le Chambon-sur-Lignon* provided to refugees of Nazi persecution.
15. The text written on the *Rosenstrasse* memorial.
16. When did the International Committee of the Red Cross step up to provide humanitarian aid and relief?
17. The page number on which the *New York Times* reported the killing operations in Chelmno.
18. Term for children from mixed marriages in Nazi Germany.
19. What is a way online media sources can tell what their readers will be interested in and what to publish?
20. The White Rose was made up of _____ from all over Germany and Austria.
21. These were imposed by the United States and other countries and prevented Jews from immigrating.
22. The only successful, open demonstration to prevent deportations.
23. Pastor Martin Niemoeller's church, which opposed the Nazi Party.
24. The number of refugees saved by the villagers of *Le Chambon-sur-Lignon*.
25. Main places the White Rose pamphlets were distributed.
26. The only country to accept an increased number of Jewish immigrants following the Evian Conference, although not for humanitarian reasons.
27. The length of Anne-Willem Meijer's weekly bike ride.
28. Describe in your own words the story of one of the modern-day upstanders.

ANSWER KEY: EXHIBIT SCAVENGER HUNT

Find the following information throughout the exhibit. Some items may have multiple answers. *Note to teachers: these are recommended answers; some questions may have multiple answers so students may find other appropriate answers.*

1. The top motivation cited by rescuers as to why they spoke out. *For reasons that stemmed from care, empathy, and compassion.*
2. The percentage of the European population that became rescuers during the Holocaust. *Less than 1%*
3. Initially, who was exempt from Nazi deportations? *War veterans, elderly, those married to non-Jews, and children of intermarriages (Mischlinge).*
4. The camp that the International Red Cross visited with Hitler's permission. *Terezin/Theresienstadt.*
5. Anne-Willem Meijer's age when he began smuggling ration cards to families hiding Jews. *11-years-old*
6. The percentage of German population that was Jewish when Hitler came to power. *Less than 1%*
7. A headline from the front page of the *Cincinnati Enquirer* in November 1938. *"Nazis Burn Property, Loot Stores of Jews" (Found in the photograph on panel 4)*
8. The largest branch of Christianity in Germany. *Protestant Christians*
9. What did Rabbi Prinz describe as the biggest problem that motivated him to participate in the Civil Rights Movement? *Silence*
10. What was the Evian Conference? *The Evian Conference was an international conference called by President Roosevelt to discuss Jewish Immigration.*
11. The ICRC's admittedly "greatest failure." *"Its lack of action on behalf of victims of the Holocaust and other persecuted groups."*
12. Initially, Germans occupied the North of France, and the French retained control of Southern/Vichy France.
13. The year that Allied forces confirmed the "Final Solution." *1942*
14. What the villagers of *Le Chambon-sur-Lignon* provided to refugees of Nazi persecution. *Food, shelter, clothing, and false identity documents*
15. The text written on the Rosenstrasse memorial. *"Give us our husbands back!"*
16. When did the ICRC step up to provide humanitarian aid and relief? *After liberation of the concentration camps.*
17. The page number on which the *New York Times* reported the killing operations in Chelmno. *Page 6.*
18. Term for children from mixed marriages in Nazi Germany. *Mischlinge*
19. What is a way online media sources can tell what their readers will be interested in and what to publish? *Track how long visitors remain on a webpage.*
20. The White Rose was made up of students and professors from all over Germany and Austria.
21. These were imposed by the United States and other countries and prevented Jews from immigrating. *Quotas*

22. The only successful, open demonstration to prevent deportations. *The Rosenstrasse Protest.*
23. Pastor Martin Niemoeller's church, which opposed the Nazi Party. *The Confessing Church*
24. The number of refugees saved by the villagers of *Le Chambon-sur-Lignon*. *5,000*
25. Main places the White Rose pamphlets were distributed. *In their schools and on the streets.*
26. The only country to accept an increased number of Jewish immigrants, following the Evian Conference, although not for humanitarian reasons. *The Dominican Republic*
27. The length of Anne-Willem Meijer's weekly bike ride. *3 hours*
28. Describe in your own words the story of one of the modern-day upstanders.

