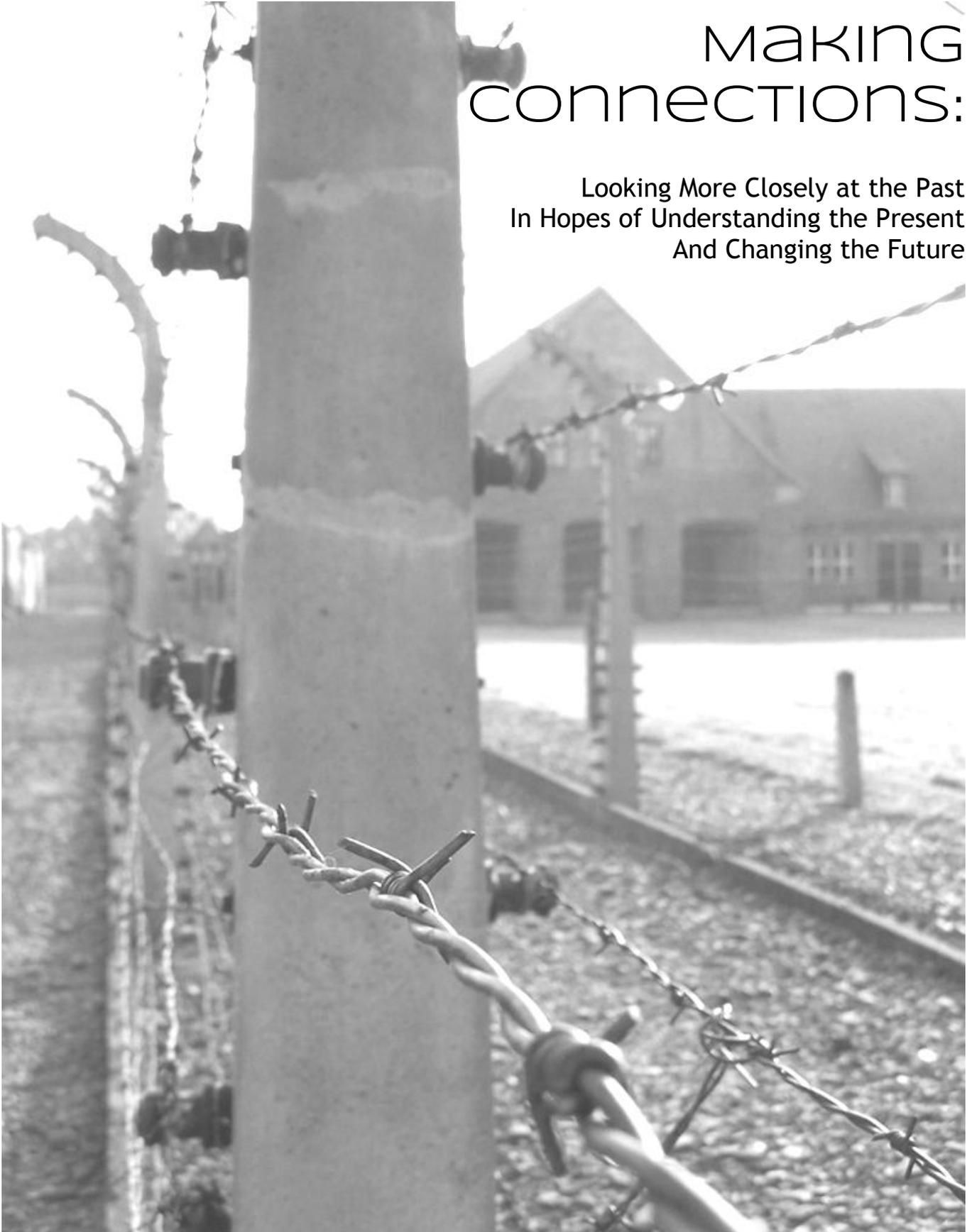


# MAKING connections:

Looking More Closely at the Past  
In Hopes of Understanding the Present  
And Changing the Future



# WHAT IS GENOCIDE

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The term "genocide" did not exist before 1944. It is a very specific term, referring to violent crimes committed against groups with the intent to destroy the existence of the group. Human rights, as laid out in the U.S. Bill of Rights or the 1948 United Nations Universal Declaration of Human Rights, concern the rights of individuals.

In 1944, a Polish-Jewish lawyer named Raphael Lemkin (1900-1959) sought to describe Nazi policies of systematic murder, including the destruction of the European Jews. He formed the word "genocide" by combining geno-, from the Greek word for race or tribe, with -cide, from the Latin word for killing. In proposing this new term, Lemkin had in mind "a coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups, with the aim of annihilating the groups themselves." The next year, the International Military Tribunal at Nuremberg charged top Nazis with "crimes against humanity." The word "genocide" was included in the indictment, but as a descriptive, not legal, term.

On December 9, 1948, in the shadow of the Holocaust and in no small part due to the tireless efforts of Lemkin himself, the United Nations approved the Convention on the Prevention and Punishment of the Crime of Genocide. This convention establishes "genocide" as an international crime, which signatory nations "undertake to prevent and punish." It defines genocide as:

[G]enocide 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.

While many cases of group-targeted violence have occurred throughout history and even since the Convention came into effect, the legal and international development of the term is concentrated into two distinct historical periods: the time from the coining of the term until its acceptance as international law (1944-1948) and the time of its activation with the establishment of international criminal tribunals to prosecute the crime of genocide (1991-1998). Preventing genocide, the other major obligation of the convention, remains a challenge that nations and individuals continue to face.

# HOLOCAUST

## What Do You Know?

What do you KNOW?  
about?

What do you WANT to know more

What have you LEARNED?

## TIMELINE



**1928** -born in Sighet, Romania

**1944** -deported to Auschwitz

**Jan. 1945** -father dies in Buchenwald

**Apr. 1945** -liberated from concentration camp

**1948** -moved to Paris to study at the Sorbonne

**1948** -work in journalism begins

**1954** -decides to write about the Holocaust

**1956** -hit by a car in New York

**1958** -*Night* is published

**1963** -receives U.S. citizenship

**1964** -returned to Sighet

**1965** -first trip to Russia

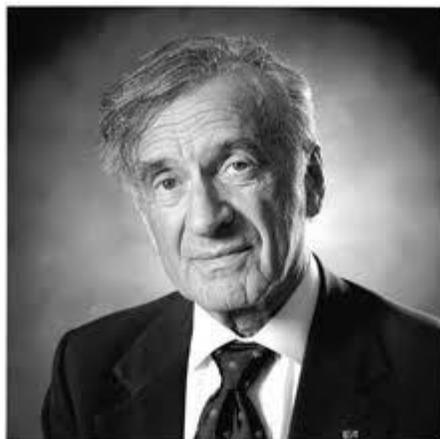
**1966** -publishes *Jews of Silence*

**1969** -married Marion Rose

**1972** -son is born

# ELIE WIESEL

Elie Wiesel's statement, "...to remain silent and indifferent is the greatest sin of all..." stands as a succinct summary of his views on life and serves as the driving force of his work. Wiesel is the author of 36 works dealing with Judaism, the Holocaust, and the moral responsibility of all people to fight hatred, racism and genocide.



Born September 30, 1928, Eliezer Wiesel led a life representative of many Jewish children. Growing up in a small village in Romania, his world revolved around family, religious study, community and God. Yet his family, community and his innocent faith were destroyed upon the deportation of his village in 1944. Arguably the most powerful and renowned passage in Holocaust literature, his first book, *Night*, records the inclusive experience of the Jews:

Never shall I forget that night, the first night in camp, which has turned my life into one long night, seven times cursed and seven times sealed. Never shall I forget that smoke. Never shall I forget the little faces of the children, whose bodies I saw turned into wreaths of smoke beneath a silent blue sky.

Never shall I forget those flames which consumed my faith forever. Never shall I forget that nocturnal silence which deprived me, for all eternity, of the desire to live. Never shall I forget those moments which murdered my God and my soul and turned my dreams to dust. Never shall I forget these things, even if I am condemned to live as long as God Himself. Never.

And Wiesel has since dedicated his life to ensuring that none of us forget what happened to the Jews.