POST-VIEWING WRAP-UP ACTIVITY

To wrap-up a unit about upstanders, students will be provided the opportunity to act as an upstander themselves. Once the students have been presented with knowledge about bystanders and upstanders from the exhibit and the extension activities, students will be able to analyze how they can act as an upstander.

Overview: Students will create an action plan for what they can do to be an upstander.

Time: 1 class session

Grade Level: Grades 6 and above

Standards: (some standards depend on the specific research topic chosen)

Ohio High School Social Studies Content Standards

American Government: 3, 4

Modern World History: 1, 4, 13, 16, 24, 28

Contemporary World Issues: 5, 6, 7, 10, 13, 17

Common Core State Standards for ELA

WHST.(6-12).1, WHST.(6-12).7, WHST.(6-12).8, WHST.(6-12).9

Objectives:

- Students will research a current issue and create an action plan for themselves to help fix with the issue they researched.

Materials:

- Class sets of the action plan worksheets
- Computers with internet

Procedure:

1. Students research a current local issue in their schools, communities, places of worship, etc. that they feel is important.(Examples: local hunger, local poverty, recycling in their school, etc.)
2. Students fill out an action plan, analyzing the problem and developing a project they personally can do to help. Encourage students to put their idea into action.
 - Visit Ashoka's Youth Venture at <http://youthventure.org/> as a resource to learn how students can take action in their community and receive support.
 - Other useful sources include:
 - Israelgives.org (Krembo Wings)
 - standnow.org
 - enoughproject.org
 - enslaverynow.org
 - worldoutsidemyschools.org
 - endgenocide.org
 - unifiedforuganda.com
3. Optional, time permitting: Have students create a poster or slideshow presentation about their project. These projects can be presented orally to the class.

AN ACTION PLAN FOR YOU

Choose an issue to research. Describe the issue.

Why must this issue be addressed?

What is being done for it so far?

Pros

Cons

Brainstorm ideas to tackle this problem.

Choose one of these ideas you brainstormed and expand on it:
What action do you plan on taking?

What are the goals of this project?

What will its impact be?

How will you accomplish this project? What will need to be done? Who will you reach out to for support of your action plan?

Pros

Cons

EXTENSION ACTIVITIES

Overview: The following activities provide options to discuss with your students the impact of being a bystander and an upstander. In each activity, students are able to explore choices they have and what they can do to become an upstander. Multiple readings are provided for teachers to choose from depending on the level of the students

Grade Level: Grades 6 and above

Standards:

Ohio High School Social Studies Content Standards

Modern World History: 1, 4, 16

Contemporary World Issues: 3, 5, 6, 7, 8, 10, 18

Common Core State Standards for ELA

RH.(6-12).1, RH.(6-12).2, RH.(6-12).3, RH.(6-12).4, RH.(6-12).5, RH.(6-12).6,

RH.(6-12).7, WHST.(6-12).2, WHST.(6-12).3, WHST.(6-12).4

Activity #1:

Students will read the Nicholas Kristof article, *Would You Let This Girl Drown?*, and answer questions about why people don't act on humanitarian crises happening far from home.

1. In groups of 2-3, have students analyze the article on Page 23 using the accompanying worksheet on Page 25.
2. Facilitate a class discussion to debrief students on the article. Focus the discussion on how the G-8 leaders acted and why. Also have students discuss why the G-8 leaders acted one way in this situation and another with regards to humanitarian aid pledges to save children throughout the world. What are the main ideas the author, Nicholas Kristof, wants to convey in this article?
3. Have students watch a 2007 interview of leading journalist Nicholas Kristof by the political comedian Stephen Colbert. You can find it here:
<http://www.cc.com/video-clips/Oz68wk/the-colbert-report-nicholas-kristof>
4. Students should reflect on the following questions about the Colbert Kristof interview.
 - a.) What reactions or connections do you have with this interview between comedian, Stephen Colbert and journalist, Nicholas Kristof?
 - b.) If you were posed Colbert's question about how an issue or a person in another country affects a person in America, how would you respond?
 - c.) What do you think about Kristof saying Americans only donate 24 cents out of every 100 dollars to the rest of the world for development aid?

Activity #2:

In this activity students will have the opportunity to write short reflections on various questions regarding bystanders and justice.

1. Have students write a one-page reflection responding to any of the following prompts:
 - a.) Whom do you feel you have a responsibility to care for and protect?

- b.) How can your answer to this question help you make decisions about how to act and how to treat others?
 - c.) What is a situation you can think of that happened in the last 50 years when people stood up against injustice? (Examples: Black Lives Matter, Darfur genocide, Tutsi genocide in Rwanda, Syrian Refugees crisis)
 - d.) What made these movements effective? What made them less effective? What were some of the challenges they needed to overcome to start and continue their movement?
2. As a class, have students volunteer to share their reflective writing pieces from the first part of this activity. Discuss as a class.

Activity #3:

In this activity students will analyze different passages about the Holocaust and the role of bystanders. They will then be able to explore different true stories of upstanders from the Holocaust online at jfr.org.

1. Ask students to look around the room and notice that there are passages hanging around the room. Tell students to stand by the passage with which they identify the most. Have each of these groups discuss amongst themselves what the passage means to them and why they chose to stand there. Hand out markers so that students can write down some of their thoughts on the passage.
2. Have the students designate a representative in their group to share their group's thoughts. Go around the room and have each representative explain to the class why they chose the passage that they did.

Passages:

a) Yehuda Bauer, Holocaust historian and teacher, identified three commandments that emerged from the ashes of the Holocaust:

- 1) "Thou shalt not be a victim.
- 2) Thou shalt not be a perpetrator.
- 3) And above all, thou shalt not be a bystander."

b) "Ethics is not simply a matter of good and evil, true north and true south. It is a matter of mixtures, like most of the other points on the compass, and like the lives of most of us. We are not all called upon to be perfect, but we can make a little, real difference in a mainly cold and indifferent world." Phillip Hallie, from his book *The Courage to Care*

c) "The most urgent, the most disgraceful, the most shameful and the most tragic problem is silence...America must not remain silent." Rabbi Prinz, speaking at the March on Washington, 1963

d) "First they came for the Communists
and I did not speak out—
because I was not a Communist.

Then they came for the socialists

and I did not speak out—
because I was not a socialist.

Then they came for the trade unionists
and I did not speak out—
because I was not a trade unionist.

Then they came for the Jews
and I did not speak out—
because I was not a Jew.

Then they came for me
and there was no one left
to speak out for me.”
-Pastor Martin Niemoeller of the Confessing Church

e) “Unless someone like you cares a whole awful lot,
Nothing is going to get better. It’s not.”
-Dr. Seuss, *The Lorax*

3. Have students visit the Jewish Foundation for the Righteous website at jfr.org and choose one rescuer’s story to explore (this can be done as individuals or in groups depending on the number of resources available). Students should select one rescuer’s story that stands out to them and exemplifies the passage from the previous exercise that best suits their chosen story.

ACTIVITY #4

In this activity, students will read a story about an Ohio teenage girl who was cyberbullied. Following reading an overview of the incident, students will discuss how bystanders allowed the situation to escalate.

1. Provide the following story for students to read:
 - In 2009, an 18 year old Cincinnati student sent a text of herself to her boyfriend. It was then distributed to hundreds of teenagers in at least seven high schools in the Greater Cincinnati area. Her classmates responded to her text, calling her various horrible labels. Not being able to take the bullying any longer, she committed suicide. Her dad said after her death, “But she couldn’t stand up for herself.” Her mom realized, “I think when you’re constantly knocked down, you lose your self-esteem... It’s a national epidemic. Nobody is doing anything—no schools, no police officers, no adults, no attorneys, no one.”
2. Have students reflect on the following questions:
 - What reactions or connections do you have with this story?
 - How could have her classmates responded after receiving the text?
 - How could have her classmates and friends shown her support?