Wiesel survived Auschwitz, Buna, Buchenwald and Gleiwitz. After the liberation of the camps in April 1945, Wiesel spent a few years in a French orphanage and in 1948 began to study in Paris at the Sorbonne. He became involved in journalistic work with the French newspaper *L'arche*. He was acquainted with Nobel laureate Francois Mauriac, who eventually influenced Wiesel to break his vowed silence and write of his experience in the concentration camps, thus beginning a lifetime of service.

Wiesel has since published over thirty books, earned the Nobel Peace Prize, been appointed to chair the President's Commission on the Holocaust, awarded the Congressional Gold Medal of Achievement and more. Due to a fateful car accident in New York in 1956, Wiesel spent a

**1978** -appointed chair of Presidential Commission on the Holocaust

**1980** -Commission renamed U.S. Holocaust Memorial Council

**1985** -awarded Congressional Gold Medal of Achievement

**1986** -awarded Nobel Peace Prize

**1995** -publishes memoirs

year confined to a wheelchair while recovering. It was during this year that he made the decision to become a U.S. citizen and is still today an active figure within our society, as well as fulfilling his role in Jewish politics around the world.

Wiesel's job as chairman of the President's Commission on the Holocaust was the planning of an American memorial to the victims of the Holocaust. The [Report to the President on the President's Commission on the Holocaust](#) focuses on memory. Wiesel writes that the reason for creating the museum must include; denying the Nazi's a posthumous victory, honoring the last wish of victims to tell, and protecting the future of humanity from such evil recurring. Always maintaining his dedicated belief that although all the victims of the Holocaust were not Jewish, all Jews were victims of the Holocaust, Wiesel advocated placing the major emphasis of the memorial on the annihilation of the Jews, while still remembering the murder of other groups.

Guided by the unique nature of the Holocaust and the moral obligation to remember, the Commission decided to divide and emphasize the museum into areas of memorial, museum, education, research, commemoration and action to prevent recurrence. In order to come to these decisions, a group of 57 members of the Commission and Advisory Board -- including Senators, Rabbis, Christians, professors, judges, Congressmen, Priests, Jews, men and women -- traveled to Eastern Europe, Denmark and Israel to study Holocaust memorials and cemeteries and to meet with other public officials. The emotional pain and commitment required by such a trip is remarkable, and Wiesel's leadership is undeniably noteworthy.

Wiesel remained chairman of the Committee until 1986. He has aided in the recognition and remembrance of Soviet Jews, the establishment of Israel and has dedicated the latter part of his life to the witness of the second-generation and the vital requirement that memory and action be carried on after the survivors have all left us. Wiesel's own words are the best explanation:



**Wiesel with Yitzhak Rabin**

Let us remember, let us remember the heroes of Warsaw, the martyrs of Treblinka, the children of Auschwitz. They fought alone, they suffered alone, they lived alone, but they did not die alone, for something in all of us died with them.

SOURCE: Site hosted by the University of Virginia - <http://xroads.virginia.edu/~CAP/HOLO/ELIEBIO.HTM>

## There but for the Grace

— Wislawa Szymborska

It could have happened.  
It had to happen.  
It happened sooner. Later.  
Nearer. Farther.  
It happened not to you.

You survived because you were the first.  
You survived because you were the last.  
Because you were alone. Because of people.  
Because you turned left. Because you turned right.  
Because rain fell. Because a shadow fell.  
Because sunny weather prevailed.

Luckily there was a wood.  
Luckily there were no trees.  
Luckily there was a rail, a hook, a beam, a brake,  
a frame, a bend, a millimeter, a second.  
Luckily a straw was floating on the surface.

Thanks to, because, and yet, in spite of.  
What would have happened had not a hand, a foot,  
by a step, a hairsbreadth  
by sheer coincidence.

So you're here? Straight from a moment ajar?  
The net had one eyehole, and you got through it?  
There's no end to my wonder, my silence.  
Listen  
how fast your heart beats in me.



Wislawa Szymborska was born in 1923 in Brnin, a small town in Western Poland. Her family moved to Krakow in 1931 where she has lived and worked ever since.

Szymborska studied Polish literature and sociology at Jagellonian University from 1945 until 1948. While attending the university, she became involved in Krakow's literary scene. She began work at the literary review magazine *Życie Literackie* (Literary Life) in 1953, a job she held for nearly thirty years.

Szymborska is the author of more than fifteen books of poetry.) While the Polish history from World War II through Stalinism clearly informs her poetry, Szymborska is also a deeply personal poet who explores the large truths that exist in ordinary, everyday things. "Of course, life crosses politics," Szymborska has said "but my poems are strictly not political. They are more about people and life."

In 1996, Szymborska won the Nobel Prize. Her other awards include the Polish Pen Club prize, an Honorary Doctorate from Adam Mickiewicz University, the Herder Prize and The Goethe Prize.

SOURCE: <http://www.poets.org>

## First They Came

-Pastor Martin Niemöller

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.



## TO THE LITTLE POLISH BOY STANDING WITH HIS ARMS UP

By: Peter L. Fischl

I would like to be an artist  
So I could make a Painting of you  
Little Polish Boy

Standing with your Little hat  
on your head  
The Star of David  
on your coat  
Standing in the ghetto  
with your arms up  
as many Nazi machine guns pointing  
at you

I would make a monument of you  
and the world who said nothing

I would like to be a composer  
so I could write a concerto of you  
Little Polish Boy

Standing with your Little hat  
on your head  
The Star of David  
on your coat  
Standing in the ghetto  
with your arms up  
as many Nazi machine guns pointing  
at you

I would write a concerto of you and  
the world who said nothing

I am not an artist  
But my mind had painted  
a painting of you

Ten Million Miles High is the  
Painting  
so the whole universe can see you  
Now  
Little Polish Boy

Standing with your Little hat  
on your head  
The Star of David  
on your coat  
Standing in the ghetto  
with your arms up  
as many Nazi machine guns  
pointing at you

And the World who said nothing

I'll make this painting so bright  
that it will blind the eyes  
of the world who saw nothing

Ten billion miles high will be the  
monument  
so the whole universe can  
remember of you  
Little Polish Boy

Standing with your Little hat  
on your head

The Star of David  
on your coat

Standing in the ghetto  
with your arms up  
as many Nazi machine guns pointing  
at you

And the monument will tremble so  
the blind world  
Now  
will know  
What fear is in the darkness

The world  
Who said nothing

I am not a composer  
but I will write a composition  
for five trillion trumpets  
so it will blast the ear drums  
of this world

The world's  
Who heard nothing

I  
am  
Sorry  
that  
It was you  
and  
Not me

# Significant Quotations:

As you read Elie Wiesel's memoir *Night*, keep track of quotations that strike you as meaningful, important, or noteworthy. Jot down your reaction to the quotation. Why does this particular quote stand out to you, and why do you think it is important?

Page Number: \_\_\_\_\_

Quotation: " \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_ "

Reactions: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Page Number: \_\_\_\_\_

Quotation: " \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_ "

Reactions: \_\_\_\_\_  
\_\_\_\_\_  
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Page Number: \_\_\_\_\_

Quotation: " \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_ "