- With so many students using the Internet, texting, and social media, cyberbullying can happen 24 hours a day. How can you protect your friends from the constant threat of being bullied?

Activity #5:

In this activity, students will read a letter from a girl in Connecticut who is worried about a boy being bullied on her bus. Then they will have the opportunity to respond to the girl with a solution to stop the bullying. (Worksheet found on Page 28)

1. Read aloud to the class the fictional letter on the Letter Writing Assignment worksheet.
2. Have students complete the Letter Writing Assignment by responding to the letter.
3. Share aloud.

WOULD YOU LET THIS GIRL DROWN?

New York Times
Nicholas Kristof
July 8, 2009

It's the Group of 8 (G-8) summit in Italy, and world leaders are strolling along when they spot a girl floundering in a pond, crying out and then dipping beneath the surface. There are no cameras around. The leaders could safely rescue the girl, but they would get drenched and risk damaging their \$600 shoes. A rescue would also delay the group's discussion of Very Important Issues.

In that situation, I'm convinced, the presidents and prime ministers would leap into the water to save the girl. So would you or I.

(The difference is that the G-8 leaders would then hold a televised press conference to spotlight their compassion, perhaps canceling their session on humanitarian aid to do so.)

This raises an interesting question: If the G-8 leaders are so willing to save one child, why are they collectively so far behind in meeting humanitarian aid pledges to save other children?

A few countries, including Canada and the United States, will meet the aid targets for 2010 that they set in 2005. But France is falling short, and Italy — the host of the G-8 summit this year — is disastrously far behind.

In a thoughtful book published this year, "The Life You Can Save," Professor Peter Singer of Princeton University offers the pond example and explores why we're so willing to try to assist a stranger before us, while so unwilling to donate to try to save strangers from malaria half a world away.

One of the reasons, I believe, is that humanitarians are abjectly ineffective at selling their causes. Any brand of toothpaste is peddled with far more sophistication than the life-saving work of aid groups. Do-gooders also have a penchant for exaggeration, so that the public often has more trust in the effectiveness of toothpaste than of humanitarian aid. There's growing evidence that jumping up and down about millions of lives at stake can even be counterproductive. A number of studies have found that we are much more willing to donate to one needy person than to several. In one experiment, researchers solicited donations for a \$300,000 fund that in one version would save the life of one child, and in another, the lives of eight children. People contributed more when the fund would save only one life.

"The more who die, the less we care." That's the apt title of a forthcoming essay by Paul Slovic, a psychology professor at the University of Oregon who has pioneered this field of research.

Yet it's not just, as the saying goes, that one death is a tragedy, a million a statistic. More depressing, appeals to our rationality actually seem to impede empathy.

For example, in one study, people donate generously to Rokia, a 7-year-old malnourished African girl. But when Rokia's plight was explained as part of a larger context of hunger in Africa, people were much less willing to help.

Perhaps this is because, as some research suggests, people give in large part to feel good inside. That works best when you write a check and the problem is solved. If instead you're reminded of larger problems that you can never solve, the feel-good rewards diminish.

Another factor is personal responsibility: How many people share it? Professor Singer notes that in one experiment, students filled out a market research study while a young woman went behind a curtain and then appeared to climb on a chair to get something — and fell down. She then moaned and cried out that her ankle was injured.

When the person filling out the form was alone, he or she helped 70 percent of the time. But when another person was in the room, also filling out the survey and not responding, then only 7 percent tried to help.

In the case of fighting poverty, there are billions of other bystanders to erode a personal sense of responsibility. Moreover, humanitarian appeals emphasize the scale of the challenges — 25,000 children will die today! — in ways that are as likely to numb us as to galvanize us.

I also wonder if our unremitting focus on suffering and unmet needs stirs up a cloud of negative feelings that incline people to avert their eyes and hurry by. Maybe we should emphasize the many humanitarian successes, such as the falling child mortality rates since 1990 — which mean that 400 children’s lives are saved every hour, around the clock.