Reactions: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## VOCABULARY

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### Altruistic

Definition: \_\_\_\_\_

Used in Sentence: \_\_\_\_\_

### Conflagration

Definition: \_\_\_\_\_

Used in Sentence: \_\_\_\_\_

### Dregs

Definition: \_\_\_\_\_

Used in Sentence: \_\_\_\_\_

### Edict

Definition: \_\_\_\_\_

Used in Sentence: \_\_\_\_\_

### Harangue

Definition: \_\_\_\_\_

Used in Sentence: \_\_\_\_\_

### Invectives

Definition: \_\_\_\_\_

Used in Sentence: \_\_\_\_\_

### Irrevocable

Definition: \_\_\_\_\_

Used in Sentence: \_\_\_\_\_

### Lucidity

Definition: \_\_\_\_\_

Used in Sentence: \_\_\_\_\_

### Manacle

Definition: \_\_\_\_\_

Used in Sentence: \_\_\_\_\_

### Penury

Definition: \_\_\_\_\_

Used in Sentence: \_\_\_\_\_

### Plaintive

Definition: \_\_\_\_\_

Used in Sentence: \_\_\_\_\_

### Rescind

Definition: \_\_\_\_\_

Used in Sentence: \_\_\_\_\_

### Surreptitiously

Definition: \_\_\_\_\_

Used in Sentence: \_\_\_\_\_

### Transcend

Definition: \_\_\_\_\_

Used in Sentence: \_\_\_\_\_

### Untenable

Definition: \_\_\_\_\_

Used in Sentence: \_\_\_\_\_

1. Why are the warnings of "horrible things to come" from Moshe the Beadle not taken seriously? Are there other warnings?
2. What would be the considerations for your decision to warn others, keep quiet or take action in a similar situation?
3. Why does Madame Schachter scream? Is she a madwoman or a prophet?
4. Why are the prisoners so angry with the newly arrived Jews?
5. After prisoners are shaven, given tattoos and uniforms, what are they left with?
6. Why do Eliezer and the other prisoners respond so emotionally to the hanging of the child? Why were the SS "more preoccupied, more disturbed than usual?"
7. Discuss how Eliezer's relationship with his father changes throughout the book.
8. The Kaddish, the traditional Jewish prayer of mourning, does not mention the dead and instead praises God. In *Night*, what did it mean that living people recited it for themselves and why did this anger Eliezer?
9. What advice does the head of the block give to Eliezer on page 105? How does it compare to the advice given by the young Pole on page 38?
10. Wiesel concludes his work by writing, "a corpse gazed back at me, the look in his eye, as they stared at mine, has never left me." Discuss this statement.
11. From deportation from Sighet to murder at Birkenau, deception was often used to confuse the prisoners. How does deception dehumanize?
12. What is the symbolism of the word "night" in the book?
13. How is Wiesel's moral struggle an important element of *Night*?
14. Why do you think survivors often feel guilty?
15. What hints of hope does Wiesel offer us?
16. Why do you think Wiesel tells his story in the first person? If *Night* were written in the third person, would it be more or less believable?
17. Why is this book relevant today?



ELIE WIESEL  
WINNER OF THE NOBEL PEACE PRIZE



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# DO PEOPLE ACT DIFFERENTLY IN A GROUP THAN AS INDIVIDUALS? WHY?

Reflect on your reading of *Night*, the Kitty Genovese story and the article titled “We Are All Bystanders.”

**SIGNIFICANT POINTS:** As a small group, discuss what you think are the most important points made about how people act in a group. What did you learn about the bystander effect? List the most compelling ideas from the two articles below, making sure to note which article the idea comes from.

1. \_\_\_\_\_  
\_\_\_\_\_
2. \_\_\_\_\_  
\_\_\_\_\_
3. \_\_\_\_\_  
\_\_\_\_\_

**CONNECTIONS:** Now make some connections to your reading of *Night*. How do some of the ideas presented in the articles connect with your reading and knowledge of the Holocaust? Use your book, your notes, and your knowledge of the articles to come up with five supporting pieces of evidence. The more specific you are, the better! Find quotes from *Night* that demonstrate ideas presented in the articles.

1. \_\_\_\_\_  
\_\_\_\_\_
2. \_\_\_\_\_  
\_\_\_\_\_
3. \_\_\_\_\_  
\_\_\_\_\_
4. \_\_\_\_\_  
\_\_\_\_\_

**THEME:** What is the comment about humanity that connects our reading of *Night* with the ideas of the two articles? What is a theme statement for how people act in a group versus alone.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

# DISCUSSION GUIDELINES:

Your job is to participate substantively in today's discussion. How do you do that?

1. **INDIVIDUAL PREPARATION:** Be ready to discuss: did you prepare by finishing your group's assignment, reflecting on your reading, and glossing your articles? Use ideas from your small group discussion during the large class discussion to further assist you.
2. **USE OF EVIDENCE:** Use direct quotations, paraphrases, and specific evidence from the texts to support your comments.
3. **MOVE DISCUSSION FORWARD:** Discussion involves challenging fellow students, asking others to clarify their assertions, and asking questions of your fellow students - this enriches the discussion and illustrates your knowledge of the material as well. Do not simply restate what others before you have already said.
4. **RESPONSE AND REFLECTION NOTES:** Take notes during the discussion to use in responding to elements with which you agree and/or disagree.

Your participation today is worth 20 points.

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## RESPONSE AND REFLECTION NOTES:

**Discussion Topic-** Do people act differently in a group than as individuals? Why?

Take note on the points and ideas that others bring up. What questions do you have about the ideas discussed? Keep track of who makes points you agree and disagree with so that you can respond directly to that person.



# WEB BASED RESOURCES FOR OUR STUDY OF *NIGHT*

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## MORE ON ELIE WIESEL AND *NIGHT*

### **The Elie Wiesel Foundation for Humanity**

<http://www.eliewiesel.org>

Elie Wiesel and his wife, Marion, established The Elie Wiesel Foundation for Humanity soon after he was awarded the 1986 Nobel Prize for Peace. The Foundation's mission, rooted in the memory of the Holocaust, is to combat indifference, intolerance and injustice through international dialogue and youth-focused programs that promote acceptance, understanding and equality.

### **Remarks at Millennium Evening with Elie Wiesel – “The Perils of Indifference: Lessons Learned from a Violent Century”**

<http://www.pbs.org/eliewiesel/resources/millennium.html>

Read and reflect on Elie Wiesel's speech to President Clinton and the attendees of the Millennium evening lecture in April of 1999.

### **Speak Truth To Power: An Interview with Elie Wiesel**

<http://www.pbs.org/speaktruthtopower/elie.html>

“What I want, what I've hoped for all my life, is that my past should not become your children's future.”

### **First Person Singular**

<http://www.pbs.org/eliewiesel/>

This site, sponsored by Public Broadcasting Stations (PBS), features interviews, timelines, and speeches made about and by Elie Wiesel.

### **Chicago Public Library**

[http://www.chipublib.org/003cpl/onebook\\_night/night.html](http://www.chipublib.org/003cpl/onebook_night/night.html)

Chicago recently chose *Night* for its all city read. This site has a great deal of information on both the book and on the author.

## LEARNING MORE ABOUT THE HOLOCAUST

### **The United States Holocaust Memorial Museum**

<http://www.ushmm.org/>

Watch streaming videos of interviews, listen to free podcasts, and learn all you can from this amazing resource.

### **Remember.org**

<http://remember.org/educate/>

An amazing and diverse collection of web resources for learning more about the history and impact of the Holocaust.

## **Holocaust Resources**

<http://fcit.usf.edu/holocaust/resource/resource.htm>

This site, sponsored by the Florida Center for Instructional Technology, features links to sound recordings, streaming videos, primary historical documents, and so much more. This site contains a wealth of information, including the following pages:

### **Holocaust Timeline**

<http://fcit.coedu.usf.edu/holocaust/timeline/timeline.htm>

This page contains links to a great deal of historical information on World War II, specifically focusing on the development of the concentration camps in Nazi occupied Germany, Poland, and Russia.

### **Movie Clips**

<http://fcit.usf.edu/holocaust/resource/MOVIES.htm>

This page features many streaming video clips of historical images as well as survivors talking about their struggles.

## **Memory and Witness**

<http://www.ushmm.org/dom3u.cgi/media/audio/conscience/2006/02/2006-02-03.mp3>

Listen to this podcast as Nobel Peace Laureate Elie Wiesel discusses the importance of remembering the events of the Holocaust.

## **MORE ABOUT GENOCIDE**

### **Voices on Genocide Prevention, The United States Holocaust Memorial Museum**

<http://www.ushmm.org/conscience/podcasts/>

Bridget Conley-Zilkic, Project Director of the Committee on Conscience, recently talked to Louise Mushikiwabo about her new book, *Rwanda Means the Universe: A Native's Memoir of Blood and Bloodlines*. Listen to her podcast on the United States Holocaust Memorial Museum's website.

### **On the Atrocities in Sudan by Elie Wiesel**

<http://www.ushmm.org/conscience/alert/darfur/wiesel.htm>

Read author Elie Wiesel's remarks on the genocide happening currently in the Darfur region of the Sudan.

### **Human Rights Watch**

<http://hrw.org/doc/?t=africa&c=sudan>

An information packed site with information about a number of different genocides, including a wealth of information on the Rwandan and Sudanese conflicts.

### **The Center for Holocaust and Genocide Studies, University of Minnesota**

<http://www.chgs.umn.edu/>

A wealth of information which includes primary documents.

### **Facing History and Ourselves**

<http://www.facinghistory.org/>

Facing History and Ourselves is based on the belief that education in a democracy must be what Alexis de Tocqueville called "an apprenticeship in liberty." Facing History helps students find meaning in the past and recognize the need for participation and responsible decision making.

# GLOSSARY FOR *NIGHT*

## A

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**achtung:** German for "Attention!"

**Aden:** a former Middle Eastern British colony, now part of Yemen

**anti-Semitism:** hostility toward or discrimination against Jews as a religious or ethnic minority group, often accompanied by social, economic, or political discrimination

**Appelplatz (Appellplatz):** German for roll call square

**Aryan:** in Nazi Germany, non-Jewish and non-Gypsy Caucasians. Northern Europeans with especially "Nordic" features such as blonde hair and blue eyes were considered by the so-called race scientists to be the most superior of Aryans, members of a "master race."

**Auschwitz:** the largest Nazi Concentration Camp complex, located 37 miles west of Kraków, Poland. The Auschwitz Main Camp (Auschwitz I) was established in 1940 as a concentration camp. In 1942, a killing center was established at Auschwitz-Birkenau (Auschwitz II). In 1941, Auschwitz-Monowitz (Auschwitz III) was established as a forced labor camp and included among its inmates prisoners who worked for the I.G. Farben synthetic rubber plant, called Buna Works. More than 100 subcamps and labor detachments were administratively connected to Auschwitz III.

**automaton:** (n.) an individual who acts in a mechanical fashion

## B

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**Babylonian captivity:** in the history of the Jews, the period from the fall of Jerusalem and the conquest of the Kingdom of Judah by the Babylonians in 586 B.C.E. until the return of the Jews to Jerusalem following a decree of the Persian King Cyrus in 538 B.C.E.

**Beadle, Moishe the:** a beadle ushers and preserves order during services. Everyone in Sighet refers to Eliezer's instructor in the Kabbalah as "Moishe the Beadle" rather than by his last name to denote his function at religious services.

**benediction:** (n.) a blessing, which often concludes religious services

**billeted:** (v.) to assign lodging to soldiers

**Birkenau:** also known as Auschwitz II (see Auschwitz above), Birkenau contained the large-scale killing apparatus at Auschwitz. It also housed thousands of concentration camp prisoners deployed at forced labor.

**blandishment:** (n.) something that tends to coax or cajole; flattery

**Boche:** a derogatory French slang term for a German

**Buchenwald:** a large concentration camp established in 1937 by the Nazis located in north-central Germany, near the city of Weimar

**Buna, Bunaweke:** plant established by I.G. Farben on the site of Auschwitz III (Monowitz) in German-occupied Poland. I.G. Farben executives aimed to produce synthetic rubber and synthetic fuel (gasoline), using forced labor. Despite the death of thousands of forced laborers, I.G. Farben never produced any synthetic rubber and was unable to mass produce synthetic fuel. (See Auschwitz above.)

## C

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**cabbala (see Kabbalah):** a body of mystical teachings of rabbinical origin, often based on an esoteric interpretation of the Hebrew Scriptures

**colic:** (n.) severe abdominal pain caused by spasm, obstruction, or distention of any of the hollow viscera, such as the intestines

**concentration camp:** in Germany and German-occupied Europe, camps established by the Nazi regime and managed by the SS to detain and, if necessary, kill so-called enemies of the state, including Jews, Gypsies, political and religious opponents, members of national resistance movements, homosexuals, and others. Imprisonment in a concentration camp was of unlimited duration, was not linked to a specific act, and was not subject to any judicial review.

**conflagration:** (n.) a large disastrous fire

**crematory (or crematorium):** an establishment containing a furnace for reducing dead bodies to ashes by burning

**crucible:** (n.) a vessel in which a substance is heated to a high temperature

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## D

**death's head:** the skull insignia, worn on the collar lapel, for SS units that administered and guarded the concentration camps

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## E

**emaciate:** (v.) to cause to lose flesh so as to become very thin

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## F

**fascism:** a political movement that exalts the collective nation, and often race, above the individual and that advocates: a centralized totalitarian state headed by a charismatic leader; expansion of the nation, preferably by military force, forcible suppression and sometimes physical annihilation of opponents—real and perceived. Fascist states demand total personal commitment of the individual to the collective whole (nation, race) and often organize economic production around preparation for total war and extreme exploitation of occupied territories

---

## G

**Galicia:** a province of Poland ruled by Habsburg Austria in the 19th Century and the Polish Republic between the two world wars. After World War II, Galicia became a part of West Ukraine.

**Gestapo:** the German Secret State Police, which was under SS control and command

**ghetto:** a confined area of a city in which members of a minority group are compelled to live because of social, legal, or economic pressure. The first exclusively Jewish ghetto was in Venice, Italy, in 1516.

**Gypsy:** a traditional term, sometimes perceived as pejorative, for Roma, a nomadic people, whose ancestors migrated to Europe from India. The authorities of Nazi Germany and its Axis partners persecuted and killed large numbers of Roma during the era of the Holocaust.

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## H

**Haifa:** a city of present day Israel, in the northwest, on the Bay of Haifa, an inlet of the Mediterranean Sea

**harangued:** (v.) to deliver a long pompous speech, especially one delivered before a gathering

**Hasidic:** pertaining to a Jewish sect of the second century B.C.E. opposed to Hellenism and devoted to the strict observance of the ritual law

**Hasidism:** a movement of Orthodox Judaism with strong mystical and emotional elements that developed among Eastern European Jews in the 18th Century. (Hasid: a member of the movement; Hasidic: pertaining to the movement)

**hermetically sealed:** airtight

**Himmler, Heinrich:** (1900–1945) Reichsführer-SS and Chief of German Police, a position which included supreme command over the Gestapo, the concentration camps, and the Waffen-SS. After 1943, Minister of the Interior of Nazi Germany; principal planner for the attempt of Nazi Germany to kill all European Jews.

**Hitler, Adolf:** (1889–1945) Führer of the National Socialist Movement (1921–1945); Reich Chancellor of Germany 1933–1945; Führer of the German Nation (1934–1945)

**Horthy, Admiral Miklós:** (1868–1957) Regent of Hungary, 1920–1944. In March 1944, the Germans occupied Hungary and forced Horthy to relinquish power to pro-German elements prepared to deport the Hungarian Jews. In October 1944, Horthy was overthrown in an SS-backed coup that brought to power the Arrow Cross (Nyilas), a Hungarian fascist movement.

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## I

**invective:** (n.) insulting or abusive language

## J

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**Job:** in the Old Testament, a man whose faith was severely tested by Satan, with God's permission. Figuratively, any long-suffering person can be said to be "as patient as Job."

## K

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**Kabbalah (or kabbala or cabbala or cabala):** a body of mystical teachings of rabbinical origin, often based on an esoteric interpretation of the Hebrew Scriptures

**Kaddish:** a Jewish prayer recited in the daily synagogue services and by mourners after the death of a close relative

**kapo:** a concentration camp prisoner selected to oversee other prisoners on labor details. The term is often used generically for any concentration camp prisoner whom the SS gave authority over other prisoners.

**Kaschau (German); Košice (Slovak); Kassa (Hungarian):** the transport train carrying the Jews from Sighet makes a stop in Kaschau, a part of Slovakia that was annexed by Hungary in the autumn of 1938 and was returned to Slovakia in 1945.