There are no easy answers here, but if a toothpaste company had these miserable results in its messaging, it would go back to the drawing board. That’s what bleeding hearts need to do as well.

Name: _____

WOULD YOU LET THIS GIRL DROWN BY NICHOLAS KRISTOF

1. Why do you think Kristof chose to set this fictional scenario at the Group of 8 Summit?
2. Kristof wrote that he was ‘convinced’ the leaders would rush to action and save the drowning girl. Why do you think he was so ‘convinced’ they would help her?
3. In this narrative the G-8 leaders zealously saved one child’s life but are disastrously behind in meeting humanitarian aid pledges to save other children. How does Kristof’s article explain this difference?
4. Analyze the phrase “the more who die, the less we care”.
5. Why is the public ‘skeptical’ of humanitarian aid and its campaigns?
6. If a major reason people give is to feel good inside, then why does donating to larger problems that go beyond just one person diminish that ‘feel-good’ rewarding feeling?
7. How does the concept of personal responsibility factor into helping humanitarian causes half a world away?
8. What is the author’s purpose in writing this article?
9. How does this article relate to the events that took place in Germany in the 1930s and 1940s?

ANSWER KEY: WOULD YOU LET THIS GIRL DROWN?

1. Why do you think Kristof chose to set this fictional scenario at the Group of 8 Summit?
 - To make a statement about the way world leaders deal with crises. He is criticizing their inaction with important humanitarian issues.
2. Kristof wrote that he was ‘convinced’ the leaders would rush to action and save the drowning girl. Why do you think he was so ‘convinced’ they would help her?
 - He was convinced they would help regardless of whether or not there were cameras around because the girl was right in front of them.
 - Kristof wrote that you and I would do the same thing in that situation. When the problem is right in front of you it is hard not to act, especially when the problem is just one person.
3. In this narrative the G-8 leaders zealously saved one child’s live but are disastrously behind in meeting humanitarian aid pledges to save other children. How does Kristof explain this difference in his article?
 - Kristof explains this gap in compassion and action to be about distance and visibility. The humanitarian aid pledges are used to help children half the world away but the drowning girl was right in front of their faces. This visibility made it nearly impossible for the G-8 leaders to ignore the drowning
4. Analyze the phrase “the more who die, the less we care”.
 - Kristof mentions the saying, one death is a tragedy and a million is a statistic. Unfortunately, when death tolls reach numbingly large numbers, it becomes difficult for others to see those dead as individual people.
 - Also because of the overwhelming number of people dying, it can feel more rewarding for someone to donate to an individual where they can see a productive change occur. When their money is going to something larger, such as genocide relief, the end result is vaguer and less rewarding for them.
5. Why is the public ‘skeptical’ of humanitarian aid and its campaigns?
 - Kristof wrote that do-gooders have a penchant for exaggeration; therefore, the public is skeptical of large numbers or intimidating facts presented to them from do-gooders in search of donations.
6. If a major reason people give is to feel good inside, then why does donating to larger problems that go beyond just one person diminish that ‘feel-good’ rewarding feeling?

- It is very common that people give to feel good inside. That works best when you write a check and the problem is solved. If the problem is so large that your one check cannot solve it than the feel-good rewards diminish.
7. How does the concept of personal responsibility factor into helping humanitarian causes half a world away?
- Personal responsibility is the responsibility that you as an individual have in any given situation. When there are multiple people, sometimes even the whole world, witnessing a tragedy the burden of your personal responsibility is greatly reduced.
 - Kristof sites the case of fighting world poverty to explain this further. There are billions of other bystanders to erode a personal sense of responsibility when leading with the number of people dying due to poverty. One feels less inclined to act because nobody else is and they do not feel this is more their duty than another's.
8. What is the author's purpose in writing this article?
- This could be interpreted in a variety of different ways.
 - Kristof may want to educate people about inaction, he may have been interested in human behavior, he may want to motivate people to better themselves.
9. How does this article relate to the events that took place in Germany in the 1930s and 1940s?
- It has become clear that most Germans did in fact know what was going on in concentration camps during the Holocaust and yet they did nothing to stop it. This is much like how many people knew about the genocide in Darfur or know about children dying of hunger and yet do nothing to stop it.
 - What happened in Germany in the 1930s and 1940s is another example of a tragedy that was known and yet the collective inaction of the world allowed it to escalate.