**Kommando:** German word for detachment, here a detachment of concentration camp prisoners at forced labor

## L

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**lorries:** automotive trucks used especially for transporting freight

**los:** German for "Get moving!"

## M

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**Maimonides:** (1135–1204) Jewish rabbi, physician and philosopher

**manacled:** (v.) handcuffed

**Mengele, Dr. Josef:** (1911–1979) SS physician assigned to Auschwitz Concentration Camp; notorious for conducting so-called medical experiments on inmates, especially twins and dwarves

**Messiah:** the anticipated savior of the Jews

**Muselman (Muselmann or musulman):** German for "Muslim." Concentration camp slang for a prisoner who is so weak he appears apathetic about living or dying. Possibly derived from the perceived resemblance of a prisoner in a Muslim prayer position.

## N

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**Nyilas Party:** Hungarian for Arrow Cross, a fascist anti-Semitic party that assumed power in late 1944 and assisted the SS in deportations of Jews in the autumn of 1944

## P

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**Passover:** a Jewish holiday commemorating the Hebrews' liberation from slavery in Egypt

**Pentecost:** a Christian feast commemorating the descent of the Holy Spirit on the apostles

**penury:** (n.) severe poverty

**pestilential:** (adj.) deadly; poisonous

**phylacteries** either of two small square leather boxes containing slips inscribed with scriptural passages and traditionally worn on the left arm and on the head by Jewish men during morning weekday prayers

**pipel:** a young boy in the service of a kapo in the concentration camps

## R

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**Red Army:** the Army of the Soviet Union

**Rebbe:** rabbi, usually refers to a Hasidic rabbi

**Rosh Hashanah:** the festival of the New Year in Judaism. Rosh Hashanah, Yom Kippur and the eight days in between are special days of penitence.

## S

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**Shavuot:** a Jewish holiday in commemoration of the revelation of the Ten Commandments at Mt. Sinai

**Shekhinah:** a visible manifestation of the divine presence as described in Jewish theology

**SS:** German; abbreviation for *Schutzstaffel* (literally, protection squads.) A paramilitary formation of the Nazi Party initially created to serve as bodyguard to Hitler and other Nazi leaders. It later took charge of domestic and foreign intelligence, the German police and the central security apparatus, the concentration camps and the systematic mass murder of Jews and other victims.

**synagogue:** in Judaism, a house of worship and learning

## T

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**Talmud:** collections of rabbinic commentary on biblical texts that form, with the Torah, the foundation for the religious laws of Judaism

**Temple:** the central place of worship for the Israelites. The first Temple was built in Jerusalem by King Solomon and destroyed by the Babylonians in 586 B.C.E. Seventy years later, after the Jews returned to Jerusalem, the Second Temple was built on the same site. This Second Temple was significantly enlarged and expanded during the First Century B.C.E.; the Romans destroyed it in 70 C.E.

**tommy gun:** submachine gun

**Transylvania:** a historical region of western Romania bounded by the Transylvanian Alps and the Carpathian Mountains. Part of Hungary from 1867 to 1918, it became part of Romania after World War I. The province was divided between Romania and Hungary in 1940, with northern Transylvania going to Hungary. Northern Transylvania was restored to Romania after World War II.

**truncheons:** a short stick or club carried by police

## Y

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**yellow star:** a badge featuring the Star of David (a symbol of Judaism) used by the Nazis during the Holocaust as a method of identifying Jews in Germany and in some areas occupied by the Germans

**Yom Kippur:** a Jewish holy day marked by fasting and prayer for the atonement of sins

## Z

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**Zionism:** a Jewish movement that arose in the late 19th century in response to growing anti-Semitism and European nationalism. One of its primary aims was to re-establish a Jewish homeland in Palestine.

**Zohar:** Hebrew meaning "splendor, radiance;" one of the major works of the Kabbalah.

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Sources: United States Holocaust Memorial Museum [www.ushmm.org](http://www.ushmm.org); *The Columbia Encyclopedia* Sixth edition, [www.bartleby.com](http://www.bartleby.com); [www.merriamwebster.com](http://www.merriamwebster.com); *American Heritage Dictionary*; [www.chipublib.org](http://www.chipublib.org)

Glossary terms found in *Night* by Elie Wiesel, translated from the French by Stella Rodway (Bantam, 1982) and a new translation by Marion Wiesel (Hill and Wang, 2006.) Terms and spellings may vary based on edition.

[http://www.oprah.com/obc\\_classic/featbook/night/book/book\\_glossary\\_01.jhtml](http://www.oprah.com/obc_classic/featbook/night/book/book_glossary_01.jhtml)

# We Are ALL Bystanders

But we don't have to be. Dacher Keltner and Jason Marsh explain why we sometimes shackle our moral instincts, and how we can set them free.

**Excerpt taken from:** *The Greater Good*. Volume 3, Issue 2: Fall/Winter 2006-2007.  
<http://greatergood.berkeley.edu/greatergood/archive/2006fallwinter/keltnermarsh.html>

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For more than 40 years, Peggy Kiriara has felt guilty about Stewart.

Peggy liked Stewart. They went to high school together. Their fathers were friends, both farmers in California's Central Valley, and Peggy would always say hi when she passed Stewart in the hall.

Yet every day when Stewart boarded their school bus, a couple of boys would tease him mercilessly. And every day, Peggy would just sit in her seat, silent.

"I was dying inside for him," she said. "There were enough of us on the bus who were feeling awful "we could have done something. But none of us said anything."

Peggy still can't explain why she didn't stick up for Stewart. She had known his tormenters since they were all little kids, and she didn't find them threatening. She thinks if she had spoken up on his behalf, other kids might have chimed in to make the teasing stop.

But perhaps most surprising, and distressing, to Peggy is that she considers herself an assertive and moral person, yet those convictions aren't backed up by her conduct on the bus.

"I think I would say something now, but I don't know for sure, she said. Maybe if I saw someone being beaten up and killed, I'd just stand there. That still worries me." Many of us share Peggy's concern.

We've all found ourselves in similar situations: the times we've seen someone harassed on the street and didn't intervene; when we've driven past a car stranded by the side of the road, assuming another driver would pull over to help; even when we've noticed litter on the sidewalk and left it for someone else to pick up. We witness a problem, consider some kind of positive action, then respond by doing... nothing. Something holds us back. We remain bystanders.

Why don't we help in these situations? Why do we sometimes put our moral instincts in shackles? These are questions that haunt all of us, and they apply well beyond the fleeting scenarios described above. Every day we serve as bystanders to the world around us not just to people in need on the street but

to larger social, political, and environmental problems that concern us, but which we feel powerless to address on our own. Indeed, the bystander phenomenon pervades the history of the past century.

"The bystander is a modern archetype, from the Holocaust to the genocide in Rwanda to the current environmental crisis," says Charles Garfield, a clinical professor of psychology at the University of California, San Francisco, School of Medicine who is writing a book about the psychological differences between bystanders and people who display moral courage.

"Why", asked Garfield, "do some people respond to these crises while others don't?"

In the shadow of these crises, researchers have spent the past few decades trying to answer Garfield's question. Their findings reveal a valuable story about human nature: Often, only subtle differences separate the bystanders from the morally courageous people of the world. Most of us, it seems, have the potential to fall into either category. It is the slight, seemingly insignificant details in a situation that can push us one way or the other.

Researchers have identified some of the invisible forces that restrain us from acting on our own moral instincts while also suggesting how we might fight back against these unseen inhibitors of altruism. Taken together, these results offer a scientific understanding for what spurs us to everyday altruism and lifetimes of activism, and what induces us to remain bystanders.

## Altruistic Inertia

Among the most infamous bystanders are 38 people in Queens, New York, who in 1964 witnessed the murder of one of their neighbors, a young woman named Kitty Genovese.

A serial killer attacked and stabbed Genovese late one night outside her apartment house, and these 38 neighbors later admitted to hearing her screams; at least three said they saw part of the attack take place. Yet no one intervened.

While the Genovese murder shocked the American public, it also moved several social psychologists to try to understand the behavior of people like Genovese's neighbors.

One of those psychologists was John Darley, who was living in New York at the time. Ten days after the Genovese murder, Darley had lunch with another psychologist, Bibb Latané, and they discussed the incident.

"The newspaper explanations were focusing on the appalling personalities of those who saw the murder but didn't intervene, saying they had been dehumanized by living in an urban environment," said Darley, now a professor at Princeton University. "We wanted to see if we could explain the incident by drawing on the social psychological principles that we knew."

A main goal of their research was to determine whether the presence of other people inhibits someone from intervening in an emergency, as had seemed to be the case in the Genovese murder. In one of their studies, college students sat in a cubicle and were instructed to talk with fellow students through an intercom. They were told that they would be speaking with one, two, or five other students, and only one person could use the intercom at a time.

There was actually only one other person in the study a confederate (someone working with the researchers). Early in the study, the confederate mentioned that he sometimes suffered from seizures. The next time he spoke, he became increasingly loud and incoherent; he pretended to choke and gasp. Before falling silent, he stammered:

If someone could help me out it would it would er er s-s-sure be sure be good... because er there er er a cause I er I uh I've got a a one of the er sei-er-er things coming on and and and I could really er use some help... I'm gonna die er er I'm gonna die er help er er seizure er...

Eighty-five percent of the participants who were in the two-person situation, and hence believed they were the only witness to the victim's seizure, left their cubicles to help. In contrast, only 62 percent of the participants who were in the three-person situation and 31 percent of the participants in the six-person situation tried to help.

Darley and Latané attributed their results to a diffusion of responsibility: When study participants thought there were other witnesses to the emergency, they felt less personal responsibility to intervene. Similarly, the witnesses of the Kitty Genovese murder may have seen other apartment

lights go on, or seen each other in the windows, and assumed someone else would help. The end result is altruistic inertia. Other researchers have also suggested the effects of a "confusion of responsibility," where bystanders fail to help someone in distress because they don't want to be mistaken for the cause of that distress.

...

The passive bystanders in this study succumbed to what's known as "pluralistic ignorance"—the tendency to mistake one another's calm demeanor as a sign that no emergency is actually taking place. There are strong social norms that reinforce pluralistic ignorance. It is somewhat embarrassing, after all, to be the one who loses his cool when no danger actually exists. Such an effect was likely acting on the people who witnessed the Kitty Genovese incident; indeed, many said they didn't realize what was going on beneath their windows and assumed it was a lover's quarrel. That interpretation was reinforced by the fact that no one else was responding, either.

A few years later, Darley ran a study with psychologist Daniel Batson that had seminary students at Princeton walk across campus to give a talk. Along the way, the students passed a study confederate, slumped over and groaning in a passage-way. Their response depended largely on a single variable: whether or not they were late. Only 10 percent of the students stopped to help when they were in a hurry; more than six times as many helped when they had plenty of time before their talk.

Lateness, the presence of other people—these are some of the factors that can turn us all into bystanders in an emergency. Yet another important factor is the characteristics of the victim. Research has shown that people are more likely to help those they perceive to be similar to them, including others from their own racial or ethnic groups. In general, women tend to receive more help than men. But this varies according to appearance: More attractive and femininely dressed women tend to receive more help from passersby, perhaps because they fit the gender stereotype of the vulnerable female.

We don't like to discover that our propensity for altruism can depend on prejudice or the details of a particular situation—details that seem beyond our control. But these scientific findings force us to consider how we'd perform under pressure; they reveal that Kitty Genovese's neighbors might have been just like us. Even more frightening, it becomes easier to understand how good people in Rwanda

or Nazi Germany remained silent against the horrors around them. Afraid, confused, coerced, or willfully unaware, they could convince themselves that it wasn't their responsibility to intervene.

But still, some did assume this responsibility, and this is the other half of the bystander story. Some researchers refer to the "active bystander," that person who witnesses an emergency, recognizes it as such, and takes it upon herself to do something about it.

Who are these people? Are they inspired to action because they receive strong cues within a situation, indicating it's an emergency. Or is there a particular set of characteristics—a personality type—that makes some people more likely to be active bystanders while others remain passive?

### **Why people help**

...

Research has been conducted by sociologist Samuel Oliner. Oliner is a Holocaust survivor whose work has been inspired by the people who helped him escape the Nazis. With his wife Pearl, a professor of education, he conducted an extensive study into the altruistic personality, interviewing more than 400 people who rescued Jews during the Holocaust, as well as more than 100 nonrescuers and Holocaust survivors alike. In their book *The Altruistic Personality*, the Oliners explain that rescuers shared some deep personality traits, which they described as their capacity for extensive relationships—their stronger sense of attachment to others and their feelings of responsibility for the welfare of others. They also found that these tendencies had been instilled in many rescuers from the time they were young children, often stemming from parents who displayed more tolerance, care, and empathy toward their children and toward people different from themselves.

"I would claim there is a predisposition in some people to help whenever the opportunity arises," said Oliner, who contrasts this group to bystanders. "A bystander is less concerned with the outside world, beyond his own immediate community. A bystander might be less tolerant of differences, thinking 'Why should I get involved? These are not my people. Maybe they deserve it?' They don't see helping as a choice. But rescuers see tragedy and feel no choice but to get involved. How could they stand by and let another person perish?"

Kristen Monroe, a political scientist at the University of California, Irvine, has reached a similar conclusion from her own set of interviews with various kinds of altruists. In her book *The Heart of Altruism*, he writes of the "altruistic perspective," a common perception among altruists "that they are strongly linked to others through a shared humanity."

But Monroe cautions that differences are often not so clear cut between bystanders, perpetrators, and altruists.

"We know that perpetrators can be rescuers and some rescuers I've interviewed have killed people," she said. "It's hard to see someone as one or the other because they cross categories. Academics like to think in categories. But the truth is that it's not so easy."

Indeed, much of the bystander research suggests that one's personality only determines so much. To offer the right kind of help, one also needs the relevant skills or knowledge demanded by a particular situation.

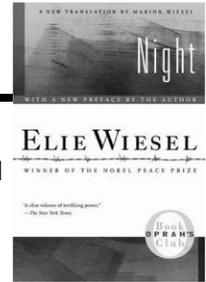
As an example, John Darley referred to his study in which smoke was pumped into a room to see whether people would react to that sign of danger. One of the participants in this study had been in the Navy, where his ship had once caught on fire. So when this man saw the smoke, said Darley, He got the hell out and did something, because of his past experiences."

There's an encouraging implication of these findings: If given the proper tools and primed to respond positively in a crisis, most of us have the ability to transcend our identities as bystanders.

"I think that altruism, caring, social responsibility is not only doable, it's teachable," said Oliner.

And in recent years, there have been many efforts to translate research like Oliner's into programs that encourage more people to avoid the traps of becoming a bystander.

# SIGNIFICANT QUOTATIONS ASSIGNMENT



As we have discussed Elie Wiesel's memoir *Night*, we've focused on a number of significant quotations you have pulled from our reading. These quotations have sparked a great deal of discussion as they have connected with a number of significant themes from our study. We've discussed and responded to questions about:

- the dangers of ignorance and apathy
- the effects of bystanders
- the issue of blame
- luck versus fate
- the loss of humanity
- the power of fear
- the group versus the individual
- the nature of evil
- the role of silence/inaction
- the nature of cruelty

As you read, you selected four quotations to record and reflect on in your "Making Connections" packet. Now it is time to do something with those quotations! We will be using the quotations in two ways. First, you will select one quote to serve as the anchor for a **creative piece**. Second, you will use the same quote in an **analysis essay** that connects the quotation to a theme of the text. Below you will find directions for both projects.

## CREATIVE CONNECTIONS:

The creative piece is an individual creative expression of the significance of a quotation from our reading of *Night*. The quote you choose to use for this creative piece should be one that connects to a larger theme presented in the memoir. You will then use the quote to anchor a creative work that expresses the power and importance of the quotation to our lives today. You might consider:

- creating a mobile of images that connect the quotation to our world today,
- painting an abstract mural focused that connects viewers to the emotional impact of the quotation,
- writing a poem that incorporates the quotation,
- filming a short documentary about the quotation and how others interpret its significance,
- writing and performing a song built around the quotation,
- creating a diorama or 3-dimensional display that shows the significance of the quotation,
- creating a movie that includes images and music to help views connect to the quotation, or
- designing a creative collage to help viewers connect your quotation to their daily lives.