LETTER WRITING ASSIGNMENT

My family just moved from a big city to the suburbs, so now I have to take the bus to school every day. There’s this one kid who sits next to me every morning. I guess you can say he’s the typical “nerd.” His nose is always in a book, he wears glasses that are too big for his face, and his clothes are not very stylish. You get the point. Anyway, there’s this group of bullies who taunt the poor guy every day. They call him “loser,” make fun of the way he talks, try to trip him—the whole works. Most of the other kids either laugh or ignore it, and the bus driver does absolutely nothing. I guess you can lump me in with the ones who pretty much ignore it. I feel bad for the kid, but what can I do? I’m the new guy at my middle school and it’s hard enough to make friends without everyone thinking I’m best buddies with the class “nerd.” Besides, the bullies are like twice my size, so it’s not like I can teach them a lesson or anything. Still, this problem keeps nagging at me. What do you think I should do?

Sincerely stressed,
Concerned in Connecticut

Dear Concerned,

DISCUSSION QUESTIONS FOR THE GENERAL VIEWER

1. The introductory panel defines what a bystander is. How do you define an upstander?
2. During WWII, few religious leaders spoke out publicly against the Nazis. What influence do you think religious institutions have on public opinion and policy?
3. Do religious communities have an obligation to speak out against discrimination?
4. During the International Red Cross' visit to Terezin, representatives rarely asked prisoners about the conditions in the ghetto. What is our responsibility to ask questions when we feel something is not right?
5. The American media – including *The New York Times* – greatly downplayed the events of the Holocaust. What impact do media sources have on public awareness?
6. How can you as an individual have an influence on the media?
7. After the Bermuda Conference in 1943, the Roosevelt Administration claimed that they had little power to influence immigration. How can you affect change in government policy?
8. Protests like Rosenstrasse and the White Rose Movement illustrate both the positive change and possible risks of protesting. How far are you willing to go to stand up for what you believe?
9. During the Civil Rights Movement of the 1950s and 1960s, some Holocaust survivors chose to advocate for the rights of African Americans. How can our experiences inspire us to take action?
10. What is one time you spoke up for someone in need?
11. Does this exhibit prompt you to think differently about upstanders during the Holocaust?
12. After learning about the ways in which individuals like activist Nick Clooney or student Isaiah Reeves initiated change in their communities, when you think of an upstander, who comes to mind? Why?
13. What role and responsibility do I have in my community?
14. What is one thing you will share with others after viewing this exhibit?

SETTING UP THE EXHIBIT



To Assemble

1. Remove panel from canvas bag
2. Remove pole from the inside, back of the base and assemble like a tent pole (unfold), set pole aside
3. Then, swivel out the feet on the bottom of the base, 90 degrees or perpendicular to the base
4. Flip over base so that it is sitting on its feet
5. Insert tent pole into the hole on the back of the base
6. Standing behind the panel (the side with no graphic), grasp the retractable panel and lean entire panel back towards you as you pull the retractable panel upwards
7. Gently hook the plastic clip onto the top of the pole
8. Stand the panel upright
9. Repeat for all panels

To disassemble

1. Standing behind the panel (the side with no graphic), lean the panel towards you.
2. While grasping the retractable panel, gently unclip the plastic clip from the pole –
*WARNING the retractable panel will snap down, so please continue to firmly hold onto it
3. Lower retractable panel back down into the base
4. Remove the pole from the back of the base and collapse (pull apart at seam and fold)
5. Put the pole inside the back of the base
6. Swivel the feet back 90 degrees or parallel with the base
7. Put the entire collapsed panel back into a canvas bag - *Note: each panel is numbered on the bottom and each canvas bag is also numbered. Please match the panel with the correct bag.

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