You are not limited to the ideas above. **Be creative!** A quality creative piece will: 1) demonstrate reflection on the significance of the quotation, 2) connect the quotation to a theme of the memoir, and 3) show the connection or importance of the quotation to our lives today.

### GRADING OF CREATIVE PIECE:

### 50 points in Reading Critically Category

- Format -** The format chosen by the student to demonstrate the significance of a quotation from *Night* is both appropriate and well designed. The student uses creativity to showcase the quotation in an appropriate and original way. The student obviously spent time considering the format of the creative piece. The quotation is written and cited correctly somewhere in the piece. (20 points)
- Presentation -** The student is able to verbally articulate how his or her creative piece demonstrates 1) the significance of the quotation in the reading of *Night*, 2) a connection to a well worded theme statement found in the memoir, and 3) connections of the quotation to our lives today. (20 points)
- Effort -** Obvious time and effort was spent preparing the creative piece; it is not hurriedly assembled. The piece does not contain any spelling or grammatical errors. (10 points)

## WRITTEN CONNECTIONS:

Incorporating the same quotation you used in your creative piece, you will write a literary analysis essay that connects your selected quotation with a well-worded theme statement that can be derived from your reading of *Night*.

**ESSAY PROMPT:** What is a significant theme readers can derive from reading of Elie Wiesel's *Night*.

### ESSAY FORMAT:

- I. Introductory Paragraph
  - A. Begin with a **hook** statement. A hook statement catches the reader's attention. Try beginning with one of these:
    - An interesting quotation
    - An allusion to tie your ideas to a larger and important literary or historical event
    - An anecdote or paraphrase of a scene
  - B. **Overview** or background of what you plan on discussing in your essay
  - C. **Thesis statement** states your position on a limited topic. Thesis = Topic + Position + Reasons  
EXAMPLE THESIS STATEMENTS:  
Readers come to understand that evil exists when good men do nothing while reading *Night* which can be seen when...  
- or -  
It is because of (reason A), (reason B), and (reason C) that readers come to understand that evil exists when good men do nothing.
  - D. **Transition** smoothly into your first paragraph
- II. First Body Paragraph
  - A. First point
  - B. First evidence - one quote from the text
  - C. First explanation -why does this quote support your thesis? Your explanation may be more than one sentence
  - D. Transition to next point
- III. Second Body Paragraph
  - A. Second point
  - B. Second evidence - one quote from the text
  - C. Second explanation -why does this quote support your thesis? Your explanation may be more than one sentence
  - D. Transition to next point
- IV. Third Body Paragraph
  - A. Third point
  - B. Third evidence - one quote from the text
  - C. Third explanation -why does this quote support your thesis? Your explanation may be more than one sentence
  - D. Transition to conclusion
- V. Conclusion
  - A. Restate the **thesis** in different words
  - B. Go **BEYOND** the thesis by stating something worthwhile
  - C. End with a **clincher**, a strong statement that will help the reader remember your essay. Leave the reader with a thought provoking statement.

### KEEP IN MIND:

1. Do **not** leave your quote "alone." Do not make the quote its own sentence. Make sure the quote is clearly connected to the argument you are trying to make.

<b>No:</b>	After Elie's mother and younger sister are separated from him, he focuses on his father. "All I could think of was not to lose him. Not to remain alone" (30).
<b>Yes:</b>	After Elie's mother and younger sister are separated from him, he focuses on his father saying, "All I could think of was not to lose him. Not to remain alone" (30).

2. Punctuation quotations correctly! Rule: Quotation marks-Parenttheses-Punctuation. Within the parentheses, you will usually write the author's last name and page number on which you found the quotation. If you are quoting from one book throughout your paper, then you only have to put the page number.

**Note:** If a quote ends with a question mark or exclamation point, then put that punctuation before the quotation marks, to make sure the intended emotion is retained.

**No:** When Elie's father was slapped by the Gypsy, Elie is shocked by his own indifference. He explains that hadn't done anything to stop the man when "only yesterday [he] would have dug [his] fingers into the criminal's flesh. (39)".

**Yes:** When Elie's father was slapped by the Gypsy, Elie is shocked by his own indifference. He explains that hadn't done anything to stop the man when "only yesterday [he] would have dug [his] fingers into the criminal's flesh" (39).

3. After the quote, make sure you clearly explain how the quote supports your thesis. Your explanation should be longer than the quote itself. The more you explain your reasoning for choosing the quote, the more clearly your reader will understand the point you are trying to make.

**GRADING OF WRITTEN PIECE:**

**50 points in Research Category**

- FOCUS -** The expository essay establishes and maintains a sharp, distinct thesis that incorporates a well-worded theme statement and an introduction to evidence from the text that supports that position. The thesis clearly addresses the prompt and reveals a strong understanding of the task and audience. (20 points)
- CONTENT -** The essay includes specific, textual rooted evidence that serves to illustrate a well-worded theme statement from Wiesel's *Night*. The essay successfully incorporates quotations and skillfully analyzes and explains how the quotations support the thesis. (20 points)
- CITATION -** The essay correctly applies MLA conventions through the correct use of parenthetical citations, a well-formatted works cited page, and by correctly formatting the headers and page layout. (10 points)



# I.C.E.



## CITE SOURCES LIKE A PRO

### **I**NTRODUCE your quotation.

Introducing your expert or source is important for readers because it shows the source is legitimate. In other words, if you are writing about a medical topic, it would make sense that you would gather information from medical journals, databases and medical professionals.

★ Using a signal phrase helps introduce your expert material into your sentences and paragraphs in a smooth and coherent way.

### **C**ITE your quotation.

Citing your sources means that you have given credit to the **original author** or agency that wrote the material.

★ Follow this rule of thumb: "If in doubt, cite it."

#### ★ What should be cited?

- ★ Cite anything that is quoted word for word directly from the original source.
- ★ Cite anything that is paraphrased from the original source.
- ★ Cite all tables, figures, maps, and etc.
- ★ Cite anything from electronic sources off the Internet
- ★ Cite any interviews

#### ★ Examples:

★ "By the year 2010, all automotive companies will be required to show evidence of alternative fuel vehicles in production" (Williams 20).

### **E**XPLAIN your quotation.

Tell your readers what the quotation/fact/data means with regard to your topic and how they relate to your thesis statement.

★ **Key thought: Why is this important and what does it have to do with my main point?**

**INDEPENDENT PROJECT APPROVAL FORM**

Name: \_\_\_\_\_

Block: \_\_\_\_\_ Date: \_\_\_\_\_

Title of Book/Movie: \_\_\_\_\_

Author of Book/Movie: \_\_\_\_\_

How will you obtain a copy of this book/movie? \_\_\_\_\_

Short description of book/movie (if not on Ms. Ward's recommended list): \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Two reasons for selecting this book/movie:

1) \_\_\_\_\_

\_\_\_\_\_

2) \_\_\_\_\_

\_\_\_\_\_

By signing this form, both the student and parent/guardian understand that the student is committing to obtain the above book or movie on his or her own. It is important that parents and guardians review the independent book or movie selected by the student, especially if it was not selected from Ms. Ward's recommended list, to ensure it is appropriate for class. This extra credit project is due \_\_\_\_\_.

\_\_\_\_\_  
Student's Signature

\_\_\_\_\_  
Date

\_\_\_\_\_  
Parent/Guardian's Signature

\_\_\_\_\_  
Date

There is so much history and so many personal stories to learn about as we study the Holocaust. To help you become better acquainted with the people and history of this time, you'll have an opportunity to do some independent exploring. Below you will find movie and book recommendations. Select **one** book or movie, either from this list or one you discover on your own, have both Ms. Ward and a parent/guardian sign the attached permission form, and start reading (or watching). Once you've finished, write a 2-3 page report on your selected piece. Your written report should **NOT** be a book report. Instead it is a **narrative reflection** that incorporates a **THEME** from the movie or text and connects it to what we have been studying. Finish this assignment by \_\_\_\_\_, and you can earn up to 10 extra credit points!

## MOVIES:

[Compiled in part by Oprah's Book Club](#)

## RATED R

- ***Europa Europa (1991)***  
Based on an autobiography by Solomon Perel, this foreign-language film concerns a Jewish-German boy who manages to conceal his identity from the Nazis and ends up a member of their Youth Party. Genre: Drama
- ***Schindler's List (1993)***  
Oskar Schindler (played by Liam Neeson), a greedy German businessman, becomes an unlikely humanitarian amid the Nazi reign when he turns his factory into a refuge for Jews. Winner of seven Academy Awards. Genre: Drama
- ***Conspiracy (2001)***  
At the 1942 Wannsee Conference in Berlin, high-ranking German officials decide to exterminate the Jews of Europe. This chilling drama, starring Kenneth Branagh, Stanley Tucci and Colin Firth, shows how one of the greatest crimes against humanity was perpetrated in just over an hour. Genre: Drama

## RATED PG-13

- ***The Boy in the Striped Pajamas (2008)***  
When his family moves from their home in Berlin to a strange new house in Poland, young Bruno befriends Shmuel, a boy who lives on the other side of the fence, where everyone seems to be wearing striped pajamas. Unaware of Shmuel's fate as a Jewish prisoner or the role his own Nazi father plays in his imprisonment, Bruno embarks on a dangerous journey inside the camp's walls. Genre: Drama.
- ***Life Is Beautiful (1997)***  
Roberto Benigni's unforgettable fable that proves love, family and imagination conquer all. Winner of three Academy Awards. Genre: Drama
- ***Island on Bird Street (1997)***  
An 11-year old boy hides in the Jewish ghetto from Nazis after his relatives are sent to a concentration camp. Genre: Drama
- ***The Last Days (1998)***  
Five Hungarian Holocaust survivors tell how they survived the final year of World War II during this Academy Award-winning documentary, produced by Steven Spielberg. Genre: Documentary
- ***Jakob the Liar (1999)***  
A Jewish shopkeeper named Jakob (played by Robin Williams) keeps hope alive by spreading the stories from his "secret radio" throughout the Warsaw ghetto. But Jakob has another secret: He is hiding a girl who escaped deportation. Genre: Drama

## RATED PG

- ***The Sorrow and the Pity (1972)***  
This documentary explores the reasons behind France's collaboration with Nazi Germany from 1940 to 1944. Director Marcel Ophüls mixes archival footage with interviews of Nazi supporters and resistance fighters alike. Genre: Documentary

- ***Au Revoir, Les Enfants (1987)***  
A French boarding school run by priests seems to be a haven from World War II until a new student arrives, hiding a secret from his classmates and the Gestapo. Based on director Louis Malle's own childhood. Genre: Drama
- ***Anne Frank Remembered (1995)***  
Using archival material and contemporary interviews, this Academy Award-winning documentary tells the story of the Frank family and their free-spirited daughter Anne. Genre: Documentary
- ***Into the Arms of Strangers: Stories of the Kindertransport (2000)***  
In the late 1930s, parents in Germany, Austria and Czechoslovakia sent 10,000 children to England to live with foster families to protect them from the war. The children, their parents and the transport organizers, remember. Narrated by Judi Dench. Genre: Documentary

#### RATED G

- ***Paper Clips (2004)***  
An inspiring documentary that captures how middle school students in a small rural community promised to honor every lost soul by collecting one paper clip for each individual exterminated by the Nazis. Genre: Documentary

#### NOT RATED

- ***Judgment at Nuremberg (1961)***  
Oscar-winner Maximilian Schell, Spencer Tracy, Burt Lancaster and Marlene Dietrich star in director Stanley Kramer's film that explores the German war crime trials after World War II. Genre: Drama
- ***Shoah (1985)***  
Ex-Nazis, survivors and witnesses recount the horrors of the Holocaust during this nine-and-a-half-hour documentary, directed by Claude Lanzmann. Genre: Documentary
- ***Auschwitz: Inside the Nazi State (2005)***  
This BBC production draws on rare archival footage and the latest academic discoveries to detail the evolution of this infamous "killing factory" and Holocaust masterminds such as Heinrich Himmler, Rudolf Höss and "death doctor" Josef Mengele. Narrated by Samuel West and Oscar-winner Linda Hunt. Genre: Documentary
- ***Survivors of the Holocaust (1996)***  
The Survivors of the Shoah (Hebrew for Holocaust) Foundation grew out of Steven Spielberg's research for his film *Schindler's List*. He interviewed many survivors of the Holocaust and found that, despite their similar experiences, each had a unique story to tell. In order to preserve these memories for future generations so that the horrors of Nazi Europe might never be forgotten, Spielberg created the foundation, whose mission involves taping interviews with the remaining survivors. *Survivors of the Holocaust* provides just the briefest glimpse of the many stories the foundation has collected. Genre: Documentary
- ***The Wave (1987)***  
In 1967, at the Cubberley High School in Palo Alto, California, World History teacher Ron Jones was asked about the Holocaust by a student. "*Could it happen here?*". According to the press release accompanying the latest retelling of the events that followed, "Jones came up with an unusual answer. He decided to have a two week experiment in dictatorship. His idea was to explain fascism to his class through a game, nothing more. He never intended what resulted, where his class would be turned into a Fascist environment. Where students gave up their freedom for the prospect of being superior to their neighbors. Genre: Docu-drama .

OR CHECK OUT THIS HUGE ANNOTATED LIST OF FILMS: <http://fcit.usf.edu/HOLOCAUST/Resource/films.htm>

#### BOOKS:

[Compiled in part by Oprah's Book Club](#)

- ***Dawn by Elie Wiesel (2006)***  
Two men wait through the night in Palestine. One is a captured English officer. The other is Elisha, a young Israeli freedom fighter whose assignment is to kill the officer. As a survivor of the Nazi death camps, can Elisha commit cold-blooded murder? Fiction (Hill and Wang)

- **Day by Elie Wiesel (2006)**  
*Day* was the original title of the novel initially published in English as *The Accident* (1962). The powerful conclusion to the author's classic trilogy of Holocaust literature, which includes *Night* and *Dawn*, begins when a successful journalist and Holocaust survivor steps off a New York City curb and into the path of an oncoming taxi. Fiction (Hill and Wang)
- ***The Diary of a Young Girl* by Anne Frank (1947)**  
 The journal of a Jewish girl in her early teens describes both the joys and torments of daily life, as well as typical adolescent thoughts, throughout two years spent in hiding with her family during the Nazi occupation of Holland. History - Holocaust (Random House)
- ***Maus I and II: A Survivor's Tale* by Art Spiegelman (1986)**  
 These Pulitzer Prize-winning graphic novels tell the story of Vladek Spiegelman, a Jewish survivor of Hitler's Europe, and his son, a cartoonist coming to terms with his father's story. Holocaust Survivors: Biography - Comic books (Pantheon)
- ***Daniel's Story* by Carol Matas (1993)**  
 Daniel, whose family suffers as the Nazis rise to power in Germany, describes his imprisonment in a concentration camp and his eventual liberation. Juvenile Fiction (Scholastic Paperbacks)
- ***All But My Life* by Gerda Weissmann Klein (1995)**  
 One woman documents her three-year imprisonment in German work camps and eventual liberation by the U.S. Army and Lt. Kurt Klein, whom she married. Biography/Autobiography: Historical - Holocaust (Hill and Wang)
- ***All Rivers Run to the Sea* (1995) and *And the Sea Is Never Full* (2000) by Elie Wiesel**  
 From his early years with his loving Jewish family to the horrors of Auschwitz to his life as a Nobel Prize-winning novelist, Elie Wiesel tells his story. Biography/Autobiography: Historical - Holocaust - Religion (Random House/Schocken Books)
- ***The Pianist* by Wladyslaw Szpilman (1945)**  
 Written immediately after WWII, Szpilman's extraordinary true story of how he survived during the war in Warsaw, Poland, during the German occupation was also turned into an Academy Award-winning movie starring Adrien Brody. Biography/Autobiography: Historical - Holocaust (Picador)
- ***Man's Search for Meaning* by Viktor Frankl (1946)**  
 The chilling, yet inspirational, story of Frankl's struggle to hold on to hope during his three years as a prisoner in Nazi concentration camps. Biography/Autobiography: Historical - Holocaust (Pocket Books/Simon & Schuster)